

it to the collection made for the poor saints at Jerusalem, 2 Cor. 8 : 4. One of the chief features of the early church was this spirit of brotherhood. (3) *Breaking of bread*; the sacrament of the Lord's Supper. (4) *Prayers*; the private devotions and public worship of the Christians (see ch. 4 : 24; James 5 : 13).

Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

"THE GIFT OF THE HOLY GHOST" (v. 38)—

The early Christians had remarkable experiences, and none stranger than those of the converts at Corinth. The eager and effervescent Corinthian temper was singularly stirred by the gospel of Jesus; in many of them appeared what were spoken of as "spiritual gifts." These were not the virtues to be looked for in every Christian, but *endowments* (gifts from God) of an extraordinary nature; and there were *spiritual* the Holy Spirit working in men. One might

be able to do miracles, especially to heal the sick; others had gifts for peculiar ministries. (See Rom. 12 : 7; 1 Cor. 12 : 28.) Some were specially endowed to rule in the church, 1 Cor. 12 : 28. And many gifts clung to the preaching of the gospel;—there were men of sublime intuitions (knowledge, 1 Cor. 12 : 8), and men whose thought seemed to be carried forward on heavenly wings. The Corinthians were especially impressed by the ecstatic and unintelligible utterance of certain persons (1 Cor. 12 : 12, 30), the "speaking with tongues." Such experience is known the world over, and Paul did not deny its reality or its divine origin. He accepted the popular view; but alongside it he sets the deep thought that every Christian has the Holy Spirit and that in all the life of the Christian the spirit is at work. And he very sensibly demands of every spiritual gift that it shall promote the well being of the Christian community.

THE LESSON APPLIED

By Rev. Principal J. M. Millar, D.D., Edmonton, Alberta

1. To-day we are to study the rise and characteristics of the *first Forward Movement* in the Christian church. The churches of Canada are in the midst of a Forward Movement,—that is, an attempt to lead all our people to new levels of religious experience, and establish all our educational, missionary and other enterprises on a more solid foundation. Can we, coming so many centuries after Pentecost, learn anything from the wonderful story of the church's first advance movement? Those early Christian mariners pushed their frail craft out to sea with amazing boldness, and lo, the winds of heaven filled their sails and carried them far from their native shores. Over the waters they sped with a new spirit of adventure and with the assurance of a new world,—a world to be ruled by Christ, in their hearts.

How did this startling change come about? Chiefly because the religious leaders—Peter and others—discerned the "signs of the times." They rediscovered Jesus. They saw the features of the long expected Messiah in his face,—features that had escaped their notice previously. At the heart of the first

Forward Movement was this new conviction about Christ, this new belief in him as the dominant factor in the future of the world's history. Shall anything less than this suffice for us in our programme of advance? Is it not he alone who is to rule in the new age? It is true that the "kingdom" will not be established miraculously as the primitive Christians thought and hoped, but it will be a kingdom richer than their loftiest dreams, for it will mean the presence of Christ's spirit in the lives of men and human institutions everywhere.

2. *Leaders of a Forward Movement must consecrate themselves to their task.* If the officers in command of the army are drunken, or immoral, or incompetent, they bring death and disaster to the troops. Before Peter could lead the Christian company forward, he was compelled to take a long stride forward himself. He had confessed the Messiahship of Christ at Caesarea Philippi, but Jesus was to be the kind of Messiah that Peter wanted, not a suffering and dying one, but a militant and triumphant one. He rebuked