# The Christian Measenger,

Bible Lessons for 1883. FIRST QUARTER. Lesson IV.-JANUARY, 28, 1883. THE HEALING POWER.

Acts iii. 1-11.

COMMIT TO MEMORY: Verses 6-8.

GOLDEN TEXT. -" Then shall the lame man leap as a hart, and the tengue of the dumb sing."-Isaiah xxxv. 6.

DAILY HOME READINGS. M. The Lesson, Acts iii. 1-11. T. Miracles Promised, Mark xvi. 15-20.

W. The Mighty Name, Phil. ii. 1-13.

T. What such Signs Teach; Heb., ch. ii. F. What they Foreshadow,

Isa., ch. xxxv. S. Praise for Deliverance, Psalm cxvi.

S. Healing for the Soul, Mark ii. 1-17.

THE HOLY SPIRIT'S WORK IN HEALING THE BODY.

LESSON OUTLINE. - I. A Crippled Beg gar, Vas. 1-5. II. The Cripple Healed, Vss. 6-8 III. Wonder and Praise, Vss 8-11.

QUESTIONS .- Review Lessons II and III. What effect on the people in Jerusalem?

Vas. 1-5.-What was the "hour of prayer "? Why so called? Describe the cripple's case. What features of sin does it specially symbolize? What made such cases very distressing? What is related in verses 4 and 5?

Vss. 6-8 .- What did Petersay? What mean by "in the name of," etc. ? What did the neggar do? Who was the author of this miracle?

Vss. 8-11.-How did the cured man show his joy and gratitude? Why were there so many witnesses? What made this miracle so significant? Of what was it a sign to Israel? What does it teach us? Has the Lord Jesus saved us from sin? If so, how are we showing our gratitude and love?

Scripture Searchings. - What did Jesus once do in Solomon's Porch? Find a Psalm that expresses the praise and joy of a man whose soul is cured.

Notes .- I Asking Alms, (Vs. 1-3). Peter and John. Often mentioned together. See John xviii. 16; xx. 3; xxi. 2-21; Acts iv. 19; viii. 14. They had characteristics which fitted them to work with each other, and had probably been friends from boyhood. Into the temple. Even the apostles were in no haste to relinquish Jewish modes and places of worship, and clung tenacious ly, for a considerable time after Pentecost, to Jewish customs and traditions. See Acts x. 14, 28; xv. 1; Gal. ii. 12. Ninth hour. Three o'clock, the hour of the evening sacrifice, and one of the special hours of prayer. A certain man. His name is not given, but he was well known to the frequenters of the temple, who had often seen him sitting by the thoroughfare," begging, (vs. 10). Lame from his mother's womb. Hence had never walked, nor even stood on his feet; and he was now over forty years old, (iv. 22.) As Peter and John entered the temple, they saw friends of this eripple carrying him to his accustomed begging place, at the gate of the temple that is called Beautiful. This gate is supposed to have been the gate on the east side towards Olivet, which was about 80 feet high, and 60 feet broad, and was made of Corinthian brass, overlaid with gold and silver plates. The man was put there to ask alms of them that entered into the temple. He was wise enough to make his appeal to praying people, and to be carried to the most popular gate. Doubtless he had been at that station for years, holding out his hand, day by day, with the appeal of misery to the passers by. It was with no expectation of any unusual bounty, that seeing Peter and John, he asked alms of them.

II. Better than Gold, (Vs. 4-7). Vss. 4, 5.- Fastening his eyes upon him, with John. Though Peter was, as usual, the spokesman, John was in full sympathy, and spoke his pity by his ardent look, if not by his words. Look on us. What power in a look; the look of the apostles, the look of this lame man,-compassion and power to heal, meeting need and weakness in a look. See Luke xxii, 61. This unusual bidding caused the man to look up and give heed, expecting to receive something. He did not expect the great blessing which he received; but God is always better to us than our hopes.

