

foundation of the new building, the church of the redeemed (Eph. 2: 20-22; 1 Pet. 2: 7).

12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved—The word “salvation” has the definite article in the original, “*the* salvation,” i. e. the salvation which all the children of Abraham looked for in accordance with prophetic promises. If by his power they could say “arise and walk,” so that same power alone could pardon the sinner (Matt. 9: 5).

13. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus—The word for “boldness” implies

freedom and readiness of speech such as would not be expected from the unlearned (Lumby), “outspokenness.” They perceived their courage and the clear and forcible way in which they spoke (Phil. 1: 20). “Unlearned,” means unversed in rabbinical literature, and “ignorant” is better rendered “common”—men of the workshop, the farm or the fishing-boat. (Lindsay). But they noted that the spirit of the master lived again in his disciples (Phil. 2: 5; Rom. 8: 29; 2 Cor. 3: 18).

14. And beholding the man which was healed standing with them, they could say nothing against it—They could not argue against a fact. It seems, too, that some of them suspected that they might be found fighting against God (ch. 5: 39; Luke 21: 15; Acts 6: 10).

BIBLE SEARCH LIGHTS.

1. What is the captain of the temple called in the Old Testament? (1 Chr. 9: 11; 2 Chr. 31: 13; Neh. 11: 11). How did Jesus refute the infidelity of the Sadducees? (Matt. 22: 23-32).

4. What special promises are given to the persecuted? (Mark 13: 11; Luke 6: 22, 23; John 12: 25; 1 Pet. 4: 14; Rev. 2: 10; 20: 4).

5-8. Mention other trials before the Sanhedrim (Luke 22: 66; Acts 6: 12; 22: 30). Did any of its members become Christians? (Mark 15: 43; John 3: 1; 7: 50, 51; 19: 39).

7. What other noted prisoner was brought before these high priests? (John 18: 13, 24).

8. What similar insinuation with regard to Christ's miracles? (Luke 11: 15). Was sorcery common at this time? (ch. 13: 6; 19: 19).

9. Did the good works of Jesus protect him from hatred? (John 10: 32, 33).

10. This passage was a favorite one with Peter (1 Pet. 2: 4-7; Eph. 2: 20-22).

12. The prophets pointed to one who would save from sin (Acts 10: 43; Rom. 10: 11; John 3: 14, 17; John 5: 39; Luke 24: 27, 44). His name meant this (Matt. 1: 21). Experience proves that he does save (1 Tim. 1: 15).

13. Ought we to imitate this kind of “boldness?” (Acts 4: 29; 4: 31; Eph. 3: 12; Phil. 1: 20; 1 Tim. 3: 13; Heb. 10: 19; 1 John 4: 17; “boldness of speech”).

14. What place has the gospel for the common people? (Jas. 2: 5; Rev. 2: 9; Matt. 5: 3).

PRACTICAL LESSONS.

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I. THE ARREST. Truth naturally provokes opposition. The devil has a very keen aversion to the proclaiming of the gospel, and will stop it if he can. He will not only take away the seed when it has been sown, but he endeavours by every possible means to prevent the sowing of it. The arrest of the apostles was brought about by officialism in religious matters, which has done quite as much to hinder as to help the cause of Christ. Amongst the opponents of Peter and John were “the priests, the captain of the temple, and the Sad-

ducees.” The arrest was roughly and violently made, as though they were disturbers of the peace. This was the church's first taste of the cup of persecution. The Lord had foretold this experience, and now it was being fulfilled. The apostles would no doubt remember his words of warning and his gracious promises connected with it. To imprison the heralds of the cross cannot stay the progress of the gospel. The torch-bearers were cast into prison, but five thousand other torches were lighted.

II. THE TRIAL. The trial could not take