

of them had a *brother* among the apostles. Evidently they did not (like some zealots now) separate themselves from other worshippers of God, because they knew or supposed the others to have less light than themselves.

Ver. 2.—A certain man: poor as man could be, and begging at the gate—"Beautiful"—yet he had friends to carry him there, and carry him away at night.

Ver. 3.—An alms: this beggar, forty years old, would be by this time a splendid judge of men's countenances. Did he see something in their glad faces that promised him something? It is always better to be sweet than sour.

Vers. 4, 5.—Look on us: it is cruel to excite expectation without satisfying it. The man knew he was going to get *something*, but he knew not the greatness of the gift. Sometimes we ask little, and God gives us much.

II. TRUE RICHES.—Ver. 6—Silver and gold: others might, if they would, give him these, but Peter would give something else. Jesus Christ of Nazareth: the Jews added "Nazareth," some to distinguish Jesus from others of the same name, and some from hatred, for Nazareth, somehow, had a bad name; but Peter takes it up and uses it—just as they learned to glory in the "Cross," though others considered it so disgraceful. He commanded the man, in his Master's name, to rise up and walk.

Ver. 7.—Right hand: Peter took hold of the right hand, which the poor man was holding up to receive money, and drew him upward. In a moment he received strength, and was able to stand.

Ver. 8.—Leaping: the man stood, walked, and even leaped. He could not keep his feet or his tongue still.

Ver. 9.—People saw him: this man was a walking and leaping "text." The miracle drew the attention of the people, and then Peter could preach to them.

Ver. 10.—Knew that it was he: the people were amazed at this great work; they all knew the man, and knew he had always been a helpless cripple.

Ver. 11.—Held Peter and John: the man felt so grateful, that he held the apostles; and no doubt explained, in few and glowing words, all about it: "They healed me! They healed me in the name of Jesus of Nazareth! I will love Him forever!" This was the most blessed day the man had ever seen. He found *cure*, and he found *Christ*. Porch that is called Solomon's: this magnificent covered colonnade was said to be 600 feet long, and 150 feet high; a favourite meeting-place for the frequenters of the Temple; Jesus himself had taught there (John 10: 23). We cannot now trace Jesus' footsteps on the earth, but we can, spiritually, follow him—all the way to heaven.

PRACTICAL TEACHINGS.

1. We should worship God in His house.
2. We should go punctually, and aid others in doing so.
3. Help the poor and helpless whenever we can.
4. Mercies are apt to come when we seek them in God's house.
5. Be grateful for all the blessings we receive.
6. Praise God for them.
7. Our praises may lead others to hear of salvation.

ILLUSTRATION.—The noted Thomas Aquinas met a great prelate of the Romish Church, who held in his hand two golden basins full of ducats, silver or gold coins. "See," said he, "Master Thomas, the church can no longer say, 'Silver and gold have I none.'" "True," replied Aquinas; "neither can it say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'" Protestants in some quarters may also take the keen hint of Aquinas.

POWER OF CHRIST HEALS THE SINNER.

Feb 4. }
1883. }

THE PRINCE OF LIFE.

{ Acts, 3:
12-21. }

GOLDEN TEXT.—"In Him was life, and the life was the light of men."—John 1: 4.

CONNECTED HISTORY.—Peter assures the people that the lame man was healed by faith in Jesus, who is the Prince of life, risen from the dead.

NOTES.—Men of Israel, ye Jews. Israel was a name given to Jacob after he wrestled with the angel at Peniel (Gen. xxxii. 28), and meaning "soldier" or "warrior of God." It was afterward applied to all the twelve tribes until the division of the kingdom, after Solomon; then it applied only to the ten tribes until after the Babylonian captivity, when all the returned exiles again united in one nation and were known as "Israel." It now meant "all Jews." Abraham—father of a multitude, born in Ur of the Chaldees; was called and promised Canaan; became the "father of the faithful;" died in Canaan, aged about 175 years.

I. JESUS THE SOURCE OF ALL POWER.—Ver. 12.—He answered: not their words, but their looks, had asked him questions. The expression is often used in the New Testament. Our own power or holiness: he was very careful to claim no glory for themselves, but to give it all to Christ.

Ver. 13.—The God of our fathers: it was not a new religion; it was but the further blossoming out of the religion of Abraham and of Moses (John 8: 56; Acts 7: 37). Peter wants the people to see this. Delivered up: he directly charges the murder of Jesus upon the people. Their clamour had decided Pilate.

Ver. 14.—Denied: how often do men now deny Christ, and receive a murderer (Satan) instead?

Ver. 15.—Prince: author, originator, leader ("Author" of faith, "Captain" of salvation—same word). In Him only do we have eternal life.

Ver. 16.—His name: it was in Christ's name, that is, in Christ Himself, that this power resided. Through faith: the power could not have been exercised by Peter unless he had sufficient faith, nor received by the man unless he had the necessary amount of faith (See Acts 14: 9).

II. REPENTANCE FOR THE REMISSION OF SINS.—Ver. 17.—Ignorance: this may lessen a crime, but cannot take it away; and there is an exceedingly guilty ignorance which prejudice and sin prevent our putting away. "When thou sawest a thief, then thou consentest with him"—Ps. 50: 18.

Ver. 18.—He hath so fulfilled: God had planned that Christ should suffer for man, and man's guilty interference in Christ's death did, by God's overruling, but work into that plan. But it was none the less wicked because foreseen. God prophesied Pharaoh's oppression (Gen. 15: 13), but it did not justify Pharaoh.

Ver. 19.—Repent: change your mind. Be converted: change your lives. (It is not "passive," but the "active" voice, as in *Revised*, "turn again.") These were two things the people were to do, not wait to have done on them. Then sins are blotted out. Times of refreshing: joy, peace, increase in holiness—*Reveries*.

Ver. 20.—Shall send Jesus Christ: these times of refreshing prepare the world for Christ's coming again. So, instead of only praying for Christ's coming, let us also work for it, and it will come the sooner.

Ver. 21.—The heaven must receive: in the meantime, Christ must be in his glory in heaven. He is not sleeping in the grave, nor wandering on earth, "rejected of men." Restitution: [*Revised*, "restoration"] of all things will be when all the prophecies are fulfilled, and God's glory shall be over all the earth—Zech. 14: 9. How glorious is the prospect for the Christian! He shall see it! Whether among those on earth, who receive their King, when Jesus comes to "receive His own," or in the immediate retinue of