

death,—yet not consumed. And 3rdly, As an emblem also of the state of every follower of Christ,—cast down, but not forsaken, grievously tempted, but not overcome; walking through the fire, but not consumed.

How are all these preserved and protected in the midst of those things which have a natural tendency to destroy them? Why? Because GOD IS IN THE MIDST OF THEM; it was this that prevented the bush from being destroyed; and it was this that rescued and saved the Israelites; and it is this, and *this only*, that defends and preserves the Church, and keeps the soul of every genuine believer in everlasting life. He only in whose heart the Lord Jesus Christ dwells by faith, will never be consumed or ruined by his three deadly enemies, the world, the flesh, and the devil. All others will fail and perish!

May you, Rev. Sir, and I, with each reader of the RECORD, ever be kept under the power and influence of the HOLY SPIRIT OF JESUS!

"JESUS, fulfil our one desire,
And spread Thy love's enlivening fire
Through every humbled breast;
Bless with divine conformity,
And give us now to find in Thee
Our everlasting rest!"

"Come, Holy Ghost, all-quick'ning fire!
Come, and our humbled hearts inspire,
Sprinkled with the Atoning blood;
Now to our souls Thyself reveal;
Thy mighty workings let us feel,
And show that we are born of God!"

Yours, faithfully, in CHRIST,
CHARLES YOUNG.

APOSTOLIC STUDIES, ON THE PRIMITIVE OR INFANT CHURCH OF CHRIST.

(8.) NONE OTHER NAME: Acts 4: 1-14.

WHILE Peter was urging the people to forsake their sins and give their hearts to God, the priests and the captain of the Temple, and the Sadducees (being greatly incensed at the Apostles' teaching,) arrested Peter and John, and put them in prison,—likely in the castle of Antonia, situate near the Temple.

But their preaching had proved most effectual, for the number of those who believed was about five thousand,—a goodly flock for one city, as the first-fruits of the Infant Church.

Luke does not refer to the other ten disciples being engaged in this glorious awakening; yet there can be no question that they did their

part throughout the crowd in confirming all that Peter had said, and in urging the people to accept Christ as their Saviour. See Acts 2: 14.

On the next day, the great Sanhedrim, or Jewish Council, gathered together at Jerusalem, having Annas and Caiaphas (the old enemies of Christ and His Apostles) presiding—not to do justice, but to prevent justice taking place. The prisoners, Peter and John, having been brought before them, to tell by what power, or by what name they had performed the miracle of healing the lame man, no doubt the Council hoped there would be evidence that the prisoners had used magic; and as this by their law was criminal, and punishable by death, they could quickly condemn and kill them, as they had done to the Lord Jesus.

Then Peter comes forward, filled with the Holy Spirit, and makes a wise, bold and faithful exposition, declaring that through the name of Jesus Christ of Nazareth this miracle was performed—even of Him whom they crucified, and whom God raised from the dead, thereby fulfilling the Divine prophecies in Psalm 118: 22, and in Isaiah 28: 16, without their intending so to do, (see Matthew 21: 42); that no kind of healing of body or soul could come through any other name than the name of JESUS, through whom *alone* men can be saved; for He was the Lamb slain from the foundation of the world, and no man ever came or can come to the Father but by Him!

The boldness of Peter and John, and the freedom and fluency with which they spoke, surprised the Council, (as they were uneducated, and therefore supposed to be unlearned and ignorant), not comprehending that these apostles were under the immediate influences of the Holy Spirit, and that their word was with power. Then, however, they began to know and recognize them as disciples who had been with Jesus.

They saw that the lame man was really healed, for they could not ignore the evidence of their senses, nor explain away the fact. They could not decently condemn or forbid the Apostolic teaching and preaching to the people, which was supported by the miraculous fact before them. As the man was healed, the Apostles had won the ear of the people to attend to their doctrine.

The Council being nonplussed, knew not what to do; therefore they must have a private conference.

"People and realms of every tongue,
Dwell on His Name with sweetest song;
And infant voices shall proclaim
Their early blessings on His Name!"

C. Y.