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The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson II., Oct. 9.

DORCAS RAISED TO LIFE.
—Acts 9:32-43.

GOLDEN TEXT.—This woman was full of good works and almsdeeds which she did.—Acts 9:36.

REST; EDIFIED; MULTIPLIED.—Ver. 31. There is a beautiful picture of the Church in this verse, almost as charming as the larger picture of the Church as it was 10 years before, framed in the second chapter of the Acts.

The Church at rest. They had rest from persecution. Outwardly all was rest and peace. They had rests from conflicts within.

The Church edified. Built up in character, in good deeds, in knowledge, and in piety.

The Church is multiplied by its rest, by its own upbuilding in character, by its reverent worship, by its holy walk and conversation, by the comfort "exhortation," inspired by the Holy Spirit.

HOME MISSIONS. EVANGELIZATION.—Ver. 32. As Peter passed throughout all quarters. Visiting and encouraging churches. He came down. From Jerusalem. To the saints. The primary significance of this word is, individuals set apart to the service of God. Which dwell at Lydda. The Lud of the Old Testament, in the rich plain of Sharon in north-west Judea.

GOSPEL AID TO THE SICK AND AFFLICTED.—Eneas.—Ver. 33-35. There he found a certain man. He found this man. He was led, that is, by divine providence, to this lame man, not by chance. Named Eneas. The name Eneas is slightly different from that of Virgil's hero. Which had kept his bed eight years. There could therefore be no doubt upon the miraculous nature of his cure. And was sick of the palsy. Palsy is a contraction of the word "paralysis." Jesus Christ maketh thee whole. Or, literally, Jesus, the Messiah, healeth thee. Observe the care with which Peter guards against the miraculous power being attributed to himself. Maketh thee whole. This is a very expressive term for complete health, where every part of the body is present and in perfect order. Arise, and make thy bed. Or, more exactly, Arise, and spread for thyself. And he arose immediately, showing the completeness and reality of the miracle, as well as the strength of his faith. All that dwell at Lydda and Saron saw him. Not saw the cure, but saw him after he was cured, as in chap. 3:9, 10, and John 9:1. And turned to the Lord, i. e. to Jesus Christ. The healing must come from Christ himself; it must come through faith; we can help to bring the power of Christ to the sinful; Jesus makes men "whole," restores them to their best state, for which they were created.

HELP FOR THE POOR. DORCAS.—Ver. 36. Now there was at Joppa, the modern Jaffa, an ancient Philistine city 30 miles north-west of Jerusalem on the Mediterranean Sea. A certain disciple named Tabitha. . . Dorcas. Tabitha, in the Aramaic (the common language of the people), and Dorcas in the Greek, signifying a gazelle.

Dorcas was a student of God's will and God's Word; she was a child of the Highest by faith; she was the bright, good woman she was, because she was a true Christian woman. This woman was full of good works and almsdeeds. She was rich in good works, which are the best riches, last longest, and go farthest.

RESTORATION OF A SAINT. She was sick and died. The proceedings which followed on her death are evidence of its reality. They laid her in an upper chamber. This implies some little delay in the usual rapidity of Eastern funerals. Lydda was nigh to Joppa. Nine or ten miles away, or about two hours' journey. When he was come. . . the widows stood by him weeping. The poor widows for whom Dorcas had made the coats, inner garments, and garments, the outer, or mantles, which (how many in the original). But Peter put them all forth, that he might be free from observation and interruption while he prayed. And turning him, when he was conscious of an answer to his prayer. Said, Tabitha, arise. The fact of his prayer shows that this was said in Jesus' name. And she opened her eyes, as one awaking from sleep. She sat up, showing that she was really alive again. When he had called the saints and widows. Dorcas had apparently organized a band of helpers—widows, perhaps desolate, friendless, homeless ones—who assisted her in the works of charity and self-denying love. Presented her alive. So this woman began life again, and had a new start.

SPIRITUAL FRUITS.—Ver. 42, 43. And it was known throughout all Joppa. One of the chief advantages of such a wonder as this is to call the attention of the people to the great blessings which the Gospel has in store for them. And many

believed in the Lord. It was not for her own sake that Dorcas was restored to life.

PRACTICAL HINTS.

We learn from ver. 31 the secret of the true growth of the Church.

We should so trust God as to be at rest as to our own future, and thus give all our energies to doing Christ's work on earth.

All true Christians are saints, holy, consecrated to God.

So we should seek for opportunities of doing good, not merely wait for them to come to us.

To be cured of sin is to be made whole, complete, sound, healthy, in soul.

Only Jesus Christ can do this for us.

Like Peter, we should give Christ the glory of all the good he does through us.

Dorcas, a model for every Christian woman.

Woman has a large part in the good works of the Gospel, its missions, its charities, its aid to the sick and poor, all its ministrations of love.

A good person does good deeds. They flow from the hands as naturally as water from a full fountain.

W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us.

