

TALMAGE'S SERMON.

"FRIENDSHIP UNFAILING," LAST SUNDAY'S SUBJECT.

From the Following Text: "And She Went and Came and Gleaned in the Fields After the Reapers; and Her Hay Was to Light."—Ruth 2:3.



HE time that Ruth and Naomi arrived at Bethlehem is harvest time. It was the custom when a sheaf fell from a load in the harvest field for the reapers to refuse to gather it up; that was to be left for the poor who might happen to come along that way. If there were handfuls of grain scattered across the field after the main harvest had been reaped, instead of raking it, as farmers do now, it was, by the custom of the land, left in its place, so that the poor coming along that way might glean it, and get their bread. But, you say, "What is the use of all these harvest fields to Ruth and Naomi? Naomi is too old and feeble to go out and toil in the sun; and can you expect that Ruth, the young and the beautiful, should tan her cheeks and blister her hands in the harvest field?"

Boaz owns a large farm, and he goes out to see the reapers gather in the grain. Coming there, right behind the swarthy, sun-browned reapers, he beholds a beautiful woman gleaning—a woman more fit to bend to a harp or sit upon a throne than to stoop among the sheaves. Ah, that was an eventful day!

It was love at first sight. Boaz forms an attachment for the womanly gleaner—an attachment full of undying interest to the church of God in all ages; while Ruth, with an ephah, or nearly a bushel of barley, goes home to Naomi to tell her of the successes and adventures of the day. That Ruth, who left her native land of Moab in darkness, and traveled through an undying affection for her mother-in-law, is in the harvest field of Boaz, is affianced to one of the best families in Judah, and becomes in after time the ancestress of Jesus Christ, the Lord of glory! Out of so dark a night did there ever dawn so bright a morning?

I learn, in the first place, from this subject, how trouble develops character. It was bereavement, poverty and exile that developed, illustrated, and announced to all ages the sublimity of Ruth's character. That is a very unfortunate man who has no trouble. It was sorrow that made John Bunyan the better dreamer, and Doctor Young the better poet, and O'Connell the better orator, and Bishop Hall the better preacher, and Havelock the better soldier, and Kitto the better encyclopaedist, and Ruth the better daughter-in-law.

I once asked an aged man in regard to his pastor, who was a very brilliant man, "Why is it that your pastor, so very brilliant, seems to have so little heart and tenderness in his sermons?" "Well," he replied, "the reason is, our pastor has never had any trouble. When misfortune comes upon him his style will be different." After a while the Lord took a child out of the pastor's house; and though the preacher was just as brilliant as he was before, oh, the warmth, the tenderness of his discourses! The fact is, that trouble is a great educator. You see sometimes a musician sit down at an instrument and his execution is cold and formal and unfeeling. The reason is that all his life he has been prospered. But let misfortune or bereavement come to that man, and he sits down to the instrument, and you discover the pathos in the first sweep of the keys.

Misfortunes and trials are great educators. A young doctor comes into a sick room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question; but years roll on, and there has been one dead in his own house; and now he comes into the sick room, and with tearful eye he looks at the dying child, and he says, "Oh, how this reminds me of my Charlie!" Trouble, the great educator. Sorrow—I see its touch in the grandest painting; I hear its tremor in the sweetest song; I feel its power in the mightiest argument.

Grecian mythology said that the foundation of Hippocrene was struck out by the foot of the winged horse Pegasus. I have often noticed in life that the brightest and most beautiful fountains of Christian comfort and spiritual life have been struck out by the iron shod hoof of disaster and calamity. I see Daniel's courage burst by the flash of Nebuchadnezzar's furnace. I see Paul's prowess beat when I find him on the foundering ship under the glare of the lightning in the breakers of Melita. God crowns his children amid the howling of wild beasts and the chopping of blood-plashed gullotine and the crackling fires of martyrdom. It took the persecutions of Marcus Aurelius to develop Polycarp and Justin Martyr. It took all the hostilities against Scotch Covenanters and the fury of Lord Clarendon to develop James Renwick and Andrew Melville, and James McKail, the glorious martyr of Scotch history. It took the stormy sea, and the December blast, and the desolate New England coast, and the warwhoop of savages to show forth the prowess of the Pilgrim Fathers.

