Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

(Condensed from Peloubet's Select Notes.)

Lesson VI. Nov. 6. Acts 12: 1-17.

PETER DELIVERED FROM PRISON.

GOLDEN TEXT.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—Ps. 34: 7.

EXPLANATORY.

1. *Now about that time.* The time when Barnabas and Saul were on their way to Jerusalem with alms from the church in Antioch (compare ver. 25). *Herod the king.* Herod Agrippa I. *Stretched forth his hand.* Laid his hands on *certain of the church, to vex*, in the stronger sense of torment or oppress. He arrested and scourged (for this is doubtless the meaning) certain nameless but prominent members of the Christian sect.

2. *And he killed . . . with the sword.* Only two words in the Greek—two words describe the martyrdom of James. This brief record is all the more strange because *James, the brother of John*, had been a prominent apostle. He was the son of Zebedee. He was one of the earliest disciples, and "was one of the favored three admitted to the death-chamber of Jarius' daughter, to the Mount of Transfiguration, and to the agony in the garden.

3. *Because he saw it pleased the Jews.* So long as he pleased the Roman emperor, and also the people in his own dominion, he would be likely to retain his power. *He proceeded* (Greek *added*) . . . *to take Peter also.* Peter was one of the most conspicuous men in the church. He was very bold and successful. He was greatly changed since his denial of his Lord and restoration to power. So that to take away such a man would be especially pleasing to the Jews. (*Then were the days of unleavened bread.*) The Passover, during the eight days of which no leaven was allowed in Jewish houses.

4. *Put him in prison.* Probably in the tower of Antonia, near the temple. *Four quaternions of soldiers.* A quaternion of soldiers was a squad or group of four, set in this case to succeed each other on guard over Peter. Of each group two soldiers were chained to Peter, one on each side, and the other two kept guard. Or it is more probable that two groups, *i. e.*, eight soldiers, were on guard each alternate watch of the four watches into which the night was divided. *After Easter.* After the *Passover.* It was not lawful, according to strict Jewish notions, to execute criminals during religious festivals. *To bring him forth to the people.* That is, for trial and execution.

5. *Prayer was made without ceasing. Real prayer is a real power in the unseen world.* It was the only force the disciples could then wield. "Could Herod have seen those saints upon their knees he might have exclaimed, as did Ethelred, the Saxon king, when he saw the monks of Bangor praying against him for the success of their countrymen, '*They* have begun the fight against me. Attack *them* first.'"

In this fifth verse is a pitched battle. *Peter therefore was kept in prison.* There is one side of the fight; after the colon, *but prayer was made without ceasing.* Now for the shock of arms! Who wins? It is the battle of history.

6. *Peter was sleeping* in conscious peace and trust in God. See Ps. 3: 5, noting the circumstances in which it was spoken. With how many of the Psalms he may have sung himself to sleep. His sleep was the triumph of faith. I question whether Herod, that imprisoned him, slept half so soundly. *With two chains.* One to each soldier. *Before the door.* Of the prison-house and courts.

7. *And, behold.* Peter was not missed by the guards till sunrise—about six o'clock (see ver. 18). It was then in the fourth watch, sometime between three and six o'clock, that the angel presence entered the prison-chambers, for the loss would have been discovered at the change of guards at three o'clock had Peter then been missing. *And, behold, the (an) angel of the Lord came upon him.* This was the Lord's answer to prayer, but those who prayed were unconscious of the answer. (Compare Daniel 9: 21-23.) *And a light shined.* The natural effluence of angelic presence. *In the prison* (Rev. Ver., *in the cell*), where Peter was, a different word in the original from prison in the last verses. *And he smote Peter on the side, and raised him up.* Rather, *roused* him up. The verb indicates that he awoke him from his sleep, but not that he helped him to arise. *His chains fell off.* That bound him to the sleeping soldiers.

8. *Gird thyself.* The Orientals, when they go to rest, do not undress fully as we do; or, rather, do not change their dress; they simply loosen their girdle and lay aside their outer garment. *Bind on thy sandals.* The angel gives these various directions: (1) to indicate the reality of the appearance; (2) to show there was no need for haste. *Cast thy garment.* Outer garment, or mantle.

9. *And wist.* Imp. of the old English *wis*, to know; from the same root as *wise*. He realized not that it was true.

10. *When they were past the first and the second ward.* Guard or watch. Part of the four quaternions of soldiers. They were asleep. Or their passing unrecognized was a part of the miracle. *Unto the iron gate.* The gates are large, massive, and two-leaved, built of heavy timber, plated with iron. This could not be opened by Peter, but it *opened . . . of his own accord. Forthwith the angel departed.* Extraordinary dealings of providence continue no longer than they are necessary.

