

DANCING

Every Saturday Evening

Cedar Beach

MUSSELMAN'S LAKE

June 13th — York County Junior Farmers

TUESDAY, JUNE 24th

Dancing Every Night Commences with

OZZIE WILLIAMS' ORCHESTRA

Unemployment Insurance, July 1st

Unemployment Insurance becomes an actuality in Canada from July first. For the workers who are subject to periods of unemployment through no fault of their own it will mean the difference between being on relief or charity and the self-respect of having provided for their own welfare through a plan of insurance savings.

The plan is one of co-operation between the employer, the employee, and the Government. Each makes a contribution based on the weekly wages earned by the employee. To the amount contributed by the em-

ployer and the amount deducted from the employee's wages, the Government adds one-fifth of the total, and pays for the cost of operation. These contributions are similar to insurance premiums, and accumulate against the day when the worker, either male or female, becomes unemployed. Then in a very short time the worker begins to receive weekly cheques which will continue for a limited period of unemployment.

Altona

(Too late last week)

The Club girls entertained their mothers and Miss Jean Scott, Home Economics coach of the Department of Agriculture at the home of their leader, Mrs. D. Crosier on Thursday evening last.

Sunday School Lesson

Lesson for June 8

BEGINNING OF WORLD MISSIONS
Golden Text—And he said unto them Go ye into all the world, and preach the gospel to every creature

—Mark 16:15

THE LESSON AS A WHOLE

We have been tracing out the course of the stream of God's grace from its bubbling up in Jerusalem, out through Judea, into Samaria, out to the desert, to Caesarea, and on to Antioch. Now we come to the place where we see it going forth as a mighty river, overflowing all its banks and bringing life and blessing to land after land and people after people. It is impossible to estimate the value to all mankind of this world-wide missionary movement, both from a temporal and an eternal standpoint, for where a nation has been evangelized, there have followed always great material as well as spiritual blessings. While the object of the truly Godsent, Spirit-endued missionary is not to civilize or to educate people, but rather to lead them to a saving knowledge of Christ, yet everywhere that this knowledge is received there in a new life imparted, and with that new life comes dissatisfaction with older and more primitive ways of existence. Evil customs, filthy habits, dirt and disease flee before the advance of the light of the Gospel, so that even unsaved men accept new standards and rise to new heights of decency and respectability under its beneficent rays.

The Historical Setting

After the death of Herod Agrippa I (Acts 12:20-23) the Word of God went forth with greater liberty than

during his cruel and wicked reign. From Antioch, Saul and Barnabas set out on their first great missionary journey in A.D. 45, according to the best authorities.

Verse by Verse

Acts 12:25—"Barnabas and Saul returned from Jerusalem." They had gone to Jerusalem, as messengers of the church at Antioch, to carry the gifts given by the Gentile believers to relieve the famine-sufferers, and thus to manifest their fellowship in Christ. On their return they brought "with them John, whose surname was Mark." This was the man who later wrote the Gospel that bears his name. He was intimately related to Barnabas.

Chap. 13:1—"There were in the church . . . at Antioch certain prophets and teachers." These men, gifted by the Holy Spirit, were being used of God to build and nurture the infant church. The fact that five of them were laboring in connection with the one testimony gives some idea of the wide scope of the work that was in progress.

Verse 2—"The Holy Ghost said, Separate me Barnabas and Saul." It is the prerogative of the Holy Spirit, Christ's true viceregent, to qualify, and send out laborers into the great harvest field. He indicated to the church his will that these two men should be set aside for the special work of evangelizing the Gentiles.

Verse 3—"They . . . laid their hands on them, (and) . . . sent them away." When the mind of God was revealed, the church acquiesced, and after a season of waiting upon him in prayer and fasting they expressed their fellowship with Barnabas and Saul by the laying on of hands, a sign of identification and commendation, and sent them forth with their confidence and blessing.

Verse 4—"They, being sent forth by the Holy Ghost, departed." It was he, in reality, who sent them out. The church simply agreed to that which he manifested as his will. So

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they left Antioch for Cyprus, the old home of Barnabas (Acts 4:36), where their great mission was to begin.

Verse 5—"At Salamis, they preached the word of God in the synagogues of the Jews." Landing in Salamis, on the eastern edge of Crete, they began their work in a Jewish synagogue. John Mark was with them in a subordinate capacity.

Verse 6—"A certain sorcerer, a false prophet . . . Bar-jesus." Evidently this man had heard of Jesus as a miracle worker, so he called himself the son of Jesus. But he was a wicked charlatan, making capital of the credulity of an ignorant people. Such despicable characters were not uncommon in those days. Simon the sorcerer of Samaria was of the same type (Acts 8:9-11).

Verse 7—"Sergius Paulus, a prudent man." He was the proconsul appointed by Rome and was evidently an earnest seeker after truth. Bar-jesus (also called Elymas) sought to take advantage of him for his own profit. The proconsul "called for Barnabas and Saul" and requested them to explain their message.

Verse 8—"Elymas . . . withstood them." The crafty sorcerer realized that he would lose his hold on the proconsul if he were to accept the Gospel as proclaimed by these Christian teachers; so he endeavoured to thwart them in their efforts to win Sergius Paulus for Christ.

Verse 9—"Saul, (who also is called Paul)." This is the last time the old name is used. Henceforth the apostle is designated Paul, whether after his illustrious convert, the proconsul, or not, we cannot say. Detecting the perfidy of Elymas, he rebuked him sternly in the energy of the Holy Spirit.

Verse 10—"Thou child of the devil." Only those are so called who take a stand definitely and deliberately against God and his truth. It was thus Jesus addressed the Pharisees who opposed him (John 8:44) and the Holy Spirit so designates those who hate the truth today (1 John 3:10). Paul sternly rebuked the opposer, who was trifling with the welfare of the soul of the proconsul.

Verse 11—"Thou shalt be blind." He renounced a judgment upon him, which should manifest his real spiritual condition, for he was a blind leader of the blind (Matt. 15:14). This judgment followed immediately, to his utter discomfiture and the proconsul's assurance that God was indeed speaking through Paul.

Verse 12—"The deputy (proconsul), when he saw what was done, believed." Recognizing the message as the very word of God, this Gentile magistrate opened his heart to the truth and received in the simplicity of faith the Gospel as "the doctrine of the Lord." It must have been a great encouragement to win so illustrious a convert at the beginning of their missionary tour.

The school boy who wrote that a spinster is a bachelor's wife did not get a pass mark.

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