

July 18 ID... Life... Spectoral... SYRUP!... istic... Special diploma... Exhibition... Room... N.S. DIALS... ENTERTAINMENTS... HERRY, 60 vol. \$33... McDONALD...

Sabbath School. BIBLE LESSONS. THIRD QUARTER. STUDIED IN ACTS OF THE APOSTLES. (Condensed from Fishback's Bible Notes.) Lesson IV. July 24. Acts 3: 1-16. THE LAME MAN HEALED. GOLDEN TEXT. "And His name, hath made this man whole." Acts 3: 16. EXPLANATORY. I. PETER AND JOHN ON THE WAY TO WORSHIP.—I. Now Peter and John. These were old friends and partners in fishing the Sea of Galilee (Luke 5: 10), and now were partners in fishing for men. Together they had received the baptism of John (John 1: 41), and together also the baptism of the Holy Spirit. These two men were very different in many ways, but the best and strongest friendships are usually between those whose differences make them complements of one of the other. They were alike in principle, in devotion, in purpose. Went up. Into the temple. Because they were true Jews as well as Christians, and they could gain the most help and do the most good by continuing their usual mode of worship. At the hour, so as as to be there at the hour of prayer. The hours of increase and of sacrifice were hours of prayer. See Luke 1: 9, 10, where it is said that the people were praying while the priest offered the incense. Peter and John. Or about three o'clock in the afternoon. II. THE LAME MAN AT THE GATE.—2. Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practiced by a few quacks, who rely more on charms than on physic for their cures. Such is now, and such was Palestine in our Lord's day. A certain man lame from his mother's womb. And he was now over forty years of age (chap. 4: 22). The fact that he was lame from birth is stated to show the reality and greatness of the cure. Was carried. At the time the apostles were entering the temple courts. Whom some kind friends were willing to help him) laid daily at the gate (door) of the temple which is called Beautiful. This door did not belong to the temple proper, but to one of the courts. THE REQUEST FOR HELP.—3. Who seeing Peter, etc. There is no evidence that he was acquainted with them or knew who they were. He asked of them as he was accustomed to do of the multitude that entered the temple. Asked an alms. As of any stranger. 4. And Peter, fastening his eyes upon him. The word fastening is a strong one and implies a searching gaze as if to discover the sincerity of the man's character and the nature of his need. "With sympathy and love." Look on us. To fix his attention, and awaken, even though vaguely, that spirit of the expectation and the obedience of faith, without which the cure could not have been wrought. So the Israelite bitten by the fiery serpent, looked upon the brazen serpent held up for his healing. Num. 21: 9. See Isa. 45: 22. 5. And he gave heed. Their earnest gaze showed that there was an unusual interest in his case instead of the careless glances usually bestowed. "How much grace we lose for want of directing the eyes of our faith to the Lord Christ Jesus, as He commands us!" Expecting to receive something. Doubtless he knew them well by sight, having often seen them passing into the temple, and knew of the miracle of Pentecost and Peter's sermon, and of the generosity of the Christians described in the last chapter. III. THE MARVELLOUS CURE. 6. Then. "But," Peter said, silver and gold have I none. He had none with him. If he had a property it was far off on the Sea of Galilee. He was not a rich man, so that giving aid and gold was not his means of doing good. He may have given all he had into the common fund. Certainly the statement shows that he had not enriched himself from the fund for the poor. No money clung to his palms. The commission was not to provide support for the apostles. But such as I have, i. e. a power from Christ to heal. And with this he accomplished far more than if Christ had assigned to him the revenue of a kingdom. Give I thee. When God appears to reduce the objects which we desire. He gives us others that are better. If God were inclined to bestow no better gifts than those which we usually desire, we would never obtain His richest gifts. In the name (expressing the whole nature and power) of Jesus Christ. As the official cause, as the real living giver. Christ healed in His own name, the Apostles in Christ's name. Because this expressed the fact; and because if the apostles worked miracles in their own name, it would have drawn attention to the apostles, and not to the Saviour; while now, both Jesus and the apostles pointed men to the Messiah, and thus to God. Of Nazareth. This is added to make perfectly clear to whom He referred. This one so despised by the Jews prays Himself to be the Messiah, and to be now living, by the powerful work He is about to do. Rise up and walk. The Rev. Ver., as in the best MSS., has simply walk. 7. And he took him by the right hand, and lifted him up. Not so much to strengthen his limbs as his faith. It was an expression of sympathy; a conveyance of personal power, and an assurance of the source whence the healing came. And immediately his feet and ankle bones received strength. Commentators remark on the accuracy and exactness of the description. They are the words of one who had received the professional training and completed was by the Spirit and Peter does his, and yet it is Christ that does all. As the bread multiplied in the breaking, so strength was given to the cripple's feet in his stirring them and using them. The cure, in consequence and completion, was by the circumstances placed beyond doubt and question. 