12. *When he had considered.* Had thought over the circumstances and decided what it was best to do. *He came to the house of Mary.* One of the meeting-places for prayer for Peter. *The mother of John . . . Mark.* John is his Hebrew name, and Mark (Marcus) his Latin name. *Many were gathered together praying.* It was now almost morning, between three and six o'clock. As this was the last night before Peter's expected execution, they continued all night in prayer.

13. *Peter knocked at the door of the gate* (or porch). Probably the small outside door that formed the entrance from the street into the court or area where the house was. *A damsel . . . Rhoda.* Rose. She seems to have been the servant of Mary. *Came to hearken.* As was the custom before opening the door.

14. *When she knew Peter's voice.* An indication that Peter had before been a frequent visitor at the house. *She opened not the gate for gladness.* She was so eager to make the others assembled there that night partakers of the great joy she felt in beholding Peter again alive and free, that she ran back and forgot to open the door when she heard his well-known loved voice.

15. *It is his angel.* His guardian angel, assuming his form and voice, a common Jewish belief. This belief in guardian angels was common to the Greeks and Romans.

16. *They were astonished.* This does not indicate, as some have inferred, that these praying disciples "had small expectation of an answer." On the contrary, where could we look for the true prayer of faith, if not in this week of unceasing prayer by the whole church? They were astonished, not at the *fact* of an answer, but at the strange *way* in which it came.

17. *Go show these things to James*, the brother of our Lord, and practically the pastor of the church at Jerusalem. *He departed.* To escape from Herod. He could not count one deliverance if he refused to use the means. But he lived many years after Herod was dead.

Freddy.

Freddy was a brown-eyed, dark-haired, ruddy-faced boy of six years when I first made his acquaintance. He was what is commonly called a "little pickle"—meaning not exactly a goody-goody boy, but he was a very lovable, bright, little fellow notwithstanding, and withal a brave hearted boy.

One of the exploits related of his most tender youth took place in church. He was accustomed to wriggle when in church, and his mamma told him one day after an unusually lively performance during sermon time, that unless he behaved himself better and was a quiet little boy, the minister might have to speak to him. Freddy wanted to know what the minister would say. His mamma answered that he probably would call his name, "Freddy," right out from the pulpit. He was much impressed, and tried faithfully to keep his restless little legs and arms still; but one Sunday he was trying to see how far up the back of the pew in front he could stretch his feet, when he lost his balance, fell back, and bumped his head; almost at the same time the minister said in short, emphatic tones, "Ready!" In an instant Freddy was on his feet and called out, "What, sir?" He thought the threatened reproof had come and the minister had called his name.

One day, soon after Freddy had reached the dignity of seven years, a large harvester was drawn out into a side street in the small western town where he lived, and preparations were made to test it to see that it was in perfect order. During the absence for a few minutes of those interested, Freddy appeared on the scene, seeking some new diversion. He thought the harvester was a strange looking affair, and at once began his investigations, in the course of which he climbed down the short, wide smokestack. He found it a comfortable place and settled down to rest and enjoy his new plaything. Just as he disappeared, the two or three men returned and prepared to light a fire. But to the surprise and disgust of the owner of the machine it would not draw. The smoke puffed out in every direction but the right one. He mounted to the top of the boiler and looked down into Freddy's upturned eyes. There he was, curled up in the pipe. As he was higher than the men he had heard only their voices and did not even know there had been a fire lighted at the other extremity of the machine, so tight was his small person fitted into the pipe.

One day in Sunday-school his teacher in speaking on the lesson topic—the giving of sight to the blind—dwelt on the question as to what one would do *first* upon receiving one's sight after the whole life had been passed in total blindness, meaning to draw from the bright boys the thought that thanksgiving to God would be the first act after recovery. Freddy answered instantly:

"Why, I'd hustle round and get into some business."

When he was ten years old he took entire charge of two fine horses, being paid liberally for his work by his father, which monthly sum he was carefully saving toward buying a pony of his own, and he was very careful and prompt in his care of horses and stable.

He usually went to bed at seven o'clock, a tired little man, without any urging. One summer evening his father, mother and two aunties went for a long drive out on the smooth prairie roads, not reaching home until half-past eight. As they drove up to the gate a little dark bunch was seen on the square top of one of the posts, which, on closer inspection, proved to be Freddy, fast asleep on the post of duty. No one had thought to tell the faithful little fellow that he need not stay up to wait for the horses, so he had perched himself on the gate-post to be ready to take them as he usually did. His father carried the sleepy little man into the house, and his mother put him to bed herself as a reward of merit, for Freddy dearly loved to be "cuddled" into bed, the only time he would endure any display of affection.

