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MORNING PRAYER.

When first thy eyes unveil, give thy soul leave
To do the live; our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God, as flowers do to the sun.
Give Him thy first thoughts then; so shalt thou

keep Him company all day, and in Him sleep. Yet never sleep the sun up. Prayer should
Dawn with the day. There are set, awful hours
Twist heaven and us. The manna was not good
After sun rising; for day sullies flowers. Rise to prevent the sun; sleep doth sins glut, And heaven's gate opens when this world's is shut. Walk with thy fellow-creatures; note the hush And whispers amongst them. There's not a

spring
Or leaf but hath his morning hymn. Each bush
And oak doth know "I am." Canst thou not Oh, leave thy cares and follies! go this way, And thou art sure to prosper all the day.

Serve God before the world; let Him not go Until thou hast a blessing; then resign The whole unto Him; and remember who Prevailed by wrestling ere the sun did shine. Pour oil upon the stones; weep for thy sin; Then journey on, and have an eye to heaven.

BEREAN NOTES.

REVIEW OF FOURTH QUARTER. GOLDEN TEXT :- " A little one shall become a thousand, and a small one a

in his time." Isa. 60. 22. The Golden Text is part of a prediction of the wonderful enlargement of the church, the true Israel of God, of which the literal nation of Israel was a type, by the conversion of the Gentiles. The church of the Gospel was truly a little one at the beginning of the history of the Acts. But it was to grow, and the small body was to become a strong people. The stages of its growth were under the supervision of the Lord, who at the right time, when the way had been properly prepared, directed its several advance movements.

the whole earth. At the commencement of the quarter church with Stephen's defence before the Sanhedrin, at whose bar we had left him standing accused of blasphemy, a capital crime under Jewish law. Up to that time the apostles had remained at Jerusalem, as, indeed, they did for several years afterward; and there is no record of any previous attempt to preach the Gospel outside of Jerusalem. Yet we cannot doubt that many Hellenists, who had been converted at Jerusalem, returned home, like Ananias of Damascus, and told the story of the cross to their brethren. There is a very ancient tradition that our Lord before his ascension commanded the apostles to reside at Jerusalem twelve years, and said, after twelve years go forth to the world. Whether it be well founded

or not, that seems to be just what they did. They were the shepherds and overseers of the flock. Under their guidance the church at Jerusalem had become strong, and Jews of many countries had been converted. Of these Stephen was one, a man of great force of character, deep piety, and insight into the nature of Christianity transcending that of even the apostles.

Thus the cause grew. Chap. 6, 7. But we now reach a new era in its growth. Was the church to be a nationality, or a spiritual kingdom embracing all nations? Was Christianity to supersede Judaism, or to be merely one of its several sects? This was the real question which Stephen had debated in the synagogue with the Hellenists, who, unable to confute him, trumped up the accusation of blasphemy. His DEFENSE, only partly allowed to be made, was a confession of his faith in God, Moses, the law and the temple, show. ing that in Israel he saw the hand of God taught, and established in Canaan. But every step of the divine proceedings was preparatory to a higher one; and he was doubtless meaning to assert that the Gos pel was higher than the Mosiac law. The end was reached before that : They stoned Stephen. Yet in the martyr's death Christ

was gloriously magnified. The hot zeal of a few Jews had found. as they thought, a way of crushing out speak. My tongue was covered with a the Gospel. So they followed the murder of Stephen with a terrible persecution un; der the deadership of Saul of Tarsus, which broke up and scattered the entire Pentecostal Church, leaving the apostles at Jerusalem to begin anew the gathering of its successor. But God knows how to make the wrath of man praise him; and out of this very persecution he brought the beginning or the spreading of the - Gaspel, for these dispersed disciples, where ever they went, carried with them the tidings of salvation. So Satan often over-

reaches himself. Thus Philip went to Samaria, and the whole city forsock their great sensation, Simon, the sorcerer, whom the greater Simon, surnamed Peter, pronquiced in the bond of iniquity, and many were converted. While Peter and John were preaching in many Samaritan villages, tar their way home, the same Philip was sent REMEDY," and at the end of two days she by an angel on a mission to the Ethiopian was much better. By continuing the conuch returning to his home from worship at Jerusalem, and left him with the precious knowledge of immediate salvation through faith in Christ. And the

