BEREAN NOTES.

LESSON VII. Acts 4, 8-22. May 14.] CHRISTIAN COURAGE.

HOME READINGS. MONDAY-The Lesson. Acts 4. 8-22. TUESDAY-" Be not afraid." Luke WEDNESDAY-" Your father knoweth," Luke 12. 22-40. THURSDAY-" Rather division." Luke

FRIDAY-Apostolic fidelity. Acts 20. SATURDAY-Apostelic comfort. 1 Pet. SUNDAY-Apostolic confidence. 2 Tim.

Topic :- Lion-like Boldness in Confessing Christ. GOLDEN TEXT:—The righteons are bold as a lion. Prov. 28. 1.

1. How does this lesson illustrate the Title, Topic, and Golden text? 2. Where does it show us how to speak for, and cling to, Jesus?

DOCTRINE :- Entire devotion to Christ. Bom. 12. 1, 2; 14. 8; Matt. 6. 24; Gal. 1. Phil. 3. 8; Luke 18. 28; Josh. 1. 7; Acts 5. 29; 1 Cor. 6. 20; 2 Cor. 6. 15-18; Col. 3. 1-3; 2 Tim. 4. 6-8.

GENERAL STATEMENT.

Peter and John held the assembly from about three o'clock until sunset, with such results that the converts among the MEN. saying nothing of women and children. unted to ABOUT FIVE THOUSAND. The crowd and the preaching aroused the authorities. The PRIESTS were indignant that these fishermen should teach at all; the CAPTAIN, or chief of the temple police of Levites, objected to the disorder; and SADDUCEES, who believed in no future life, disliked their publishing in the case of Jesus the doctrine of a resurrection of the dead. So they were arrested, and put in prison until the next day, when they were brought before the whole Sanhedrim, the very court that had condemned their Lord. Peter's defense exhibits a splendid example of "Christian courage," which is very properly made the TITLE. The GOLD-EN TEXT beautifully describes this courage, "The righteous are bold as a lion," which in the case of the lesson the TOPIC sets forth as a " Lion-like boldness in confessing Christ." The OUTLINE names two respects in which it is shown. (1.) "In speaking for Jesus," and (2.) "In clinging to Jesus." From the whole we deduce the DOCTRINE of Entire devotion to Christ.

VER. 8. FILLED WITH THE HOLY GHOST. Thus did Jesus fulfill his word. Luke 21. 12-15; Matt. 10. 19. The Spirit taught Peter at the moment what answer to make. Caiaphas presided, as he did when Jesus stood alone in the spot where Peter, John, and the once lame man now stood. The great court of the nation was | ing Jesus without displeasing him by their assembled to investigate the question how | disobedience. Consistency and duty will miracle, whose reality is admitted, was wrought. Was it by the POWER of Jehovah, or was it by magical art, incantations, or the utterance of such a name as Solomon, Abraham, Jacob, Jesus, chap. 19. 13-15, or God, as a word of power. They very well knew what NAME had been used, but they also knew that they had sentenced Jesus to death as a blasphemer. It was their duty, as the religious guardians of the nation, to make this inquiry, but they had already decided in their own minds that the apostles were wicked impostors. Peter respectfully recognizes their authority, addressing them as BULERS, which, as the Sanhedrin, they were, and ELDERS, men of age and wisdom.

9. IF WE BE. Rather, since we are. Ex-AMINED. It was a judical inquiry. GOOD DEED. Benefit conferred. MADE WHOLE. Rather, saved. That the man had been IMPOTENT, that he was healed, and that a real good had been done, are undisputed facts. By WHAT MEANS, that is, BY WHOM, it was done, is Peters statement of what

10. BE IT KNOWN, How boldly it rings! You all. Rulers, representatives of the nation. ALL THE PEOPLE. He would gladly have the whole nation hear his voice. The glorified Christ has sent his apostle to the very spot where himself had been defeated and rejected, and to the very men who pronounced his doom and thought they had forever crushed him and his cause, with a proclamation of his authority and a challenge of their submission. The only contest is grandly renewed. By THE NAME OF Jesus, Messiah, the Nazarene, chap. 3.6. The rulers knew Jesus only as a malefactor and impostor, but Peter proclaims him Messiah as against their judgement of blasphemy, He will leave no room for doubt as to whom he means, and adds, the Nazarene, WHOM YE CRUCIFIED. On his own statement, then, they were ready to pronounce him guilty of a crime for a miracle in another name than God's. But he went on : WHOM GOD RAISED FROM THE DEAD, setting the action of the Omnipotent against their own, and showing their awful guilt. Then was the time, if ever, to retort the charge of stealing the body. THIS MAN. Known to them, and standing in their Presence. WHOLE. Sound, well.

11. THE STONE. These rulers were the BUILDERS of the Church of God, here compared to a house. Christ was the STONE which God meant them to use as the chief stone in the foundation, but they general; and to this and snuff and smoky But God went en without them, and has common throughout the nation."—Wes-ley's Letters, p. 91.

chosen the apostles for builders instead. MACDONALD & CO. 12. Peter has now replied to the ques-

tion. And then he goes on to proclaim

Jesus as the only Saviour of men from sin,

and to assert the impossibility of SALVA-

TION in any other NAME or person. God

has given him and no other. Men are

lost to start with, and he is come to save

them. His is the only atoning blood, and

his the only arm that has power to save

His atonement is the only ground of the salvation of those who die in infancy, and

of the few among the heathen who, though they never heard of him, live up to the

light they have, and would receive the

Gospel if they could only hear it. Peter would have the rulers embrace this salva-

13. BOLDNESS. A noble, Christian

courage. UNLEARNED. Not scholars

skilled in Jewish literature. IGNORANT.

