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SECOND QUARTER.—LESSON I.—April 4.

Peter Working Miracles.

Acts ix., 32-43. Commit vs. 32-35.

GOLDEN TEXT.

'Jesus Christ maketh thee whole.'—Acts ix., 34.

Lesson Story.

The persecution which had come so violently upon the disciples at the time of Stephen's martyrdom had died away now and the Church was prospering and increasing.

Peter set out on a tour of the churches, and when he arrived at Lydda he found a man named Eneas who had been very ill in bed for eight long years, 'sick of the palsy.' Taking compassion on the poor sufferer, Peter said to him, 'Eneas, Jesus Christ maketh thee whole, arise.' The power of Jesus Christ came into the poor worn-out frame and shrunken limbs, and the man instantly arose strong and well. And all the people of that region saw the healed man and recognized that the miracle had been performed by the power of Jesus, thus proving him to be the Lord.

Now Peter received a message from the disciples who lived at Joppa, saying that a noble Christian woman named Dorcas, famed for her charitable deeds, had just died. Joppa was about ten miles from Lydda and Peter went with the messengers without delay. When he arrived at the house, he found the death chamber full of the poor women to whom Dorcas had been so kind in her life, these were weeping and pointing out the various garments which this good woman had made for them. Peter sent them all out of the room, and kneeling down prayed earnestly that Jesus would restore the life of this good woman, for the glory of the Lord and the advancement of his kingdom. Then, turning to the body, he said, 'Tabitha, arise.' And she opened her eyes and sat up, giving her his hand he lifted her up, and calling the saints and widows presented her alive.

Such a miracle was naturally much talked of throughout the country, and many through it, were led to believe in the Lord. Peter stayed in Joppa for some time after this at the house of a tanner named Simon.

Lesson Hymn.

Whoever receiveth the Crucified One,
Whoever believeth on God's only Son,
A free and a perfect salvation shall have:
For he is abundantly able to save.

Whoever repents and forsakes every sin,
And opens his heart for the Lord to come in,

A present and perfect salvation shall have:
For Jesus is ready this moment to save.

My brother, the Master's calling for thee;
His grace and His mercy are wondrously free;

His blood as a ransom for sinners he gave,
And he is abundantly able to save.

Lesson Hints.

'Peter passed throughout all quarters,' visiting the churches. Most churches seem to be the better for the occasional stimulant of a visit from a stranger, some grand, wise, godly man, full of the Holy Spirit, cheering and encouraging them on the way. 'Lydda'—A large city, called 'Lud' in the Old Testament, about one day's journey from Jerusalem. 'Jesus Christ maketh thee whole,'—Peter was very careful to guard against any glory being given to himself. 'Saron,' or 'Sharon'—A fertile district in north-west Judea, of which Lydda was the principal city.

'Dorcas'—The Greek for 'Tabitha,' meaning a gazelle. 'Good works and almsdeeds which she did'—Many Christians are full of good works and almsdeeds which they dream about but do not practically accomplish. The way to get good works done is to do them. Works without faith and love cannot bring us near to God, for 'faith without works is dead.' If we love Christ we will love to work for him and for those over whom he yearns with such infinite pity—our neighbors.

'Was sick and died'—People almost invariably wonder, and generally murmur when Providence deprives them of one of their loved ones, but 'his ways are always wise.' It may be that the work of that

one was finished upon earth, or that more might be led to Christ by the death than by the life. There is always some infinitely wise reason which we in our blindness cannot always see or comprehend. We cannot always understand his ways, but we can always trust his love for us.

'Not delay to come'—They were in great trouble and having doubtless heard of the wonderful healing of Eneas, they thought that Peter might be able to help them in some way. Perhaps they hardly dared hope that he could do anything but console and encourage them, for as yet the disciples had performed miracles of healing the sick only.

'While she was with them'—We must improve every present opportunity for helping others for we know not how soon we shall be called hence to give an account of the deeds done in the body. 'Put them all forth'—Doubtless Peter remembered with great intensity a somewhat similar scene when he had gone with our Lord to the house of Jairus whose little daughter was lying dead. The master had sent out of the room all but the chosen few who were to witness the restoring of life to the little maid. 'He gave her his hand'—Remembering how our Lord had lifted the little maiden. Notice the outstretched hand in many of the recorded healings. We need to stretch out our hands to the poor and needy and help them with the loving personal touch.

'Known throughout all Joppa'—That the power of the name of Jesus Christ had wrought this wondrous miracle. 'And many believed in the Lord,' as the Messiah.

'Simon, a tanner'—The Jews held the trade of tanner as most despicable and abominable. Peter's staying with this man shows that he was breaking away from old prejudices and becoming prepared for his mission to the Gentiles.

'Joppa'—the modern Jaffa, on the coast about thirty miles north-west of Jerusalem, connected with it by railway.

Search Questions.

1. Give an instance of the healing of another paralytic?
2. Is this the only instance of life being restored to the dead through the apostles?

Primary Lesson.

