

THE SUNDAY SCHOOL.

LESSON VII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 18.

Text of the Lesson, Acts xiii, 1-12. Memory Verses, 2, 3—Golden Text, Matt. xxviii, 19—Commentary Prepared by Rev. D. M. Stearns.

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1. Now there were in the church that was at Antioch certain prophets and teachers.

Then follow the names of Barnabas and three others and Saul. Barnabas and Saul, having continued a whole year at Antioch teaching much people, were afterward sent to Jerusalem with the offering for the needy brethren in Judaea (xi, 26-30). In due time they returned, having fulfilled their mission and brought with them John Mark, son of Mary, Barnabas' sister, at whose house the prayer meeting had been held on behalf of Peter (chapter xii, 12, 25; Col. iv, 10).

2. As they ministered to the Lord and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

To stand before God and serve Him and minister unto Him (II Chron. xxix, 11) should be the attitude and daily life of every Christian, the most ordinary work of the daily routine done to His glory (I Cor. x, 31). As Barnabas and Saul lived this consecrated life, with fasting, giving more attention to the soul than the body, the Holy Spirit calls them to a special work which He has for them (Eph. ii, 10). There is real rest in allowing God to manage us and work out in us His pleasure.

3. And when they had fasted and prayed and laid their hands on them they sent them away.

The overindulgence of the body in any way is not consistent with a holy life. That which is sufficient for health God will bless. But the health of the soul—communion with God, a delight in His will and readiness to do it, filled with His Spirit for His service—if this is earnestly desired it will be ours (Ps. cxlv, 19), and we shall be channels whereby God reveals Himself.

4. So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

Like Moses leading Israel or building the tabernacle, or like David giving Solomon the plans for the temple, or like Noah building the ark, they have no say in the matter, but are wholly under the guidance and control of the Holy Spirit.

5. And when they were at Salamis they preached the word of God in the synagogues of the Jews.

Salamis was at the end of Cyprus nearest to Seleucia, while Paphos of the next verse was at the western end. Their mission was by the word of God in the power of the Spirit to proclaim the good news concerning Jesus Christ, and at once they set about it, their regular custom being to begin with the Jews (Rom. i, 16; Acts iii, 25; xiii, 46).

6. And when they had gone through the isle unto Paphos they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus.

The devil has his servants everywhere, and they are not idle. If the servants of Christ were as busy sowing the good seed as the devil's servants are busy sowing tares, how much more quickly the gospel might be given to every creature!

7. The deputy of the country called for Barnabas and Saul and desired to hear the word of God. It is restful to know that where God wants His message proclaimed He will give an open door which no one can shut (Rev. iii, 8).

8. But Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith.

A preacher should know that if there is no resistance to his preaching it may be because the devil fears no harm to his kingdom from it, and he should consider and see if he is preaching that which God bids him in the power of the Holy Spirit.

9. Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him.

Here is a face to face encounter between a servant of Christ and a servant of Satan. Paul, filled with the Holy Ghost, reminds us that we are commanded to be filled with the Spirit (Eph. v, 18), and we should expect it to be always so with us, saying as Mary said, "Be it unto me according to Thy word" (Luke i, 38). This is the first time that Saul is called Paul, and it is interesting to notice that the deputy's name is Paulus.

10. O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

So Peter was enabled by the Spirit to read the hearts of Ananias and Sapphira (chapter v, 3, 9). Thus plainly Jesus spoke to the self righteous Jews, telling them that they were of their father the devil (John viii, 44). Some would say that this was not very liberal, but God gives no permission to be liberal with the devil or his doctrines.

11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.

Immediately it came to pass as Paul by the Spirit said, and he sought for some one to lead him by the hand. His outward condition was now a sign of the condition of his soul; he was doubly blind.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

The sorcerer had probably surprised him by some wonderful things, but he had never seen anything like this. If we would commend Christ to others, it must be by such manifestation of His power in us as will make it clear that He is greater than Satan, that His joys are greater than those the world can give and that a life with Him is truly excellent.

RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Apart from Christ we can do nothing.—Rev. Dr. Cadman, Congregationalist, Brooklyn.

Tempted Because Underpaid. Many a man has yielded to temptation because he was underpaid.—Rev. A. C. Bane, Methodist, San Francisco.

Our Attitude Toward Life. It is certain that the good of life here and now depends upon our attitude toward it.—Rev. Dr. David Utter, Unitarian, Denver.

A Beautiful Word. Religion is obedience. It is a beautiful and precious word and means all it says.—Rev. Alonzo Monk, Methodist, Atlanta, Ga.

Regeneration Necessary. Regeneration is necessary if we are to escape the corruption and pollution that are in the world.—Rev. Martin B. Bird, Congregationalist, St. Louis.

Patriotism a Moral Force. Patriotism should be a moral force, teaching us never to act so our country may be ashamed of us.—Rev. Dr. Forrest E. Dager, Episcopalian, Philadelphia.

Magnetism of the Cross. The magnetism of the cross is stronger today than ever before. Christ on the cross draws us because of our need.—Rev. Dr. H. G. Henderson, Methodist, St. Louis.

Principle, Not Sentiment. Religion is a principle and not a sentiment. It is something to take possession of the man and actuate his whole life.—Rev. Dr. Broughton, Baptist, Atlanta, Ga.

The One Safe Course. A man only involves himself more and more in evil when he starts out on a wrong course. There is but one safe course. It is that of the strictest honesty.—Rev. J. L. Davis, Congregationalist, Akron, O.

Pitted Against Each Other. Good and evil are pitted against each other. The fight has really just begun, and the struggle will be a long one. But it is in the nature of things that the moral idea will prevail.—Dr. Felix Adler, Ethical Culture, New York.

The Best Society. Society should be regarded as an implement for strengthening and spreading religion, philanthropy, learning and good morals. This is indeed the best society. It is the best society.—Rev. Dr. Henry C. McCook, Presbyterian, Philadelphia.

Religion is Life. Religion is not a thing the world can do without. Some good people seem to consider it a sort of veneer, very nice, but not necessary; admirable in the wardrobe, but entirely unnecessary. This is all wrong. Religion is bread; it is life, for it is the staff of life.—Rev. Frank G. Tyrrell, Christian, St. Louis.

Drawing and Holding Men. The greatest genius that ever lived would fail to hold men to the church by schemes and inventions, but the great heart of God, beating in a congregation of saved men and women and in a pulpit on fire with the enthusiasm of the passion for men, will draw them and hold them.—Rev. Dr. John E. White, Baptist, Atlanta, Ga.

New Basis of Reform. The belief of our age is in the solidarity of our race and its power to become the exhibit of the life of God. In this we find a new basis for reform, for it convicts of sin all of those who are in any way falling honorably and justly to use their powers to benefit the social body of which they are a part.—Rev. William M. Backus, Chicago.

The Chief Concern. In the days to come our children and grandchildren will not ask what confessions of faith their fathers wrote or what were the forms under which they worshiped and did their work, but they will be most concerned with the kind of spiritual life that was developed under our beliefs and practices.—Rev. Dr. Edward B. Pollard, Baptist, Washington.

Not an Unnatural Life. A Christian life is not an unnatural life. It is life as God wants it to be. It is life from God, in God and for God. It is the fulfillment of what eternal love has decreed for us. Sin has dwarfed this life and shamed it and sent evil spirits to crawl across it and the forked hoofs of devils to sink down through it.—Rev. Dr. W. J. McKittick, Presbyterian, St. Louis.

Responsive Sympathy. The most sensitive soul ever in the world was the Christ. The more like him we become the more burdens we bear. The more tightly the strings of an instrument are drawn the more vibrant it is to the touch of the musician. The tender the soul in its devotion to the Lord the easier the burdens reach us, the more ready our responsive sympathy.—Rev. Alonzo Monk, Methodist, Atlanta, Ga.

