WHAT CHILDREN OF LIGHT SHOULD BE.

BY REV. ALEXANDER MACLAREN, D. D.

"Walk as children of light."—Ephes. 5: 8.

It was our Lord who coined this great name for His disciples, as we saw last Sunday. Paul's use of it is probably a reminiscence of the Master's, and so is a hint of the existence of the same teachings as we now find in the existing gospels, long before their day. Jesus Christ said, "Believe in the light, that ye may be the children of light"; and Paul gives substantially the same account of the way by which a man becomes a Son of the Light when he says, in the words preceding my text, "Ye were sometimes darkness, but now are ye light in the Lord."

Union with Him makes light, just as the bit of carbon will glow as long as it is in contact with the electric force, and subsides again into darkness when that is switched off. To be in Christ is to be a child of light, and to believe in Christ is to be in Him.

But the intense moral earnestness of our apostle is indicated by the fact that on both occasions in which he uses this designation he does so, not for the purpose of heightening the sense of the honor and prerogative attached to it, but for the sake of deducing from it plain and stringent moral duties, and heightening the sense of obligation to holy living.

"Walk as children of light." Be true to your truest, deepest self. Manifest what you are. Let the sweet, sacred secrets of inward communion come out in the trivialities of ordinary conduct, make of your every thought a deed, and see to it that every deed be vitalized and purified by its contact with the great truths and thoughts that lie in this name. These are various ways of putting this one all-sufficient directory of conduct.

Now, in the context the apostle expands this concentrated exhortation in three or four different directions, and perhaps we may best set forth its meaning if we shape our remarks by these. I venture to cast them, for the sake of emphasis, into a hortatory form.

I. Aim at an all-round productiveness of the natural fruits of the light.

The true reading is, "Walk as children of light, for the fruit of the light" (not *spirit*, as the *Authorized Version* reads it) "is in all goodness and righteousness and truth." Now, it is obvious that the alteration of "light" instead of "spirit" brings the words into connection with the preceding and the following. The reference to the "fruits of the spirit" would be entirely irrelevant in this place, a reference to the "fruit of the *light*," as being every form of goodness and righteousness and truth, is altogether in place.

There is, then, a natural tendency in the light to blossom out into all forms and types of goodness. "Fruit" suggests the idea of natural, silent, spontaneous, effortless growth. And, although that is by no means a sufficient account of the process by which bad men become good men, it is an inseparable element, in all true moral renovation, that it be the natural outcome and manifestation of an inward principle; otherwise it is mere, hypocritical adornment, or superficial appearance. If we are to do good, we must first of all *be* good. If from us there are to come righteousness and truth, and all the graces of character, there must, first of all, be the radical change which is involved in passing from separation in the darkness to union with Jesus Christ in the light. The apostle's theory of moral renovation is that you must begin with the implantation in the spirit of the source of all moral goodness—viz., Jesus Christ—brought into the heart by the uniting power of humble faith. And then there will be lodged in our being a vital power, of which the natural outcome will be all manner of fair and pure things. Effort is needed, as I shall have to say, but prior to effort there must be union with Jesus Christ.

This wide general commandment of our text is sufficiently definite, thinks Paul, for if the light be in you it will naturally effloresce into all forms of beauty. Light is the condition of fruitfulness everywhere, even when the vital germ is only acted upon by the light. No sunshine, no flowers; darkness produces thin, etiolated, whitened, and feeble shoots at the best. Let the light blaze in, and the blanched feebleness becomes vigorous and unfolds itself. How much more will light be the condition of fruitfulness when the very light itself is the seed from which all fruit is developed.

