



LESSON,—SUNDAY, MARCH 14, 1909.

Aeneas and Dorcas.

Acts ix., 31-43. Memory verses 40, 41.

Golden Text.

And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. Acts ix., 34.

Home Readings.

- Monday, March 8.—Acts ix., 31-43.
Tuesday, March 9.—Deut. xv., vii., 11.
Wednesday, March 10.—Job xxvix., 1-13.
Thursday, March 11.—Tim. vi., 9-19.
Friday, March 12.—Matt. xxv., 31-40.
Saturday, March 13.—Gal. vi., 1-10.
Sunday, March 14.—III. Cor. viii., 1-9.

FOR THE JUNIOR CLASSES.

Who can tell me anything about Peter? He was one of Christ's disciples. He had been a fisherman, but he left his work to follow Jesus. (Get the children to tell whatever they can remember). One time when he was with Jesus, he had seen Jesus heal a poor man who had been paralyzed (Matt. ix., 2-8). Everybody was very much surprised then and Peter never forgot about it. At another time when Peter was with Jesus he had seen Him raise a little dead girl to life again (Mark v., 22-43), and that was another incident that Peter always remembered. Do you think Peter could ever do wonderful things like those? Yes, when Jesus was going away from earth He told His disciples that they would do even greater things than He had done (John xiv., 12). In our lesson to-day we are to learn how Peter himself performed two miracles very much like those two of Christ's about which we have just spoken, for Peter cured a paralyzed man and raised a dead woman to life again. Did Peter have power in himself to do these great things? What does our golden text say? Why, then it was Jesus Christ who cured Aeneas just as much as Jesus had cured the other paralytic some years before. Jesus had promised to be with His followers always (Matt. xxviii 20), and here we see that Jesus was keeping that promise. You know how we have been studying about the Christians who first became such after Christ went to heaven, and we have learned a lot about Peter. He became a very great preacher and a missionary, and it was while he was travelling on one of his missionary journeys that he came to the town where Aeneas lived.

FOR THE SENIORS.

It will be as well before proceeding to the lesson to remark on the reason for omitting the first part of the ninth chapter for a while. The conversion of Saul will be taken up later on as an appropriate introduction to the study of his life and labors, but it will be necessary to take some note of it to account for the reason of peace mentioned in the opening verse of our study. Another great reason for this cessation of hostilities on the part of the Jewish authorities, was their great and urgent difficulties with Rome at this time. The Emperor Caligula was attempting to force into the very temple itself a statue of himself for worship, and the agitation among the Jews was extreme. The delay in the intended desecration was sufficient to prevent its execution, for before the Roman authorities in Palestine dared take action against the will of the people, Caligula was murdered and the difficulty was so solved. Meanwhile, however, the Christian Church had rest and Peter was not slow to improve the occasion. From the casual way in which Luke mentions this journey (verse 32) it

seems most likely that such trips were customary with Peter. The need for them is very evident. There was at that time no written record of Christ's life and teaching such as we have in the New Testament, and the Christians who had had oral instruction from the apostles, were for the most part those who carried the message to the outlying towns (Acts viii., 4). There would be great necessity to be sure that reports were not garbled, and to make sure that the new adherents were genuine converts. The apostles had felt this responsibility in regard to Samaria (Acts viii., 14), and their coming at that time checked the serious trouble that might have arisen had not Simon's hypocrisy been discovered. 'Constant vigilance is the price of success' is true in the church as much as out. It is interesting to note on whom this great and unusual miracle of raising from the dead was performed:—not on some great apostle or leader of the church, not on the deacon Stephen (Acts vii., 60) or later on the apostle James (Acts xii., 2), but on a simple woman whose life was great only because of its kindness. It is again that greatest of Christian virtues which Paul extolled in the thirteenth chapter of I. Corinthians.

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

What is great service and what is little? Does not the service of a Dorcas who does the one thing she can do well, and makes coats and garments for the poor, equal in God's sight the gift of millions from the man whose money making is the one thing that he can do well? Who shall say what are the major and what the minor ministries of life? Perhaps most people if asked which is the stronger, wool or steel, would answer 'steel,' unless they considered it too foolish a question to answer at all, and yet experiment has proved that, weight for weight, wool is the stronger of the two. No metal can be made into a hollow rod that will be as strong as a bamboo rod unless it exceeds it in weight. Just as faulty often is the estimate of what constitutes a great service.