I grieve to say that he was sometimes a naughty boy. I remember once, when he had not been nice to his little toddling sister, his mother shut him into her dressing-room to stay alone as a punishment. She had scarcely regained her seat on the front porch when she saw a small form scud around the corner of the fence and off down the street. There was a narrow window a couple of feet from the ground in the dressing-room, and Freddy had taken advantage of it. He returned home a little while after, prepared to stand his punishment like a man, and retired to bed for the remainder of the long summer afternoon.

Freddy is older now, and has long ago outgrown his boyish pranks, but he is as full of life and fun and "go" now, as a dignified collegian, as when he delighted in sliding down the long sloping roof of the carriage-house—thereby reducing the seat of his trousers to tatters.

B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine, through existing denominational institutions.

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

(Correspondents to this department should address their communications to J. H. MacDonald, Amherst, N. S.)

How many of our unions and churches have taken up the course of study on the Life of Our Lord? It may be difficult for some of our societies to find an evening in which all who wish to enter upon the studies are free to come together. We know of one union which meets for study every two weeks, taking two lessons in one, and thus far it is working satisfactorily. The course is a magnificent one.

Not.

A proper Young People's Society is—
Not a church clique.
Not a social club.
Not a literary society.
Not a cake and pie eating circle.
Not an independent Christian organization "allied" to the church.

Not anything outside of the pastor's advice, or out of touch with the highest spiritual ends of religion, or out of entire unison with the best hopes of the church for the Christian culture and training of its young people.

It is emphatically the church at work by organized methods, seeking the development of her young.

It is nothing less than a department of the church established to be a cadet school in Christian activity of her convert life.

It is a good thing. Has your church tried it?—*Union.*

— Following is what the *Arkansas Baptist* says of the young people's movement:

"At the outset we entertained strong prejudices against these unions, and began studying them with grave misgivings as to their character. At every step, in the local union, the State Convention and the Detroit meeting, we went to criticise, and at every step criticism was disarmed. So far as we have seen and heard, the tone had been eminently Baptistic—Biblical. If it stands rigidly by its declared object, it will still be limited by the question of adaptability to the city and town churches, just as are Sunday-schools, prayer meetings and weekly preaching services. The obstacles or excuses that limit these will, to a great degree, limit the Baptist Young People's Union. Any deviation from these declared objects should be promptly and frankly condemned, and that in the spirit of love."

And thus it ever is. Practical touch with the movement disarms criticism. The tone of the B. Y. P. U. is "eminently Baptistic—Biblical." Its opponents seem to be of that number who view it from a theoretical standpoint. What say the pastors whose young people are thus organized?

— The *Kentucky Baptist* also speaks:

"Everybody must admit that the movement amongst the young people is a big thing. The procession is on the march. The place for the man who is not in the ranks is to be 'on the fence and watch it go by.' No one can afford to stand off and throw stones at the bright-faced column marching tramp, tramp, tramp, to the music of its own unstinted zeal. The man 'on the fence' does not oppose the movement, and it is not the duty or privilege of anybody in the ranks to hit him. Let him alone. He has this point of advantage, he can jump down and join in whenever he sees fit. His past record is not in his way, and he is just waiting with due caution to see what it's all coming to."

Now that sitting on the fence is not quite so comfortable as in the balmy evenings of summer, it is our fond hope that many more of our young people will step down, brush off the whitewash, and join the procession. Pray with us that our hopes for the autumn and winter campaign may be realized.

How to Use the Bible in Personal Work.

1. Know that you are *saved*, and *how*. Titus 3: 5.

2. Realize that you are not opening a matter for discussion, but dealing with a settled fact. John 3: 18.

3. Remember that each inquirer has *one chief* difficulty. Find it and remove it.

4. Never engage in controversy. If any candid objections appear, answer them, not with arguments or somebody's experience, but by the Word of God.

5. Understand that nowhere in the Bible does *feeling* appear as a condition or element of salvation. Teach *faith*.

6. Gently but earnestly urge immediate decision. It may be the *last* opportunity of the inquirer—or yourself.

7. Be prayerful. Use tact. Depend on the Holy Spirit for power to convert.

8. Study your Bible *every day* and be familiar with at least one passage for each of the different kinds of people you are likely to meet.—*Beginner's Manual.*

Out and Out Baptists.