But, still further, mark how there must be an all-round completeness in order that we shall fairly set forth the glory and power of the light of which our faith makes us children and partakers. The fruit is "in all goodness and righteousness and truth." These three aspects—the good, the right, the true—may not be a scientific ethical classification, but they give a sufficiently plain and practical distinction. Goodness, in which the prevailing idea is beneficence and the kindlier virtues; righteousness, which refers to the sterner graces of justice; truth, in which the prevalent idea is conformity in action with fact and the conditions of man's life and entire sincerity—these three do cover, with sufficient completeness, the whole ground of possible human excellence. But the apostle widens them still further by that little word *all*.

We all tend to cultivate those virtues which are in accordance with our natural dispositions, or are made most easy to us by our circumstances. And there is nothing in which we more need to seek comprehensiveness than in the effort to educate ourselves into, and to educe from ourselves, kinds of goodness and forms of excellence which are not naturally in accordance with our dispositions, or facilitated by our circumstances. The tree planted in the shrubbery will grow all topsided; the bushes on the edge of the cliff will be shorn away on the windward side by the teeth of the south-western gale, and will lean over northwards, on the side of least resistance. And so we all are apt to content ourselves with doing the good things that are easiest for us, or that fit into our temperament and character. Jesus Christ would have us to be all-round men, and would that we should seek to aim after and possess the kinds of excellence that are least cognate to our characters. Are you strong, and do you pride yourself upon your firmness? Cultivate gentleness. Are you amiable, and pride yourself, perhaps, upon your sympathetic tenderness? Try to get a little iron and quinine into your constitution. Seek to be the man that you are least likely to be, and aim at a comprehensive development of "*all* righteousness and goodness and truth."

Further, remember, that this all-round completeness is not attained as the result of an effortless growth. True, these things are the fruits of the light, but also true, they are the prizes of struggle, and the trophies of warfare. No man will ever attain to the comprehensive moral excellence which it is in his own power to win; no Christian will ever be as all-round a good man as he has the opportunities of being, unless he makes it his business, day by day, to aim after the conscious increase of gifts that he possesses, and the conscious appropriation and possession of those of which he is still lacking. "Nothing of itself will come," or very little. True, the light will shine out in variously tinted ray if it be in a man, as surely as from the seed come the blade and the ear and the full corn in the ear, but you will not have nor keep the light which thus will unfold itself unless you put forth appropriate effort. Christ comes into our hearts, but we have to bring Him there. Christ dwells in our hearts, but we have to work into our nature, and work out in action, the gifts that He bestows. They will advance but little in the Divine life who trust to the natural unfolding of the supernatural life within them, and do not help its unfolding by their own resolute activity. "Walk as children of the light." There is your duty, for "the fruit of the light is all righteousness." One might have supposed that the commandments would be, "Be passive as children of the light, for the light will grow." But the apostle binds together, as always, the two things, the Divine working and the human effort at reception, retention, and application of that Divine work just as he does in the great classical passage, "Work out your own salvation, for it is God that worketh in you."

II. Secondly, the general exhortation of my text widens out itself into this. Test all things by Christ's approval of them.

"Proving what is well pleasing unto the Lord." That, according to the natural construction of the Greek, is the main way by which the apostle conceives that his general commandment of "walking as children of the light" is to be carried out. You do it if, step by step, and moment by moment, and to every action of life, you apply this standard—Does Christ like it? Does it please Him? When that test is rigidly applied, then, and only then, will you walk as becomes children of the light.

So, then, there is a standard—not what men approve, not what my conscience, partially illuminated, may say is permissible, not what is recognized as allowable by the common maxims of the world round about us; but Christ's approval. How different the hard, stern, and often unwelcome prescriptions of law and rigidity of some standards of right become when they are changed into that which pleases the divine Lord and Lover! Surely it is something blessed that the hard, cold, and to such a large extent powerless conceptions of duty or obligation shall be changed into pleasing Jesus Christ; and that so our hearts shall be enlisted in the service of our conscience, and love shall be glad to do the Beloved's will. There are many ways by which the burden of life's obligations is lightened to the Christian. I do not know that any of them is more precious than the fact that law is changed into His will, and that we seek to do what is right because it pleases the Master. There is the standard.