Vss. 6, 7.—Silver and gold have none. Having all things in common had not enriched these apostles. Such as I have. He had something better than gold, and was willing to bestow it. In the name of Jesus Christ of Nazareth. The full title of reproach, the name Peter invokes as all-powerful. We ob- Taught.' serve that Christ wrought miracles in | - Abridged from the Baptist Teacher.

his own name, (Luke v. 24). Rise w and walk. Peter's faith was magnifi cent. Took him by the right hand. " Not so much to strengthen his limbs, as his faith." Immediately. This word reminds us of our Saviour's miracles of healing. His feet and ankle-bones received strength. The "beloved physician" reveals here the nature of the man's difficulty, as well as the suddenness and completeness of the cure.

III. Praise and Wonder, (Vs. 8-11). Vs. 8 .- He leaping up, stood, and walked. He tested the apostle's words with a leap. The miracle enabled him to stand on hitherto useless feet, and to walk at once without learning. Entered into the temple. How fitting that the house of prayer should be the first place to which his newly found limbs should bear him. Walking, and leaping. The man could not refrain from testing his powers in ways that may have excited a smile, or a scornful look from the spectators. And praising God. Not praising Peter, but the source of the healing. Peter had taught him too well, even in the short time with him, to admit of any man-worship.

Vss. 9, 10.—All the people saw him walking and praising God. It was a public miracle, and the effects were public. There were many witnesses to prove its genuineness. His walking and praising were the best methods of sli to call attention to it, and to con vince unbelievers. They knew that it was he. He was too well known as a helpless cripple for any one to doubt his identity. Filled with wonder and amazement. Yet wonder is not salva. tion; many of these may have still refused to accept Jesus, in whose name the work was wrought, as their Messiah and Lord.

Vs. 11.—As the lame man (he, in New Version) held Peter and John. Nothing could be more natural than his desire to be with them, in his gratitude and joy, All the people ran together unto them. He was the means of drawing a great congregation for Peter to preach to. The porch that is called Solomon's. The Jews sometimes meant by this, the entire Court of the Gentiles. There was given to Peter another opportunity to preach the gospel, which he fully improved.

#### SUGGESTED LESSONS.

The apostles went up to the temple we should not neglect the house of God, though some things about it may not be according to our taste.

The lame man was in the path of blessing. Though unable to go into the temple, he sat at its gate. Many a man fails of salvation because he does not attend the preaching of the gospel. Money is not the greatest riches. Indeed, there is no one so poor as he

who is overweighted with property. Every one can give something. The moneyless may give mercy, the poorest may bestow sympathy and kind words; and these are often better than gold.

Walking is often better than preach ing. This healed man attracted the people by his walking, leaping, and praising God.

Many a one will relish the house of God all the more if he has aided some poor creature before entering it.

Help for Parents, or for the Teacher of the Primary Class.

helpless through sin. 2. We may be believeth may be freely saved. Withbrought to Jesus. 3. We are saved through the power of Jesus.

Peter and John were often together. No doubt they loved each other, and so had sweet fellowship together. They were on their way to the temple, to pray. This beggar was a cripple. He could not stand on his feet and walk. He had never been able to do either. Now he only asks alms. He did not think of being made well, for he thought that impossible; so he only asked for what he expected to get. Sin has made cripples of us all. That is, we cannot save ourselves. We are helpless. Now Jesus is our helper. Jesus is our strength. He is sometimes called "the Great Physician." We should die in our sins if Jesus did not come to help us, and make our souls well. The beg gar-cripple thought that Peter and John would perhaps give him money, as others had done; but there was something for him much better than money. He did as he was told. That was obedience. Peter took the beggar by the hand, and lifted him up. The beggar at once leaped up, and praised God for healing. No doubt he kept on praising God. A great many years before, one of the prophets had spoken of the bless ings that would come through the Gos pel, or good news, of the kingdom of Jesus on earth, and he wrote the words of our Golden Text. (Repeat together.) which was held in derision; this name | Close by repeating the "Truths to be

#### Menbing. Dungan

When Ships Sail Away. When ships sail away, As on every day They do from our island home, There are earnest eyes Searching the skies, To see whence the storms may come. For the ships bear afar To where strangers are Those whom some hearts hold dear; And there's never a boat On the sea afloat.