There are to be found people whose names are on the rolls of our Baptist churches who express solicitude lest the present movement among Baptist young people shall result in a "revival of the denominational sentiment." They want a very mild type of Baptists produced. We are reminded of the story of a little Indian girl in the Indian school at Carlisle, Pa. She was asked by a visitor if she was a member of a church and she answered, "Not much; *just a little.*" These very mild Baptists, we suppose, would reply if asked if they were members of a Baptist church, "Not much; just a little." They believe "just a little" in our Baptist demand for a regenerate church membership, feel "just a little" the force of our principle of absolute obedience to Christ in ordinances; know "just a little" about the martyrdom of thousands of Baptists because they rejected infant christening and infant sprinkling. But it may as well be confessed that the Baptist Young People's Movement was not inaugurated and is not now being officially administered in the interest of the "just a little" Baptist. If our fathers had any moral right to separate denominational existence, their children of similar convictions have to-day. We say it in all charity and Christian kindness B. Y. P. U. A. does stand for a "revival of the denominational sentiment"—for out-and-out Baptists. We rejoice in all fraternal sentiments prevailing to-day between different bodies of Christians, but we do not believe that any vigorous manhood or womanhood, any grand Christian aggressiveness ever sprang of the "not much" or "just a little" style of Christian living or believing. If our young people play any worthy part in the struggles for which God seems to be preparing His people in these last days, it will be, not by believing less, but more; by being out-and-out Baptists.—*Young People's Union.*

The Happiest Little Boy.

"Guess who was the happiest little child I saw to-day?" asked papa, taking his own two little boys on his knees.

"O, who, papa?"

"But you must guess."

"Well," said Jim, slowly, "I guess it was a very wich little boy, wif lots and lots of tandy and takes."

"No," said papa, "he wasn't rich, he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, who was always wishing he wasn't such a little boy, "and I guess he was riding a big, high bicycle."

"No," said papa, "he wasn't big; and of course, he wasn't riding a bicycle. You have lost your guesses, and so I'll have to tell you. There was a flock of sheep crossing the city to-day, and they must have come a long way, so dusty and tired and thirsty were they. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton court, to water them; but one poor old ewe too tired to get to the trough, fell down on the hot, dusty stones.

"Then I saw my little man, ragged and dirty and fousied, spring out from the crowd of urchins who were watching the drove, fill his old leaky, felt hat, which must have belonged to his grandfather, and carry it one, two, three, O, as many as six times, to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say, 'Thank you,' papa?" asked Jim gravely.

"I didn't hear it," answered papa. "But the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."—*Christian Observer.*

— When a doctor considers it necessary to prescribe sarsaparilla, he simply orders a bottle of Ayer's, knowing full well that he will obtain thereby a purer and purer preparation than any other which the drug-store can furnish. Ayer's Sarsaparilla is the superior medicine.

— Rev. Hugh MacMillan, Hillside Farm, Elmsdale, Hants Co., N. S., writes: "Your K. D. C. is certainly the friend of humanity. For the past thirty years I have been a martyr to stomach and liver troubles. Sometimes I suffered intense distress, so much so that if I had a million I would give it for a new liver and stomach. It is needless to say that I have tried every patent remedy I read of, and have been treated by one of the most skilful physicians in the city of Halifax, but all the benefit I derived was simply a temporary relief. I have used nearly one package of your K. D. C., and have received great benefit from it. It should become universally known. It will certainly give relief in all the varied forms of indigestion, and any person suffering from that dreadful disorder, dyspepsia, should give it a fair trial."

— In the most secret chamber of the castle lay the greatest treasure on earth—the Book of Truth. The wise men had read it through, page after page. Every man may read in this book, but only in fragments. To many eyes the characters seem so mixed in confusion that the words cannot be distinguished. On certain pages the writing often appears so pale or so blurred that the page becomes a blank. The wiser a man becomes, the more he will read, and those who are wisest read most.—*Hans Christian Andersen.*

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Terms, $1.00 per day. The Hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

To the Heirs, Executors, Administrators or Assigns of Richard P. Knox and to his widow, and to John Knox and Mary A. Connolly, and all others whom it may concern:

I HEREBY GIVE YOU NOTICE that in default of payment of certain mortgage moneys owing to me by virtue of the Indenture of Mortgage executed by Richard P. Knox and his wife and John Knox, bearing date the twenty eighth day of November, A. D. 1887, and the other Indenture of Mortgage executed by said John Knox and Mary A. Connolly, bearing date the fourteenth day of June, A. D. 1890, I shall on Saturday, the twenty ninth day of October next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said two Indentures of Mortgage, in execution of the powers thereby respectively vested in me. Dated the thirty-first day of August, A. D. 1892.

MALVINA W. WATTERS.

A. H. DEMILL, Solicitor for Mortgagee.

To Alexander Russell, Henry Russell and James Russell, and all others whom it may concern:

I HEREBY give you notice that in default of payment of certain mortgage moneys owing to me, by virtue of the Indenture of Mortgage executed by you, bearing date the twenty-second day of September, A. D. 1890, I shall, on Saturday, the fifth day of November next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and 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.

Dated the twenty-third day of May, A. D. 1892.

E. A. McINTOSH.

A. H. DEMILL, Solicitor for Mortgagee.