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Vol. XIV.]

[New Series.

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. 17.]

FEBRUARY, 1883:

[No. 2.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOLUME XVII.]

FEBRUARY, 1883.

[No. 2.]

Nearer Thee.

"NEARER my God to Thee,"
These sweet, sweet words learned long ago, to-day
Are dearer far to me,
For Christ, the Teacher, taught me to say
And from the heart I trust I pray
That prayer truthfully.

"E'en though it be a cross,"
I little thought then what the cross would be—
Involving bitter loss ;
The cross that brought me nearer Thee
Till I could wish all else might be
As nothing else but dross.

"That raiseth me,"
To feel and know the fulness of Thy love
Which e're unchangingly
To me each day is giv'n from above,
That I its richness here may sweetly prove,
And bring me nearer Thee.

"Still all my song shall be,"
That nearer, nearer to Thee day by day—
Thou ever wilt bring me,
Till life's day done I gladly may
Come closely, closely to Thee, there to stay
Through Thine eternity.

"Nearer my God to Thee,"
These dear old words—they sweeter grow
As oft they come to me ;
A cadence sadly sweet doth flow
Through all their memories, and I know
They bring me near to Thee.

HAMILTON, ONT.

J. H.

"She Hath Done What She Could."

"SHE hath done what she could !" Oh, how sweet
Did those words of encouragement prove
To that meek one, who knelt at His feet,
And gratefully poured forth her love !

"She hath done what she could !" Yes, the
proud
Might scornfully say what they thought ;
But the Saviour reproved them aloud,
And smiled on the offering she brought.

"She hath done what she could !" Can this be
Applied to my labours of love ?
Would the Saviour say thus unto me,
It He spoke from His bright throne above ?

"She hath done what she could !" Ah, with
shame
I remember how little I've tried
To spread the sweet sound of His name,
Who freely for sinners hath died.

"She hath done what she could !" Let me now
Redeem the bright hours which are flown :
May the talent, Lord, Thou dost bestow
Be spent in Thy service alone.

"She hath done what she could !" Shall I fear
If the world its reproaches begin ?
No ! its consures I gladly will bear,
If thy smile and approval I win.

Be careful about adopting any Sunday-School
plan, but when you have adopted one, follow it to
its highest usefulness.

ONE Church service, at least, should be
attended each Lord's day, by every child and
adult.

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The Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, FEBRUARY, 1883.

The Sunday School Aid and Extension Fund.

A SHORT time ago we sent out about three thousand circulars, containing a series of questions framed with the object of learning the number and condition of our Sunday-Schools—the number of preaching-places without Schools; the number of Schools suspended during the winter; the number of Schools not using International Lessons; the number of Schools using our own S. S. papers, and the number using other S. S. papers; and the number of Schools needing help from the S. S. Board; also asking if the ministers or teachers have any suggestions as to the improvement of our Sunday-School papers, or of our Sunday-School system. The answers to these questions have been very interesting and suggestive. Some of the Schools, especially those amongst the fishermen upon the

bleak coasts of Newfoundland, are very necessitous. We give a part of one letter, a type of several received, asking for a grant of books. It reads as follows:—

"I am filling up the forms sent as correctly as I can. I am exceedingly grateful to be able to hope for some help for this Circuit. My experience of mission work in this country is pretty extensive, this being my fifth mission. On three of these missions I was the first resident minister. One of them was *Labrador*, but in dearth of religious reading matter, as books and tracts, this is as bad as any other, though it has been a Circuit for well-nigh thirty years. The people are very poor. The fishermen do not so much work for a living as *struggle for an existence*. I am striving to get the people to take the S. S. papers for their children. I have but 20 names, but will still work to increase the number. Please remember that the \$5.00 is all I can guarantee. Though I give you the numbers needed, we will be very grateful to receive half the quantity. We specially need Catechisms and easy reading books for the S. School. The preferable way to send papers to this Circuit is through the minister, as to most places *he* is the only mail carrier."

Another letter from the far West says:—

"We are not at all organized as yet. Ours is a very new District indeed, and our numbers very small. We propose to hold the ground, though our encouragements are not very great. We are struggling along as best we may, and are striving to plant our standard firmly. If you have any of your Sabbath-School literature you can spare, I would like very much if you could send us some, and what we do not use in our School we will distribute among our congregations."

The Executive Committee of the S. S. Board have had several meetings, and have made as liberal grants, as the means at their disposal would allow, of Sunday-School papers and lesson helps to necessitous schools in all the six Conferences, from the remote fishing villages of Newfoundland in the East to the extreme regions of our new Territories in the North-West. A large number of second-hand books donated by Sunday-Schools have also been sent, and many more could be sent if we only had them.

Schools receiving help are required to use the International Lesson System, to take up a collection for the benefit of the Sunday-School Aid and Extension Fund, and to pay as large an amount as possible. They must give a statement of the number of teachers of the primary, intermediate, and advanced classes. Some Schools give almost as much money as will pay for the books and papers for which they ask—others can do absolutely nothing.

If the Schools throughout the six Conferences knew the amount of good that a comparatively small sum of money does in this way, they would not neglect to take up the yearly collection required by the Discipline. Even a single dollar from each School—and scarcely any School could not give that—would almost double the income and the usefulness of the Sunday-School Aid and Extension Fund, which is entirely dependent for such income on these contributions. The members of the Executive Committee which makes these grants give much attention to this important work, and carefully scrutinizes the several claims brought before it. They are ex-Alderman Kennedy, ex-Alderman Boustead, the Rev. S. J. Hunter, Rev. W. H. Laird, and Rev. W. H. Withdraw—who were appointed to this work by the late General Conference. All requests for aid should be sent to the Editor of the BANNER, who will send forms of application, which must be filled up by the Superintendent of the School and by the Superintendent of the Circuit.

Sunday-School Singing.

BY SIDNEY J. P. DUNMAN.

THE musical efficiency and beauty of all worship-song depend upon (1) correctness as to time, tune, and intonation, and (2) the expression given to the words sung. The teaching of singing by note in the day schools of the country will tend greatly to the improvement of the mechanical part of our service of song. Moreover, the children will take a greater interest in the singing, and will also, almost unconsciously, look for a higher standard of musical excellence. It will be our wisdom to take all possible advantage of this rising tide. I venture to suggest:

1. The exclusive use of our new Tune-Book. The low price at which it is issued practically places it within the reach of every Teacher and Scholar. When the book has been thus introduced, no other book, and no tune not contained in it should be used. Of course this involves the abandonment of some favourites, and will be felt for a time to be somewhat of a hardship, but the advantages outweigh all the disadvantages; and moreover, it is a great annoyance to those who are anxious to sing by note, and have gone to the expense of procuring Tune-Books, when tunes are sung of which they have no copies.