When amid the storms they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim
wood
Rang to the anthems of the free.

Life often seems to be a mere game, where the successful player pulls down all the other men into his own lap. Let suspicion arise about a man's character, and he becomes like a bank in a panic, and all the imputations rush on him and break down in a day that character which in due time would have had strength to defend itself. There are reputations that have been half a century in building, which go down under one push, as a vast temple is consumed by the touch of a sulphurous match. A hog can uproot a century plant.

In this world, so full of heartlessness and hypocrisy, how thrilling it is to find some friend as faithful in days of adversity as in days of prosperity? David had such a friend in Hushai; the Jews had such a friend in Mordecai, who never forgot their cause; Paul had such a friend in Onesiphorus, who visited him in jail; Christ had such in the Marys, who adhered to Him on the Cross; Naomi had such a one in Ruth, who cried out, "Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

Again, I learn from this subject that paths which open in hardship and darkness often come out in places of joy. When Ruth started from Moab toward Jerusalem, to go along with her mother-in-law, I suppose the people said: "Oh, what a foolish creature to go away from her father's house, to go off with a poor old woman toward the land of Judah! They won't live to get across the desert. They will be drowned in the sea, or the jackals of the wilderness will destroy them." It was a very dark morning when Ruth started off with Naomi; but behold her in my text in the harvest field of Boaz, to be affianced to one of the lords of the land, and become one of the grandmothers of Jesus Christ, the Lord of glory. And so it often is that a path which often starts very darkly ends very brightly.

When you started out for heaven, oh, how dark was the hour of conviction—how Sinai thundered, and devils tormented, and the darkness thickened! All the sins of your life pounced upon you, and it was the darkest hour you ever saw when you first found out your sins. After awhile you went into the harvest field of God's mercy; you began to glean in the fields of divine promise, and you had more sheaves than you could carry, as the voice of God addressed you, saying: "Blessed is the man whose transgressions are forgiven and whose sins are covered." A very dark starting in conviction, a very bright ending in the pardon and the hope and the triumph of the Gospel!

So, very often in our worldly business or in our spiritual career, we start off on a very dark path. We must go. The flesh may shrink back, but there is a voice within, or a voice from above, saying, "You must go;" and we have to drink the gall, and we have to carry the cross, and we have to traverse the desert and we are pounded and flailed of misrepresentation and abuse, and we have to urge our way through ten thousand obstacles that have been slain by our own right arm. We have to ford the river, we have to climb the mountain, we have to storm the castle; but, blessed be God, the day of rest and reward will come. On the tip-top of the captured battlements we will shout the victory; if not in this world, then in that world where there is no gall to drink, no burdens to carry, no battles to fight. How do I know it? Know it! I know it because God says so: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe all tears from their eyes."

It was very hard for Noah to endure the scoffing of the people in his day, while he was trying to build the ark, and was every morning quizzed about his old boat that would never be of any practical use; but when the deluge came, and the tops of the mountains disappeared like the backs of sea monsters, and the elements, lashed up in fury, clapped their hands over a drowned world, then Noah in the ark rejoiced in his own safety and in the safety of his family, and looked out on the wreck of a ruined earth.

Christ, hounded of persecutors, denied a pillow, worse maltreated than the thieves on either side of the cross, human hate smacking its lips in satisfaction after it had been draining his last drop of blood, the sheeted dead bursting from the sepulchres at his crucifixion. Tell me, O Gethsemane and Golgotha, were there ever darker times than those? Like the booming of the midnight sea against the rock, the surges of Christ's anguish beat against the gates of eternity, to be echoed back by all the thrones of heaven and all the dungeons of hell. But the day of reward comes for Christ; all the pomp and dominion of this world are to be hung on his throne, crowned heads are to bow before him on whose head are many crowns, and all the celestial worship is to come up at his feet, like the humming of the forest, like the rushing of the waters, like the thundering of the sea, while all heaven, rising on their thrones, beat time with their scepters: "Hallelujah, for the Lord God omnipotent reigneth."

