

MORNING PRAYER.

When first thy eyes avenge, give thy soul leave To do the like; our bodies but forrun 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 Twixt heaven and us. The manna was not good After sun rising; for day sullies flowers. Rise to prevent the sun; sleep doth sins gild, 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 sing? 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 Prevalled 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 strong nation: I the Lord will hasten it 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. And thus its growth will continue until the Gospel shall have spread throughout the whole earth.

At the commencement of the quarter we resumed our lesson on THE EARLY 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 afterwards; 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, showing that in Israel he saw the hand of God revealed, and the church of God called, 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 Gospel was higher than the Mosaic 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 the Gospel. So they followed the murder of Stephen with a terrible persecution under the leadership 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 Gospel, for these dispersed disciples, wherever they went, carried with them the tidings of salvation. So Satan often overreaches himself.

Thus Philip went to Samaria, and the whole city forsook their great sensation, Simon, the sorcerer, whom the greater Simon, surnamed Peter, pronounced in the bond of iniquity, and many were converted. While Peter and John were preaching in many Samaritan villages, on their way home, the same Philip was sent by an angel on a mission to the Ethiopian eunuch returning to his home from worship at Jerusalem, and left him with the precious knowledge of immediate salvation through faith in Christ. And the

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Smith's Bible Dictionary, Farrar's Dictionary, Theological and Ecclesiastical Literature, Stanley's Sinai and Palestine, Thompson's Land and Book, Conybeare & Howson's Life and Epistles of Paul, Wemer's New Testament Grammar, Trench's Synonyms of New Testament, Lange on Genesis, Alexander on Isaiah, Stuart on Proverbs, Delitzsch on Job, Lange on New Testament, Theluck on the Sermon on the Mount, Trench on the Parables, Trench on the Miracles.

THEOLOGY.

Jope's Theology, Watson's Institutes, Fernel's Lectures, Treffry's Sonship of Christ, Butler's Analogy, Chalmers' Natural Theology, Fairbairn's Typology of the Scriptures, McCosh on the Method of the Divine Government, Rawlinson's Historical Evidences, Liddon's Hampton Lectures on the Divinity of Christ, Farrar's History of Free Thought, Bushnell's Nature and Supernatural, Young's Christ of History, R. Payne Smith's Prophecy a Preparation for Christ, Ecce Deus.

MENTAL & MORAL PHILOSOPHY.

Noah Porter's Human Intellect, Hamilton's Metaphysics, McCosh's Defense of Fundamental Truth, Wayland's Elements of Moral Philosophy.

CHURCH HISTORY

Neander's History of the Church, Shaff's History of the Apostolic Church, Schaff's History, Smith's Table of Church History, Milman's History of Latin Christianity, Stanley's Lectures on History of Jewish Church, Shedd's History of Christian Doctrine, Steven's History of Methodism, Missions and D'Aubigne's Reformation, Moister on Missions, Dr. Smith's Old and New Testament History, Stanley's History of Early Christianity.

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Farrar's Life of Christ, Robert Hall's Sermons, Thomas Arnold's Sermons, Wesley's Sermons, Robertson's Sermons, Bushnell's Sermons, Fish's Masterpieces of Pulpit Eloquence, Spencer's Pastors' Sketches.

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BIOGRAPHY.

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