

Medicine for relief

Wonders of relief

Relief for various ailments

Relief for coughs and colds

Relief for stomach and liver ailments

Relief for various ailments

Sabbath School. BIBLE LESSONS.

Lesson V. July 30. Acts 19: 1-12.

PAUL AT EPHESUS.

GOLDEN TEXT. "When the spirit of truth is come, He will guide you into all truth."

Paul remained a year and a half at Corinth, founding and strengthening the church in that city.

Paul left Antioch early in A. D. 54, revisiting the cities of the Pontus and Galatia and Phrygia; thence he came to Ephesus.

1. While Apollous was at Corinth, Apollous was an eloquent, highly cultured Alexandrian Jew, who had been converted with his inadequate knowledge of Jesus and His religion.

2. Have you received the Holy Ghost since you believed? The more accurate rendering is far more emphatic and clear. "Did you receive the Holy Ghost when you believed?"

3. Paul noted in them, as they attended the meetings of the church, a want of spiritual gifts, perhaps also a want of the peace and joy and brightness that shined forth in others.

4. That they should believe on Him which should come. John's baptism was a baptism of repentance, and the baptism of the Holy Spirit was a baptism of power.

5. When they heard; i. e. these twelve disciples of John. They were baptised. This state of things was the consequence of their baptism.

6. The Holy Ghost came on them. Manifested by its effects in the forms mentioned. They spoke with tongues and prophesied. They were speaking with tongues and prophesying.

7. And all the men, etc. The expression in the original is somewhat unusual, and may be designed to prevent the notion that the Ephesian believers were, as a rule, in this condition of ignorance.

8. And he went into the synagogue. According to their invitation some months before (18: 19, 20), and according to his habit and principle. And spoke at their religious services boldly.

9. But when divers (some) were hardened. Confirmed in their evil ways and in opposition to the truth. And believed, as in the Rev. Ver., "were disobedient."

10. This continued for (or) the space of two years. These two years do not include the whole of Paul's stay in Ephesus. To them must be added the three months preaching in the Jewish synagogue, the time which preceded that.

WHAT KIND OF MEN CHRIST MAKES.

By Rev. Alexander MacLaren, D. D.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

The parts which we should naturally have expected Paul and Timothy to fill are reversed in this letter. "Paul the aged," a prisoner, and soon to be a martyr, might have been expected to receive encouragement and consolation.

But Timothy seems to have been of a somewhat weak and timid nature, and this letter of the dying man is one long temper-blast to stir his courage. My text is the first of the "soul-animating strains" which he blows in.

In it the apostle would have his down-hearted young companion and helper remember what God has given him by the laying on of Paul's hands. Whether the word "spirit" in my text be regarded as meaning the Divine Spirit which is given, or the human spirit in which that Divine gift is received, the qualities enumerated in the text are those which the Spirit of God is fitted and bestowed.

In order to create in us; or, to put it in shorter words, my text teaches us that sort of people Christianity has a tendency to make, and it tells us, too, how it sets about making them.

The enumeration is by no means intended to be either complete or scientific. It is meant to embrace, mainly, the points which Timothy wanted most. And so it dwells predominantly on the stronger, "manly virtues," as men commonly call them. "God hath not given us the spirit of cowardice, but of power and of love, and of a sound mind," which last word does not stand precisely upon a level with the other three, but rather expresses the notion of self-control.

I think I shall best, in the few remarks that I offer you this evening, bring out the meaning of the words before us if I simply follow the apostle's rough and ready enumeration, and try to learn what he says about each of these gifts.

1. The first thing, then, that he would have us understand is that Christ makes fearless men. "God hath not given us the spirit of cowardice." Now, of course, courage or timidity is a very largely matter of temperament. But then, you know, the very purpose of the gospel is to mend temperaments, to restrain and to stimulate, so as that natural defects may become excellences, and excellences may become virtues.

2. The second thing, then, that he would have us understand is that Christ makes men of power. "God hath not given us the spirit of weakness, but of power and of love, and of a sound mind." Now, of course, power is a matter of temperament. But then, you know, the very purpose of the gospel is to mend temperaments, to restrain and to stimulate, so as that natural defects may become excellences, and excellences may become virtues.

3. The third thing, then, that he would have us understand is that Christ makes men of a sound mind. "God hath not given us the spirit of confusion, but of power and of love, and of a sound mind." Now, of course, a sound mind is a matter of temperament. But then, you know, the very purpose of the gospel is to mend temperaments, to restrain and to stimulate, so as that natural defects may become excellences, and excellences may become virtues.

4. The fourth thing, then, that he would have us understand is that Christ makes men of love. "God hath not given us the spirit of selfishness, but of power and of love, and of a sound mind." Now, of course, love is a matter of temperament. But then, you know, the very purpose of the gospel is to mend temperaments, to restrain and to stimulate, so as that natural defects may become excellences, and excellences may become virtues.

5. The fifth thing, then, that he would have us understand is that Christ makes men of self-control. "God hath not given us the spirit of impulsiveness, but of power and of love, and of a sound mind." Now, of course, self-control is a matter of temperament. But then, you know, the very purpose of the gospel is to mend temperaments, to restrain and to stimulate, so as that natural defects may become excellences, and excellences may become virtues.

