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—AND—

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The Sabbath-School.

INTERNATIONAL LESSON.

First Quarter—Lesson V.—Jan. 31.

THE BOLDNESS OF PETER AND JOHN.—Acts 4:1-14.

Read also verses 15-31. Commit verses 10-12.

GOLDEN TEXT.—*There is none other name under heaven given among men, whereby we must be saved.*—Acts 4:12.

THE APOSTLES PREACHING.—V. 1. A well-known lame man had been cured by Peter and John in the court of the temple; he accompanied the apostles, praising God. This strange event drew great crowds. Before them stand two unlearned men, but trained by Jesus, and filled with the Holy Ghost. Peter is speaking. He takes for his text the man by his side, bearing with joy and gratitude. He was declaring that Jesus Christ was healing power, and was therefore alive, and the true Messiah and Saviour.

THE APOSTLES ARRESTED.—Vs. 1-3. The priests, whose temple services were interfered with by the withdrawal of the multitude to another part of the temple. They resented an usurpation of their place as the leaders of worship and instruction. The captain of the temple was a Jewish officer having a body of Levites under his command, who preserved order about the temple. And the Sadducees. One of the two larger sects of the Jews, whose name was derived from Sadoe, their founder. They denied the possibility of the resurrection or a future life. They were the aristocracy and the allies of the foreign ruler of the Jews. Came upon them. In a passion of anger. Being grieved. They were wrought up by this procedure, the priests, because their functions were interfered with; the captain, because of the danger of disorder; the Sadducees, because the statement that Jesus was alive was contradiction of their religious opinions. Preached through Jesus. Published abroad. A resurrection from the dead, and therefore a future life, and a judgment to come. Laid hands on them. Arrested them. Put them in hold, i. e., in prison. Unto the next day. Because it was too late to assemble the Sanhedrin. Eventide. Near six o'clock. Suggestions. 1. Satan's activity is increased when disciples bestir themselves anew.

2. "Blessed," said Christ, "are ye when men shall persecute you." Persecution developed the courage and energy of the disciples. 3. There is comfort and hope in persecution, since it shows that the truth has power, and is making itself felt. A sleeping church awakens no opposition. 4. The two apostles were praying and praising God. Paul and Silas did in the prison at Philippi. THE WORK GOING ON.—V. 4. Howbeit. In spite of all this opposition, many of them which heard the word believed. The truth was so clear, and their consciences and hearts so touched, that many yielded to the truth. Was. Better as r. v., came to be; the whole number of disciples had come at this time to be five thousand.

THE TRIAL BEFORE THE SANHEDRIM.—Vs. 5-12. Their rulers, Elders and Scribes, and Annas the high priest, who had been deposed from that office by the Romans, but was still the most influential person among the Jews. And Cataphas, his son-in-law, made high priest by the Romans. And John and Alexander. Who these were is unknown but they must have been men of influence. Were gathered together. Probably some of them from neighboring towns. And when they had set them in the midst. The two apostles and the lame man. They asked. They did not deny the fact of the healing, nor imply that they did not believe it. By what power or by what name. Power is force, name is authority. By what power did you do this, and what right had you to use such power? They wanted to convict Peter and John of sorcery. They hoped to bring the apostles under the death sentence pronounced in the law (Deut. 13), which especially provides for the case when the sign or the wonder comes to pass. Then Peter, filled with the Holy Ghost. In fulfillment of Christ's promise. Thus Peter was given courage to speak the truth, and guided to the choice of the right things to say, and the best way of saying them. Ye rulers of the people. He addresses them with the respect due their office, though he does not hesitate to charge upon them the death of the Messiah. If we this day be examined of, concerning the good deed. They hated the good deed because of the necessary inferences and results that grew out of it. Whereby he, now standing before you, is made whole. Complete, perfect in body. Be it known. Peter speaks the truth without fear or favor. By, or in, the name of Jesus Christ, the Messiah, of Nazareth. Peter boldly speaks the hated word. Whom ye crucified.