Duty and Pleasure. A true Christian, finding his way to glory through the sad and hard as well as the joyous experiences of life, always under the conviction that God and the angels will come with assistance at his call, presents an ideal work well done, of sorrows brave, borne and of a heart at peace because duty and pleasure are two words for the same thing.—Rev. George H. Hepworth, Congregationalist, New York.

The Mission of Art. With the most ardent devotee of fashion I plead for the beautiful. Art is the hope of the toiling multitude, as it is the joy of the cultivated. It is the highway that leads to God. But art is not fashion, and art rests on simplicity and never violates the principle of fitness. Every bonnet as well as every cathedral must have a background of morality by which its artistic quality must be tested.—Rev. Jenkin Lloyd Jones, Episcopalian, Chicago.

A FENCE OR AN AMBULANCE.

'Twas a dangerous cliff, as they freely confessed. Though to walk near its crest was so pleasant. But over its terrible edge there had slipped a duke and full many a peasant; So the people said something would have to be done. But their projects did not at all tally. Some said, "Put a fence round the edge of the cliff." Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day. For it spread through the neighboring city.

A fence may be useful or not, it is true. But each heart became brimful of pity For those who slipped over that dangerous cliff. And the dwellers in highway and alley Gave pounds or gave pence, not to put up a fence. But an ambulance down in the valley.

"For the cliff is all right if you're careful," they said. "And if folks ever slip and are dropping It isn't the slipping that hurts them so much. As the shock down below—when they're stopping." So day after day as these mishaps occurred Quick forth would these rescuers sally To pick up the victims who fell off the cliff. With their ambulance down in the valley.

But a sensible few, who are practical, too. Will not bear with such nonsense much. They believe that prevention is better than cure. And their party will soon be the stronger. Encourage them, then, with your purse, voice and pen. And while other philanthropists dally They will scorn all pretense and put a stout fence On the cliff that hangs over the valley.

Better guide well the young than reclaim them when old. For the voice of true wisdom is calling. "To rescue the fallen is good, but 'tis best To prevent other people from falling." Better close up the source of temptation and crime Than deliver from dungeon or galley; Better put a strong fence round the top of the cliff Than an ambulance down in the valley. —Joseph Malins.

AN EDUCATIONAL ADVANCE.

Massachusetts Primary Schools May Have a Temperance Course.

It is encouraging to note that the temperance and educational forces in certain parts of our country are honestly striving to come to a mutual understanding and appreciation, says The Union Signal. This is particularly true in Massachusetts, as is evidenced by a recent letter from Mrs. Katherine Lente Stevenson, president of the W. C. T. U., which says: "For nearly three years there have been working quietly a committee of twelve—six from the educational and six from the representative temperance societies. They have held meetings at not infrequent intervals and have just decided upon a course of study which they will recommend to the primary schools of the state.

"While this course has waived some of the points of method which the W. C. T. U. and other societies have heretofore earnestly urged, it stands solidly for the subject matter of total abstinence as taught from the standpoint of physiology and hygiene and cannot fail to recommend itself to the conservative forces all over the state.

"To have agreed upon this course of study after the differences of 1899 is of far greater moment than what is agreed upon, and both sides hail this agreement with joy as a prophecy of better, more harmonious work in days to come."

REBUKE FOR A KING.

How Dr. Parker Censured Beermaking Ruler of England.

In a sermon at the City temple, London, Rev. Joseph Parker, administering a pointed rebuke to King Edward, who brewed some beer while visiting Lord Burton, said:

"Pray for me that I may speak delicately, loyally. If the king brews beer, what can be wrong in the subject drinking it? What the king does is likely to be imitated by others."

Speaking of Sunday concerts, Dr. Parker said that the king could go to one of them, yet he could not attend a non-conformist place of worship. This remark brought cries of "Shame!" Dr. Parker continued:

"If the king, who is the head of the church and defender of the faith, violate the English Sunday, what can the people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal, but I cannot be disloyal to Christ, and it is better that some things should be said."

