



LESSON,—SUNDAY, JANUARY 24, 1909.

## The Lame Man Healed.

Acts iii., 1-16. Memory verses 9, 10. Read Acts iii., 1-26.

### Golden Text.

His name, through faith in His name, hath made this man strong, whom ye see and know. Acts iii., 16.

### Home Readings.

Monday, January 18.—Acts iii., 1-11.  
 Tuesday, January 19.—Acts iii., 12-26.  
 Wednesday, January 20.—Luke v., 17-26.  
 Thursday, January 21.—Matt. x., 1-15.  
 Friday, January 22.—Isaiah 35.  
 Saturday, January 23.—I. John 1.  
 Sunday, January 24.—John iii., 9-21.

### FOR THE JUNIOR CLASSES.

Have you ever seen your father write out a check to pay some one a certain sum of money? He writes on the slip of paper 'Pay to so-and-so the sum of so many dollars and cents,' and is that all? No. When he has written that it is still no good at all until he signs his name to it. You see, the bank that holds anyone's money can't give it away to anyone else unless they have the first person's authority for it. There is something like presenting a check in all prayers we say, you know. Of course, we can't go to God and ask for all sorts of things in our own name, because we can't run an account with God, but Jesus has given us a full right to use His name when we go to God for anything, and so we end all our prayers by saying—what? 'For Jesus' sake, Amen.' 'Amen' just means 'so let it be,' so we end our prayers by saying 'its all this for Jesus' sake.' We want God to give us so much protection, care, help, or whatever we need, so we send up to him our prayers which are like checks signed with Jesus' name. Has God promised to give us what we ask for in Jesus' name? Yes, indeed he has, but there is one thing about praying that is quite different to just passing in a check at a bank. You must have faith when you pray. You know a bank will pay the money for a genuine check no matter if the person who presented it didn't think they would, but God tells us that we must have faith if we are to draw power and help from Heaven in Christ's name, and that is what our golden text mentions. It says 'His name, through faith in His name, hath made this man strong.' Our lesson story to-day is about a big check that Peter once made on God's bank of power and love in Heaven. He made it out in Christ's name and sent it up to God in faith, and he got what he asked for, and then gave it all to a poor lame beggar.

### FOR THE SENIORS.

The time of to-day's lesson may have been but shortly after the great ingathering of souls at Pentecost, and it may have been as much as two years after, since the first persecution of the church was not until about two years had elapsed. Verses 41-47 of the previous chapter may well cover a considerable lapse of time, so we may fairly consider the church in Jerusalem at this time with its original one hundred and twenty members (Acts i., 15), its Pentecostal addition (Acts ii., 41), and its daily increase (Acts ii., 47), a strong and growing institution. They had not, however, yet greatly roused the opposition of the Jewish authorities. For one thing it is evident they did not consider a break with the old ways necessary. The Christians, who were all Jews so far, still attended the temple services (verse 1); Christ had done so and it seems probable that it required the persecution at Jerusalem, and even the de-

struction of the city and the temple itself, to make the early Christians realize the true breadth of their religion. However, it was no slavish subserviency to custom that took Peter and John into the temple at the customary hour of prayer. Let us all form habits of regularity in the service of God, regular prayer, regular attendance at His services, regular giving:—if at any time they should bind our hands or cramp our efforts, God will lead us into the better way He may have prepared for us. Meanwhile it is through the regular channels that most of the world's traffic goes; the intermittent streams that rise and fall cannot be counted upon. It was in the performance of what was to them a daily duty (Acts ii., 46) that God gave Peter and John the opportunity for higher service. This great miracle was only one of several that created a stir in the city at that time (Acts ii., 43), and its prominence here is due to its particular importance and consequences. Some have wondered why, if the man lay daily at this gate (verse 2) and Peter daily passed that way, the apostle should have put off the miracle of healing awhile. The pitiful plight of the man must have been evident to Peter, for it was well known to all who came to the temple (verses 9, 10). It seems probable that Peter was waiting for that touch of faith in the man's soul without which no miracle could be. The company of joyful friends who regularly attended the temple, must have attracted everybody's attention by now, and indeed many who heard the apostles daily instructing their followers and praising God in the temple courts, were drawn into their ranks. It is more than probable that the lame man had come to see in Peter and John more than the ordinary passers-by, and that accounts for his readiness to take them at their word and make the attempt to rise where 'ordinary common sense' would have told him it was impossible.

### (FROM PELOUBET'S 'NOTES.')

Verse 2.—This custom continues without the slightest change throughout the East. The lepers, the blind, the cripples, have each their accustomed spot in the thoroughfares, but especially outside the city gates, and outside the doors of the mosques, to which they are led or carried daily by their friends, and where they sit, with their wooden bowls in front of them, to receive the alms of the passers-by, uttering their piteous ceaseless wail. . . . To relieve these miserable objects is an acknowledged religious duty in lands where no organized system of relief or of hospital exists; and, I must add, from personal observation, that it is a duty not neglected, even by the poorest, especially when on their way to worship.—Canon Tristram.