It will be easy for us to come to the right appreciation of individual actions when we are living in the light. Union with Jesus Christ will make us quick to discern His will. We have a conscience. Well, that needs educating and enlightening, and very often correcting. We have the Word of God. Well, that needs explanation, and needs to be brought close to our hearts. If we have Christ dwelling in us, in the measure in which we are in sympathy with Him we shall be gifted with clear eyes, not indeed to discern the expedient that belongs to another region altogether, but we shall be gifted with very clear eyes to discern right from wrong, and there will be an instinctive recoil from the evil, and an instinctive attachment of ourselves to the good. If we are in the Lord we shall easily be able to prove what is acceptable and well-pleasing to Him.

We shall never walk as the children of the light, unless we have the habit of referring everything, trifles and great things, to His arbitrament, and seeking in them all to do what is pleasing in His sight. The smallest deed may be brought under the operation of the largest principles. Gravitation influences the microscopic grain of sand as well as planets and sun. There is nothing so small but you can bring it into this category—it either pleases or displeases Jesus Christ. And the faults into which Christian men fall and in which they continue are very largely owing to their carelessness in applying this standard to the small things of their daily lives. The sleepy custom house officers let the contraband article in because it seems to be of small bulk. There are old stories about how strong castles were taken by armed men hidden in an innocent-looking cart of forage. Do you keep up a rigid inspection at the frontier, and see to it that everything vindicates its right to enter because it is pleasing to Jesus Christ.

III. Thirdly, we have here another expansion of the general command, and that is, keep well separate from the darkness.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Now, your time will not allow me to dwell, as I had hoped to do, upon the considerations to be suggested here. The very briefest possible mention of them is all that I can afford.

"The unfruitful works of darkness." Well, then, the darkness has its works, but though they be works they are not worth calling fruit. That is to say, nothing except the conduct which flows from union with Jesus Christ so corresponds to the man's nature and relations, or has any such permanence about it as to entitle it to be called fruit. Other acts may be "works," but Paul will not dishonor the great word "fruit" by applying it to such rubbish as these, and so he brands them as "unfruitful works of darkness."

Keep well clear of them, says the apostle. He is not talking here about the relations between Christian men and the *works* of darkness. Only, of course, in order to avoid fellowship with the works you will have to keep yourselves well separate sometimes from their doers. Much association with such men is forced upon us by circumstances, and much is the imperative duty of Christian beneficence and charity. But I venture to express the strong and growing conviction that there are few exhortations that the secularised church of this generation needs more than this commandment of my text: "Have no fellowship with the unfruitful works of darkness." "What communion hath light with darkness?" Ah! we see plenty of it, unnatural as it is, in the so called church of to-day. "What concord hath Christ with Belial? What part hath he that believeth with an infidel? Come ye out from among them, and be ye separate."

And, brethren, remember, a part of the separation is that your light shall be a constant condemnation of the darkness. "But rather improve them," says my text. That is a work that devolves upon all Christians. It is to be done, no doubt, by the silent condemnation of evil which ever comes from the quiet doing of good. As an old preacher has it, "The presence of a saint hinders the devil of elbow-room for doing his tricks." The old legends told us that the fire-darting Apollo shot his radiant arrows against the pythons and "dragons of the slime." The sons of light have the same office—by their light of life to make the darkness aware of itself, and ashamed of itself; and to change it into light.

But silent reproving is not all our duty. The Christian church has woefully fallen beneath its duty, not only in regard of its complicity with the social crimes of each generation, but in regard of its cowardly silence toward them; especially when they flaunt and boast themselves in high places. What has the church said worthy of itself in regard to war? What has the church said worthy of itself in regard to impurity? What has the church said worthy of itself in regard to drunkenness? What has the church said worthy of itself in regard of the social vices that are honeycombing society and this city to-day? If you are the sons of light walk as the sons of light, and have no "fellowship with the unfruitful works of darkness" but set the trumpet to your lips and "declare unto My people their transgressions, and to the house of Israel their sin."

