

Peter; he made the bold confession that Jesus was the Christ (Mark viii. 29); the sad denial (Luke xxii. 54-62); received special charge (John xxi. 15-17); was active in spreading the Gospel and founding the Apostolic Church; finally, tradition says, suffering martyrdom by crucifixion. Peter was a leader or spokesman for a time; then James of Jerusalem; Barnabas, and Paul. Peter's prominence was not official, but personal; with him Christ was the chief corner stone (1 Peter ii. 6). Breaking of bread. This phrase is in ver. 42, and again in ver. 46. In ver. 42 it undoubtedly refers to the celebration of the Lord's Supper. In ver. 46 it seems also to refer to the Lord's Supper, as observed in their daily meetings in private houses, which was not a part of the praising or praying in the temple, but a service at their homes, and that "eat their meat" refers to the common meal. This is the most natural explanation. Some think breaking bread, in ver. 46, means only the ordinary daily meals at their homes, and that the last clause is an added explanation of the spirit in which they ate their daily food.

I. HOW MEN ARE SAVED.—Ver. 37.—Pricked in their heart: stung in their consciences, to think they had so long misinterpreted the Scriptures, and had rejected Christ. What shall we do?: not altogether the same question the Jailor asked Paul. But they and their nation had so rejected Christ as to crucify Him, and they could not undo the deed. "What could they do?"

Ver. 38.—Repent: this word here, as in the preaching of John the Baptist and Jesus, means to change the mind. It does not mean "to be sorry." Another entirely different word is also rendered "repent," which does mean to be sorry (Matt. 27: 3; 2 Cor. 7: 8). Name of Jesus Christ: they were also to make a public profession, by baptism in the "name" of Christ; confessing and acknowledging the doctrine taught concerning Christ. Probably then, as now, the opposing Jews did not consider anyone entirely "gone away" to Christianity, until he was baptized. The gift: the same gift should be theirs on the same conditions.

Ver. 39.—To your children and to all: the promises were given to your forefathers, but not to them alone; to you as well; and not to you only, but to those who come after you; and not to us only as a nation, but to other nations as well. Call: invite or warn. "Ho! everyone that thirsteth!" Call, and calling, in such passages as 2 Pet. 1: 10, is a different word.

Ver. 40.—With many other words: it had become an enquiry-meeting now; questions were asked, and doubts removed. Untoward: backsliding, crooked, pervers. "Come ye out of her"—Rev. 18: 4.

II. HOW MEN SHOULD LIVE.—Ver. 41.—Baptized: the mode is not given us; had it been important it would have been given. John Bunyan (Baptist) says, "I quarrel with no man about water-baptism." Various countries, various seasons, and various peoples, would suggest various ways, so that clean water was always used. I baptized two converts, a married pair, in Eaton River (at their own request), three years ago, and there was neither immersion nor sprinkling. They knelt in the shallow river, and I poured the water upon them from a vessel. Three thousand: a large ingathering.

Ver. 42.—Continued: the new converts continued learning from the disciples, and adhered to their profession. But for the persecution that soon arose, probably many of them would have continued to reside in Jerusalem, and other countries would not so soon have received the Gospel. Breaking of bread: the Lord's supper seems to be meant here, by this phrase.

Ver. 43.—Fear: not terror and apprehension, but holy awe, and a great fear of offending God.

Ver. 44.—Together: they formed a community of their

own, and clung together. Things common: a free division of means among them. This did not appear to be permanent, but was probably necessary and useful for the time. The system was not extended elsewhere.

Ver. 46.—In the temple: the Christians worshipped much in the temple, as long as it stood. And in the Synagogues till they were excluded from them. Gladness: who could be happier than the man who has found a Saviour to take away his sins?

Ver. 47.—Favour: popular favour is an engine too little used by Christians. If a man is popular in his community, let him use the influence that comes from it for Christ. Added: [Revised, "added to them": made additions of converts daily. Should be: this form of speech is still used by some old-fashioned people. I have heard a man say, "He should have said," meaning, "he said." It means here (see also Revised N. T.) such as were saved, or in the process of being saved; and only such should, at any time compose the Church.

PRACTICAL TEACHINGS.

1. A deep sense of sin brings an earnest desire to be saved.
2. Repentance and faith in Christ are necessary to salvation.
3. The promise of salvation is for all who will receive it.
4. Those who accept make careful use of the means of grace.
5. Saints rejoice in God's gracious gifts.
6. The holiness of Christians convinces and wins sinners.

REPENTANCE AND REMISSION IN JESUS.

Jan. 28, }
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THE HEALING POWER.

{ Acts 3:
1-11 }

GOLDEN TEXT.—"Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Is. 35: 6.

CONNECTED HISTORY.—While accepting Christ, the apostles and first disciples did not neglect to praise God in the temple; Peter healed a lame beggar, as he entered the temple for morning prayer.

NOTES.—Temple. The disciples forsook not the morning and evening prayers and sacrifices in the temple; they appeared to the rulers as true Jews, with only a special sort of piety and zeal in the belief that the Messiah had come. Peter. (See Lesson III.) John, called also the "beloved disciple," a fisherman of Bethsaida (as was Peter), and writer of the Gospel and Epistles of John and of the Book of Revelation; he lived the longest of any of the apostles, and is supposed to have died in exile on the island of Patmos. Beautiful gate. Some think the gate Susan is meant, and some that it refers to one of two other gates on the west side, but others refer it to *Nicanor's gate* on the east side. Josephus says it was of Corinthian brass, and far surpassed any of the nine silver and gilded gates in its splendor. It was on the east side of the court of the Gentiles, and close by Solomon's Porch. Solomon's Porch, called also the great court, formed by rows of pillars supporting a roof of cedar and adjoining the inner side of the wall of the court of the Gentiles. It was called Solomon's either from being the only portion of the original temple which was not destroyed, or from standing on the same ground as the porch built by Solomon.

I. WORLDLY POVERTY.—Ver. 1.—Peter and John: a wonderful friendship between these two men, though each