That song of love, now low and far,
Ere long shall swell from star to star;

That light, the breaking day which tips
The golden-spired Apocalypse.

Madame de Staël did a world of work in her time, and one day, while she was seated amid instruments of music, all of which she had mastered, and amid manuscript books which she had written, some one said to her: "How do you find time to attend to all these things?" "Oh," she replied, "these are not the things I am proud of. My chief boast is in the fact that I have seventeen trades, by any one of which I could make a livelihood if necessary." And if in secular spheres there is so much to be done, in spiritual work how vast the field! How many dying all around about us without one word of comfort! We want more Abigail, more Hannah, more Rebecca, more Marys, more Deborahs consecrated—body, mind and soul, to the Lord who bought them.

Once more I learn from my subject the value of gleaning. Ruth going into that harvest field might have said: "There is a straw, and there is a straw, but what is a straw? I can't get any barley for myself or my mother-in-law out of these separate straws." Not so said beautiful Ruth. She gathered two straws, and she put them together, and more straws, until she got enough to make a sheaf. Putting that down, she went and gathered more straws, until she had another sheaf, and another, and another, and another, and she brought them altogether, and she threshed them out, and she had an ephah of barley, nigh a bushel. Oh, that we might all be gleaners!

Elihu Burritt learned many things while toiling in a blacksmith's shop. Abercrombie, the world-renowned philosopher, was a philosopher in Scotland, and he got his philosophy, or the chief part of it, while, as a physician, he was waiting for the door of the sick room to open. Yet how many there are in this day who say they are so busy they have no time for mental or spiritual improvement; the great duties of life cross the field like strong reapers, and carry off all the hours, and there is only here and there a fragment left, that is not worth gleaning. Ah, my friends, you could go into the busiest day and busiest week of your life and find golden opportunities, which, gathered, might at last make a whole sheaf for the Lord's garner. It is the stray opportunities and the stray privileges which, taken up and bound together and beaten out, will at last fill you with much joy.

There are a few moments left worth the gleaning. Now, Ruth to the field! May each one have a measure full and running over! Oh, you gleaners, to the field! And if there be in your household an aged one or a sick relative that is not strong enough to come forth and toil in this field, then let Ruth take home to feeble Naomi this sheaf of gleaning: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." May the Lord God of Ruth and Naomi be our portion forever!

The Dragon-Fly.

One of the most useful of insects is, owing to the ignorance of the public, forever being killed. It is known as the dragon-fly, the needle-case and the devil's darning-needle. Says a writer of authority: "In its larva stage it subsists almost entirely on those small quivering threads which can be seen darting about in any still water, and which hatch out into sweet-singing mosquito. As soon as the dragon-fly leaves its watery nursing-ground, and climbing some friendly reed, throws away the old shell and flies away, it is helping man again. Its quarry now is the house-fly. Not long ago the writer saw one of these insects knocked down in a veranda, where it had been doing yeoman's service, and the children and women seemed delighted, although they shrank back from the poor, wounded dragon-fly. They all thought it had an awful sting at the end of its long body; a cruel injustice. When the writer took the insect up there was general wonderment, which was increased when a captured fly was offered it and it ate greedily. The boys of the household will never harm a dragon-fly again."

Quite a Difference.

All disciples of Izaak Walton will appreciate the story which is going the rounds, concerning Mr. Andrew Lang, the English critic and essayist. An exchange publishes the anecdote which one of Mr. Lang's literary friends tells: "It happened to me to spend a few days last summer in an English village. Having noticed a pleasant river which seemed to promise excellent fishing, I spoke of it to my landlady. 'Oh yes, sir,' she said, 'there is very good fishing here—many people come here for fishing.' 'What kind of people come here?' I asked. 'Literary gentlemen come here very often, sir. We had Mr. Andrew Lang staying here.' 'Oh, really! does he fish? Is he a good fisherman?' 'Yes, sir, he fishes beautifully.' 'Really! does he catch much?' 'Oh no, sir, he never catches anything, but he fishes beautifully.'"