The Church and the Young Man.

The church is opened once or twice a week, the saloon and music hall are opened every night. The homes of church-goers are almost never opened to the lonely, unfriended youth. Then he begins to drift. He wants to be good, but his social instincts are too strong for him. Vice is so much more social than virtue; there is no lack of companionship in the way of the ungodly. Then, perhaps, he finds that his master, who is a pillar of the church, is not above a dirty trick in business. He sees John Smith in church on Sunday singing with vigorous unction, and he remembers that John Smith swore at him last week and has cultivated to perfection some of the qualities of the "heathen Chinee." He hears sermon after sermon about heaven, but never a word about tricks of trade, social duties, humanitarian service. He begins to think he can get on just as well without sermons as with them. It occurs to him that it will do him a great deal more good to take a long spin on his bicycle than to spend his Sunday in a pew; or perhaps the temptation comes in another way and some one gives him a cheap infidel tract, after reading which he feels so abnormally clever that henceforth he can only regard with pitying contempt the man who preaches for a living. I am not defending such a youth. I am describing him. I know perfectly well that he is shallow, presumptuous and woefully wrong in his conclusions. But that is not the point; the point is how to guard him against such conclusions. Give him a real church, which is a true social centre; regard his loneliness and open the Christian home to him; encourage him in his intellectual aims; make the church at once his club, his college and his sanctuary; don't press him too hard with your middle-aged view of pleasure, but encourage him in all innocent amusements; keep him from the music hall by giving him concerts in the church; wean him from poor and debasing pleasures by affording him the chance of better ones; teach him that religion is joy and the Christian man is an incomparably happier and nobler man than the un-Christian; set him to some practical work, which will make him feel that he is of use to the church and that the church is of use to the world. Do these things and there is no one readier to respond than the young man.—*Rev. W. J. Dawson.*

—A friend has many functions. He comes as the brightener into our life to double joys and halve our griefs. He comes as the counsellor to give wisdom to our plans. He comes as the strengthener to multiply our opportunities and be hands and feet for us in our absence. But, above all use like this, he comes as our rebuker to explain our failures and shame us from our lowness; as our purifier, our uplifter, our ideal, whose life to us is a constant challenge in our heart, "Friend, come up higher—higher along with me; that you and I may be those true lovers who are nearest to God when nearest to each other!" But when such a friend as this—it may be the one called father, husband, brother, or mother, sister, wife, or simply friend—when such a friend as this does, as we say, go nearer to God, becoming invisible to us, it is wonderful to feel death growing beautiful, the unseen world becoming real, and God's goodness seeming good as never before. It is that vanished one who changes all things so for us, *by adding His goodness to the unseen side of things.* Noble friends—only the noble probably—have power to leave us this bequest; power to bequeath us a sense of God more real and good, a sense of deathlessness more sure. Therefore we can never know the whole of a friend's blessing until he has died.—*Rev. W. C. Gannett.*

The Cholera in Hamburg.

As so many exaggerated reports are in circulation, it may be acceptable to your readers to see a few words from one who has been an observer from the beginning until now. The picture needs no coloring. The simple facts are sufficiently dreadful.

The heartless criticisms which have been so freely offered were often the result of envy, rather than of a desire to remedy the evil which they condemned. No one will affirm that the cholera found Hamburg and its authorities as well forearmed as they should have been. But when we look over the list of large cities, and remember sights we have seen there, we can but ask, is any city prepared for what Hamburg was forced to meet? Is there a city anywhere which would have done better under the same trials?

