

The Church Catechism.

61. What is a sacrament? A sacrament is a holy ordinance instituted by Christ, wherein by outward and visible signs Christ and the benefits of the new covenant are represented and sealed to the

Church, and received by those who worthily partake thereof.

Matthew xxviii. 19. Go ye therefore, and teach all nations,* baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

THE LESSON OUTLINE.

Salvation by Christ.

I. SEEK GOD IF YOU WOULD FIND HIM.

Many followed Paul and Barnabas. v. 43.

Seek ye the Lord while he may be found.

Isa. 55. 6.

Seek and ye shall find. Luke 11. 9.

II. ONE SINCERE SOUL BRINGS ANOTHER.

Came almost the whole city together to hear the word of God. v. 44.

He first findeth his own brother . . . and

. . . brought him to Jesus. John 1.

41, 42.

They came unto him bringing one. Mark 2. 3.

III. THE GRACE THAT SOFTENS SOME HEARTS HARDENS OTHERS.

The Jews were filled with envy, and spake against those things. v. 45.

To-day, if ye will hear his voice, harden not your hearts. Heb. 4. 7.

They would not hear, but hardened their necks. 2 Kings 17. 14.

IV. SINNERS CONDEMN THEMSELVES.

Judge yourselves unworthy of everlasting life. v. 46.

By thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matt. 12. 37.

Thine own lips testify against thee. Job 15. 6.

V. THERE IS NO LIMIT TO SALVATION BY CHRIST.

A light of the Gentiles, unto the ends of the earth. v. 47.

Go ye therefore, and teach all nations. Matt. 28. 19.

Repentance and remission of sins should be preached in his name among all nations. Luke 24. 47.

EXPLANATORY NOTES.

Soon after the conversion of the proconsul of Cyprus, "Paul and his company" set sail for Perga on the southern coast of Asia Minor. Heretofore the "company" has been called "Barnabas and Saul," because in the eyes of the Church of Antioch Barnabas was the leader, but in the providence of God the abler man of the two now takes the helm. "John departing from them returned to Jerusalem," and his departure led later to a sharp "contention" between Paul and Barnabas, who differed about how to treat the young man. There is no hint given as to which was right. We know that years after this Paul recognized the excellence and profitableness of the young disciple whose inconsistency now offended him. The evangelists did not long remain in Perga, but advanced inland to Antioch in Pisidia, a town of less importance than the Syrian Antioch from which their journey was begun. Here as everywhere were Jews, and on the Sabbath day Paul and Barnabas went into the synagogue and sat down. Being recognized as rabbis the rulers of the synagogue invited them to exhort, and Paul made an address, the outlines of which are given in the chapter from which our lesson is taken, Acts 13. 16-41. This address should be carefully studied, and especially should be compared with the addresses of Peter and Stephen which we have already studied. The services of the synagogue were closed without bitterness or disputation, but many, especially proselytes (Gentiles converted to Judaism) urged Paul to repeat his address on the following Sabbath. Other results are given in our notes on the verses of the lesson.

THE POPULARITY OF THE GOSPEL.

Verse 43. *Many of the Jews and religious proselytes followed Paul and Barnabas.* To their stopping place. Such a movement along a public street would cause general comment. *Persuaded them to continue in the grace of God.* Some at least had been "converted" (to use our more modern phrase) under Paul's sermon.

44. *The next Sabbath day came almost the*

whole city together to hear the word of God. It is not likely that Paul and Barnabas had been idle during the week. Many would gather to hear their doctrines, while others would spread far and wide the news that the same wonderful Gospel was to be proclaimed on the next Sabbath day. "The whole city" implies not only "Jews and religious proselytes," as before, but inquiring pagans also. By "the word of God" is meant the sum total of the teaching and

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