There are so many who covet the opportunity of doing a great service, and yet wholly overlook the multitude of small services they might render.

'God gives us all some small, sweet way To set the world rejoicing.'

Let us not fail to make the most of that small way. True service lies not in the magnitude of the deed but in the spirit of the doer.

God bases His rewards, not on conspicuousness of service, but on fidelity to opportunity.—G. Campbell Morgan.

Dorcas was full of good works and almsdeeds which she did—not which she dreamed of doing. Perhaps we imagine that we are full of good works because we think about them and plan to do them; the question is, do we do them?

A Modern Dorcas. A Chinese diplomat, when asked what surprised him most in America, answered, 'State care of the insane, the Y. M. C. A., and the lady in Chicago.' 'The lady in Chicago' is Miss Jane Addams, who, besides founding and conducting Hull House, lecturing, and making books, finds time to be superintendent of streets and alleys in her ward.—The 'Missionary Review of the World.'

Junior C. E. Topic.

Sunday, March 14.—Topic—How Philip used his opportunity. Acts viii., 26-35.

C. E. Topic.

- Monday, March 8.—An old liquor law. Num. vi., 1-4.
Tuesday, March 9.—A temperance society. Jer. xxxv., 5-14, 19.
Wednesday, March 10.—A principle for legislators. Rom. xiii., 8.
Thursday, March 11.—How to treat the liquor ox. Ex. xxi., 28-32.
Friday, March 12.—Drink the foe of justice. Isa. v., 20-24.
Saturday, March 13.—Affinity of drink and fools. Prov. xx. 1.
Sunday, March 14.—Topic—What are our liquor laws, and how are they enforced? Deut. iv 1-9.

Religious News.

The following story from the Rev. D. H. Klinefelter, in the 'Philippine Christian Advocate,' shows how the 'doctrine is preached' in the Philippines. In the year 1904, a young Filipino living in one of the larger towns of the province of Nueva Ecija had been bold enough to buy from an agent of the American Bible Society a copy of the Bible in Spanish. 'Together he and his wife pored over the pages of the new book, and after a time they came into a joyous experience of salvation from sin and of peace with God. Then a Methodist missionary came to this town and asked if he might hold a religious service in their house, which request was granted, and many of the neighbors came in to hear of the new doctrine of the Book. Soon threatening letters came to these people, letters telling of awful things that would happen to them if they continued in the new way. The letters were unsigned and would be found sticking in the bamboo posts of the fence or under the door of the house every morning. Later, the Methodist Church gave this man an exhorter's license, and a year or two ago he was sent to San José to open up Protestant work. I held quarterly meetings at San José recently and the total membership of the circuit was 395. I dedicated a nice new church, which the members had built without a cent of cost to the mission. I administered the sacrament of the Lord's Supper to 84 people, and in the entire trip over the circuit I baptized 77 persons.'

On Christmas eve, 1906, Dr. and Mrs. T. W. Crawford opened a dispensary at the foot of Mount Kenia. This has developed into a permanent medical mission. In order to provide for the needs of in-patients a compound of small huts has been formed, making 15 beds available. Dr. Crawford wrote recently:

Our work has grown so much that I am making arrangements to extend my in-patient department to 50 beds. We have generally from 25 to 30 in-patients all the time, and only 15 beds! I could take in many more, but, alas! I have no room. However, I am pushing on with my new dispensary and operating-room, and as soon as these are completed I shall turn my old dispensary and operating-room into a hospital ward, and thus be able to accommodate 50 in-patients.

We have a wonderful opportunity, as we come into touch with hundreds every day, and a large congregation of from 300 to 400 on Sundays; so we need to be walking very close with God ourselves in order that He may bless the message delivered in the school, the dispensary, and the chapel services. One sees more and more the need of a close walk with God each day, because heathenism all round us tends to deaden spiritual life; and therefore we need much prayer.—'C. M. S. Gleaner.'

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