2. The establishment of weekly singing practices for all the children who will attend them, and the formation, where none exists, of Sunday-School Choirs. The choirs should be as large as possible; as a rule they are much too small. If the arrangements of the school on Sundays do not allow of a large choir sitting together, an alternate system, either weekly or

monthly, should be devised, whereby part should sit in the choir seats and the rest in their classes. A place in the choir seats might also be made dependent on regularity of attendance at the weekly practices, or given as a reward for good conduct and improvement there. No effort should be spared to make these practices as devotional as possible. Much evil has been wrought by the careless use of solemn words at such times.

It always adds to the interest of a practice to have some service to prepare for. I have often thought that a most interesting service might be made once a quarter, when the Lessons are reviewed.

3. All school singing should be in unison, except in the case of those who sing alto, tenor, and bass from the Tune-Book. The improvisation of these parts, and of "seconds," utterly spoils the singing to an educated musical ear.

4. The best musical talent available should be laid under contribution for the position of choir-master and accompanist. The idea that anyone who can play a few hymn tunes is fit for such a position is a great mistake, and a fruitful source of mischief. If possible, one person should hold the two offices, and that the holder or holders of them should belong to the Society, or at least give evidence of "holy conversation and godliness," should be a *sine qua non*.

But perfect time, and perfect tune, and perfect intonation may only produce song beauteous indeed, but cold as a marble statue. True worship-song has life and heart. It breathes in tenderest whispers; it wails and sobs; it shouts in victory; it soars in highest ambitions; it thrills with holiest raptures; it swells and pants with noblest purposes. No congregation, either of children or adults, can sing well unless they feel what they sing, and know how to give expression to what they feel. They must *feel*. Hence the importance of cultivating the devotional element, and of endeavouring by apt words to make them feel what they sing. Simulated feeling must be an abomination in the sight of Him to whom our worship-song is offered, but careless and heartless singing can be little better. Hence also the importance of having as director of the singing one capable both from his powers as musician, and his spiritual perception of the grand truths the hymns set forth, of *leading* and *modelling* the singing of the rest.

Above all, be it ever remembered that as our worship-song is offered as sacrifice of praise to God, it should be the best that we can give; the best musically, the best religiously, the best that can be reached by careful study, by frequent practice, by thoughtful, reverent devotion, ever keeping in mind the old invitation, "LET US SING TO THE PRAISE AND GLORY OF GOD."

AVOID two common errors. 1. The error of not asking any of the printed questions. 2. The error of having the answers read.

A SABBATH without Sanctuary worship is a loss, and if voluntarily so, is a sin and shame.

Training our Youth.

THE work well begun should be carried on to the good end. If the fifteenth link be weak, the strong fourteenth before it will not save the weight suspended by the chain. A mistake is a mistake, a sin is a sin, whenever and wherever committed; and its consequences are sure. There is a great deal of blundering in the training of our children that does not occur during the first ten or twelve years of their lives, but begins about the time when peculiar precaution and wisdom are needed. Sometimes the policy which is proper at one time in the boy's life is injurious at another. Treatment adapted to a child of ten may be folly if attempted at fifteen. Carelessness at fifteen may neutralize much, if not all, of the good secured by judicious and thoughtful administration up to that time.

There is a development of character in the life of a youth; a change in the influence of circumstances over him; a change in the *pose*, or view-point, from which he looks on the world. Parents and secular educators are unwise when they fail to revise and adapt themselves to this modification. There is a ripening of character which comes on, and for which the parent and teacher should be prepared by a knowledge of the boy's antecedents—his parents and grandparents, the varied developments of their lives, the maturity of certain qualities attained at a given age—a surprise, perhaps, to those who knew them best—and which will throw some light on the life and exposure of the boy under our care. Knowledge of this kind may enable us to employ proper safeguards.—*S. S. Journal.*

Authority.

THE changes in character of the growing youth do not justify a suspension of authority. Indeed, authority is never suspended in life. When he passes from under the control of parents, he passes under the control of the State, and is all the while under the control of God. There should be no period of the boy's life, from the dawn of consciousness to the maturity of manhood, when he does not recognize a power underneath and about and above him—to which he is subject.

Authority over a growing boy should be limited, withdrawing, indeed, in certain features, from certain portions of his life. It should be exercised from the beginning in the interest of self-culture and self-control. It should be exercised with peculiar care between twelve and eighteen, because of the tendencies of that period of his life.

One must not expect to begin exercising authority at fifteen. It must be an experience from the beginning, and when modifications are made in authority, it should not be a new establishment of it, but a general release from certain phases of it; and the child should grow to see, all the way through his life, the propriety and dignity and fitness of this authority.—*S. S. Journal.*

Use of Illustrations.

THE secret of Jesus' power as a public teacher lay in his apt use of illustrations. The power of Spurgeon in England, and Beecher here, as popular preachers, is owing largely to this faculty of illustrating. Arnold, of Rugby, was a prince of teachers, mainly from this cause. The use of illustrations is governed by five general laws:

1. The illustration must be within the comprehension of those addressed.
2. There must be an obvious resemblance between the illustration and that which it is intended to make more clear.
3. It must not be so absorbing as to attract from the main subject it would illustrate.
4. It must not be long drawn out.
5. It should be suggestive always, by association, of the thing to be illustrated.

Half-a-dozen Mores.

As the new year opens, we hear some teacher saying: "I want more—time; more—money; more—scholars; more—patience; more—application to my studies." Upon this pile of mores, lay one other: more submission to and possession of the spirit of God. This is the mighty wheel moving all others. This will put us in connection with God, to whom belong the gold and the silver, who will give patience, diligence in study, time for our work and scholars to work for, tools to work with and material to work upon. Let there be an earnest striving after the blessing of the Holy Ghost.

A Good Point.

ADDISON made a good point against the atheists of his day when he told them their logic was inconclusive. They inferred from their theory of no God that the belief in immortality must also be a delusion. "But," said Addison, with grim humor, "the chance, to which you attribute things, has actually given you a place in this bad world. Why, then, may it not hereafter give you a place in another and possibly worse world than this?" This was answering fools according to their folly; but the reply was pertinent and unanswerable, and is as good against the scientific agnosticism of to-day as it was against the philosophical atheism of that charming essayist's times.

YOU DO NOT KNOW!—One of our English princesses, when her tutor, a Bishop of the Church of England, said to her, "I find that my instructions have made you but little better," replied, "Ah, but, my lord, you do not know how much worse I should have been without them!" When tempted to think, Sabbath-School teacher, that the children in your class are not any better through your instructions, ask yourself the question, "How much worse would they have been without them?"

TEACHER, go first to your Saviour, then go before your class.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE ACTS OF THE APOSTLES

FEBRUARY, 1883.

NOTE—The Scripture verses to be committed to memory are indicated by an index [287] at the side.

A. D. 36.

LESSON V.—THE PRINCE OF LIFE.

February 4.

Acts 3. 12-21.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own a power or holiness we had made this man to walk.

a 2 Cor. 3. 5.

