

Vs. 15, 16. *Why do ye these things*; words of grief and censure. *We also are men*; mere mortals, with feelings (*passions*), like yourselves. *Preach unto you*; as men bringing a message to men. *These vanities*; the false gods and the fripperies of their worship. *The living God*; as contrasted with the false gods of the heathen. *Which made heaven*, etc.; the Creator of all things and, therefore, the only One worthy of our worship. *In times past*; in bygone generations. *Suffered all nations*; all the Gentile nations. *To walk in their own ways*. They had the light of nature only, and not that of the word of God.

Vs. 17, 18. *Nevertheless*. They were responsible for what light they had. *Left not himself without witness*. They had abundant evidence in nature of God's existence, power, and goodness, Ps. 19:1. *He did good*; in providing for man the seasons, the fruitful showers, and the harvests. *Filling our hearts*; satisfying not only the body, but mind and spirit as well. *With food*; to support physical life. *Gladness*; the innocent delights of life, with the deeper gladness of His abiding presence. *Scarce restrained they the people*. It was with

the utmost difficulty that they prevented them from carrying out their intention.

### III. A Fierce Attack, 19.

*There came thither*; the hostile Jews of chs. 13:50; 14:5. *Persuaded the people*; won over the fickle crowd, by reviling the apostles and speaking falsely and slanderously of their religion, thus working up the mob to bitter opposition. *Stoned Paul*; who was more prominent in speaking than was Barnabas. *Drew him*; dragged his apparently lifeless body out of the city. Paul would remember the time when he had willingly stood by and had seen the martyr Stephen suffer death by stoning, ch. 8:1.

Paul was, however, not dead, and by and by came to himself, and, under cover of the night, returned to the city. The next day he and Barnabas went on to Derbe, which was about thirty miles southeast of Lystra. They then returned to the cities through which they had passed, strengthening the converts in all Christian doctrine and practice, and exhorting them to be faithful amid the many trials they had to meet, vs. 18-22.

### APPLICATION

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*A certain man impotent in his feet*, v. 8. A missionary to Africa relates that he went on an exploring tour with three natives. One of these was stricken with fever and his two companions were ordered to take him home, being given a supply of food for the return journey. When the missionary came back to his home, he found the two men there, but their sick companion was missing. It turned out that they had eaten the food themselves and abandoned their charge, who was devoured by a lion. Contrast this heartless treatment of the sick and helpless, which is all too common in heathen lands, with the tender care which they receive in Christian lands, and you will appreciate the change which the gospel of Christ makes in human hearts.

*Perceiving that he had faith*, v. 9. As the artist sees in the shapeless block of marble, the beautiful statue which his genius can bring out of it, so the Christian worker must be quick to recognize the very beginnings of

good in the hearts of men.

*He leaped and walked*, v. 10. The man received power not only for one sudden spring, but also for a continuous walking. Christ's grace bestows the ability, not only to begin the Christian life, but to continue in it to the end. It is an unfailing stream.

*The gods are come down to us in the likeness of men*, v. 11. The cure of the cripple could not be ascribed to any natural cause, and was therefore regarded as a proof of Divine power. But it is not only in miracles that God manifests His power, but also in the ordinary processes of nature. The manna in the wilderness was clearly the gift of God; but no less truly does the yearly transformation of the seed into the harvest require a forth-putting of His almighty power.

*They called Barnabas, Jupiter . . . and Paul Mercurius*, v. 12. The highest position was assigned by these people to Barnabas, as the more majestic and passive; while Paul was regarded as the subordinate, being the more