On the 16th of August, Hamburg was, indeed, fair to look upon. After a week of unusual heat a cooling shower came to brighten everything, so that those returning from their summer vacation felt that the beautiful Alster Lake, in the heart of the city, the shaded streets and many other adornments, made this first commercial city of the European continent a most desirable dwelling-place. Schools were opening. In the harbor steamships and sailing vessels, carrying the flags of all nations, were bringing in travellers and merchandise from all parts of the world. Railroad trains rolled into the various depots, filled with people, and the hotels were taxed to their utmost capacity to accommodate the transient guests. In the city and its suburbs buildings were being erected. Every one seemed full of life and hope.

During the last two years the failure of crops had raised the prices of provisions so that many families had found it difficult to make their expenses harmonize with their scanty earnings. Therefore, each new report of the abundant harvests which were being gathered in was hailed, by the poorer classes, as a pledge of better days for them in the near future. Thus it was August 16th, but how different now. On the night of the 16th the enemy entered, causing the death of two persons. The fact was not made public, as the authorities hoped the disease would not spread. During the first four days there were twenty-five deaths in twenty-two different streets, widely separated from each other. From that time the disease spread rapidly until the 27th of August, since then the number of deaths have gradually decreased. When the first official report was published many persons were seized with terror, and they hastened away to places where they believed they were sure of safety. This was fortunate, as the presence of such persons, in such a season of distress, would have been a sad hindrance. There were, however, thousands of courageous men and women who at once set to work to meet and subdue the foe which had made its attacks upon all parts of the city.

Persons of all classes met to consult and devise means. Day and night, with utter forgetfulness of self, filled with a desire to help their neighbors and conquer the common enemy, they carried on the warfare. When some fell, others were ready to take up the work, so that doctors and nurses, finding their efforts supported, took courage to work on under great discouragements. The fifth week of this hand to hand battle is closing. Thrilling scenes have been witnessed. Faithful women and men have passed away from the weariness of earthly service, to the restful service beyond. But our hearts are sad when we think how many have died all unprepared. Entire families of five or six members passed away within a few hours. The number of persons attacked from August 20th until to-day, Sept. 22d, is 16,657, and the number of deaths 7,220.

The number of deaths from other causes shows an unusually large percentage, during this time, so that many homes have been desolated. But amid all that darkness there is much of brightness, and many fruits of the Spirit are appearing as a result of sorrow and suffering. The uncertainty of earthly possessions, the weakness of human strength, and that "God is our refuge, a very present help in trouble," are some of the lessons which are being learned day by day.

Our own churches in Hamburg and Altona have been visited, and some of the most faithful members have left us. As all schools were closed, by official orders, our Baptist seminary could not be opened at the beginning of September. The professors, with their families, as well as the students who are in the institution, are well. Of the twenty-two students who are registered for this year, a number are still absent, as they received orders from the committee not to return. Those who are here have opportunity to help in various ways.

In our Publication House, a large number were attacked, but all have recovered. A few days ago, one of the book-binders proposed that they should all contribute something toward the relief of the suffering around them, and each one of the men and women were ready to give, so that they soon had a handsome sum to offer to the relief committee. Many such offerings from the poorer classes, who in the best seasons can earn but little, help to make up the large sums which are published from evening to evening. It is worthy of note that the fishermen of Heligoland (who two years ago were subjects of the Queen of England) sent the first offering in money, and Antwerp, Hamburg's commercial rival, stands next on the list. Although Hamburg is a Hansa Stadt and proud of being a Republic, the Emperor showed his sympathy by sending a large number of hospital tents and military physicians at the first notice of distress. And lately he and the Empress sent a gift of 10,000 marks towards the relief fund, with an expression of tenderest sympathy, and the hope that God would bless the efforts being made to relieve and aid.—*Rev. Philip Bickel, in Watchman.*

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A Brahmin and the Bible.

A learned Brahmin recently said in the presence of some 200 Brahmins, official students, and others: "I have watched the missionaries and seen what they are. What have they come here for? What tempts them to leave parents, friends and country and come to this, for them, unhealthy clime? Is it for gain or profit they come? Some of us country clerks in the government offices receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary.

