

The needy are always with us. The appeal of the hungry and suffering has led many to seek a remedy in legislative enactments. A revival of the spirit of this early brotherhood would do infinitely more than any law.

2. *The false brotherhood*, ch. 5: 1-11. Summarize the main features:

(a) The occasion. Ananias and Sapphira were members of the Christian community. They eagerly desired to be in the front rank of generosity. (b) The method. To sell all, retain part, and pretend to give all. (c) The spirit. There was a deliberate, pre-arranged purpose to act a lie. (d) The offence. This is especially noteworthy. It was against the Holy Spirit (see Exposition). (e) The punishment. This was a direct judgment from God. It emphasized, at the beginning of the church's career, the Holy Spirit's condemnation of hypocrisy and selfishness, which, if unchecked, would have brought speedy ruin of the church.

This part of the Lesson gives an excellent opportunity of dealing with the sin of falsehood, which is a crime against God's order in the moral world. A falsehood may be spoken or acted. There are many ways of committing this sin. The teacher should select certain cases of this awful sin, and emphasize the guilt of hypocrisy.

### For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

Get the scholars to talk about the deliciousness of a summer morning, when the air has been washed clean by an early shower, and the sun shines down in all his glory on the green fields and glittering streams.

That is the atmosphere of the first section of the day's Lesson. You have the bounteous, cleansing, strength-giving, beautifying shower in v. 31—"filled with the Holy Ghost". The section may be entitled—**A LITTLE BIT OF HEAVEN.**

Let the exercise be, to name the heavenly things which appear. Make sure, first, that the class realize the circumstances in which this little band of believers found themselves—suspected, hated, persecuted, driven to their wits' end, many of them, as to the very means of supporting life. And yet they were "in heavenly places" (Eph. 1: 3). Ask, also,

what heaven is: God's dwelling place, where His love prevails, and where His will is done.

"Believed" (v. 32)—the key to heaven; none enter the kingdom of God here or hereafter, save those who have faith in God. "Of one heart and one soul"—heavenly love. "All things common"—heavenly love in practice. "Gave... witness"—heavenly service ("His servants shall serve Him", Rev. 22: 3). "Great grace"—the blessing of heaven's Lord poured out upon them. Vs. 34-37 give interesting instances of the heavenly spirit of the disciples as practically demonstrated. Some scholar will start the question of communistic holding of possessions. The Exposition, and Light from the East, give a clear statement of the question. Be sure to make the scholars well acquainted with Barnabas; we shall hear of him often, later on.

**A GLIMPSE OF THE PIT.** A sad, sad story, this closing part of the Lesson. Nor is the title just used, too strong: see v. 3. The same Satan who brought sin and woe into Eden, brings sin and sorrow into this little paradise of the followers of Jesus.

Ananias' and Sapphira's sin should be so dealt with as to make the boys and girls hate it with a hot hatred. Perhaps these points may aid the teacher in accomplishing this:

1. See that the scholars can tell the sad story step by step. The story itself, without a word of comment, will go deep. It carries its own application.

2. One can tell a lie without speaking. Ananias and Sapphira did: compare vs. 1, 2 with vs. 3, 4.

3. This unhappy pair were mean, as well as false—mean to the poor disciples whom they were professing to help, and mean to Peter. The meanness of the hypocrite and liar,—press this home.

4. Every lie is a lie to God, as well as to men. And God takes note of lies (Matt. 12: 36).

5. Partnership in lying (see v. 9) increases its guilt. When two people agree upon a lie, they thereby corrupt one another, as well as sin against God and their fellowmen.

6. God punishes liars; not always so swiftly as here, but lying lips are abomination to Him (Prov. 12: 22); and liars have their