

Sabbath School.

BIBLE LESSONS.

THIRD QUARTER.

STUDIED IN ACTS OF THE APOSTLES.

(Condensed from Fisher's Bible Notes.)

Lesson IV. July 24. Acts 3: 1-16.

THE LAME MAN HEALED.

GOLDEN TEXT.

"And His name, hath made this man whole."—Acts 3: 16.

EXPLANATORY.

I. PETER AND JOHN ON THE WAY TO WORSHIP.—I. Now Peter and John. These were old friends and partners in fishing the sea of Galilee (Luke 5: 10), and now were partners in fishing for men. Together they had received the baptism of John (John 1: 41), and together also the baptism of the Holy Spirit. These two men were very different in many ways, but the best and strongest friendships are usually between those whose differences make them complements one of the other. They were alike in principle, in devotion, in purpose.

II. THE LAME MAN AT THE GATE.—2. Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practiced by a few quacks, who rely more on charms than on physic for their cures. Such is now, and such was Palestine in our Lord's day.

A certain man came from his mother's womb. And he was now over forty years of age (chap. 4: 22). The fact that he was lame from birth is stated to show the reality and greatness of the cure. Was carried. At the time the apostles were entering the temple courts. Whom Peter, etc. There is no evidence that he was acquainted with them or knew who they were. He asked of the multitude that entered the temple. Asked alms. As of any stranger.

III. THE REQUEST FOR COINS.—3. Who Peter, etc. There is no evidence that he was acquainted with them or knew who they were. He asked of the multitude that entered the temple. Asked alms. As of any stranger.

IV. THE MARVELLOUS CURE. 6. Then. "But," Peter said, silver and gold have I none. He had none with him. If he had a ropery it was far off on the Sea of Galilee. He was not a rich man, so that giving silver and gold was not his means of doing good. He may have given all he had into the common fund. Certainly the statement shows that he had not enriched himself from the fund for the poor. No money clung to his palms. The communism was not to provide support for the apostles. But such as I have, i. e. a power from Christ to heal. And with this he accomplished far more than if Christ had assigned to him the revenue of a kingdom. Give I him. When God appears to refuse the request which we desire, He gives us others that are better. If God were inclined to bestow no better gifts than those which we usually desire, we would never obtain His richest gifts.

V. THE MARVELLOUS CURE. 6. Then. "But," Peter said, silver and gold have I none. He had none with him. If he had a ropery it was far off on the Sea of Galilee. He was not a rich man, so that giving silver and gold was not his means of doing good. He may have given all he had into the common fund. Certainly the statement shows that he had not enriched himself from the fund for the poor. No money clung to his palms. The communism was not to provide support for the apostles. But such as I have, i. e. a power from Christ to heal. And with this he accomplished far more than if Christ had assigned to him the revenue of a kingdom. Give I him. When God appears to refuse the request which we desire, He gives us others that are better. If God were inclined to bestow no better gifts than those which we usually desire, we would never obtain His richest gifts.

VI. THE REQUEST FOR COINS.—3. Who Peter, etc. There is no evidence that he was acquainted with them or knew who they were. He asked of the multitude that entered the temple. Asked alms. As of any stranger.

wait until he felt that his limbs were strengthened, but at once obeyed the divine injunction. Entered with them into the temple, i. e. into the court of women, upon which the beautiful gate opened. At this hour, the hour of the evening sacrifice, it would be naturally filled with worshippers. And the apostles would naturally go there because it was nearest the altar of sacrifice and incense, the ayubias and the aids to worship. Praising God. His first thought was to return thanks to God for His great deliverance.

V. THE EFFECT ON THE PEOPLE. 9. All the people. A great multitude. The miracle was wrought in a place of public resort, and at an hour when numbers came together for the evening sacrifice. Saw him. There was abundance of testimony to the reality of the cure, and that by many persons who had seen the cripple years. This the Jewish authorities (chap. 4: 16) admit.

10. And they knew. The material point here is the unquestioned identity of him who had experienced the cure. Had the miracle been wrought upon a stranger, its moral effect upon others would have been far less than it was when the people universally recognized him as the crippled beggar whom they were accustomed to see lying helplessly at a certain spot, and that one of the most public and frequented in the city.

11. The lame man. . . held Peter and John. He clung to them in affection and gratitude for the source of all good that had come to him; and to point them out to all his benefactors, and the source whence others might receive help. He had chosen their Saviour and took his stand on their side. In the porch that is called Solomon's, the porch or cloister was on the eastern side of the court of the Gentiles. It was built on an artificial embankment which was the work of King Solomon.—hence, perhaps, the name. The porch was 15 cubits (22 to 25 feet) wide, and its roof of cedar was supported by two rows of marble columns, 25 cubits (38 to 48 feet) high. It extended along the eastern side nearly 600 feet.