King Edward's brew at Burton-on-Trent will be when matured, according to those who should know, the strongest ale ever brewed at Burton, and not a drop of the 400 barrels containing the liquid will be touched for twenty years except for the purpose of testing.

Beer Production in Germany.

The production of beer in the German empire during the year ended March 31, 1901, was 1,860,624,800 gallons. The imports of foreign beer (mostly Pilsen beer from Bohemia probably) were 14,889,600 gallons, and the exports of German beer amounted to 21,172,800 gallons. The estimated consumption of beer per capita of population was 132.2 quarts for the whole of the empire. The government revenues derived from the manufacture of beer in Germany amounted to \$22,715,976.

A Clever Temperance Detective.

Miss Jean Geddes, a young Scotch woman, is employed as a detective by the Antisaloons league of New Jersey. She has been signally successful in securing convictions for violation of the Sunday closing law and selling liquor to minors.

THE HOME.

USEFUL HINTS.

Cool rain water and soda will remove machine grease from washable fabrics.

Fish may be sealed much easier by dipping into boiling water about a minute.

Kerosene will soften boots or shoes that have been hardened by water, and render them as pliable as new.

Did you ever try brickdust to clean agateware? It is less expensive than other articles sold for such purposes, and far more effectual.

Kerosene will make tin kettles as bright as new. Saturate a woolen rag and rub with it. It will also remove stains from the clean varnished furniture.

Blue ointment and kerosene mixed in equal proportion and applied to the bedsteads is an unfailing bedbug remedy, and a coat of whitewash is ditto for the walls of a log house.

Waste in Cooking.

Professor Marshall, the noted English economist, estimates that \$500,000,000 is spent annually by the British working classes for things that do nothing to make their lives nobler or truly happier. At the last meeting of the British Association, the president, in an address to the economic section, expressed his belief that the simple item of food waste alone would justify the above-mentioned estimate. One potent cause of waste, to-day, is that very many of the women, having been practically brought up in factories, do not know how to buy economically, and are neither passable cooks nor good housekeepers. It has been estimated that, in the United States, the waste from bad cooking alone is over \$1,000,000,000 a year!—WILLIAM MATTHEWS in Success.

How to Sew on Buttons.

It is probable that the average woman thinks she knows how to sew buttons on in the right way, but the chances are that she never heard of the best way, so this little story from an exchange is given to enlighten her:

"When I get a bright idea I always want to pass it along," said a thrifty housewife, as she sat watching a young girl sewing. "Do your buttons ever come off?"

"Ever? They're always doing it. They are ironed off, washed off and pulled off, until I despair. I seem to shed buttons at every step."

"Make use of these two hints when you are sewing them on, then, and see if they make any difference. When you begin, before you lay the button on the cloth, put the thread through so that the knot will be on the right side. That leaves it under the button and prevents its being worn or ironed away and thus beginning the loosening process. Then, before you begin sewing, lay a large pin across the button, so that all your threads will go over the pin. After you have finished filling the holes with thread, draw out your pin and wind your thread round and round beneath the button. That makes a compact stem to sustain the possible pulling and wear of the buttonhole. It is no exaggeration to say that my buttons never come off, and I'm sure yours won't if you use my method of sewing."

Whooping Cough.

A woman, who has had experience with this disease, tells how to prevent any dangerous consequences from it. She says: Our three children took whooping cough last summer, our baby boy being only three months old, and owing to our giving them ha mberlain's cough Remedy, they lost none of their plumpness and came out in much better health than other children whose parents did not use this remedy. Our oldest girl would call lustily for cough syrup between whoops.—JESSIE PINEY HALL, Springville, Ala. This remedy is for sale by S. E. WELCH, JR.

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THE SCHOOL.

TWO PICTURES.

A Contrast That is Certainly Startling.

By the roadside in a country community in the South stand two houses about two hundred yards apart.