6. The sixth thing, then, that he would have us understand is that Christ makes men of peace. "God hath not given us the spirit of anger, but of power and of love, and of a sound mind." Now, of course, peace is a matter of temperament. But then, you know, the very purpose of the gospel is to mend temperaments, to restrain and to stimulate, so as that natural defects may become excellences, and excellences may become virtues.

to make us brave. He has assured us that "all things work together for good," that He Himself will never leave us, that the Master who speaks on earth so often, and in so many connections, His meek and sovereign encouragement, "Fear not!" speaks it from the heavens to all that trust Him.

II. Christ makes strong men. "He hath not given us the spirit of fear, but of power." Again, we have to remember a previous remark as to temperament. There are differences among us in this respect. Some of us, of course, are naturally far more facile, sensitive, and yielding than others; some of us have natural force denied to our brethren. These differences will remain, and yet we will be wiser and stronger, and we will be able to do more, and to do it more bravely, than we were before long in the ditch.

We have only to look at ourselves and see how there are in us a whole clamorous mob of desires, like nine-days' kittens, with their eyes shut and their mouths open, waiting for their sustenance; and, further, to mark how in each man there is a voice that says, "Thou shalt, thou shalt not; thou oughtest, thou oughtest not!"—we need only, I say, look at ourselves to know that we are in a state of confusion, well down under hatches, all these blind propensities and desires, and to set sovereign above them a will that cannot be bribed, a reason that will not be deceived, and a conscience that will be come all to pieces.

Yes, and what is the use of saying that to men that cannot govern themselves, whose very disease is that they cannot? It is to show them that sometimes, before they have gone wrong, and sometimes afterwards, "Who shall deliver me from the body of this death?" It is no use to tell a disordered and deposed monarch to rule his kingdom. The mischief is that in its full revolt, and he has no soldiers behind him. As Bishop Butler says, "If conscience had power, as it has authority, it would govern the world." But authority without power is but a jest. So it is in no man's mind, and he is in a state of confusion that are worth no more than the paper that they are written on, when my will has been talked over or enfeebled, and my desires and passions have got the bit between their teeth, and are tearing down the road to the inevitable collision.

Brethren, there is only one thing that will give complete self-command. If you make trial, I will guarantee that it will not fail. Trust to Jesus Christ; ask Him to govern, and He will help you to control yourselves. That is the noblest conquest that any man can make. "Every man is a king, and crowns himself when he puts on his own hat," says our quaint moralist. "Whoever you are, master, be you master inside your own soul. And that you may, be the servant of Him who alone will make you master of yourself and of the world. In Christ the most timid may 'wax valiant in his strength.' The 'weakest may be made strong,' the most self-centred heart be opened for love which is peace and joy, and the wildest revolt in the little kingdom within may be subdued. If we will only go to Him, and trust Him, we shall be able to live in true communion with Him, and in patient exercise of the gifts that He bestows, then He will say to us as of old, 'Fear not! My strength is made perfect in weakness.' His love will kindle an answering flame in us, and if we brought the raging maniac, whom no chains could bind, to sit quietly at His feet, will give us authority over the one city which we have yet to govern, and will make the flesh the servant of the mind, and the mind the servant of the spirit."

III. Christ makes loving men. "The excellent way is the strength of love." Because his heart was pure. There is part of the secret. But how is the heart to be made pure? By the entrance into it of the purifying Christ. Christ makes fearless and strong men. Christ makes loving men.

And power ever tends to be tyrannous. The consciousness of strength is ever apt to degenerate into insolence, uncharitableness, want of sympathy with, and contempt for, weakness. And so, our yielding softness may be converted into firmness which will resist every pressure if we receive into our hearts the grace which Christ gives. He who is strong in the Lord and in the power of His might, and he only, is truly strong. If then, you want power learn where it is stored.

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None! none! You remember, some of you, having seen a gymnast that used to roll a ball up a spiral with the motion of his feet. That is how we are, set to roll the ball of our fortunes and prosperities up the twisting ascent, and at every moment there is the possibility of its hurrying down in ruin, and one day it certainly will. So, is there anything more empty and foolish than to say to a man whose relations with God are not right, whose command of the world is so uncertain, as it surely is, and who has frowning before him the grim certainties of loss and sorrow and broken ties, and empty houses and empty hearts, and disappointments, and pillow stuffed with thorns, and souls wounded to the very quick, and last of all, a death which has a dim something behind it that touches all consciences—to say to such a man, "Don't be afraid!" If he is not a fool he ought to be.

And then Paul comes in and says, "God hath not given us the spirit of cowardice." No! because He has given us the only thing that can exorcise that demon. He has given us the good news of Himself, whereby His name becomes our dearest hope instead of our greatest dread. He has given us the assurance of forgiveness and acceptance and hallowing in Jesus Christ, whereby all the things whereof our consciences—which do "make onwards of us all"—are afraid are rectified, and some of them swept out of existence. He has given us truths which only need to be grasped and laid upon our hearts and minds

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God—in Him and He in Me—so loved the world, as these words tell." We have known and believed the love that God hath to us. Christ makes us love Him because He assures us that we are loved by Him.