The ladies of the F. W. C. T. U. respectfully solicit for their new coffee rooms, on York St., the patronage of the friends of temperance from the country or elsewhere, who may visit the city during the exhibition which is to be held the 5th, 6th, and 7th of October.

The new rooms have been fitted up with all the modern conveniences. Hot coffee and lunches served at shortest notice. Please remember.

The following are some extracts from an address by Sir Wilfrid Lawson, made at the recent convention of the British Women's Association in London.

Lady Henry Somerset, I feel it a great honor to be allowed to come here to lend my humble assistance to the British Women's Temperance Association. I have heard lately, on high authority, that women are so good that it would be dangerous for them to be associated with men in any public work [laughter]; and I was afraid when I thus heard that men were so bad the women would not allow their association with them in any public work. But I think they are wise in permitting us to co-operate after all. I remember a story told by Dean Ramsay in his book, where he says that a minister coming into his church one day, was surprised to find the pulpit occupied by an idiot who was gesticulating violently. And the minister said: "Come down out of that pulpit, you idiot." "No, no," said the idiot, "come you up here, minister; it is a perverse generation and it will take both of us to do it any good." [laughter.] It is my judgment that it will take all that can be done by both men and women to overcome the great drink curse which afflicts this country. And in my humble opinion women are even more in their place in this work, because men get, I suppose, some pleasure from drink—or else they would not drink—but women get all the misery.

I agree with Archdeacon Farrar, whom I heard say last Sunday, that "there are at this day caused by drink in this so-called Christian country of ours, more horrors, more enormities, more iniquities than disgrace Ashantee or Dahomey."

Then they call me a fanatic! Well, I never used words as strong as that. But the odd thing is, that whenever men look into this question for themselves, they use stronger language than I do. What did General Booth say the other day? He said that nine-tenths of the misery, squalor and wretchedness in this country arose from drink. And he said more; he said that nobody disputes it; and he called these people "the submerged tenth." What are they submerged in: Not in water, but in beer and brandy and whisky. And the good General is carrying out a plan now for keeping these poor creatures away from the drink. That is all right, but if the drink remains it will submerge all those who are left and those who come after. Therefore I say that while the good General is taking the man away from drink, I will do all I can to take the drink away from the man. But that is putting it too strong. I do not want to do anything arbitrary or tyrannical; all I say is, let the men and women—yes, the poor, despised women—have the power to put away the drink from themselves. [Cheers.]

The Bishop of Chester not long since said he would like to keep a public house on right principles. What is the use of that? Is it like the Scotch minister who wanted a cook; somebody wrote recommending a cook, and said she had good

principles. "Hang her principles," said the minister, "can she cook collops?"

What is the use of principles? Principles won't prevent a man who drinks from getting drunk. If a man sells intoxicating drink he cannot prevent it from having a tendency to intoxicate the people who drink it. Mr. Chamberlain, good man, said if he thought, by taking a public house and putting on an apron and serving behind a bar he could help to promote temperance, he would think it the most religious thing he could do. He has never done it, because he is a sensible man and knows it is all nonsense, and knows that if Mr. Gladstone or Mr. Balfour or anybody else sells drink, that drink will have a tendency to make the people who drink it drunk.

There is, I believe, on this platform to-night, and I hope she will speak to you before long, a lady who is the daughter of one of the best men who ever lived in Ireland. I mean Mr. Richardson. [Applause.] He said that over the territory where he had property, in the town of which he was the principal proprietor, he would not have any drink shop; and I believe Miss Richardson will tell you to-night how that policy was the greatest success, and how pauperism and crime and misery decreased, and the town got on without a beer-shop or a policeman. [Applause.] And that in Ireland? [Hear, hear.] Get rid of the drink and you will do more good to Ireland than Lord Salisbury and Mr. Gladstone and Mr. Balfour and Mr. Sexton all boiled together.

Oh, I think the women of this country are engaged in a noble work. They are co-workers with those women in other parts of the globe wherever the English language is spoken, who are working in this cause, and I would say to you—God bless you, sisters; in the fight you are waging now you cannot fail. Oh, stronger is your sense of right than Error's triple coat of mail! The truths you speak are spread abroad by every wind and every tide; The voice of nature and of God Speaks out upon your side.

O Lord, let me have anything but thy frown, and anything with thy smile.—Cecil.

There are many who are solicited by the Spirit of God, yet who are not led by him.—Chalmers.

From David learn to give thanks in everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving.—Jeremy Taylor.

Of most things it may be said, vanity of vanities, all is vanity; but of the Bible it may be truly said, verity of verities, all is verity.—Arrowsmith.

The Spirit of God lies all about the spirit of men like a mighty sea, ready to rush in at the smallest chink in the walls that shut him from his own.—MacDonald.

Divine grace, even in the heart of weak and sinful men, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned, indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.—Archbishop Leighton.

Good thoughts are blessed guests, and should be heartily welcomed, well fed, and much sought after. Like rose leaves they give out a sweet smell if laid up in the jar of memory.

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