One is a large house forty-five feet wide and more than fifty feet long. It has two double doors and ten large windows. It is strongly built and has some architectural beauty. The outside is well painted, the inside has paneled ceiling. It has substantial, comfortable pews and can be comfortably heated. There is a neat pulpit, consisting of platform, chairs and reading desk. Inside and out the house is clean.

The other is a small house about sixteen feet wide and twenty feet long. It has one small door and three very small windows; one of the windows has lost a pane of glass, and the hole is stopped with a piece of rough, rusty sheet iron, against which a stick of wood leans to hold it in its place. It is not strongly built, nor has it any more beauty about it than an ordinary pigpen or smokehouse. The unpainted weatherboarding is placed vertical, and the joists are more or less open. There is no ceiling on the walls or overhead. The hard, irregular, clumsy, scarred and broken seats are arranged in a hollow square around a boxstove in the middle of the room. There are no chairs, platform or blackboards. Windows, walls and floor are all dirty.

One of these is the church-house in which a portion of the people of that community, those of a particular religious denomination, meet comfortably for instruction and worship an hour or two once or twice a month. The second is the schoolhouse in which the children of all the white people of the community are crowded and jammed, frozen and baked and smoked, six full hours a day through the entire school term, or so much of it as they will attend.

The church is all right, and no one will complain that it has cost money or wish that it were one whit less commodious, slightly or comfortable. But that the schoolhouse should be the miserable, cheap, ugly, cramped, uncomfortable pen that it is, is all wrong. Can He who placed such value on childhood be pleased with the contrast in these two temples—one for the parents and the other for their children? Can the worship in the one be in spirit and in truth while there is no greater care for the welfare and comfort of the children in the other?

Such pictures are not rare in the Southern States, nor are they confined to the country districts.

THE FARM.

MORE ABOUT THE COW PEA.

Experiments in Alabama.

Experiments at the Alabama experiment station show that the early Brown Dent, New Era, Early Bullock, Red Ripper, Crowder and selected black varieties give the largest yields in seeds in bushels, and the Wonderful, Red Ripper, Whipoorwill, Clay and Iron the largest yields of hay. The largest average for three years in hay was made by the Wonderful variety. The quality of the hay differs according to the variety. There is but little difference in yield between drilling and broadcasting the seed, in some cases the drilling and in others the broadcasting gives the better results.

The labor of harvesting the seed has been an obstacle, as the cost of picking the pods is equal to one half the crop. Other possible methods are: Cutting the vines with a reaper when most of the pods are ripe and running them through a threshing machine; felling the vines, or using a peavine picking machine, should such be invented.

Curing cow pea hay requires judgment. The vines should be nearly matured when harvested. Long exposure to sunshine causes the leaflets (the most nutritious portions) to drop; hence the hay should be cured in its own shade; that is with little exposure as practicable of the mass of the hay. One method is to mow immediately after the morning dew is off, leaving the vines undisturbed for eight hours, immediately raking, hauling and storing the partly-cured hay in a small, tight house, packing three feet deep, covering with other dry hay and closing the house, but such method may germinate too much heat. It is believed that to cut and cure in windows, not allowing the hay to become too dry to shake off the leaves, is as good as any other method. Curing must be done in fair weather and the hay must be carefully observed during curing, as everything depends upon observation.

Cow peas have been grown so far north as New England. In this section there should be no difficulty with the crop. For plowing under both an early and late crop may be used. The crop will grow on soils that will not produce corn or other grain and will flourish well on corn ground. From one half to one bushel of seed per acre may be used. Sometimes the nodules will be found on the young plants, but not as a rule. Plow deep and harrow the soil fine. Lime may be used if the soil is somewhat acid. By using cow peas for restoring fertility the cost of nitrogen in fertilizers may be eliminated, and as nitrogen is the most expensive of fertilizing substances there can be a great saving by using the cow peas. Planting may begin at any time after the ground becomes warm, the best time to commence seeding being when the apple trees begin to bloom.

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