III. And, lastly, Jesus Christ makes self-governing men. I need not trouble you with any vindication of the rendering which I have given, and which I have rendered in the flesh, and others, of which the gratification is perfectly legitimate, but which to make the guides of life, or to gratify without stint and without restraint, is ruinous. Blind passions are not meant to guide acting reason. If reason be the eye it is meant to guide the blind. And the men who live "by nature," which is the worst half of their nature, and their anger and passions, "are sure to land before long in the ditch."

We have only to look at ourselves and see how there are in us a whole clamorous mob of desires, like nine-days' kittens, with their eyes shut and their mouths open, waiting for their sustenance; and, further, to mark how in each man there is a voice that says, "Thou shalt, thou shalt not; thou oughtest, thou oughtest not!"—we need only, I say, look at ourselves to know that we are in a state of confusion, well down under hatches, all these blind propensities and desires, and to set sovereign above them a will that cannot be bribed, a reason that will not be deceived, and a conscience that will be come all to pieces.

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EQUITY SALE. There will be sold at Public Auction, at Chubb's Corner in the City of Saint John, on Thursday, the 26th day of July, 1894, at 10 o'clock, a.m., pursuant to the direction of a Decree of the Supreme Court in Equity, made on the 14th day of May, A. D. 1893, in certain cases therein pending, between William H. Barnaby, William H. Barnaby and Manuel W. Francis, executors and trustees of the estate and effects of George W. Barnaby, deceased, and the said William H. Barnaby, William H. Barnaby and Manuel W. Francis, with the approval of the said Court, the following premises:—

1. A certain lot, piece or parcel of ground situate, lying and being in Queen's Ward, in the City of Saint John, fronting on the northern side of Horford Street twenty-five feet, and extending back to the rear thereof eighty-one feet, more or less, and bounded on the east by land formerly owned and occupied by Edward S. Jarvis, on the west by land formerly owned by one McCallum, and on the north and south by the rear line of lots fronting on Princess Street and owned by W. H. M. Burrie and John Davis, respectively.

Also all and singular all those several lots of land and premises situate, lying and being in the City of Saint John aforesaid, and severally described as follows, namely:—All and singular all that lot and premises conveyed to said William H. Barnaby by Thomas C. Hemminger and wife, by deed dated the 21st day of September, 1887, and situate on the corner of the described streets as follows: "that is to say, lying in said City being twenty-five feet front on the same street and extending back the same breadth to the rear line of lots fronting on the same street (Princess Street), the same being eighty feet, more or less, bounded on the east by land belonging to one Peter Apply and west by a lot belonging to William Jacobs."

Also all and singular all the lands and premises conveyed to the said William H. Barnaby by deed from Malcolm Perry and Mary Ann Perry, dated the twenty-first day of February, A. D. 1881, and by deed from one Catherine Noyes, dated the twenty-eighth day of May, A. D. 1881, the same being all that certain lot, piece or parcel of ground situate, lying and being in Queen's Ward, in the City of Saint John, bounded on the west by property formerly belonging to the heirs of the late Peter Apply deceased, and on the east and fronting thirty feet along the northern line of the said Horford Street, from the easterly boundary of the same lot towards the eastern boundary, and extending back to the rear line of lots fronting on Princess Street, the same being eighty feet, more or less, and bounded on the east by land belonging to one Thomas M. Barnaby, and on the west by land belonging to one Thomas M. Barnaby. Also a certain part of lot number six hundred and thirteen and six hundred and fourteen in the City of Saint John, and described as follows:—Beginning at the dividing line between the said Thomas M. Barnaby and the said William H. Barnaby, and extending back to the rear line of lots fronting on Princess Street, the same being eighty feet, more or less, and bounded on the east by land belonging to one Thomas M. Barnaby, and on the west by land belonging to one Thomas M. Barnaby. Also a certain part of lot number six hundred and fourteen, and extending back to the rear line of lots fronting on Princess Street, the same being eighty feet, more or less, and bounded on the east by land belonging to one Thomas M. Barnaby, and on the west by land belonging to one Thomas M. Barnaby.

Also all and singular all the lands and premises conveyed to the said William H. Barnaby by deed from Joseph C. Haskins and wife by deed dated the nineteenth day of June, A. D. 1878, and described by said deed as follows:—Beginning at the dividing line between the said Joseph C. Haskins and the said William H. Barnaby, and extending back to the rear line of lots fronting on Princess Street, the same being eighty feet, more or less, and bounded on the east by land belonging to one Thomas M. Barnaby, and on the west by land belonging to one Thomas M. Barnaby. Also a certain part of lot number six hundred and fourteen, and extending back to the rear line of lots fronting on Princess Street, the same being eighty feet, more or less, and bounded on the east by land belonging to one Thomas M. Barnaby, and on the west by land belonging to one Thomas M. Barnaby.

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