13 The b God of Abraham, and of Isaac, and of Jacob, the God of our fathers, c hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

b Chap. 6. 30.—c John 7. 39; 12. 16; 17. 1; Phil. 2. 9.

14 But ye denied d the Holy One and e the Just, and desired a murderer to be granted unto you.

d Psa. 16. 10; Mark 1. 24.—e Chap. 7. 52; 22. 14.

15 And killed the a Prince of life, whom God hath raised from the dead; whereof we are witnesses.

a Or, author; Heb. 2. 10; 5. 9; 1 John 5. 11.

16 And f his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

f Matt. 9. 22; 1 Peter 1. 21.

17 And now, brethren, I wot that through ignorance g ye did it, as did also your rulers.

g Luke 23. 34; 1 Cor. 2. 8; 1 Tim. 1. 13.

18 But those things, which God before had showed h by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

h Psa. 22; Isa. 53. 6; Eze. 37. 3; Dan. 9. 26; 1 Peter 1. 10.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom i the heaven must receive until the times of j restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

i Chap. 1. 11; Heb. 8. 1.—j Matt. 17. 11.

GENERAL STATEMENT.

The scene is the eastern colonnade of the Court of the Gentiles in the temple. Beneath is the many-coloured marble floor; above, the arched roof of Solomon's Porch; the columns rise around like a forest. A throng of people have just poured out of the temple, and rushed down the steps of the enclosure. In the midst of them are three men, the centre of interest from all the throng. The bold, impulsive Peter,

and the thoughtful, silent John, are standing under the arches of the porch, each clasped by a hand of the newly-healed lame man, who for forty years has worshipped as a cripple without the gate, but to-day for the first time has leaped up the steps and passed within the sacred portals of the temple. There are eager voices of inquiry, of wonder, of praise, and of doubt, all mingled in one, until Peter is seen standing upon the pedestal of a column, and a hush sweeps across the crowd, eager to hear his words. He begins by modestly disclaiming any power in himself or his companion to work so great a wonder as they have witnessed, but tells the people that God has wrought the miracle to give honour to his Son, whom they a little while ago crucified as a criminal, but who was, and is still, the Messiah of Israel's hope; and the Redeemer of the world. They listen to the astounding words, because in their sight was rising the great altar smoking with the evening sacrifice, and a new conviction pierces their hearts that their hands are reddened with the blood of their Messiah. Peter comforts them with the hope of mercy, and points out the way of salvation through the Crucified, who can yet blot out their sins, and send a restoration of Israel's hope.

EXPLANATORY AND PRACTICAL NOTES.

Verse 12. Peter saw it. The gathering of the people in Solomon's Porch, around the healed cripple. **He answered.** The answer was to the inquiring glances of the crowd, and their words of wonder; though the expression is used of beginning any discourse. **Ye men of Israel.** The usual form of address, somewhat like our "fellow-citizens." **Why marvel ye.** As though such an event had never occurred before; since Jesus had wrought many similar miracles in that place. Matt. 21. 14. **At this.** "At this man," as in Revised Version, or "at this event." **Look ye so earnestly.** Peter desires to turn the thoughts of the people away from the two disciples, the instrumentalities of the miracle, to Christ, whose power has wrought it. 1. Every Gospel preacher should hide himself behind his Master. Said Chalmers, "Let my name be forgotten, and Christ's only be remembered!" **Our own power.** As if the miracle had been wrought by some magical craft. **Or holiness.** Rather, as in Rev. Ver., "godliness." As if their piety was so great as to obtain this miraculous token of the divine favour. The miracle had been

wrought, not for their sakes, but to call the attention of the people to the Gospel. **We had made this man.** 2. Humility is an excellent virtue in one endowed with the Spirit of God.

13. The God of Abraham. Peter's aim is to link the Gospel with the former dispensation, and to show that it was in line with all the glorious past. **The God of our fathers.** Thus it was no new religion which he was proclaiming, but that which had been theirs from the beginning. **Hath glorified.** Peter now shows the contrast between their treatment of Jesus, and God's honour to him; while his own people had rejected, delivered, slain him, God had honoured him by mighty works. **His Son Jesus.** Rather, as in Rev. Ver., "his Servant Jesus." His aim is to show that Jesus had obeyed God, and fulfilled his will, and for that very faithfulness had suffered death. **Delivered by the rulers and denied by the people.** When he was determined. The guilt of the crucified belonged to the people not less than to the Roman governor.

14. The Holy One and the Just. "The Holy and Righteous One." Rev. Ver. Titles which had been applied to Christ in the Old Testament, and which Peter now gives to the crucified Jesus. **Desired.** The Rev. Ver. is stronger: "asked for." They not only wished, but demanded Barabbas instead of Jesus. **A murderer.** Literally, "a man a murderer." They sent the innocent to the cross, and required the freedom of the guilty.

15. Killed the Prince of Life. The word "prince" here means not only ruler, but originator, leader: the one who brings us unto eternal life bought with his death. The same word is translated "captain" in Heb. 2. 10 **God had raised.** The fact that Jesus had been raised from the dead was the great truth upon which the whole Gospel rested. Hence it is asserted in every discourse of the New Testament. **We are witnesses.** Not only Peter and John, but all the twelve. 3. The great work of every Christian is to bear testimony to a risen and living Saviour.

16. His name. Not that the mere name of Jesus has a magical power, as a charm or spell; but it is here referred to as representing his personality, just as every person is known by his name. **Through faith in his name.** The miracle required a faith in the power of him who wrought it, either on the part of the worker or of the subject, the two disciples, or the lame man. **Ye see and know.** An appeal to their own personal knowledge. 4. God's work in grace may be a mystery, but its results may be seen by all. No one can comprehend growth, but all can see that trees grow: no one can fathom a soul's salvation, but the change in character which it brings all can perceive. **The faith which is by him.** "Through him," (Rev. Ver.) the faith which Christ alone can impart, establish, and reward, the true faith of the Gospel. Both apostles and lame man had

exercised this faith, each in his own measure. 5. Faith is the link between our weakness and Christ's power.

17. Brethren. A gentle word, making them feel that Peter felt himself one with them selves. 6. Let the teacher or the preacher always place himself among his hearers. **I wot.** I know. **Through ignorance.** Rather, "in ignorance," as in Rev. Ver. Their ignorance lessened, but did not remove their guilt, and in all, from the people up to Caiaphas, were varying degrees of ignorance, and, therefore, different measures of responsibility. **Your rulers.** Both the Jewish priests and the Roman officers.

18. Those things. The events of the Saviour's life and death. **God before had showed.** The foreknowledge of God is here shown in contrast with the ignorance of men. **All his prophets.** In the current of prophecy, from Genesis to Malachi, especially in Isaiah and Zechariah. **That Christ should suffer.** The prophecies had clearly pointed to a suffering as well as a reigning Messiah. Not that all had referred to his sufferings, but Peter refers to them as one body and pointing toward the same person. **He hath so fulfilled.** Not by controlling their wills, but by overruling their acts. 7. So God ever makes the wrath of men minister to his praise.