eunuch became the apostle of his country. Thus the Gospel was carried into Africa. Philip then struck northward, preaching

in every town until be reached Cesarea. There were believers also in Damascus. Saul's conversion brought him into a blessed newness of life through the Jews whom he was persecuting, and set him upon the new work of preaching Christ, whose apostle he was afterward to be to the Gentiles. Three years later he returned to Jerusalem, and then, after fifteen days, went home to Tarsus, unquestienably there speaking the truth of

Churches were planted "throughout all Judea and Galilee and Samaria." how many we do not know. But Peter in a tour of visitation found them at Lydda and Joppa, where were displayed NEW PROOFS OF GOSPEL POWER, both in miracles and in conversions. The scattered disciples had also carried the Gospel into Phenice, Cyprus, and Antioch, beyond the bounds of Palestine; but thus far to JEWS ONLY.

strong nation: I the Lord will hasten it | The time had now come for a great step in advance. Many Jews and proselytes had been converted, but it was held that any Gentiles who would enter the church must first become proselytes. Peter is divinely sent to Cesarea with the Gospel to the Gentiles as Gentiles, and learns for the first time that the church is for the world, Gentiles and Jews alike, on simply believing on Jesus. Thus was Stephen's great principle practically applied. This is the platform of a true missionary church. Standing on this platform, a few disciples came to Antioch, where their brethren were preaching in the old way to And thus its growth will continue until Jews only, and preached Christ to the the Gospel shall have spread throughout Greeks. Such were the gracious fruits of the church in the world under the labors of Barnabas and Saul, that a powerwe resumed our lesson on the Early | ful Church was soon gathered, scorned and nicknamed, indeed, but mighty in

Soon after this Herod kills one apostle, and the rest flee for their lives; Peter finding a most gracious deliverance. Thenceforth they are apostles indeed, go ing forth into all the world. This was another stage; and still another was reached when the Antiochian Church was directed to set apart Barnabas and Saul for missionary work to the world. Chap. 13, 2.

The Lord's time, then, depends on the preparation of his church. He means the world to be converted: he has provided a Gospel for the world; he has sent out his church into the world; and he expects it to be filled with the Holy Ghost that it may save the world.

A BIG PREACHER .- All of us here in the West have heard more or less of "big preachers." It is a sort of provincialism to denote learned, eloquent and popular odism, Missions and D'Aut preachers, but the Memphis (Tenn.,) Appeal of a recent date tells us of a preacher in Arknasas who is a big preacher and no mistake. He is of the colored persuasion, a little more than seven feet in height and weighs a little over four hundred pounds. This preacher has ordered a pair of boots at the shop of a bootmaker in Memphis, and when Crispin took the measure of the clerical foot he found it to be 17 3 inches in length, 6 inches across the sole, 14 inches around the ball and 19 inches around the instep. The man is only twenty-six years old and may not be full grown yet, but is certainly "well grown for his age." If he bangs a bookboard and stamps as we have known some preachers to do, we ask to be excused for none-attendance at his services. A foot revealed, and the church of God called, 177 inches by 6 inches broad, coming down on a pulpit floor with a weight of four hundred pounds, is no light matter.

SEE WHAT THE CLERGY SAY. Rev. R. H., Craig, Princetown, N. J., says-" Last summer, when I was in Canada, I caught a bad cold in my throat. It became so bad that often in the middle of my sermon my throat and tongue would become so dry I could hardly white parched crust, and my throat was much inflamed. An old lady of my congregation advised me to use the "Shos-HONEES REMEDY," which was then using. The first dose relieved me, and in a few days my throat was nearly well. I discontinued the use of it, but my throat not being entirely well, became worse again. I procured another supply, and I am tapby to say that my throat is entirely well, and the white crust has disappeared. I wish that every minister who suffers from sore throat would try the "GREAT SHOS-HONEES REMEDY.

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