A Characteristic Reply.

The inconvertibility of General Walker, late president of the Massachusetts Institute of Technology, was above all suspicious. A characteristic anecdote is told of him by J. J. Spencer in the Review of Reviews: "At one time, when General Walker held a government position, a place shared in a barometer by another, he was approached with the suggestion that, since the whole department was under their control, by working in harmony they could have whatever they desired. 'I have no desires,' said General Walker. 'But, general,' said his confidant, 'do you not see that we can push forward our friends and relatives into good places?' 'I have no friends,' was the reply."

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-date Hints About Cultivation of the Soil and Yields Thereof—Horticulture, Viticulture and Floriculture.



THE Ohio Experiment Station has used several methods of treatment and two of these were uniformly successful. A third method reduces the smut one-half to three-fourths. The successful methods are immersing the seed for 10 to 15 minutes in scalding water—temperature of water 132 to 133 degrees F., and soaking the seed from 18 to 20 hours in a solution of potassium sulfid (liver of sulfur) made by dissolving one and one-half pounds of the sulfid in twenty-five gallons of water. This solution should be kept in a wooden vessel. In the hot water treatment the seed is placed in a wire mesh vessel or in an open gunny bag and then immersed. Ten minutes treatment gave the same results as fifteen minutes, while the longer did no injury. With the potassium sulfid method the grain is covered directly by the liquid and allowed to remain for the time stated. In both cases the seed will need to be dried to sow in the drill, but may be sown broadcast while still wet. Details of these methods will be found in Bulletin 64 of the Ohio Experiment Station. Another method was tried in 1896. It consists in treating the seed oats in piles by sprinkling with a solution of potassium sulfid from a watering can with rose. The grain must be repeatedly stirred during treatment and the sprinkling is done also at intervals of an hour. By this sprinkling method the smut was reduced from 12 per cent to 1 per cent in one case; from 28 per cent to 10 per cent in another. Hot water and sulfid soaking treatments of the same seed reduced the smut to 1-10 of one per cent and 6-10 of one per cent of smut respectively. It will be seen that the sprinkling method is not so complete a prevention as the hot water and soaking methods.

The details of the sprinkling method are as follows: Dissolve one pound of fresh potassium sulfid in fifteen and one-half gallons of water in a wooden vessel. This solution will be enough to treat 500 pounds or fifteen and one-half bushels of seed oats. In other words, every gallon of the mixture, made as directed, will treat one bushel of oats. Place the oats in piles of five to eight bushels upon a tight floor and sprinkle with the sprinker every hour until the liquid is used. Just enough should be applied so that none goes to waste. The seed should be well stirred between sprinklings. After all the solution has been applied, the oats should lie not more than six inches deep and should be thoroughly stirred twice a day. It is best sown about two to three days after treatment. Manifestly the seed will be swollen and must be applied in a larger quantity per acre. The attention to the condition of the seed after treatment and before sowing is evidently as exacting as for the hot water or soaking methods. The preference of the Experiment Station is for the hot water method as most effective and at the same time most practicable. This sprinkling treatment is stated for the benefit of any who desire to use it. There is no method of seed treatment that does not involve labor.