19. Repent ye. To repent is not merely to feel sorrow for the past, but to turn away from it, "to change the mind," literally, to reverse the current of thought from sin toward God. **Be converted.** Here meaning, not the mysterious transformation in nature wrought by God's Spirit, with the consciousness of pardon, but, as in Rev. Ver., "turn again," change the life, in correspondence with the change of purpose. **That your sins may be blotted out.** 8. When we have done our part in conversion, God does his, and takes away our sin. The language refers to the ancient method of writing with a sharp point on sheets of wax. The writing was blotted out by simply smoothing it over with the blunt end of the pen. **When the times of refreshing.** Rather, as in Rev. Ver., "that so there may come," etc. The turning of Israel to Christ would bring on the refreshing season of the world's salvation. Times of refreshing probably meant, in the apostle's thought, the new life of the regenerated Israel, God's people. **From the presence of the Lord.** The God of Israel is here meant, not especially the Lord Jesus.

20. And he shall send. Rev. Ver., "that he may send the Christ who has been appointed for you, even Jesus." The return of Christ from heaven was looked for, as soon as his own Israel, which had rejected him, should be ready for his appearing. **Preached.** Rather, "appointed." 9. Would that the Church now were in this state of eager watching for the coming of its Head!

21. Heaven must receive. Jesus must tarry in heaven until the world shall be

made ready by the Church for his coming. **Restitution of all things.** "Restoration," Rev. Ver. Not a time when all hearts shall become new, but when the powers of good shall dominate over those of evil. **Which God hath spoken.** Such a time as the prophets universally looked forward to in their predictions. 10. The world's golden age is in the past, the Church's in the future. **All is omitted in Rev. Ver. His holy prophets.** Here regarded as a line which has been in the world from the beginning, from the patriarchs before the flood, down to Malachi.

GOLDEN TEXT.

In him was life; and the life was the light of men. John 1 4.

OUTLINE.

1. **The Rejected One**, v. 12-15.
2. **The Mighty One**, v. 16-18.
3. **The Saving One**, v. 19.
4. **The Coming One**, v. 20-21.

HOME READINGS.

- M.** The Prince of Life. Acts 3. 12-21.
Tu. The Prince of God. Psa. 2. 1-12.
W. The Prince crucified. 1 Cor. 2. 1-10.
Th. The Prince of glory. Eph. 1. 15-23.
F. The Prince of salvation. Rom. 11. 25-36.
S. The Prince our brother. Heb. 2. 5-18.
S. The Prince in heaven. Rev. 5. 1-14.

Time—A. D. 30, immediately following the events of the last lesson.

Place—The Temple at Jerusalem.

Explanations.—*Peter saw it*—Saw the crowd looking at himself and John as the workers of the miracle. *Answered*—Answered to the wondering looks of the people. *As though by our own power or holiness*—As if God had given them this power to work miracles as a reward for their goodness. *We had made*—The apostles wished all the honour to be given to Christ, none to themselves. *God of our fathers*—The same God whom their fathers had worshipped was the one who now wrought the miracle. *Glorified his Son*—Honoured him by working this miracle. *Ye delivered up*—Peter shows how differently they had dealt with Jesus, in contrast with the honour God gave him. *Denied him*—Refused to own him as their King. John 19. 15. *The Holy One*—The word means "one set apart for God." *The Just*—The innocent and upright. *Desired a murderer*—Barabbas. Matt. 27. 21. *Killed the Prince of life*—The one who gives eternal life to men. *Whereof we are witnesses*—Witnesses to the fact that Jesus rose from the dead. *His name*—This word as used in the Bible generally means power. Not the mere name, but the power represented by that name, wrought the miracle. *Through faith*—The faith of the two apostles was the means of working the miracle. (See Christ's promise to faith. Matt. 17. 20.) *Faith*—by him—Faith which is exerted through the power of Christ. *Through ignorance ye did it*—Rejected, denied, and crucified Christ, not knowing that he was their Saviour. Peter wishes to hold out

hopes of mercy and salvation. *God before had showed*—The prophecies of Christ's sufferings and death. See Isa. 53, and Psa. 22. *He hath so fulfilled*—God had allowed the deeds of wicked men, and overruled them to accomplish his purposes of salvation. *Repent*—Cease from sins, especially the sin of rejecting Christ. *Be converted*—Rather, as in Revised Version, "turn again," that is, toward Christ. *Sins*—blotted out—By forgiveness. *Times of refreshing*—The time when God was willing to have mercy and forgive sin, at that time. The Revised Version is, "that so there may come seasons of refreshing." *He shall send Jesus*—Jesus was now in heaven, but had promised to come back to earth. *Restitution*—The complete triumph of the Saviour's kingdom. *God hath spoken*—God had promised that Christ should rule over all the world.

LESSON HYMNS.

No. 591, *New Hymn Book.* 78.

Light of Life, seraphic fire,
 Love Divine, thyself impart;
 Every fainting soul inspire,
 Shine in every drooping heart.
 Every mournful sinner cheer,
 Scatter all our guilty gloom;
 Son of God, appear, appear,
 To thy human temples come!

Come, in this accepted hour,
 Bring thy heavenly kingdom in;
 Fill us with the glorious power,
 Rooting out the seeds of sin.
 Nothing more can we require,
 We will covet nothing less,
 Be thou all our heart's desire,
 All our joy, and all our peace.

No. 593, *New Hymn Book.* 78.

Not your own, but his ye are,
 Who hath paid a price untold
 For your life, exceeding far
 All earth's stores of gems and gold.
 With the precious blood of Christ,
 Ransom treasure all unpriced,
 Full redemption is procured,
 Full salvation is assured.

Teach us, Master, how to give
 All we have and are to thee;
 Grant us, Saviour, while we live,
 Wholly, only thine to be.
 Henceforth be our calling high
 Thee to serve and glorify;
 Ours no longer, but thine own,
 Thine forever, thine alone!

No. 599, *New Hymn Book.* 76.

Take my life and let it be
 Consecrated, Lord, to thee:
 Take my moments and my days,
 Let them flow in ceaseless praise.

Take my hands and let them move
 At the impulse of thy love:
 Take my feet and let them be
 Swift and beautiful for thee.

Take my voice and let me sing
Always, only, for my King;
Take my lips and let them be
Filled with messages from thee.

QUESTIONS FOR HOME STUDY.

1. **The Rejected One**, v. 12-15. What did Peter see? What did he say to the people? Whose power had wrought this miracle? What three wrongs toward Jesus did Peter charge upon the people? By what names did Peter call Jesus in v. 14, 15? What had God done to Jesus? Why did men treat Jesus so cruelly? v. 17.

