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EQUITY SALE.

There will be sold at Public Auction on Saturday, the Third day of May, at Twelve o'clock, noon, at Chubb's Corner, (so called), in the City of Saint John, in the County of Saint John, pursuant to the directions of a Decree of the Supreme Court in Equity made on Saturday, the 18th day of December last past, in a cause wherein...

"All that lot, piece or parcel of land, situate lying and being in the City of Saint John, known and distinguished as lot number nine hundred and twenty one (921), and part of lot nine hundred and twenty, according to a plan of Commons land in Carleton, made by order of the Commission Commission, and dated the 25th day of February, A. D. 1846, the said piece or parcel of land hereby intended to be conveyed forming a lot of eighty feet more or less front on the market place, and extending back at right angles in a north-easterly direction one hundred feet more or less along Gulf Street, the said piece or parcel of land having been previously conveyed to one Robert V. Hanson by one Frederick A. Wiggins, by deed of Quit claim, bearing even date with said Mortgage, together with all and singular the buildings and improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining, and the reversion and reversions, and profits thereof. Also, all of that lot or parcel of land situate in Carleton, in the said City of Saint John, formerly conveyed to the said Robert V. Hanson by indenture of Deed dated the sixteenth day of May, one thousand eight hundred and fifty three (1853) comprising twenty feet in breadth and one hundred feet in length of lot number nine hundred and twenty (920), and twenty feet in breadth by one hundred feet in length of adjacent to the part heretofore conveyed of said land hereby conveyed having a front of forty feet on the market place, the said lot extending back at right angles to the line of said market place, one hundred feet, together with all the buildings and erections and improvements thereon, together with all and singular the rights, tenures, privileges and appurtenances thereunto belonging, and the reversion and reversions, and profits thereof, and all other parts and particulars appertaining to the said premises, and other particulars apply to the Plaintiff's Solicitor."

Dated January the Twenty-ninth, A. D. 1884. AMON A. WILSON, Barrister.

J. G. FORBES, Plaintiff's Solicitor.

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Sabbath School. BIBLE LESSONS.

FROM PELOUBETS' SELECT NOTES.

Second Quarter. Lesson 2.—April 13. Acts 19: 8-23.

PAUL AT EPHEBUS. GOLDEN TEXT.

And many that believed came, and confessed, and showed their deeds.—Acts 19: 18.

8. He went into the synagogue.—Paul's labors were first among the Jews, as was his habit from principle; and besides, they had invited him (18: 20). He preached with great freedom and fearlessness. Disputing (arguing, reasoning), out of the Scriptures, that Jesus was the predicted Messiah, etc., and that the promised restoration of the kingdom (1: 6, 8) was to be accomplished in him. Persuading—Proving persuasively. The kingdom of God—That kingdom of God which all the Jews throughout the world were expecting.

9. But when divers (some) were hardened.—Confirmed in their evil ways and in opposition to the truth. Believed not, or as in the Rev. Ver. "were disobedient." This explains how they were hardened, by resisting good influences, by disobeying known duty, by refusing to believe what was true. But spake evil of that way—The common and natural result of hardening the heart. He departed from them, i. e., ceased to take part in the public services at the synagogue.

10. This continued by (or) the space of two years.—These two years do not include the whole of Paul's stay at Ephesus. To them must be added the three months' preaching in the Jewish synagogue, the time which preceded that three months' (chap. 19: 1-7) and probably the time of the events recorded after ver. 20, the two years ending at that verse. All Asia heard the word, i. e., the Roman province of Asia, of which Ephesus was the capital.

11. And God wrought special miracles by the hands of (i. e., by means of) Paul.—"Special," uncommon, extraordinary, because they were performed without the personal agency, and not in the presence of the apostle. We have had no record of any miracle worked by Paul since he healed the possessed slave first at Philippi, some five years before (see Acts 16: 18). What these uncommon miracles were is detailed in the next verse.

12. From his body.—To which the articles had been touched for the purpose of receiving the healing power that was supposed to reside in him (see Luke 8: 46). Handkerchiefs or aprons—The word "or" suggests that it made no difference what the article of dress was. Diseases... evil spirits—Here, as everywhere, the two are distinguished.

13. Then certain of the vagabond Jews, exorcists.—The best manuscripts have, "And certain also," etc. These were certain Jews who went about from place to place, professing by charms and spells to cure diseases.