Muck Lands Made Valuable.
Beginning near Lawton, Mich., and extending westerly past Dowagiac, is an immense swamp, says Drainage Journal. A portion of it is covered with black ash and birch and other large portions have in ages past been buried under water so long that its growth of trees has been smothered. Roots and earth-imbued trunks alone remain to tell the story. Denuded of its trees, the swamp presents the appearance of a plain. Centuries of decay of vegetation produce rich plant food. No part of this swamp produces better returns for its tillage than that near Deatur. Ten years ago the state made a ditch five miles long in this swamp, which drains into the St. Joseph river. Owners of swamp land constructed laterals, and a large body of the land was brought into condition for cultivation. Shrewd residents of Lawton, Kalamazoo and other points invested in the swamp. They grew mint, celery and onions. The ground produces fine celery, and an effort has been made to colonize Hollanders from Kalamazoo to work it, but so far without marked success. Before being drained these muck lands had only a nominal value. Now they sell at prices ranging from \$40 to \$100 per acre, depending very much upon the market facilities. The growing of mint on the muck land has been and is yet remunerative. The mint produces a valuable oil when distilled. Each mint grower has a small still, and the distillation is said to be a very simple process. It is claimed that mint growers realize a profit of \$40 or more per acre.

Beginning near Lawton, Mich., and extending westerly past Dowagiac, is an immense swamp, says Drainage Journal. A portion of it is covered with black ash and birch and other large portions have in ages past been buried under water so long that its growth of trees has been smothered. Roots and earth-imbued trunks alone remain to tell the story. Denuded of its trees, the swamp presents the appearance of a plain. Centuries of decay of vegetation produce rich plant food. No part of this swamp produces better returns for its tillage than that near Deatur. Ten years ago the state made a ditch five miles long in this swamp, which drains into the St. Joseph river. Owners of swamp land constructed laterals, and a large body of the land was brought into condition for cultivation. Shrewd residents of Lawton, Kalamazoo and other points invested in the swamp. They grew mint, celery and onions. The ground produces fine celery, and an effort has been made to colonize Hollanders from Kalamazoo to work it, but so far without marked success. Before being drained these muck lands had only a nominal value. Now they sell at prices ranging from \$40 to \$100 per acre, depending very much upon the market facilities. The growing of mint on the muck land has been and is yet remunerative. The mint produces a valuable oil when distilled. Each mint grower has a small still, and the distillation is said to be a very simple process. It is claimed that mint growers realize a profit of \$40 or more per acre.

Beginning near Lawton, Mich., and extending westerly past Dowagiac, is an immense swamp, says Drainage Journal. A portion of it is covered with black ash and birch and other large portions have in ages past been buried under water so long that its growth of trees has been smothered. Roots and earth-imbued trunks alone remain to tell the story. Denuded of its trees, the swamp presents the appearance of a plain. Centuries of decay of vegetation produce rich plant food. No part of this swamp produces better returns for its tillage than that near Deatur. Ten years ago the state made a ditch five miles long in this swamp, which drains into the St. Joseph river. Owners of swamp land constructed laterals, and a large body of the land was brought into condition for cultivation. Shrewd residents of Lawton, Kalamazoo and other points invested in the swamp. They grew mint, celery and onions. The ground produces fine celery, and an effort has been made to colonize Hollanders from Kalamazoo to work it, but so far without marked success. Before being drained these muck lands had only a nominal value. Now they sell at prices ranging from \$40 to \$100 per acre, depending very much upon the market facilities. The growing of mint on the muck land has been and is yet remunerative. The mint produces a valuable oil when distilled. Each mint grower has a small still, and the distillation is said to be a very simple process. It is claimed that mint growers realize a profit of \$40 or more per acre.

Profitable Dairying.—There is no use trying to make dairying profitable on old lines. Better cows are needed at once, and they should have the best care. Stock that has to stand out in all kinds of weather and has no shelter from the fierce storms that sweep across those prairies, other than a barbed wire fence, will never yield enough milk to be a source of important income to the owner. Cows must be well housed and well fed; and better care of the milk before it goes to the creamery is absolutely essential. Cleanliness in the barn, about the milk rooms, with the pails and cans in which the milk is handled, should receive very close attention. Get the milk to the creameries in first-class shape, free from the bad odors that are so often absorbed by it, and the fault will lie with the creamery management if the finished product is not of a high grade.

