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**John R. Williams**  
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**THE SUNDAY SCHOOL**

Lesson IV.—Third Quarter, For July 25, 1909.

**THE INTERNATIONAL SERIES.**

Text of the Lesson, Acts xvii, 16-34. Memory Verse, 29—Golden Text, John iv, 24—Commentary Prepared by Rev. D. M. Stearns.

(Copyright, 1909, by American Press Association.) In this lesson we find Paul at Athens, which might be called the seat of earthly wisdom, and while he waited for Silas and Timothy to come to him from Berea his spirit was stirred as he saw the idolatry of the city, and, knowing that the same Jesus who saved him would save them, too, he could not refrain from preaching Jesus to them, not only in the synagogues of the Jews, but publicly in the market every day and at all times to such devout people as were willing to listen to him. Some of the lovers of wisdom took him to Mars hill, and there he discoursed to them, as recorded in the lesson today—not reasoning out of the Scriptures, as with the Jews, who knew the Scriptures, but preaching Jesus to them as the Creator and as the Judge of all mankind, commanding all men everywhere to repent and turn to Him that they might be saved. We will not have the zeal for souls that Paul had unless we see them as he did—"without strength, ungodly, sinners, enemies" (Rom. v, 6-10), "children of disobedience under the prince of the power of the air, children of wrath, without Christ, having no hope and without God in the world (Eph. ii, 2, 3, 12). Then we must have the mind of God toward them, not willing that any should perish, but believing that He would have all to be saved by receiving Jesus, who gave Himself for our sins and was made a curse for us (Gal. i, 4; iii, 13). Paul saw in these wise but foolish Athenians men for whom Christ died, and he longed for their deliverance from the prince of this world and from the powers of darkness. He took as his topic the inscription on one of their many altars, "To the unknown God," and he preached to them the only living and true God, the Creator of all things, for if any man will come to God he must believe that He is and that He is a rewarder of them that diligently seek Him (Heb. xi, 6). The opening words of Paul's discourse concerning the Creator bring to mind Gen. i, 1; John i, 1-3; Col. i, 16; Heb. i, 1-3, along with Ps. xxxiii, 6; Isa. xl, 28; Jer. xxxii, 17; Acts iv, 24, and many more. His giving to all life and breath and all things and that in Him we live and move and have our being (verses 25, 28) make us think of Dan. v, 23, "The God in whose hand thy breath is and whose are all thy ways," and of Heb. iy, 13, "Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do." That He has made of one blood all nations of men to dwell on all the face of the earth and appointed the bounds of their habitation (verse 26) does not seem to be quite in accord with the love of one's native land that so many sing about. Let the world sing, "My Country, 'Tis of Thee," but the Christian whose citizenship is in heaven and who prays, "Thy kingdom come, Thy will be done in earth as it is in heaven," should take a wider view and sing, "All nations whom Thou hast made shall come and worship before thee, O Lord, and shall glorify Thy name" (Ps. lxxxvi, 9), "All nations shall come and worship before thee" (Rev. xv, 4), and live anywhere on earth with equal cheerfulness if only through us the church, His body, may be gathered from all nations and the time of His worldwide kingdom hastened. It is His desire that all should seek Him and find Him, but while many are ignorantly feeling after Him how can they ever find Him if no one ever tells them of Him? Does it not seem clear as the light that the one thing a believer is on earth for is to declare to all the righteousness of God in Christ; that all who will may obtain this righteousness and be justified freely by His grace through the redemption that is in Christ Jesus? This Jesus, Son of God, whom He raised from the dead, He has ordained to be Judge of all the world, and therefore He commands all men to repent that they may not have to say to them, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" (Matt. xxv, 41). He will have no pleasure in saying this to any, but it is written again and again that some shall have to go to the lake of fire and brimstone (Rev. xiv, 10; xix, 20; xx, 15; xxi, 8). Many call this a horrible doctrine and will not tolerate the thought of it and have no use for a God who would make such a place or send any one to it. All such are blinded by the god of this world, for whom the awful place was prepared, and if they persist in their blindness and in rejecting the gift of eternal life their doom will be by their own choice as awful as the record reads. The day of judgment here spoken of will last at least a thousand years, at the beginning of which there will be the judgment of the saints only at the judgment seat of Christ; then the judgment of the living nations, when we come with Christ in His glory to set up His kingdom and at the end of the thousand years the great white throne for the ungodly (see my tract on "The Four Judgments," published by L. & K., box 216, Harrisburg, Pa.). There are few if any daily papers which would publish a discourse on this topic, for, like the Athenians, the people covet to hear some new thing.

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On this special sale I have placed my line of shoes, which you will find to be a great deal cheaper than ever before. Also  
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I have a lot of the above that I wish to get rid of at once. Those who come first gets the bargains.

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