Peter arraigns his accusers. They are now the criminals on trial for murdering their Messiah. Whom God raised from the dead. God counteracted their wickedness by doing exactly the opposite of what they had done. Moreover, Peter insists on the fact of the resurrection because that was the crowning proof that Jesus was the Messiah. Doth this man stand here. He was with the apostles. This is the stone which was set at nought of you builders. The reference is to Psalms 118:22. Christ applies the same prophecy to himself in Matthew 21:42. You who were set to build up God's spiritual temple, have rejected and tried to destroy the very foundation stone. But in spite of your efforts, that rejected stone has become the head of the corner. That which lies at the foundation of the edifice, and which gives to the edifice its strength and support. Jesus is alive, and on him is being built the kingdom of God. Neither is there salvation in any other. Not only from disease and ills of the body, as in the case of this lame man, but from sin, of which bodily disease was the type. Salvation. The salvation, that which the Jewish nation were looking for. There is none other name. Name here stands for Jesus Christ himself, and all there is in him of wisdom, power, love, divineness. Under heaven. In all the earth. Given among men. Made known among them. Whereby (in which) we (all members of the human race) must be saved. In this clause "must be saved," the Greek word implies an absolute necessity, since God has appointed no other way of salvation.

THE ASTONISHED COUNCIL.—Vs. 13, 14. Now when they saw the boldness. Shown in their words, their confidence in Jesus, their fearlessness of consequences. And John. Who in his quiet way was just as bold as Peter. Perceived that they were unlearned. Not trained in their schools, not educated. A fact that no one can hide when he speaks. And ignorant. Not one of the learned class. They marvelled. Whence such men could gain such power and freedom of speech. They took knowledge of them (they recognized the fact), that they had been with Jesus. They had seen them at different times with Jesus. Their bearing was like his, their spirit, their boldness, their works were like his. They showed the Master they had been under, his training and teaching. And beholding the man. There was no arguing against a fact. Changed lives are the invincible proofs of our religion.

THE SECRET SESSION.—Vs. 15-17. They could not easily decide what to do because they did not want to do right.

THE PRISONERS TRIUMPHANT.—Vs. 18-23. The Sanhedrin had to give in. The prisoners held on their bold course, and were discharged. SONGS OF VICTORY.—Vs. 24-31. The apostles prayed not to be delivered from persecution but for courage, and the power of God in good works, and the answer came.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickel's Anti-Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds, and all affections of the throat and chest.

W. C. T. Union.

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

The Cheapest Thing in the World. The tragedy of the laborer who grows old, and is thrown aside like an old boot for younger men, is the worst of all our social tragedies, says the London 'Daily Chronicle.' We wish we could hope that the case of James Watson was exceptional, but we fear that there are too many of his kind who only die a slow death. He was sixty-one. He had worked, he said, faithfully, punctually and honestly for a well-known firm for thirty-five years. He was never seen the worse for drink. His only crime was getting old. And since there are no pensions provided for the veterans of labor, and no bowls of mercy in the competitive labor market, he hanged himself behind the kitchen door. It is a pretty comment on our world! We ask every one who reads this to think how true it is that the cheapest thing in the world is a human being. Men and women are becoming positively superfluous; what to do with them the world does not know. If even a rat dies its skin can be used to help make a glove, but if a human being dies he is a dead weight on those about him. There is not a particle of profit in him anywhere. But this will not always be true, and the fact that it is so now has stirred the heart of the world until

to-day we are in the midst of political revolutions out of which, as we steadfastly believe, the practice of the Gospel of Christ is to become infinitely more real than it has ever been. Let the good work go on, and let no one forget that such paragraphs as this one that we quote, multiplied to infinity by the multitudinous press, are levers that lift humanity toward the better day.—Union Signal.

Don't Smoke, Boys.

If there were no reason why people should not smoke other than that it is injurious to the health, this should be sufficient. All physicians of any note are agreed that smoking is injurious to the health. A skilled physician investigated the effect of smoking on thirty-eight boys between the ages of nine and fifteen, who were addicted to the habit. Twenty-seven showed distinct symptoms of nicotine poisoning. In twenty-two there were serious disorders of circulation, indigestion, dullness of intellect, and marked appetite for strong drink. In three there were heart affection; in eight decided deterioration of the blood; in twelve frequent bleeding of the nose; ten had disturbed sleep, and four ulceration of the mouth, many of them having several of the evils combined.

But aside from this, the habit is expensive, it is inconvenient, to say nothing of the repulsive breath that results. Why not invest the money in books or something valuable instead of tobacco? It would not take long to gather a nice library with the money that would be spent to pollute the breath and undermine the health. Boys, don't learn to smoke. Be more manly. Be more sensible.—St. Louis Journal of Agriculture.

