

pers of the golden calf—the first gatherer of sticks on the Sabbath—the offering of strange fire by Nadab and Abihu—the sin of Achan—the sin of Uzzah.

5. *The revelation of God's character given by this judgment.* Every divine act is a revelation of God's character, what then does this event reveal.

(1) God's omniscience. He saw the sin though it was done in secret. We may hide from and deceive our fellowmen, our nearest friends, but we cannot deceive God. Let no one imagine that because God does not punish at once that he does not see.

(2) God's impartiality. He deals no more

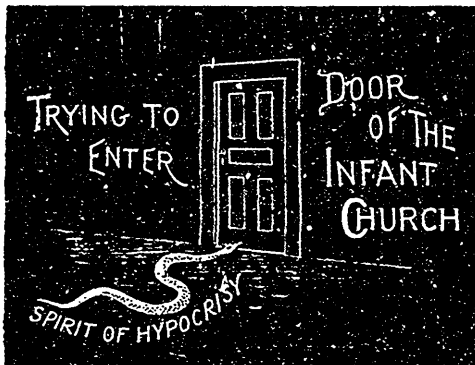
leniently with his followers than his enemies when they are guilty of doing wrong.

(3) God's justice. He will not allow sin to go by unpunished. The penalty upon the bodies of Ananias and Sapphira is only an outward token of the greater punishment impending for all sinners. How wonderful does God's justice appear in the death of Jesus who took the place of sinners and died in their stead.

(4) God's power. While we stand in awe at the power of God as revealed in his judgment, ought we not to rejoice in the fact that this same Jesus who is so strong to smite is also strong to save.

BLACKBOARD REVIEW.

There are two possible mistakes in teaching this lesson; that of presenting the sin of Ananias and Sapphira as if it were simple untruth, such as a child through fear of punishment might



be guilty of in an unguarded moment; and that of exhibiting our Father in heaven as inflicting severer punishment than an offence seems to justify. The title of the lesson indicates that it is to be treated in its historical connection, and that the *spirit* of the offence should be dwelt on, rather than its outward form or outward results. In so doing there is ample opportunity to exhibit the enormity of falsehood in every form.—(*Notes on Scripture Lessons*).

told a lie. The matter came up in the Sabbath School. "Would you tell a lie for three cents?" asked the teacher of one of the boys. "No, Ma'am," answered Dick very decidedly. "For ten cents?" "No, Ma'am." "For a dollar?" "No, Ma'am." "For a thousand dollars?" Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things? While he was thinking, another boy cries out, "No, Ma'am," behind him. "Why not?" asked the teacher. "Because, when the thousand dollars are gone, and the things you've got with them are gone too, the lie is there all the same," answered the boy. O! yes, that is so. A lie sticks. Everything else may go, but that will stay, and you will have to carry it round with you, whether you will or not, a hard and heavy load.—(*Bible Museum*).

LESSON VII—February 14th, 1897.

The Prison Opened: Acts 5: 17-32.

(Commit to memory verses 29-32).

GOLDEN TEXT: "We ought to obey God rather than men." Acts 5: 29.

PROVE THAT—The Holy Spirit witnesses for Christ. Acts 5: 32.

SHORTER CATECHISM. Question 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer; all which are made effectual to the elect for salvation.