

loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the first fruits unto the Lord." As the first festival, the *Passover*, with its bleeding lamb typified Christ in His atoning work, and the last festival, the *ingathering*, typified heaven in its rest and gladness, so the middle festival, the *first fruits*, typified the Christian Church as to its origin, (Jewish, the fruit of the land); as to its excellence (the finest of the wheat); and also as to its earthly elements (baken with leaven.

If this view is correct we are warranted, therefore, to regard the Christian Church that came into existence in Jerusalem in the great revival of Pentecost as a specimen and sample of what God intended His church to be to the end of time. As Adam came a full-grown man from the hands of his maker, as Israel "went up out of Egypt 'harnessed,' fully equipped for the long journey, not one feeble person among their tribes," so, if we are anywhere to look for a model church, we must look for it in the Church of the Pentecost, the little society of believers that met in Jerusalem from the ascension of Christ to the first persecution. God's workmanship differs from the workmanship of man in this respect, as in many others, that God begins as he ends, giving at the outset to tree and beast as perfect an organization as we find in that species after a thousand years have elapsed; whereas man begins far from where he ends, from feeble and blundering attempts in science and art, creeping slowly and painfully up perfection's height to end far below where God begins. And as the proud self-righteous man must go back to the disposition and ways of childhood to find the true model of manhood (except ye be converted and become as little children), so must the speculative, accomplished,

scientific churches of our day go back to the primitive days of Christianity to see the model church.

From these considerations it happens, therefore, that the second chapter of the Acts of the Apostles must be peculiarly interesting, useful, precious in days like ours, when there is felt everywhere dissatisfaction with traditional Christianity, and a longing for revived religious life after a Scriptural and not after an ecclesiastical fashion.

THE TRUE CHURCH.

That Holy Apostolic, Catholic Church, to which the churches of all lands must look as the pattern and model after which to build the great spiritual temple, the church of the future (about which we hear much in these days) is described vividly and minutely in a few master strokes of Luke's pen in the last ten verses of the Second of the Acts. May we presume on the reader's acquaintance with (what might be called, after one of Plato's famous treatise) the "*De ecclesia*" of Luke, beginning with the words "Now when they heard this, they were pricked in their heart?"

SENSE OF SIN.

1. The Pentecostal Church had its roots in deep and sharp conviction of sin. Pain and anguish of soul took hold of them because, by crucifying Christ they had sinned against God and his anointed, and incurred the just penalty of such guilt. The fact that these Jews were convinced of their sin and misery is a familiar thought to every reader of the Acts, while we are apt to overlook another important fact that underlies this first fact. It was impossible that they could have such conviction of sin without an anterior knowledge of God, and some sense of his holiness and justice. Missionaries to Greenland tell us that while they preached to the Esquimaux about God and his attributes they had no fruit,