8. And he leaping up stood. Notice the faith of the man,—weak and helpless as he was, he immediately obeyed the apostle's commands. He did not wait until he felt that his limbs were strengthened, but at once obeyed the divine injunction. Entered with them into the temple, i. e. into the court of women, upon which the beautiful gate opened. At this hour, the hour of the evening sacrifice, it would be naturally filled with worshippers. And the apostles would naturally go there because it was nearest the altar of sacrifice and incense, the symbols and the aids to worship. Praising God. His first thought was to return thanks to God for His great deliverance. V. THE EFFECT ON THE PEOPLE. 9. All the people. A great multitude. The miracle was wrought in a place of public resort, and at an hour when numbers came together for the evening sacrifice. Saw him. There was abundance of testimony to the reality of the cure, and that by many persons who had seen the cripple for years. The Jewish authorities (chap. 4: 16) admit. 10. And they knew. The material point here is the unquestioned identity of him who had experienced the cure. Had the miracle been wrought upon a stranger, its moral effect upon others would have been far less than it was when the people universally recognized him as the crippled beggar whom they were accustomed to see lying helpless in a certain spot, and that one of the most public and frequented in the city. 11. The lame man. . . held Peter and John. He clung to them in affection and gratitude as the source of all good that had come to him; and to point them out to all as his benefactors, and the source whence others might receive help. He had chosen their Saviour and took his stand on their side. In the porch that is called Solomon's. The porch or cloister was on the eastern side of the court of the Gentiles. It was built on an artificial embankment which was the work of King Solomon,—hence, perhaps, the name. The porch was 15 cubits (22 to 28 feet) wide, and its roof of cedar was supported by two rows of marble columns, 25 cubits (38 to 43 feet) high. It extended along the eastern side nearly 600 feet. VI. PETER'S EXPLANATION. 12. When Peter saw it, the crowds rushing into Solomon's porch, and their wonder, as may be inferred from his opening words. Why marvel these at this man? When you understand, you will see that such a cure is just what you ought to expect from such a Saviour. As though by our own power. That would have been marvellous indeed. Peter proved his sincerity and true piety by leading the people away from himself to the Saviour. 13. The God of Abraham, etc. Peter shows them that he presented no new religion, no new power, but only the workings of the same God who had done wonders for their ancestors. Hath glorified His Son (servant) Jesus. By working miracles through Him, by raising Him from the dead, and making Him a Prince and Saviour. Whom ye, as a nation of whose spirit the people were partakers, delivered up, when even Pilate, the Roman, would have let Him go, knowing him to be innocent. 14. But ye denied the Holy One. A vivid picture of their guilt. They rejected goodness itself, and desired a murderer. Barabbas, a perfect contrast to Jesus. The Holy Woman. BY AUGUSTA MOORE. "The most holy woman that I ever knew," Julia, and I wish you knew her. Such was the reply made when Mrs. Grey asked Mrs. Stannard what she thought of Mrs. Simonds, to whom they both had been listening at an evening meeting. "She is a widow, is she not?" asked Mrs. Grey. "I have noticed her always in black." "Why, no, not exactly a widow. She lives separate from her husband. Why, I do not know. I believe he is a high living, splendid, and would not stand her religion." "Poor woman! Her's must be a broken heart! How sorry I feel for her!" "Oh you do not need to feel that way. All her trouble is more than made up for. She lives far above all earthly sorrows, and only cares for the things of the life to come. Her whole desire and aim is to save souls." "I truly hope that she has large success in that work," answered Mrs. Grey. "And now, since you say she is so holy, I almost feel to tell you what I was about to say of her effect on me." "Oh, yes, you may speak freely. Did not you enjoy her address and her prayers?" "To be frank, I grew tired of both. She seemed long and dull to me, and very much as if going through with a lesson." "You are not the only one who has that feeling while listening to Mrs. Simonds," interrupted a third lady, Mrs. White. "I do not doubt her being truly a Christian and very desirous of doing good. She is at all church meetings and all the camp meetings, and generally speaks and prays much as she did to-night, and visits from house to house a great deal, to talk and sing and pray with the inmates, but somehow she doesn't seem to do much good. I consider her views of duty and holiness a great mistake." "Why?" asked the two surprised ladies in a breath. "For the same reason that I consider going into a nunnery a mistake. We are to stand in our lot in this world while we live, and do our near duties first. The Bible, which is given for a guide, even in domestic matters, bids women stay at home, guide the house, and obey their husbands, trying by all excellent housewifely ways to 'win them.'" "Mrs. Simonds did not take that view. She felt herself called upon, not to 'stay at home,' but to go here, there, and everywhere where she could see any prospect of saving souls. She never in my domestic, and after her conversion, she seemed to feel no interest in her home or in her husband's comfort. He was rather 'high-flying' and was rich. He bore with his wife as long as he thought he could, feeling less and less respect for her religion. If you have got 'holiness' I'm sure I don't want it," he said, and finally parted from her, settling upon her money enough to furnish her liberal support." "There may be women whose duty it is to neglect home and husband and