Butter and Cheese Consumption.—In 1887 the United States consumed 569,600 tons of butter and cheese; the United Kingdom, 328,000; Russia, 210,000; Germany, 155,000; and Austria, 130,000. The people of Canada eat more butter and cheese per capita than those of any other country. The annual consumption in the United States, per inhabitant, is 20 pounds, and in the United Kingdom 19 pounds.

are equally successful—with trees transplanted under the ordinary method with us. Many more can be packed in a case for shipping in this way, and heavy transportation charges thus avoided. It has been long the thought of the writer that by far too much value is placed on the root fibers; and distinction should be made between the true roots and root fibers. The fiber is practically only a thread-like production which pushes out of the main roots in large quantities. They live only for one year, just as the leaf does, and they can be of very little practical use to a tree in transplanting. The success of a transplanted tree comes from the new production of these fibers. The food of a tree is taken in by the root hairs, which are produced at the end of these little threads, and, unless there is a new production of these fibers, the tree will not grow. What is needed in a successful transplanting is an abundance of two or three-year-old roots, and not annual fibers. It is this which makes a transplanted tree much more of a success than one not transplanted. When the large old roots are shortened, and a number of new, true roots proceed, this is the class of roots desirable. If there are a number of this class to the main stem of the plant, we should be apt to regard all the other mass of very old roots and half-dead fibers as being in the way of success rather than to aid it. For trees generally, Mr. Stringfellow's method will not be adopted, but the thought is useful in showing us the absurdity of many of our old views.

Irrigating Hill-Sides.

The Country Gentleman calls attention to the test of a Connecticut farmer of the value of irrigation on sandy soil. By the aid of ram's water is elevated from a valley brook to a reservoir at the top of the hill. From here it is distributed to leading points on the farm in two and one-half inch pipes, and from these old discarded fire hose is used to distribute the water over the fields. Wooden troughs in twelve-foot sections feed into each other, and are easily moved about the fields. These are set at proper grades wherever wanted, and the water turned into them through the hose. By a series of little gates along the trough water is allowed to run down to rows of melons, strawberries or asparagus, the flow being regulated so as to run freely, but without washing. This year, wishing to carry over some old strawberry beds for fruiting another season, Mr. Eddy cleared the rows, narrowed them to eight or ten inches, and turned on the water. The beds took on a new, strong growth, and are as nearly perfect as can be. Then, to extend the plantations, runners from new beds, as new plants developed, were taken up with little or no root and thickly lined out in rows a foot apart, the water put trickling down the rows so as to keep them moist all the time, and the little runners went at once to work making strong, new plants with abundance of fibrous roots. Celery, cabbage and other crops are treated in like manner.

Treating Strawberry Plants.

An eastern exchange says: L. J. Farmer, a widely known strawberry grower of Pulaski, N. Y., has a method of his own for spring treatment of strawberry plants. The plants are taken up very early and trenched closely in sloping trenches, about seven inches deep, twelve to fifteen plants to the linear foot, and crowns even with the surface. The roots are clipped before trenching. The whole surface is mulched, the beds (each consisting of three trenches eight inches apart) thoroughly soaked, and a week after sprayed with Bordeaux mixture. The plants are kept in the beds, where they can be frequently sprayed for mildew (which in Oswego county is worse than rust) about six weeks. Ten thousand can thus be treated on a square rod of land. About May 20 the plants are set in the fields, and will ordinarily need no more spraying until after they have made a crop. Mr. Farmer puts the winter mulch on early, about as soon as the ground will bear a wagon. Horse manure is the preferred mulch.

The Farmers' Review regards the above with a good deal of suspicion, and does not advise its readers to try it. It can hardly be believed that the plants set out in May could develop enough roots to give a large yield of fruit.

Profitable Dairying.—There is no use trying to make dairying profitable on old lines. Better cows are needed at once, and they should have the best care. Stock that has to stand out in all kinds of weather and has no shelter from the fierce storms that sweep across those prairies, other than a barbed wire fence, will never yield enough milk to be a source of important income to the owner. Cows must be well housed and well fed; and better care of the milk before it goes to the creamery is absolutely essential. Cleanliness in the barn, about the milk rooms, with the pails and cans in which the milk is handled, should receive very close attention. Get the milk to the creameries in first-class shape, free from the bad odors that are so often absorbed by it, and the fault will lie with the creamery management if the finished product is not of a high grade.