When ships sail away There are those who pray, "God speed to the other shore, Bid the storms to cease, Let the sea have peace And the sun shine evermore; Give the people rest

But has cost some woman a tear.

On the ocean's breast, And gladness and hope to cheer; O God, take care Of them everywhere, For our friends to Thee are dear."

When ships sail away Hopeful and gay, And timid souls go too, And courageous bands Keep the other lands, As their fields of work in view,-

In every hour, Be the skies or bright or dim, In age or youth, In honor and truth, To bring glory and praise to Him.

God give them power

When ships sail away, Those who sail in them may Win renown or direst blame, For our dear old land, That should ever stand Noble and pure of fame. God give them might In the cause of right, To be fearless and strong and brave May they tidings take For the Saviour's sake,

Of the mercy that loves to save.

When ships sail away

Out of "Our Father's" sight;

They cannot stray

O God of love Look down from above, And keep them both day and night. We cannot see What the needs may be, But our loving trust commends To the gracious care That is everywhere,

The ships that sail, and our friends. MARIANNE FARNINGHAM.

### The Gospel Upside Down.

Did you ever hear of the GOSPEL TURNED UPSIDE DOWN? I'll tell you what I mean. Gospel is glad tidings; the gospel of the grace of God is glad tidings of the free gift, or grace, of the loving God. In fact, the best meaning is found in Scripture, where we read "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). This is indeed glad tidings of grace. A Saviour freely given; a salvation freely wrought; a finished work; a TRUTHS TO BE TAUGHT: 1. We are complete righteousness, that he that works-without money-without price. Yet in the minds of many men, this Gospel is turned upside down.

Suppose I met a beggar in the street-a poor helpless one, with no money—in need of a penny to buy bread. What would you think if I said to that one, "Give me a halfpenny, and then I'll supply your wants?" Would that be charity. No. It would be very like charity turned upside down. We are in God's sight just like the poor beggar. We have no goodness, no merit, nothing at all. We want everything. This is a hard truth to receive, for most men think they have some good in them, but God's Word speaks very plainly, and says, "All have sinned," There is none in; but you would be likely to take a righteous, no, not one." If these words mean anything, they mean that you are a sinner, and nothing but a sinner in the sight of God. Now, what does God say to poor helpless sinners? more bottles filled that way, than with to day and was never so comfortable. Many think that He says-" Amend your lives; do good works; try your best to please me, and then I'll be merciful and save you." Many call this the Gospel; but it is just like the charity of the man who would ask the beggar for a halfpenny. It is the Gospel turned upside down; in reality, no Gospel at all, no glad tidings of grace, but the very opposite.

How different is God's loving sage! Search His Word, and you will there see that although He in His holiness hates sin, He loved and pitied us when we were lost sinners, and sent His Son, Jesus Christ, to seek and to save that which was lost. He came and laid down his life for us-died the just for the unjust-bore our sins in His own body on the tree-finished the work of our salvation-was buried and rose again-and ascended to the right hand of God in heaven, where he ever lives " mighty to save." This is what really meets our case as helpless sinners, this is grace, this is glad tidings indeed, and if you as a lost sinner believe this message, and through faith receive Jesus as your Saviour, you shall not perish, but have everlasting

But are good works of no account before God? Yes, but they are the result, or the working out, of our own salvation after we have got it through faith in Jesus. The saved man will be a holy man. He is "created unto good works," but these are not the price with which we are to purchase salvation. God is a Sovereign, not a trader. He gives, but doesn't sell. He gave freely His own Son to die for sinners, and gives freely eternal life through Him, to all who believe.

Now, reader, take care that you haven't the Gospel upside down .-British Evangelist.

My preaching for many years wa exceedingly painful, because of the fears which beset me before entering the pulpit. Often my dread of facing the people has been overwhelming. wrote many years ago to my venerable grandfather, and told him of many things that happened to me before preaching—sickness of body, and terri for when your emotion goes away, your spiritual birth into the hope, and peace, strength will be gone." When we and joy, of the kingdom of heavenpeople think nothing of it, and God does nothing by it. An overwhelming sense of weakness should not be regarded as an to the true minister. - Spurgeon.