Discouragement

This word should not appear in the vocabulary of the genuine reformer. The intelligent man who deliberately espouses the cause of a reform in its early battles, should count the cost, and be fully prepared for the sneers and scorn of professed friends, as well as the open opposition of the enemy. Reformers must be made of stern stuff, and no weakening should enter the lists.

Yet the best of reformers are human, and in spite of brave faces and plucky hands, there are hearts that are nearly broken with the incidents of the war.

It is not the strength or activity of the open enemy that tries the reformer. He delights in the shock of battle and is only happy in the thick of the fight. His blood is stirred for better effort, and his hopes rise, as the crisis approaches.

The failure of the faint hearted at his side is but what he anticipated in the hour of trial, and when it comes he is prepared to shoulder the responsibility and stride forward with intensified faithfulness.

The contumely of those who are on neither side, and the sneers of the toadies who always ally themselves with the popular party, are but a tonic which nerves the reformer up for greater sacrifices.

Even the perfidy of a Judas, the betrayal of a trusted one, can be met with courage and with a brave heart.

No, the intelligent, devoted, self-sacrificing reformer can face these discouragements and truthfully say: "None of these things move me."

But, when, in strict accord with the plan of battle, he takes his life in his hand, and with unflinching devotion assaults the citadel of the enemy, when he sacrifices every selfish interest and places himself unservedly upon the altar of the cause, and when under such conditions he looks for the encouragement and sustaining influences of his comrades, only to find that he is deserted, then it is that the iron enters his soul. The bravest man feels a lump in his throat when abandoned in the breach by those who should be his loyal defenders. This is the supreme test and it appears to be the inevitable experience of every pioneer reformer.

This is the experience which determines the relation of the reformer to the Divine. However noble and philanthropic his motives and however patriotic and unselfish his impulses, if he cannot realize that he is in God's fight and leaning on God's arm, this test is certain to break his heart. If he believes that he is the son of God, and if he has faith that it is his Father's will to give him, even as he gave Christ, to the cause of humanity, then will he come through this supreme test as gold tried in the fire. He will then turn from human disappointments and human failures, and with the approving smile of the eternal persistently prosecute the purpose of his heart.

There truly is no such word as discouragement to the reformer who is called of Heaven, and nothing less than the equipment of Heaven will enable a reformer to face the failures and fight the good fight.

What Boys Are For.

Some time ago a gentleman, in addressing a company of boys, said, Can any one of you tell me what a boy is good for? One of them put up his hand and began to snap his fingers. Said the speaker, What is it? The boy replied, A boy is a good thing to make a man out of. Yes, it is a tremendous good thing, was the response of the man.

This question and its answer have set us thinking. If a boy is a good thing to make a man out of, the proper question is, What kind of a man? That will depend on the influences which surround the boy and the training he has. If influences are bad, then there will be necessary careful training to counteract the bad. The boy does not understand the dangers with which he is beset. He does not understand the pitfalls that are in his pathway. He must, therefore, be warned of his danger when he is a boy, and be taught to be a man—a royal man. He must have the teaching of the common schools. He must have the education thus afforded, and more in the higher Christian schools if possible.

There is danger in the path of every boy. What is it? There is danger in the alluring tobacco habit. Boys, by education and religious training, need to be anchored in good habits and sound moral principles. If boys are to develop into good men they must be wisely trained for nobility and worth in our churches and homes. They must have the right kind of culture—heart, mind and body—to make out of them the right kind of men.—Religious Telescope.

Don't, dear teacher, miss this opportunity of pressing home to your pupils the need of bringing to the Christ the gift of self and substance. The Christmas service ought to so lift up the Christ as to draw all hearts unto him.

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Express for Halifax, 13.10
Express for Quebec and Montreal, 16.30
Express for Sussex, 16.40
Passengers from St. John for Quebec and Montreal take through sleeping car at Moncton at 10.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex, 8.30
Express from Montreal and Quebec (Monday excepted), 10.30
Express from Moncton (daily), 10.30
Express from Halifax, 15.50
Express from Halifax, Campbellton and Pictou, 18.30
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MY DUTY.

BOLESTOWN, N. B. June 6th 18

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