wait until he felt that his limbs were strengthened, but at once obeyed the divine injunction. Entered with them into the temple, i. e. into the court of women, upon which the beautiful gate opened. At this hour, the hour of the evening sacrifice, it would be naturally filled with worshippers. And the apostles would naturally go there because it was nearest the altar of sacrifice and incense, the symbols and the aids to worship. Praising God. His first thought was to return thanks to God for His great deliverance. V. THE EFFECT ON THE PEOPLE. 9. All the people. A great multitude. The miracle was wrought in a place of public resort, and at an hour when numbers came together for the evening sacrifice. Saw him. There was abundance of testimony to the reality of the cure, and that by many persons who had seen the cripple for years. The Jewish authorities (chap. 4: 16) admit. 10. And they knew. The material point here is the unquestioned identity of him who had experienced the cure. Had the miracle been wrought upon a stranger, its moral effect upon others would have been far less than it was when the people universally recognized him as the crippled beggar whom they were accustomed to see lying helpless in a certain spot, and that one of the most public and frequented in the city. 11. The lame man. . . held Peter and John. He clung to them in affection and gratitude as the source of all good that had come to him; and to point them out to all as his benefactors, and the source whence others might receive help. He had chosen their Saviour and took his stand on their side. In the porch that is called Solomon's. The porch or cloister was on the eastern side of the court of the Gentiles. It was built on an artificial embankment which was the work of King Solomon,—hence, perhaps, the name. The porch was 15 cubits (22 to 28 feet) wide, and its roof of cedar was supported by two rows of marble columns, 25 cubits (38 to 43 feet) high. It extended along the eastern side nearly 600 feet. VI. PETER'S EXPLANATION. 12. When Peter saw it, the crowds rushing into Solomon's porch, and their wonder, as may be inferred from his opening words. Why marvel these at this man? When you understand, you will see that such a cure is just what you ought to expect from such a Saviour. As though by our own power. That would have been marvellous indeed. Peter proved his sincerity and true piety by leading the people away from himself to the Saviour. 13. The God of Abraham, etc. Peter shows them that he presented no new religion, no new power, but only the workings of the same God who had done wonders for their ancestors. Hath glorified His Son (servant) Jesus. By working miracles through Him, by raising Him from the dead, and making Him a Prince and Saviour. Whom ye, as a nation of whose spirit the people were partakers, delivered up, when even Pilate, the Roman, would have let Him go, knowing him to be innocent. 14. But ye denied the Holy One. A vivid picture of their guilt. They rejected goodness itself, and desired a murderer. Barabbas, a perfect contrast to Jesus.