2. **The Mighty One**, v. 16-18. How had Jesus shown his might? What is here meant by the name of Jesus? What had been the means of calling forth the power of Jesus? Whose faith is here meant? What can faith do for us? Eph. 2. 8.

3. **The Saving One**, v. 19. What two things did Peter urge the people to do? What is it to repent? What did Peter promise to those who should repent? What is said in Isa. 43. 25? What is Jesus called in the GOLDEN TEXT?

4. **The Coming One**, v. 20. 21. Where did Peter say Jesus was at that time? When will Jesus come again to earth? What is the promise of Heb. 9. 28? For what purpose will Jesus come again? John 14. 3.

TEACHINGS OF THE LESSON.

Where do we find in this lesson—

1. What faith in Christ can do?
2. How our sins may be blotted out?
3. What Christ may be to us? [GOLDEN TEXT.]

The Lesson Catechism.—(For the entire school.) 1. By what name did Peter call Jesus? The Prince of Life. 2. What did he declare that the people had done to him? They had denied and slain him. 3. How did he say God had glorified him? By healing through his name. 4. What should all men do? Repent and be converted. 5. What will be done to those who repent? Their sins shall be blotted out.

DOCTRINAL SUGGESTION.—The forgiveness of sins.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Rejected One**, v. 12-15. To whom did Peter ascribe the power of this miracle? How had the Jews rejected Jesus? How were they guilty of the death of Jesus?

2. **The Mighty One**, v. 16-18. What is essential to help in the name of Jesus? By whom was faith here exercised? What excuse did Peter make for his hearers? What prophecies had Jesus fulfilled? Is past ignorance an excuse for present sin?

3. **The Saving One**, v. 19. What will follow true repentance? What is it to be "converted?" 2 Cor. 5. 17. Who can confidently look for spiritual refreshing? Isa. 40. 30, 31.

4. **The Coming One**, v. 20, 21. What assurance had Peter of Christ's coming again? When will it take place? Matt. 24. 44. For what purpose will he come? What hope have believers in his coming? Titus 2. 13. What is the true preparation for his coming?

PRACTICAL TEACHINGS.

Where are we taught—

- That we must be born again!
- That true repentance gives us favour with God!
- That we may look for the personal coming of Jesus?
- That there will be a final judgment for all men!

QUESTIONS FOR YOUNGER SCHOLARS.

What did the people think who crowded around the lame man? That Peter and John were great men. Did this please the apostles? No, they wanted to give all the praise to Jesus. What was Peter's first word to the people? That this was God's work. For what purpose was it done? To bring glory to Jesus. What charge did Peter bring against the people? That they had killed the Prince of Life. How did this touch them? They were sorry for their sin. What did Peter tell the people to do? That they had sinned in ignorance. What did he say had cured the lame man? Faith in this very Jesus. Who had foretold Christ's death? The prophets. For what did Christ suffer? For our sins. What did Peter beg the people to do? To repent and be converted. What is it to be converted? To give heart and life to Christ. When are our sins blotted out? When the Lord comes into the heart. When will he come to a heart? As soon as the heart opens to him. What did Peter preach? Salvation through Jesus.

WORDS WITH LITTLE PEOPLE.

Faith in Jesus makes—Weak people strong; selfish people thoughtful and loving; ignorant people wise; hearts sick with sin perfectly whole.

ANALYTICAL AND BIBLICAL OUTLINE.

Peter's Testimony to Christ.

- I. A GLORIFIED SAVIOUR.
God.....hath glorified his Son Jesus, v. 13.
"Jesus..... crowned with glory and honour." Heb. 2. 9.
- II. A HOLY SAVIOUR.
Ye denied the Holy and the Just, v. 14.
"Jesus Christ the righteous," 1 John 2. 1.
- III. A LIVING SAVIOUR.
The Prince of Life.....raised from the dead, v. 15.
"Jesus Christ, who hath abolished death," 2 Tim. 1. 10.
- IV. A MIGHTY SAVIOUR.
His name.....made this man strong, v. 16.
"All power is given unto me." Matt. 28. 18.

V. A PREDICTED SAVIOUR.

Showed by.....prophets that Christ should suffer. v. 18.

"To him give all the prophets witness."

Acts 10. 43.

VI. A FORGIVING SAVIOUR.

That your sins may be blotted out. v. 19.

"In the name of Jesus.....remission of sins." Acts 2. 38.

VII. A RETURNING SAVIOUR.

He shall send Jesus Christ. v. 20.

"This same Jesus.....shall so come."

Acts 1. 11.

ADDITIONAL PRACTICAL LESSONS.**The Power of Faith in Christ.**

1. Faith in Christ gives power to forget self and bestow all honour upon the Saviour. v. 12.

2. Faith in Christ gives courage to proclaim the truth, even in the face of danger. v. 13.

3. Faith gives a clear apprehension of Christ's character, office, and work. v. 13-15.

4. Faith gives power to see in the crucified Jesus the innocent sufferer of sin, and the Redeemer of the world. v. 14, 15.

5. Faith in Christ gives health and strength to those who are in helplessness. v. 16.

6. Faith gives insight into Scripture, finding in Jesus the fulfillment of prophecy. v. 18.

7. Faith in Christ enables a sinner to find forgiveness and salvation. v. 19.

8. Faith enables the believer to realize the promise of Christ's return to earth.

CATECHISM QUESTION.

1. How does it appear from Scripture that he is holy and righteous?

Glorious in holiness, fearful in praises, doing wonders.—Exodus 15. 11.

The Lord is righteous in all his ways, and holy in all his works.—Psalm 145. 17.

10. How does it appear from the Scriptures that God is faithful and true?

God is not a man, that he should lie, neither the son of man, that he should repent.—Numbers 23. 19.

A God of truth and without iniquity; just and right is he.—Deuteronomy 32. 4.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

WHEN, in 1858, Captain Speke discovered the Victoria Nyanza, a problem was solved which had occupied geographers for ages. The world of intelligence and science wanted to know whence came that mighty and beautiful stream which was the life and

wealth of Egypt, and could not rest till it had found out. And so traveller after traveller journeyed and toiled and endured hardships, until at length the secret was laid bare, and the source of the Nile reached.

Whatever may be the benefits to humanity at large, or rather to the millions in Central Africa, which accrue from this discovery, I do not know that those who took the greatest interest in it, and who spent the greatest amount of labour over it, have received from it any actual or practical gain. Nor is it to those who are dependent on the supply of water of the least importance whence that water comes. But to-day we have brought before us a source far more wonderful than the long-sought fountains of the Nile, one which it deeply concerns us to know, and one which it is our highest gain to discover. Look at

1 The source sought for.

The news of that miraculous cure of which we read last Sunday flew through the courts of the temple. There was a man, well known to the multitude, suddenly endued with powers of life which he had never before enjoyed. He who had been simply an object of compassion as a poor cripple could now take his place among other men. No wonder the crowd was full of eagerness to see whence this new life and power had come to him. And Peter and John found themselves quickly surrounded by a crowd gazing at them with enquiring wonder.