We have two beautiful stories to-day of miracles which Jesus worked through Peter. There was a poor man who had been sick for eight years. Peter went to visit him and told him about Jesus and how he could make him quite well. Eneas believed on Jesus and when Peter said to him, 'Arise,' he got up at once because Jesus made him perfectly whole and well and strong.

Just think how happy Eneas must have been and how gladly he must have gone round telling every one of his wonderful cure; how Jesus Christ had made him well. Perhaps some of the people he told the news to were sick and feeble as he had been. Suppose Eneas said to them, 'See how well I am, Jesus Christ saved me from my sickness. He saved me from having to stay in bed all my life. Would not you like him to heal you?' Then, perhaps, they turned wearily over and said, 'Well, we can see a change in you, but we don't believe anybody could ever make us well or happy.' Would it not be sad to see them turn away like that? Yet a great many people now are turning away from Jesus. They see that he has saved other people from their sins, yet they do not believe he can save them. They do not know what they are missing when they turn from the tender love of Jesus.

In a city called Joppa there was a very good woman who used to spend most of her time helping poor people, making clothes for those who needed them and being kind and loving to every one. This woman died, she was a great loss to the church, and her friends hurried to send for Peter to help them. When Peter came he knelt down and prayed. Then he said, 'Tabitha, arise,' and she opened her eyes and sat up. Imagine how glad the people all were to see her alive again.

Suggested Hymns.

'Throw out the life line,' 'Jesus saves,' 'Stand up for Jesus,' 'Rescue the perishing,' 'Jesus bids us shine,' 'Scatter the sunshine,' 'Work for the night is coming.'

CHRISTIAN ENDEAVOR TOPIC.

March 28.—'What Christian heroism is and does.'—Luke 9: 18-26; 51-62.

JUNIOR PRAYER-MEETING TOPIC.

March 28.—'How can we become true heroes?'—Luke 9: 18-26.

The active Christian will always find some opportunity of doing good. (5: 32, 33.)

The successful Christian worker gives the Lord the glory due to his name. (5: 34.)

A great sinner saved is a powerful sermon. (5: 35.)

The disciples had much faith in Peter and still more in God. The Lord does not always gauge his answers to prayer according to the measure of our faith. (5: 38.)

A Christian's good character, kind words, and generous deeds are the best monuments ever built to his memory. (5: 39.)

The fact that we cannot heal the incurable or raise the dead should never hinder us from comforting the distressed, succoring the needy and encouraging the despondent. (5: 40, 41.)

We cannot estimate the far-reaching influence of a good deed, and many a kind act which the doer may have forgotten is immortalized in the records of the King. (5: 42.)

Self Control.

The first lessons of the child are received through the mental and moral atmosphere that surrounds him. He may not be able to understand the state of rest or disturbance that is about him; but he feels it, is quieted or irritated by it. Every mother knows that the infant in arms will respond to her silent grief with its own quivering lip and anxious face. It could not understand her words, but it feels her sorrow. It is the same with joy. The child is happy because the air about it is permeated with the happiness of parents and friends. So even before the little one can mentally comprehend it can intuitively feel the power of self control in those around it, and recognizes that anger may be felt and yet not manifested. Its next lesson in self-control will be in imitating that which it has observed. It will restrain its exhibitions of anger because it has seen its elders do so. The child that kicks or throws himself upon the floor in a whirlwind of passion because he cannot have his own way has will power enough to control himself if he could only be taught the great value of self-government. He will soon learn self-control if he finds that he never gets what he cries for, but that, instead, he will more surely have his desires if he is quiet and self-controlled. When he learns that 'no' means unalterably 'no' he will not waste his strength in fruitless cries.

Self-control may be early taught by not permitting the child to handle everything that is within his reach. Some parents think that they must put all forbidden things out of the baby's way. This policy, if pursued to any great extent, has two results. It either stimulates the child to transgress and attain the desired article by foul means, or slyly to seek other ways of being mischievous. It is indeed a tax upon a child to be surrounded by many attractive things, all of which are forbidden, and parents should not unduly strain the child's powers of obedience, but while forbidding one thing provide something in its stead. You must not play with the album, but here are books that are yours to handle and look at as much as you please. 'You must not take mamma's vase from the shelf, but here are dishes that are your own.' In this way the child realizes that it is not a desire to interfere with his pleasure that prompts the restriction. But some one may say, 'If we always give something in place of that we take away we have not taught self-control.'

It seems to me that we have taught the most valuable lesson of self-control, which is, if we cannot get one thing there is always something else that we may have, and instead of feeling it a virtue that we can 'grin and bear it' and in a way calling ourselves 'blessed martyrs,' we will look about us to see in what way we can soonest forget our disappointment in something which is perfectly permissible. 'It rains, you cannot go to the picnic, but you may help me bake,' is a lesson for a day when pleasure is interfered with and the child asks, 'What can I do, mamma?' instead of pouting because it cannot go, and this is self-control. —Dr. Mary Wood Allen in 'Congregationalist.'