"He came here a few years ago, leaving all, for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary, and we said 'Let the Pariahs (lowest caste people) take his medicine, we won't'; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. Has he made any money by it? Even the cost of the medicine he gave us has not been returned to him. What leads him to do all this for us? It is the Bible! I have looked into it a good deal in different languages I chance to know; it is the same in all languages.

"The Bible! there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love and for motives of action. Where do the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them, and they now bring it to us and say, 'This is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.'"

"A Cork Soul."

"Ah!" said a lady a short time ago, in gentle depreciation of a friend, "he is an intelligent creature, but he has a cork soul." The sentence, which was not uttered of M. Renan, seems to us to describe precisely the defect which for us destroys, or at least grievously impairs the value of his personality. He has charm, he has pleasantness, he has on many subjects incisiveness of perception, but he has a cork soul, one so light that it does not even perceive the weight of the topics he discusses. He talks of God, and he means some spiritual influence which corporate humanity is to develop when it is sufficiently far advanced; he speaks of the soul, and only intends the mind when it is moved by some hot emotion; and he writes of sin, but he only thinks of a breach in a code of his own devising—nay, he hardly means even that, for conviction of sin is a feeling he has not felt, and, if we judge him aright, could not possibly feel.

Theology is for him as light a thing as literature, and he expects to await the judgment of God, if there is any, much as a hitherto successful playwright expects to await the judgment of the theatre on a first night. He has a cork soul, in fact, like so many more, Englishmen as well as Frenchmen; but the thing peculiar to himself is that he is proud of it, for it is this quality in him which he calls gayety of heart, and all through his souvenirs displays as a recommendation, and leaves, in the semi jocular, semi-earnest will he has published recently, to be distributed amongst French miners, of all men in the world, because they need it so much, and with explosions to come, perhaps in the next minute, it will do them so much good!—*The Spectator.*

The Bitterness of Much that is Called Greatness.

When Verestchagin exhibited in St. Petersburg his pictures of the Russo-Turkish war, the Czar was besieged by his courtiers to close the salon. He was assured, and not without reason, that the only way to maintain an army was to surround the experiences of the soldier with an atmosphere of romance. And here was a simpleton of an artist painting war from the life. Who would ever enlist under the banner of the White Czar after looking on those pictures of war's ghastly fields? And worst of all, while in all the history of painting the artist had represented the sovereign leading the very van of his army into the thickest of the fight, here was this Verestchagin picturing the Autocrat of All the Russias in a camp chair on a hill watching the battle through a field glass! (The kodak promises to banish the mittrailleuse.) But upon our table lies the diary of Lady Mary Coke, "published for private circulation," and with photograpaic fidelity this mother of duchesses, and herself a lady-in-waiting, shows how in the highest ranks of the nobility there may be not one vestige of a high purpose, not one serious pursuit or moral purpose or artistic taste. Such volumes as these and those of Madame Remusat about the First Napoleon are doing more to spread the demand for a republican government than all the theories of philosopher and all the declamations of tribunes. At the bow of every modern cruiser and just before its guns, is lifted high in the air the search-light. It is the search-light which makes the gun formidable.—*Evangelist.*

—Dr. Koch's cure for consumption went up like a rocket and came down like a stick; but Puttner's Emulsion still shines with undimmed lustre as the best remedy for wasting diseases.

—The stomach performs important functions and should not be allowed to become foul or clogged. B. B. B. aids digestion and cleanses the foul stomach.

—Samuel McKane, Pittsburg, Ontario, writes: "I have been troubled with dyspepsia for the past sixteen years constantly, and was unable to attend to my duties; lately I have existed on milk diluted with water. So sensitive had my stomach become that I could not retain anything cold on it, even cold water acting as an emetic. I have only taken one package of your remedy, and feel better already; have done more work this fall than I have done for years and feel better than ever I did. I tried every doctor in Kingston, but could get little or no relief till I tried K. D. C. I have recommended six different persons to try it, and they have all been benefited."