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To Robert Love and all others whom it may concern: WE hereby give notice that in default of payment of certain mortgage monies owing to me, the undersigned Margaret Anne Partridge, by virtue of the Indenture of Mortgage, executed by her, A. D. 1886, we shall, on Saturday, the third day of September next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the 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, the undersigned Margaret Anne Partridge. Dated the second day of July, A. D. 1892. H. B. PARTNIEER, M. A. PARTNIEER, Solicitor for Mortgage.

To Alexander Russell, Henry Russell and James Russell, and all others whom it may concern: I HEREBY give notice that in default of payment of certain mortgage monies owing to me, by virtue of the Indenture of Mortgage executed by you, bearing date the twenty-fourth day of September, A. D. 1890, I shall, on Saturday, the third day of September next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the 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, the undersigned Margaret Anne Partridge. Dated the twenty-third day of May, A. D. 1892. H. B. PARTNIEER, M. A. PARTNIEER, Solicitor for Mortgage.

Edward Little of St. Peter's, C. B., says "That his horse was badly torn by a pitchfork. One bottle of MINARD'S LINIMENT cured him." Every Stable man all over the Dominion tell our agents that they would not be without MINARD'S LINIMENT for twice the cost.

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children for the sake of public ministrations in religion, but I hardly believe it, and certainly Mrs. Simonds has not manifested her divine calling to out-side-of-home work. "Not inside-of-home work either, I should say," replied Mrs. Gray. "Do you know I had very much such an idea of her as you have set forth?" "I am very, very much surprised, and I hope, Mrs. White, that you have been misinformed," said the other lady. "You know you take the narrow, literal Scripture teachings, and would be inclined to credit disparaging representations of active women workers in the Lord's vineyard." "Perhaps so. But I do not speak from hearsay of Mrs. Simonds, and all that I have ever known of the household life resembles where the wife and mother devoted herself to out-door ministry, even of the Gospel, confirms me more and more in the belief that the Holy Spirit guided the Apostle in directing and commending woman in her duties aright."—Evangelist.

Preserved Sunshine. "Well," said Nellie Ray, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I have had the loveliest afternoon." "What have you been doing?" asked her aunt, as she stroked the rippling masses of golden hair lovingly. "I have been carrying around a little 'preserved sunshine'."

"What can you mean?" was the wondering reply. "I saw a very pretty incident in a child's paper the other day. A little girl had been watching her mother pick fruit, and when she went out to play in the field, she came running in with her hands full of buttercups. 'See, mamma, see, preserved,' I have some preserves, too, cried sunshine. I think God preserved it so."

"I am sure of it, too, my darling. You have done more than her doctors have been able to, if you have now that promise. Well, where did you get next?" "To Mrs. Barr's. You know her children have been sick, and she has been kept from the outside world so long, I thought she could be interested in hearing all about the fair she worked so hard for, and she was. When I rose to go she said, 'My child, your visit has been a blessing; I did so need a little change of thought.' Her face was really quite bright and interested."

"On my way home I met Kate Wellman. She looked sad and discouraged. I asked what was wrong, and she told me that she was making up her mind to give up her Sunday-school class of boys. 'I do not seem able to control them,' she said, 'and I think that some one else may do them more good.'"

"Why, Kate, I replied, 'only the other day the superintendent told me how much he depended upon you.' 'The Sunday-school room is like a different place,' he said, 'since Miss Wellman took that class of bad boys.'"

"I wish you could have seen the look that sprang into her eyes, Aunt Ellen, and the lovely smile that parted her lips. I felt glad that I was able to send the sunshine in."

"You may well be," said her aunt. "The knowledge that her work of love is appreciated will add a new interest to it."

"As I stood on our doorstep there suddenly came up before me the face of a young girl who is in the same Bible class with me. She is a very respectable girl; but the family are poor, and the father is intemperate and gives them a great deal of trouble; as she does not live far away I concluded to go and see her. I am so glad that I did, for she seemed so appreciative of the visit. The tears came into her eyes as I bade her good-bye. 'Oh, she said, 'you who have so many helpful, loving friends around you, cannot even understand the loneliness and desolation of my life.'"

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