Butter and Cheese Consumption.—In 1887 the United States consumed 569,600 tons of butter and cheese; the United Kingdom, 328,000; Russia, 210,000; Germany, 155,000; and Austria, 130,000. The people of Canada eat more butter and cheese per capita than those of any other country. The annual consumption in the United States, per inhabitant, is 20 pounds, and in the United Kingdom 19 pounds.

THE SUNDAY SCHOOL.

LESSON V.—SECOND QUARTER —SUNDAY, MAY 2.

Golden Text: "Go Ye Into All the World and Preach Ye the Gospel to Every Creature"—Mark 16:15—Faint Begins His Missionary Work.



WE have for our lesson today verses 1 to 15, Acts 13. There are 46 of A. D. Places: Antioch, Seleucia, Cyprus, Salamis, Paphos and Perga. The full text of the lesson is as follows: 1. Now there were in the church that was at Antioch certain teachers, and prophets, and scribes, and Simon, and Lucius of Cyrene, and Manean, which had been brought up with Herod the tetrarch, and Saul, 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. 3. And when they had fasted and prayed, and laid their hands on them, they were sent away. 4. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to their minister. 6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: 7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9. Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him, and said, 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? 10. And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 11. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. 12. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem. 13. Antioch, now a missionary center more important for the work than Jerusalem itself. Seleucia, a city on the Orontes four miles from its mouth. It was the port of Antioch, and was about sixteen miles distant from it by land, but forty by the river on a good winding. Cyprus, one of the largest islands in the Mediterranean. In the apostolic times it was a senatorial province of the Roman empire, governed by a proconsul, and noted for fertility, wealth, and a dense population. Two of its chief cities—Salamis and Paphos—were visited by the missionaries. The island is now annexed to Great Britain. Perga, a large town, the metropolis of the small province of Pamphylia.

Lesson Preview.—Today's lesson presents the early church in a new aspect. Hitherto Christianity had been extended by informal efforts and casual occurrences. Previously the policy of the apostles had been to preach the gospel to those who came within the reach of their voices. Now they start abroad to find men who might be induced to listen. Instead of being confined to a local faction, the gospel is to be given to the world as a universal faith. Much as the leaders at Antioch loved the Jews, they loved the truth more. Moved to pray for direction in the forward movement, they felt to be necessary, and the Holy Spirit indicated to them the divinely commissioned agents. These selected men were forerunners of the noblest heroes in the missionary cause. Cyprus was selected for the first field of labor, because its native place of Barnabas and John Mark. After about a week's stay on the island and the conversion of its proconsul, Paul with his companions set sail for Pamphylia, which bordered on his native Cilicia.

We have in this lesson the story of the first missionary enterprise in the annals of the Christian church. Two missionaries were sent forth to win the world to Christ. Well was it for us that they turned their faces westward and eastward on that journey. 1. Ascertain what is here shown concerning the demands of missionary work. 2. It calls for the best talent in the church. The two most needed at home were chosen to go abroad. Verse 2. It requires a divine call to the work. Verse 2. For years Barnabas and Saul had been unconsciously preparing for their mission. Now they hear the command of God to undertake it. 3. It demands entire consecration. Verse 2. These missionaries were to be "separated," set apart, consecrated. 4. It demands the indorsement and moral support of the church at home. Verse 2. The church laid its hands upon these men, prayed over them, sent them away, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the endorsement of the Holy Ghost. Verses 2, 4, 5. The Holy Spirit called these men to the work, and thus gave to their mission its sanction. The church at home must ever support its missions abroad. 5. It requires courage, nobility and faith. Notice how all these elements of character are shown in this lesson, as they are shown on every page of the church's missionary history. 6. Above all it demands the