But the crowd had made a mistake. When they gathered around the two apostles they fancied they had found the source of that which filled them with astonishment and admiration. But it was not so. The man who beholds the stream issuing from the north side of the Victoria Nyanza has not seen the source of the Nile. He who sees the Jordan flowing forth from the Sea of Galilee, or, higher up still, from Lake Huleh, has not seen its source. Nor can we in the lakes of Constance and Geneva find the sources of the Rhine and the Rhone. The source of the Nile is in the hilly country round the great African lake. The source of the Jordan is far up in the snows of Lebanon. And the Rhine and the Rhone have their birth in the mighty glaciers of St. Gothard. And so the apostles were not the source of the fresh stream of health which had given new life to the cripple, although it had flowed through them.

2. The source found.

Where was it? What the multitude had seen was but a little branch of the mighty, inexhaustible stream that flowed from that high and heavenly source. There was far more than they dreamed. There was

spiritual life, eternal life, life which should satisfy all longings and all needs and all aspirations. And it was to be found in the Son of God, in Jesus. He is the "Prince (or Author) of Life"—all life and health and blessing coming from him and him alone.

It was a strange word to the Jews. For Jesus was he whom they had crucified. But here was the proof of its truth. He was risen again; these two apostles were witnesses of the fact; and from him had come the power which they exercised.

But why had the "Prince of Life" died? Why had he submitted himself to the cruel will of his enemies? That the Scriptures might be fulfilled, verse 18. The Scriptures showed that fallen man could not partake of that life which was in Christ but through sacrifice—the sacrifice of the living One. The Rock had to be rent that the streams might be poured out. Had he not died, those streams could never have flowed forth to us.

Of what gain is this discovery?

The streams which flowed from that riven Rock have gone forth into many parts of the world. Whole nations and continents have been enriched and blessed by the health-giving waters. Many enjoy the blessings of Christianity who pretend to discover their source in philosophy or knowledge. But not to know, and not to drink from the true source, is to go without the highest blessing. We all know how much sweeter is water drunk from the fountain when it comes bubbling up out of the earth than that which has been conveyed some distance before it reaches our lips. Just so real spiritual life must be drunk from the fountain. Pardon and peace and the gift of eternal life are only to be had from Christ himself. He who is the Prince of Life can alone dispense it. And so Peter bade the crowds in the temple lay bare their hearts before this bounteous source. He told them to repent—to empty themselves of their former life and their former hopes, and be converted—to receive that life which Jesus was willing to bestow. And numbers did so, (chapter 4.) They drank of the living water, and were satisfied. Have we?

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Draw a diagram of the courts of the temple, showing Solomon's Porch, the place of the lesson..... Describe the scene in a word-picture. (See General Statement.)The characteristics of this second discourse of Peter; 1. Preached in a place of sacred associations; 2. Preached under

impressive circumstances; 3. Its subject—Christ; 4. The aspects of Christ in this sermon, (see Analytical and Biblical outline); 5. A practical discourse—its aim to produce faith in Christ. The power of faith as here shown. (See Additional Practical Lessons.)The spirit of Peter: 1. Self-denying; 2. Loyal to Christ; 3. Fearless; 4. Direct and practical; 5. Showing insight into truth.....Our duties toward Christ as here presented: 1. To recognize him; 2. To believe in him; 3. To repent of sin by his power; 4. To confess him; 5. To proclaim him—bear witness to him; 6. To look for his coming ILLUSTRATION. Story of Welsh prince Llewellyn, who missed his child, and seeing blood on his dog Gelert's jaws, thought the dog had killed his boy. He drew sword and slew the dog, but a few moments after found his child asleep uninjured, and beside him a robber dead, whom the faithful Gelert had slain. He had killed the preserver of his child. How much greater the remorse and sorrow of those who in this lesson realized that they had slain their Saviour!

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 13: Prose, 7172. Ver. 14: Prose, 715. Ver. 15: Prose, 7130. Ver. 16: Prose, 671. Ver. 17: Poetical, 1908. Ver. 18: Prose, 728; Poetical, 3252. Ver. 19: Prose, 4965, 4971, 4981.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "*In him was life.*" SURROUNDINGS. Recall the scene at the Beautiful Gate of the temple. Speak of Solomon's porch, explaining that after the miracle, the apostles passed on to the temple, accompanied by the man who had been healed. Make marks to stand for the apostles and the healed man, and a good many short marks to represent the curious Jews who gathered around. Get children to tell what brings people together in crowds. What had they now come to see? Who spoke to them? Put Peter's sermon into simple words, showing that he wanted to take no glory for what he had done, but only wanted to show the people that Jesus had all power.

ILLUSTRATION. A little boy fell upon a sharp scythe and was cut so badly that the blood flowed in a great stream. He was so weak from loss of blood that they thought he would die. So his father let the doctor open a vein in his own arm, and gave some of his blood to the weak, fainting boy. The father gave life to his boy's body. Jesus gave life to the body of the lame man, but Jesus can do more than this.

BLACKBOARD HELPS. Teachers who have a fear of attempting any crayon work, can at least cut simple objects from paper.



Make the crown represented in the little blackboard, of yellow paper, and the sword of red. Print the words in large letters, and pin up the sword first. A sword means pain, suffering, death. What does sin cause? Then sin is a sword. Tell how the lame man had felt the sword upon his body, and teach that before sin entered the world, there was no pain, no sickness, no death. Print "Sin worketh death." Ask children what can be done with sin, since it causes such misery? Pin up the crown. Who can wear a crown? Only a conqueror, and Peter knows who has conquered death, and who is, therefore, the Prince of Life. Recall the death and resurrection of Jesus, and teach lesson thought, showing that all life comes from him, because it is in him.

CLOSING EXERCISE. Let children tell what kind of life it is that never dies, and teach that Jesus gives that life, as well as life to the body. He gave it to the lame man, and he was ready to give it to the Jews who killed his body. They could not kill his spirit, because he was life. He will give spirit-life to any one who will ask for it. Let children tell what this kind of life gives—peace, love, faith, etc.

Lesson Word-Pictures.