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"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest."—T. A. Higginbotham, Gen. Store, Long Mountain, Va.

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GOLDEN TEXT.

"The angel of the Lord round about them that fea delivereth them."—Ps. 34: 7

EXPLANATORY.

1. *Now about that time.* when Barnabas and Saul we way to Jerusalem with alm church in Antioch (compa *Herod the king.* Herod *Stretched forth his hand.* La on *certain of the church,* to stronger sense of torment or arrested and scourged (for th less the meaning) certain n prominent members of the sect.

2. *And he killed . . . wit* Only two words in the Greek describe the martyrdom of J brief record is all the more cause *James, the brother o* been a prominent apostle. son of Zebedee. He was earliest disciples, and "was favored three admitted to chamber of Jairus' daugh Mount of Transfiguration, agony in the garden.

3. *Because he saw it please* So long as he pleased emperor, and also the peopl dominion, he would be lik his power. *He proceeded* (G . . . *to take Peter also.* Pete the most conspicuous church. He was very bold ful. He was greatly change denial of his Lord and r power. So that to take away would be especially pleasing (*Then were the days of unleav* The Passover, during the which no leaven was allowe houses.

4. *Put him in prison.* the tower of Antonia, near *Four quaternions of soldiers* nion of soldiers was a squad four, set in this case to other on guard over Pete group two soldiers were Peter, one on each side, a two kept guard. Or it is m that two groups, *i. e.*, eig were on guard each altern the four watches into whi was divided. *After Easter. Passover.* It was not lawfu to strict Jewish notions, criminals during religious f *bring him forth to the peop* for trial and execution.

5. *Prayer was made wit Real prayer is a real power world.* It was the only f ciples could then wield. have seen those saints upo he might have exclaimed, red, the Saxon king, whe monks of Bangor praying for the success of their '*They* have begun the fight Attack *them* first.'"

In this fifth verse is a pl *Peter therefore was kept in pr* is one side of the fight; aft *but prayer was made wit* Now for the shock of wins? It is the battle of h

6. *Peter was sleeping* peace and trust in God. noting the circumstances was spoken. With how Psalms he may have sun sleep. His sleep was the faith. I question whether imprisoned him, slept hal *With two chains.* One to *Before the door.* Of the and courts.

7. *And, behold.* Peter w by the guards till sunris o'clock (see ver. 18). It the fourth watch, someti three and six o'clock, th presence entered the pris for the loss would have be at the change of guards at had Peter then been missl *hold, the (an) angel of th upon him.* This was the to prayer, but those who unconscious of the answe Daniel 9: 21 38.) *And a* The natural effluence of ence. *In the prison* (Rev *cell*), where Peter was, a d in the original from prison verses. *And he smote Pete and raised him up.* Rather up. The verb indicates th him from his sleep, but helped him to arise. *His* That bound him to the slee

8. *Gird thyself.* The Or they go to rest, do not un we do; or, rather, do not dress; they simply loosen and lay aside their outer ga *on thy sandals.* The ange various directions: (1) to reality of the appearance there was no need for ha *garment.* Outer garment,

9. *And wist.* Imp. of th *wis*, to know; from the sam He realized not that it was

10. *When they were pas the second ward.* Guard or of the four quaternions of s were asleep. Or their pas nized was a part of the m *the iron gate.* The gates a sive, and two-leaved, built ber, plated with iron. Thi opened by Peter, but it *his own accord. Forthwith parted.* Extraordinary de vidence continue no long are necessary.

12. *When he had cons* thought over the circumst cided what it was best to *to the house of Mary.* On ing-places for prayer for *mother of John . . . Mark* Hebrew name, and Mark Latin name. *Many were gether praying.* It was morning, between three a As this was the last night expected execution, they night in prayer.

13. *Peter knocked at th gate* (or porch). Probably