Private men, not in public life. They

wondered at the calmness and freedom of

their speech. Took KNOWLEDGE. They

recognized, or recalled the fact of their

former discipleship to Jesus, which they

mouths. They sit self-convicted. But will

15, 16. The apostles withdrawn, the

judges consult. They admit the genuine-

ness of the miracle, its known character

as such, and its wide publicity, and say

WE CANNOT DENY IT. Modern infidels

can. Their question ought to be, What

shall we do to be saved? It is instead,

WHAT SHALL WE DO TO THESE MEN, who

are either base deceivers and ought to be

punished, or messengers of God and ought

17, 18. NO FURTHER. They will sup-

press the truth of and prevent the SPREAD

of this doctrine of salvation. STRAITLY

THREATEN. Strictly forbid with threats.

Recalling their prisoners, they forbade

publicly IN the NAME of Jesus. Thus the

19. YOU MOBE THAN......God. Hu

man law must not contravene God's law.

If it does, it must be disobeyed and the

penalty suffered. The apostles had God's

command in spoken terms, chap. 1. 8, the

proof of which was in the miracle before

them, and to disobey was to sin against

him. These Sadducean skeptics insisted

that they must be obeyed rather than God.

bility: but they cannot be silent respect-

20. CANNOT. Not a physical impossi-

21. LET THEM GO. Repeating their

threats, and not daring to PUNISH THEM

for fear of a popular disturbance, because

of the manifest injustice of punishing

men for being God's instruments in a

work which he only could do. ALL MEN

recognized the benefit and praised God

22. FORTY YEARS. Not a child, or a

young man, who might get over the weak-

ness, but so old that there was no hope

Lessons. 1. Such boldness as Peter's

well becomes all confessors of Jesus now

both young and old. Many, perhaps, could

die for him who can hardly confess him by word. We are not called to die for

him, but we are called to tell the story of

his saving love. Acts 4. 32, 41; Matt. 10. 32, 33, 38; Rom. 10. 10; Psa. 66. 16.

2. Nothing is safe but duty. Duty to God comes first. Suppose Peter and John had obeyed the Sanhedrim! How would it

have affected Christ's cause? How their

own souls? How their case at the judgement? Duty carried with it peace, God's approval, and heaven. Juke 12. 4, 5; Isa. 51. 7, 8; 1 Pet. 3. 16. 17; 4. 14-16; John

A CURIOUS LETTER.

Mr. S-, at Armsgh, in Ireland, April

ness, sloth, indolence. Fly from every ap-

pearance of it, else you will never be more

than half a Chirstian. Be cleanly. In

this let the Methodists take pattern by Quakers. Avoid all nastiness, dirt, slov-

enliness, both in your person, clothes,

house, and all about you. Do not stink above ground.—This is a bad fruit of lazi-

ness; use all dilligence to be clean, as

Whatever clothes you have let them be

whole; no rents, no tatters, no rags.— These are a scandal to either man or wo-

man, being another fruit of vile laziness

Mend your clothes, or I shall never expect

you to mend your lives. Let none ever see a ragged Methodist. Use no tobacco

unless prescribed by a Physician. It is

an uncleanly and unwholesome self-indul-

gence; and the more customary it is the

more resolutely should you break off from

every degree of that evil custom. Use no

snuff unless prescribed by a physician. I suppose no other nation in Europe is in

such vile bondage to this silly, nasty, dir-

no dram. It is the liquid fire. It is a sure though slow poison. It saps the very springs of life. In Ireland, above all

countries in the world, I would sacredly

abstain from this, because the evil is so

ty custom as the Irish are. \* \*

'Let thy mind's sweetness have its operation Upon thy person, clothes, and habitation.'

one says-

Mr. Wesley wrote the following letter

proud Sanhedrim proves basely coward.

they accept Jesus as their Lord?

tion then and there.

knew before. John 18. 15.

to be heard?

not let them.

for it.

from ordinary means.

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Accommodation Trains

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small Time Tables.

General Supt. of Government Railways RAILWAY OFFICE, Moncton, 8th April, 1875.

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> Respectfully your's DAVID FALES

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IS THERE A CURE FOR HOTLY SY?

The subjoined will answer. The subjoined will answer.

Grivalla, Miss., June 30.—Series Hance.—Deer Sir
You will had exclosed five dellars, which I send you to
two boxe 3 of your lighteric Pills. I was the first person
who tried your Pills in the spart of the chairy. A yest
was budly afflicted with fits for two years. I whose for and received two boxes of your Palla which he took ording to directions. He has never had a fit since, was by my persuasion that Mr. Lyon to all your Pil lis case was a very bad one; he had fits beerly all en e was a very und one; no had his lea. Persons have written to me from Almesses en the subject, for the purpose of the purpo

ANOTHER LEMATERY CURE OF ITTLEPSY; OR, FILLING FITS.

D'. MANCOS EPILEPTIC PILLS. B. Labyer's EPILEFTIC PULLS.

Mouragement, Texas, June Sub, 1877.
To Stot S. Haker's A pairout in my carlot, had bett affined a wall had or holder by better the continuous second in a lick succession, somethies could the partitions several in a cirk succession, somethies could the grow or three days. On several occasion, they have anti-like main had appeared totally derivated by a bid had appeared totally derivated by a bid had appeared totally derivated by the like its ceared to world continuo for a day of two play the test for each of this deveral remedies prescribed by our resident by schanes but without success. Having seed your of virtis meant I concluded to try your remedy, to bounded two box of your Pills, gaves them according to about ones and they effected a perminent cure. The perce of these had a finite here concentrated to be your residence of the system of the line had a finite here agreed to he you had a finite here expressed to he you there is a line here that the beauty, so the had a finite here agreed and the your line in the line here expressed to here.

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reason often try very hard to sell something class.

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