We are in the outer temple court. We stand in Solomon's Porch, where the pillars of marble, stately, massive, white, succeed one another as if in triumphal procession. We watch the stir of traffic in the court, some one bringing for sale a lamb or a cage of pigeons, around which cluster a group of buyers. We noted a Gentile stranger in foreign garments who leisurely, curiously strays about, following with inquisitive eye the throngs of temple-worshippers who pass on to the walled-off mysteries beyond. Suddenly, from those mysteries, issue three men, and one would apparently detain the other. It is the lame man "holding" Peter and John. He is importunate. He clings to them. We hear his appeals. The people notice his urgency. They are curious to get a closer look at this new wonder, and flock about the disciples. Pharisee and scribe forget the temple-worship. Even the man with his lamb comes, while the stranger,

looking up curiously, leisurely stalks toward the crowd. And then Peter gives that daring rebuke, makes that personal, earnest appeal to the crowd. As he speaks he looks at the once lame man. "There is the guarantee of my words. There are my credentials from God," he seems to say, "But is the cure permanent?" one may sneeringly question, "Are the credentials trustworthy and lasting? What if the limb again should fail the man, and he lie on the floor a misshapen heap, again begging for alms?" But heaven's credentials are good. As Peter speaks the man stands erect, and looks back at his benefactor in happy, grateful, silent wonder.

Blackboard.

BY J. B. PHIPPS, B.S.Q.



This lesson is designed to teach that as Peter and John took no glory to themselves in the healing of the lame man, so we should glorify the Prince of Life by our acts of mercy and charity, trusting in his name. The lower sentences comprise the outline of the day's lesson.

DIRECTIONS. Draw the cross in white; rays of light in yellow; letters inside the cross in red. Make all the words in the central sentence of white shaded with red or blue. Reverse these colours for the remaining words.

JESUS IS THE
SON
PRINCE OF LIFE
LIGHT OF LIFE
GOD

BELIEVE ON HIM. TRUST IN HIM.

A. D. 30.

LESSON VI.—NONE OTHER NAME.

Acts 4. 1-14.

February 11.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

2 Being a grieved that they taught the people, and preached through Jesus the resurrection

^a Neh. 2. 10; Matt. 22. 23; Acts. 13. 8.

3 And they laid hands on them, and put them in hold until the next day: for it was now even.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And b Annas the high priest, and Ca'aphas, and John, and Alexander, and as many were of the kindred of the high-priest, were gathered together at Jerusalem.

^b Luke 3. 2; John 11. 49; 18. 15.

7 And when they had set them in the midst, they asked, c By what power, or by what name, have ye done this?

^c Exod. 2. 14; Matt. 21. 23; chap. 7. 27.

8 Then d Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel.

^d Luke 12. 13.

9 If we this day be examined of the good deed done to the impotent man, by what name he is made whole;

^e 10 Be it known unto you all, and to all the people of Israel, e that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

^e Chap. 5. 6.

^f 11 This f is the stone which was set at nought of you builders, which is become the head of the corner.

^f Psa. 118. 22; Isa. 28. 16; Matt. 21. 42; Rom. 9. 33.

^g 12 Neither g is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

^g Matt. 1. 21; chap. 10. 48; Rom. 3. 24; 1 Tim. 2. 5.

^h 13 Now when they saw the boldness of Peter and John, h and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

^h Matt. 11. 25; 1 Cor. 1. 27.

14 And beholding the man which was healed standing with them, they could say nothing against it.

GENERAL STATEMENT.

The sun has set over the pinnacles of the temple, and the shadows of evening darken the cloisters of Solomon's Porch, but the multitude still linger around the two apostles. Suddenly there is heard the tramp of armed men on the marble floor. The rulers of the temple are at hand with their police; they lay violent hands upon the apostles; they drag them off to the guard room, followed still by the grateful man who has been healed. The assembly is dispersed,

but the truth is not bound, for in a day the number of believers has advanced to five thousand men, despite the opposition of enemies. The two apostles sleep serenely in the stone walls of the ward-chamber, and on the next day find themselves standing, with their grateful follower still by their side, in presence of the great council of scowling faces, and the sad memories of that night in the high-priest's house, the scene around the fire in its court-yard, and that one look that flashed from the Master's face when the cock crew! Now he stands a prisoner before that same circle; but the denier of Jesus has become his defender. Right boldly does the apostle declare to these very men who doomed Jesus to the cross that he whom they slew is their Messiah, the Anointed One, now raised from the dead, and living as the Saviour, and the only Saviour, of mankind. The council wonder at the bold words, and they begin to recognize in these two men the followers of Jesus, who have caught his clear accents, learned his great language, made him their pattern, and breathed from his lips their inspiration. They cannot call in question the fact of the miracle wrought, for there in their very presence stands the man who once sat r cripple by the gate, but now silently bears his unanswerable testimony to the power of Jesus' name.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. As they spake. On the evening of the same day with the events of the last lesson. While Peter was addressing one portion of the crowd John may have been in a less public manner talking with others. The priests. Those priests who were then on duty in the temple. The captain of the temple. The commander of a band of Levites, who performed police-duty in the courts of the temple, especially at night. The Sadducees. A small Jewish sect, but influential because largely represented in the higher ranks of the priesthood and the Sanhedrin or ruling body. They began by rejecting all tradition, but in that age scarcely believed even the Scriptures, and looked for no hereafter, somewhat like the so-called "agnostics" of the present. Came upon them. This would indicate that the action was taken without formal vote of the authorities, but by an impulse of anger at the apostles' teaching.

2. Being grieved. Rather, as in Rev. Ver., "sore troubled." The priests were offended because these laymen, not authorized scribes, should stand forth as teachers of the people. Preached through Jesus. Rev. Ver., "proclaimed in Jesus." The resurrection. That is, that a resurrection had taken place with Jesus, and in him was the promise of resurrection for all. This was especially offensive to the

Sadducees, who did not believe in the resurrection. 1. The preaching of the truth is always opposed by those who hold to error in doctrine.

3. **They laid hands.** The words indicate that the arrest was made in a rough and violent manner, as though they were disturbers of the peace. This was the Church's first taste of the bitter, yet healthful, cup of persecution. **Put them in hold.** Under guard, probably in some one of the many rooms about the Temple. **Unto the next day.** When their case should be investigated. **Now eventide.** Probably six or seven o'clock. 2. Those who proclaim liberty to the world, receive bonds from the world in return.

4. **Many of them.** Many of the crowd in the temple. **Heard the word.** The Gospel as preached in the last lesson. **Believed.** Accepted Jesus as the Messiah of their nation, with more or less of personal faith in him as their own Saviour from sin. **The number of the men.** The word denotes *males*, though it is not to be supposed that no women were in the company. **Was.** The Rev. Ver. has, "came to be." **Five thousand.** Not that so many became disciples on that day, but the Church had increased to that number of men, to which probably might be added the women and children in proportion. 3. The world's opposition cannot keep back Christ's kingdom.

5. **Rulers and elders and scribes.** The three classes who, with the chief priests, made up the Sanhedrin or great council of the Jews. The rulers were of no one order, but representatives of the governing body; the elders were laymen, who from birth or official station, or social influence, were recognized as leaders; the scribes were the official copyists and expounders of the law of Moses. Of all these orders, and also of the priesthood, the heads were members of the Sanhedrin.