14. Sceva, a Jew, and chief of the priests.—Nothing else is known of him. He was probably a leading priest in one of the local synagogues of Ephesus, and not the chief of one of the 24 courses, which would be the meaning of "chief priest" at Jerusalem. Which did so, i. e., attempted to practise sorcery with the name of Jesus. The expression in the Greek denotes a habit. The next verse relates an instance of their practice.

15. The evil spirit, viz., the one whom they were attempting to exercise on a certain occasion. Jesus I know, i. e., the Jesus (whom you invoke) I know; i. e., His authority and power. And Paul (whom you name) I know well as the servant messenger of God. But who are ye?—Why should we obey you? you have no power over us as Paul has through Jesus.

16. And the man... leaped on them.—With that power, more than natural, so often displayed by madmen. Naked and wounded—The first word does not necessarily imply more than that the outer garment or cloak was torn off from them, and that they were left with nothing but the short tunic.

17. This was known or "became known" to all, etc.—"Both Jews and Greeks" would be a better translation. Fear—A religious awe is probably meant, rather than terror. This was naturally the first effect. And the name of the Lord Jesus, etc.—This was the second effect; a more positive and definite one than the first. Notice the occurrence did not rebound to the glory of Paul, but to the glory of Paul's Master.

18. And many that believed, or better, had believed, converts of some standing. Confessed—The words do not definitely state whether the confession was made privately to St. Paul and the other teachers, or publicly in the presence of the congregation; but the latter is, as in the confession made to the Baptist, much the more probable (see Matt. 3: 6). And showed their deeds—The "deeds" were those courses of action, connected with witchcraft, sorcery, and exorcism, that were inconsistent with the Christian life.

19. Many... which used curious arts.—Some no doubt by way of trade and commerce, others because they shrank from giving up their old belief in incantation, love philtres, and other dark and superstitious arts. The "curious arts" were magic, jugglery, and all such practices as make pretence to supernatural agency. Brought their books together, and burned them—These books were, no doubt, parchment or papyrus volumes, filled with these partly Jewish, partly heathenish incantations, recipes for love philtres, formulas more or less ancient to be used in casting out evil spirits, and the like. Before all men—In public, where all could see. Fifty thousand pieces of silver—As the scene of this abjuration was among a Greek population, it is almost certain that the Attic drachma is the coin in which the reckoning is made. The drachma at this time was exactly equivalent to the Roman denarius (or penny), = 56 gr. of silver, estimated at 15 to 17 cents, and therefore the amount was \$7,500 to \$8,500; but the amount was really equivalent to a much larger sum as each of these pieces of silver represented a day's labor.

20. So mightily grew the word of God.—This was the natural consequence of such a self-sacrificing spirit. It increased the spiritual power of the disciples, it convinced many unbelievers of the reality of the religion of Christ.

21. After these things were ended.—A period of nine months at Ephesus is probably covered by the transactions narrated in the latter part of this chapter. "These things were ended" probably refer to the completion of the work of laying the foundation-stories of churches in Ephesus and the neighboring Asian cities. Purposed in the spirit—The order of the names indicates that the apostle intended at this time to have proceeded directly from Corinth to Jerusalem. An unexpected event (see 20: 3) compelled him to change his plan. I must also—Not in order to fulfil any revealed purpose of God, but to satisfy his own feelings. He was anxious to visit the believers there, and to preach the gospel in that metropolis of the world (see Rom. 1: 11, 13).

22. So he sent two... Timotheus and Erastus.—But what connection is there between the apostle's sending Timothy into Macedonia and his own purpose to proceed to Achaia? We obtain an answer to that question from 1 Cor. 4: 17-19. We learn there that Timothy was not to stop in Macedonia, but to pass on to Corinth, the capital city of Achaia, and prepare the church for the approaching visit of the apostle. Thus the narrative agrees with the Epistle, and the agreement is attended with very little appearance of design. He himself staid in Asia for a season—He appears to have gone on with his work for several months after the effect produced by the failure of the pretended exorcist family of Sceva the priest, and the subsequent burning of the precious works on magic, until the uproar excited by the panic-stricken artificers who lived on the pilgrims to the great Diana shrine. This tumult evidently cut short this renewed period of Paul's activity, and he seems to have left Ephesus and his work there with some precipitancy.

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