### Religion Imperishable.

Religion is reproached with not being progressive; it makes amends by being imperishable The enduring element in our humanity is not in the doctrines which we consciously elaborate, but in the faiths, which unconsciously dispose of us, and never slumber but to wake again. What treatise on sin, what philosophy of retribution is as fresh as the fifty-first Psalm? What scientific theory has lasted like the Lord's Prayer? It is an evidence of movement that in a library no books become sooner obsolete than books of science. It is no less a mark of stability that poetry and religious literature survive, and even ultimate philosophies seldom die but to rise again. These, and with them the kindred services of devotion, are the expression of aspirations and faiths which forever cry out for interpreters and guides. And in proportion as you carry your appeal to those deepest seats of our nature you not only reach the firmest ground, but touch accordant notes in every heart, so that the response turns out a harmouy .- Dr. Martineau

ONE BY ONE. -It will be well for us to learn to speak to individuals. singly. A congregation of one may be large enough to call forth all our powers, in proclaiming the good news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fireengine and hose, and play over the heap—especially if the corks were all single bottle by the neck, extract the cork, and then by means of a funnel turn in a little water, at a time until it was filled; and then take another, and repeat the process. You would a hose and fire-engine playing upon them. So you may be able to accom plish more by working single-handed. than in crowds. You may preach the Word by the wayside and by the fireside; for people need the same gospel indoors as out .-- Christian Intelligencer.

lasts—the love

## Historical Sketch Of the First Baptist Church of Yarmouth, N S.

READ BY THE PASTOR AT THE KE- briefly OPENING OF THE HOUSE, DEC. 17тн, 1882.

#### Published by request.

The Historical Sketch which has been promised you to-day, must be brief and imperfect as well. No one whose life has not helped to make a history cau do much more than give a few statistics and external facts which are interesting, it is true, but which are wanting of full freshness and power to impress. If only a Father Harding or a Burton were here to-day, how absorbing would be the interest of a narrative they might give? But no one, not even they, would do more than touch lightly the surface of events. The heart experiances which embody the true and deeper history of every church—the soul struggles, the conviction of sin, the wrestling with doubt and despair, the dawn of faith and hope, the peace of security, the blessed outflow of love to Christ, and the pulse throb of soul jey, woven into the history of such a church as this, who can describe? Much less can we trace out the influences which have had their source here, as they have flowed out through hundreds of lives, widen ing, and deepening, and extending as the years have gone by. Not only the records of earth, all over America, and in other lands, would need to be searched ever broadening course, into and in the boundless hereafter.

any undue sanctity to a building of wood and stone and plaster, yet one cannot stand in such a house as this, associations of its past wrap us round, and compel no common reverence. THE OLDEST PART OF THE HOUSE

in which we worship to-day, was built 98 years ago. About 22 years before. fishermen, from the United States chiefly, had begun to settle around the loggy shores of Yarmouth County. The first place of worship in the county was the old meeting house at Chebogue, where the settlers first located themselves in the greatest numbers. This was built in 1766. The second was the Cape Forchue meeting house, built in 1784. That house, repaired, enlarged, and beautified, is this in which we are to-day. At first it was small and of rude construction, corresponding with the needs and manners of a century ago. It was built on the pro- they thought unscriptural, or to mutuprietory plan, as was then the custom in New England, and which we wish had stayed there. It belonged to the Congregationalists, as Ithey were then | thought such a silence required of them the dominant body. Father Harding, in his sketch says that "in 1800, by a majority of votes of the proprietors, we peaceably enjoyed the benefit of public ordinances in the then Congregational, but now Baptist Meeting House." We find in the records of the proprietors, that in 1824, £40 were voted for repairs. In 1840, it was again decided to repair the house, and shortly after I2 feet were added to its length. In 1861, the house was again enlarged by the addition of 30 feet to its length, to its present capacity. Since that time no further alterations or repairs have been made until this year. The friends have but to look around to see their nature. The house never looked so well as

and upholstered seats? They are marks of respect to God's house, it is true, and may assist to bring people within reach of the gospel. But what we most need is the power of the Spirit, It did not open its communion to all to come and fill the place where we sit, as it did the chamber in Jerusalem. The church still reserved its right

of grace with which God has honored this house in the past, shall be renewed and surpassed in the future. But this house owes its interest to the church whose home it is. Let us then trace

ITS RISE AND HISTORY.

