

"We are but organs mute, till a master touches the keys—

Verily, vessels of earth into which God poureth the wine;

Harpers are we, silent harps that have hung on willow trees,

Dumb till our heartstrings swell and break with a pulse divine."

"I think that in seeking to find out what is implied by being filled with the Spirit as a Spirit of power, we are safe to take the recorded cases, and mark wherein they agree; for we surely may look on the residuum or common denominator as the characteristic, and reject whatever is peculiar or incidental to each. I think there is only one thing seen in them all clearly: the men affected spoke suitably and sufficiently for the occasion. They received power to be Christ's witnesses. They spake as the Spirit of God gave them utterance."—Adamson.

Modern missions have reproduced the gift of tongues; not indeed through a sudden outpouring of the Spirit, but through the patient labor, under the same Spirit's guidance, of the translation of the Word of God into at least four hundred living languages.

#### TEACHING HINTS AND HELPS

This section contains teaching material for the various grades and from different points of view. The variety will be found helpful.

#### For Bible Class Teachers

##### AN ANALYSIS

After the ascension of Jesus the eleven apostles assembled in "an upper room" and "continued with one accord in prayer" with certain others—in all about one hundred and twenty. They elected Matthias to the place from which Judas fell. (Acts 1: 13-15, 26.) These witnessed the miraculous scenes in this lesson. We note:

1. *The time and place of meeting*—(a) The time—during the progress of the day of Pentecost, i. e. the fiftieth day (our "Lord's Day") after the Passover Lev. 23: 16, 17; called "the feast of weeks" Deut. 16: 10, and "the feast of harvest", Exod. 23: 16. It celebrated the ingathering of the first fruits. Leavened bread was used (Lev. 23: 17), because leaven is a form of life and the

#### Light from the East

*Jews out of Every Nation.*—After the conquests of Alexander opened the East to Greek thought and commerce, many Jews began to live abroad for commercial reasons. But they still supported the Temple worship, and visited Jerusalem as often as was possible. In proportion to the measure of their religious life, was the strength of their desire to return one day to the Sacred City and end their lives there, and multitudes of them did return. Long residence in foreign lands had changed their mode of life, and often their speech, and this separated them from their brethren, and necessitated synagogues of their own.

The Jews of Jerusalem at the present time are men from every nation, and mostly retain the speech of the land from which they have come. Some of them speak a Spanish patois, and many of them a German dialect. It is a pathetic spectacle to see them strangers and foreigners in the city of their fathers, most of them pensioners on the bounty of their brethren in other lands, and as selfish and thankless as they were in the days of Paul.

first foreshadowed the ingathering of the first fruits of the great spiritual harvest which should follow the outpouring of the life-giving Spirit. Christ our Passover having been sacrificed (1 Cor. 5: 7), and having risen from the dead, "the first fruits of them that slept" (1 Cor. 15: 20), and having ascended on high, it was in fulfilment of Levitical symbolism, prophetic announcement, and the promise of Jesus, that the Spirit was given. (b) The place—probably the upper room in which the Lord's Supper was instituted, but some have suggested that it was a court of the Temple. Against this it is urged that Luke would not have called a chamber of the Temple "the house", v. 2.

2. *The miracles.* (a) "A sound" an echo, of a mighty rushing wind, but no wind. This was miraculous. It came from heaven with startling suddenness and was all-pervading, "filled the house," and was heard throughout the city. "Was noised (sounded)