This place and this hour were the most favorable for the sick and the poor to ask alms. For here all the worshippers must go; and the kindest and most sympathetic people in the world are praying people. Persons who obey the first table of the law are most likely to obey the second. Nine tenths of all the money raised for benevolent purposes, and for the support of our charitable institutions, comes from the pockets of those who go 'up to the temple at the hour of prayer.' Giving is a part of worship, one way of expressing love and devotion to God.

It is wonderful what has been done and is doing. Almost all organizations for helping men—and the very names and officers of such organizations fill a huge volume in every great city—are manned by Christian men.

'Love, if present, will bring its own methods suited to the hour and circumstance. We must insist upon it as the great and only successful solvent of the perplexing problems of to-day. Avarice, oppression, and envy would depart, and no suffering which a brother could relieve would affect the humblest member of society.'

Verse 7:—

'Not what we give, but what we share,—  
 For the gift without the giver is bare;  
 Who gives himself with his alms, feeds three,  
 Himself, his hungry neighbor, and me.'  
 —Lowell.

Sec. Charles J. Bonaparte, of President Roosevelt's Cabinet, is reported as saying in a late address:

'I was much impressed by a sermon I once heard on the gospel story of the paralytic to whom was said, "Arise, take up thy bed, and

go unto thy house." The clergyman who preached it suggested that the invalid might most reasonably have replied, "Sir, I have not walked for years; for this did I come to thee; heal me 'first,' and most gladly will I 'then' obey thy words." Such an answer would have been reasonable; and, had he made it, he had not been healed.

'So, if we wait for existing evils to be cured by Providence or to cure themselves, wait for some great change to come somehow, we know not how or when, and, while it is coming, content ourselves with telling what we will do when it comes, or would do, were it here, it will simply not come at all; and we shall lie as we lay before, prostrate and helpless.

'But if, letting Utopia take care of itself, dealing with a present duty, which of a surety needs and deserves our full strength, we obey the voice of honor and conscience within us, and do what we know ought to be done now and here, that which seemed impossible may well come to pass; indeed, it will surely come to pass if we but try and try without ceasing to bring it.'

Jesus used continually the laws of material nature and the laws of human nature in his work for man. In a large part of his mission it was not easy to distinguish how much was natural, and how much from the direct action of Jesus' personal, supernatural power. Both were there. Some writer has said, 'When the ship turns from her course just as a rock looms up before her, it does not weaken our conviction that a pilot is at the helm to learn that the ship has been turned by the pressure of her rudder against the waves. The question is, How came the pressure then and there? and there is no satisfactory explanation but the directing hand of the pilot.'

The sympathy you hesitated to offer because it was all you had at hand was the thing most needed by your struggling friend.—O. P. Fitzgerald.

It is only necessary to be good and brave and true and patient and we give our brethren gifts far beyond all value, great, generous impulses and strong, true principles.—Phillips Brooks.

Service is the coin in which humanity's greatest debts are paid.—William Allen White.

He who estimates his money the highest values himself the least.—Orison Swett Marden.

### BIBLE REFERENCES.

John xiv., 13, 14; Mark xvi., 17, 18; Matt. xi., 2-6; xxv., 34-46; John xiv., 12.

## Junior C. E. Topic.

Sunday, January 24.—Topic—The lame man at the Beautiful Gate. Acts iii., 1-10.

## C. E. Topic.

Monday, January 18.—Temptation. Gen. iii., 1-11.

Tuesday, January 19.—Faith and works. Gen. vi., 13-22.

Wednesday, January 20.—The great surrender. Gen. xii., 1-7.

Thursday, January 21.—The suburbs of Sodom. Gen. xiii., 5-13.

Friday, January 22.—Isaac, the sacrifice. Gen. xxii., 1-19.

Saturday, January 23.—Jacob, the unforgotten. Gen. xxviii., 10-22.

Sunday, January 24.—Topic—Life lessons for me from the book of Genesis. Gen. i., 1-8, 26-31.

## A Question in Pedagogy.

How shall we put the work of three months into half an hour? It cannot be done, and it is idle to try to do it. A review is not intended to be a rehearsal. Most of the work must be left out. Indeed, most of the real contents of every Sunday's lesson has to be left out. 'Well, what can we do, then?' Try these suggestions:

Run over the whole in outline.  
 Touch the main points.  
 Gather up the work into a unity.  
 Make the work as much a test as possible.  
 Have an eye to constructive efforts.  
 Deepen the best impressions.  
 Preserve the symmetry and the perspective.  
 Perhaps, after the general survey, one great thought might be selected for special treatment.—Morning 'Star.'