VI. PETER'S EXPLANATION. 12. When Peter saw it, i. e. the crowd rushing into Solomon's porch, and their wonder, as may be inferred from his opening words. Why marvel ye at this (man)? When you understand, you will see that such a cure is just what you ought to expect from such a Saviour. As though by our own power. That would have been marvellous indeed. Peter proved his marvellous and true piety by leading the people away from himself to the Saviour.

13. The God of Abraham, etc. This Peter shows them that he presented no new religion, no new power, but only the workings of the same God who had done wonders for their ancestors. Hath glorified His Son (servant) Jesus. By working miracles through Him by raising Him from the dead, and making Him a Prince and Saviour. Whom ye, as a nation of whose spirit the people were partakers, delivered up, when even Pilate, the Roman, would have let Him go, knowing him to be innocent.

14. But ye denied the Holy One. A vivid picture of their guilt. They rejected goodness itself, and desired a murderer. Barabbas, a perfect contrast to Jesus.

The Holy Woman. BY AUGUSTA MOORE. "The most holy woman that I ever knew," Julia, said I wish you knew her. She was the reply made when Mrs. Grey asked Mrs. Stannard what she thought of Mrs. Simonds, to whom they both had been listening at an evening meeting.

"Why, no, not exactly a widow. She lives separate from her husband. Why, I do not know. I believe he is a high flying radical, and would not stand her religion."

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To Robert Love and all others whom it may concern: WE hereby give you notice that in default of payment of certain mortgage monies owing to me, the undersigned Margaret Anne Partridge, by virtue of the Indenture of Mortgage, executed by you, bearing date the twenty-fourth day of September, A. D. 1880, we shall, on Saturday, the third day of September next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the County of Saint John, proceed to a sale of the lands and premises mentioned and described in said Indenture, in execution of the powers thereby vested in me, the undersigned Margaret Anne Partridge. Dated the twenty-third day of July, A. D. 1892. A. H. DEMILL, M. A. PARTNERSHIP, Solicitor for Mortgage.

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children for the sake of public ministrations in religion, but I hardly believe it, and certainly Mrs. Simonds has not manifested her divine calling to out-side-of-home work. "Not inside-of-home work either, I should say," replied Mrs. Gray. "Do you know I had very much such an idea of her as you have set forth?" "I am very, very much surprised, and I hope, Mrs. White, that you have been misinformed," said the other lady. "You know you take the narrow, literal Scripture teachings, and would be inclined to credit disparaging representations of active women workers in the Lord's vineyard."

Preserved Sunshine. "Well," said Nellie Ray, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I have had the loveliest afternoon."

"What have you been doing?" asked her aunt, as she stroked the rippling masses of golden hair lovingly. "I have been carrying around a little 'preserved sunshine.'"

"What can you mean?" was the wondering reply. "I saw a very pretty incident in a child's paper the other day. A little girl had been watching her mother preserve fruit, and when she went out to play in the field she came running in with her hands full of buttercups. 'See, mamma, too, preserved sunshine. I think God preserved it.'"

"Well, the child's words set me to thinking, and I said to myself what a lovely thing it would be if every one went to work to preserve sunshine and carry it around. How much brightness might be shed into dark places, and I determined to do what I could this afternoon."

"The first place I went to was old Miss Vane's, for I knew few darker places than her beautiful home, and few sadder ones than her luxurious chamber, where she sits shaded by screens from every breath of God's pure air, suffering all the maladies that come from the want of it. She began to tell me all she had to bear, but I told her that I had come to take, not to listen, in a little while I had her laughing heartily, and before I left she promised me to drive to-morrow if the day is fair. I really felt sure that I left a little sunshine there."

"I am sure of it, too, my darling. You have done more than her doctors have been able to, if you have now that promise. Well, where did you go next?" "To Mrs. Barr's. You know her children have been sick, and she has been kept from the outside world so long, I thought she could be interested in hearing all about the fair she worked so hard for, and she was. When I rose to go she said, 'My child, your visit has been a charity; I did so need a little change of air.' Her face was really quite bright and interested."

"On my way home I met Kate Wellman. She looked sad and discouraged. I asked what was wrong, and she told me that she was making up her mind to give up her Sunday-school class of boys. 'I do not seem able to control them,' she said, 'and I think that some one else may do them more good.' 'Why, Kate,' I replied, 'only the other day the superintendent told me how much he depended upon you. The Sunday-school room is like a different place,' he said, 'since Miss Wellman took that class of bad boys.' 'I wish you could have seen the look that sprang into her eyes, Aunt Ellen, and the lovely smile that parted her lips. I felt glad that I was able to send the sunshine in.'"

"You may well be," said her aunt. "The knowledge that her work of love is appreciated will add a new interest to it."

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