Among the first settlers of Yarmouth in 1761, was a Baptist Minister. Rev. Ebenezer Moulton, who remained for twelve years in the county, of his labors we know nothing. He did not. however, leave any distinctive and permanent trace upon the religious history of the people. The inhabitants of the county seem to have been satisfied with a dead formalism. This state of things continued until

HENRY ALLEINE, A NEW LIGHT PREACHER.

visited Yarmouth in 1778. He was an iconoclast, as all reformers have been. But he was a man in whose breast throbbed the pulse of a new life, and his soul was consumed by a fiery zeal. His coming was as a moral earthquake. The old order of things was overthrown. New light sentiments spread. A more earnest life was infused into the people, a life which it is a joy to know, with fervor chastened and subdued, it is true, and none the worse for that, is yet perpetuated. But still the people were Pedobaptist.

The rise of the Baptist Church in Yarmouth, is due, under God, to

THE LABORS OF HARRIS HARDING.

He visited Yarmouth first in 1790. He was in the full vigor of his young manbut also those of eternity, as each little | hoed, and full of zeal and devotion. streamlet of earthly good flows on in His faithfulness can be judged of by a quaint item in his sketch. He says that "the people so feared his personal Although I am far from attaching exhortations after preaching, that many of them escaped through the windows." His coming aroused fierce opposition. Ministers to oppose him were sent for ble fears which often made me really having an existence of nearly one hun- in hot haste. But the power of God The old gentleman wrote tack dred years, in which the gospel has was with him. The wave of spiritual and said, " I have been preaching for been sounding forth all this long period life, stirred by Henry Alleine, swept sixty years, and I feel still many to succeeding generations, in which on until now it appears that no attempt tremblings. Be content to have it so; souls have been born in throes of had been made to organize the New Light element into churches. Mr. Alleine possessed with the one idea of preach and think nothing of it, the and in which the most sacred emotions breaking up formalism, and arousing of many hearts have been experienced life and zeal, cared too little for church -and not feel that this place is hallowed. order. But now the time seemed to We cannot but believe that the spirits | have come to organize the New Light evil, but should be accepted as helpful of the dead whose eternal weal was de- sentiment into a church. This was done cided here, must hover over it. The by Harris Harding, assisted by Hanley Chipman. This church was of mixed membership of Baptists and Congregationalists. It contained all who chose to unite with it of such as possessed that deeper spirituality and more intense ardor which the New Light movement sought to promote.

# PROGRESS ON THE COMMUNION

And just here let us sketch the history of the progress of doctrine in this church. From the date of its organization in 1790 or 91, until 1814, it continued a church of mixed membership. I am not able to discover the reasons for the change then made. It may have been that both Baptists and Pedobaptists were no longer willing to assist in the support of doctrines which ally countenance what they believed erroneous, by a union in church relations. It may have been that they by this union as was a compromise of principle, or in advocating the truth as each held it, as conscience and the worth of truth demanded, there was loss of that unity and harmony which was essential to union in a common church. Be this as it may, I cannot but believe that the separation indicated a higher sense of the obligation of truth, and a truer loyalty to it. While we hope they did not value fervency of spirit less, it appears that they became aware that all feeling must be held in subjection to the word of truth of the living God. So in August 1814 there is the tollowing record:

"That no believers are considered members of this church who are not baptized by immersion. But such believers as the church has a fellowship for, who walk circumspectly, may be admitted by voice of the church to oc-But what are painted walls and ceilings, casional communion."

While thus the church was no longer a mixed body, it continued an ope communion church of a certain type. other denominations who chose to come And may we not hope that the displays | determine who were qualified, and who

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