6. **Annas the high-priest.** He had been the high-priest, and though deposed by the Romans, was still regarded as the high-priest by right, though the office was now held by his son-in-law Caiaphas, who was a mere tool in his hands. **John and Alexander.** Men who were doubtless well known when the record was written, but utterly forgotten now. 4. The memory of even the great is soon lost, while the kingdom against which they strove still stands in power. **In Jerusalem.** Perhaps this may indicate that the gathering was not held in the regular meeting-place of the Sanhedrin, the room Gazith in the temple; but was a consultation at the high-priest's house in the city.

7. **Set them in the midst.** The council were accustomed to sit in the form of a semicircle, with the high-priest at the head of the arch, and the accused at the centre; a trying place for the two apostles, with the frowning faces of enemies around them. The lame man who had been healed still clung to them, and stood by their side. Ver. 14. **By what power or by what name.** It was an age of general belief in magic, demonology, and

sorcery; and the rulers either believed, or affected to believe, that the miracle on the lame man had been wrought by some magic spell. 5. Even now many who will not believe in Christ are yet credulous enough to believe in spiritualism.

8. **Peter.** As ever a leader, and prompt to speak. **Filled with the Holy Ghost.** Verifying the promise of Luke 12. 11, 12, that the Spirit would be given when needed. He spake with a sudden inspiration, and with a power which was irresistible. **Ye rulers.... and elders.** A respectful salutation, which suited the dignity of those whom he addressed.

9. **Examined of the good deed.** A gentle reminder that it was not for a crime, but for a good deed, that they had been placed in custody and were now on trial. **Impotent man.** A man unable to move, a cripple. **Is made whole.** The original word may be translated, "saved." Thus, like his Master, (John 9. 30, 4.) Peter makes the salvation from impotency a text for salvation from sin.

10. **Be it known unto you all.** He does not hesitate to meet the issue, nor to give the widest publicity and the greatest force to his words. 6. There is no compromise with the world in the true spirit of the Gospel. **Name of Jesus Christ.** Before the rulers, the very body which had condemned Jesus to death, perhaps in the very house where the sentence was passed, a disciple of Jesus now declares that same Jesus to be the nation's Messiah, (**Christ**), the anointed king of Israel. **God raised from the dead.** In every discourse Peter insisted upon the resurrection of Jesus from the dead. **Even by him.** That is, by his power, and as a token of his Gospel's truth, the miracle of healing had been wrought.

11. **The stone.** Peter, the Rock, points to Christ as the foundation-stone. **Set at nought.** A reference to Psa. 118. 22. **You builders.** "You the builders," (Rev. Ver.) the men who were the leaders of the nation. **Head of the corner.** The top stone at the angle of the building, of great weight and importance, uniting the walls and serving as a basis for the roof.

12. **Neither is there salvation.** Rev. Ver., "And in none other is there salvation." In the original "the salvation;" that salvation for which all Israel hoped. **None other name.** The word name is here used to denote the person to whom the name belongs. **Under heaven.** Meaning, "in the universe," anywhere. **Given among men.** A Saviour of divine appointment, bestowed upon the world; and the only Saviour, because no other is needed. **We must be saved.** If saved at all, we must be saved through Jesus the Christ.

13, 14. **Boldness.** As shown by the words, in which John asserted. **Unlearned and ignorant men.** The first word refers to their lack of education, the second to their social standing, plain, common men, not scribes. **Marvelled.** At their insight into truth, their

knowledge, and their power. **Took knowledge of them.** "They began to recognize." They remembered that these two men were among the followers of Jesus. **Been with** and their courage; they had caught his power and spoke his language. **7. Fellowship with Christ** makes common men greater than kings. **Beholding the man.** Either he had been arrested with them, or had clung to them, and was now by their side. **Standing with them.** An eloquent and unanswerable witness, though he spoke not a word. **8. Every person** transformed by Christ's power by his life gives testimony. **Could say nothing.** Could not deny the fact, nor could they condemn the disciples.

GOLDEN TEXT.

Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.—Acts 4. 12.

OUTLINE.

1. The Name Feared, v. 1-3.
2. The Name Believed, v. 4.
3. The Name Defended, v. 5-10.
4. The Name Victorious, v. 11-14.

HOME READINGS.

- M.* None other name. Acts 4. 18-31.
Tu. Confession of Christ. Luke 12. 1-12.
W. The corner-stone. Psa. 118. 19-29.
Th. The foundation-stone. Eph. 2. 11-22.
F. The precious stone. 1 Peter 2. 1-10.
S. The only foundation. 1 Cor. 3. 1-15.
S. Building on the rock. Matt. 7. 13-27.

Time.—A. D. 30, immediately following the events of the last lesson.

Place.—Jerusalem.

Explanations.—*As they spake*—The apostles Peter and John in the temple, just after the healing of the lame man. *The priests*—Men who offered the sacrifices and led the worship of the people. *Captain of the temple*—The officer who kept order in the temple. *Sadducees*—(See Descriptive Index.) *Grieved*—Offended. *The resurrection*—The Sadducees did not believe that the dead would be raised, and were displeased at having it preached. *Laid hands on them*—Took them prisoners. *Put them in hold*—Under guard. *Into the next day*—Intending then to try them. *Horsetail*—In spite of the opposition of the rulers. *Them which heard*—The people who had heard Peter's address and seen the miracle. *Believed*—They had heard and seen. *Number of the men*—to the number. *Was about*—Had now increased in all to the number of five thousand. *Elders*—The leading men among the people. *Scribes*—Teachers of the law. All these together made up the great council which governed the Jews. *Aneas, etc.*—(See Descriptive Index.) *Kindred of the high-priest*—Many of his relatives held high office. *Set them in the midst*—The two apostles, and with them the lame man. Ver. 14.

By what name—They would not themselves mention the name of Jesus. *Done this*—Healed the lame man. *The good deed*—A good deed, which it would seem, needed no defence. *Impotent*—Helpless. *Whole*—Well. *By the name of Jesus crucified*—These were the very men who, two months before, had ordered Jesus to be put to death. *The stone... set at nought*—Jesus, despised and rejected. *Become the head of the corner*—Jesus, whom God had made the Saviour of the world, like a corner-stone, upholding and binding together the wall of a building. *Neither is there salvation*—There is no Saviour except Jesus. *Under heaven*—In all the world. *Must be saved*—If saved at all, we must be saved by Jesus. *Unlearned and ignorant men*—That is, men who were without education, but speaking by the power of God in them. *Took knowledge*—They now began to notice that these were the same men they had seen with Jesus, so Jesus' power was shown in them. *Standing with them*—The lame man had come with them to the trial. *Could say nothing*—Could not deny the miracle.

LESSON HYMNS.

No. 1, *New Hymn Book.*

C. M.

O for a thousand tongues to sing
 My great Redeemer's praise,
 The glories of my God and King,
 The triumphs of his grace!

My gracious Master and my God,
 Assist me to proclaim,
 To spread through all the earth abroad
 The honours of thy Name.

Jesus! the Name that charms our fears,
 That bids our sorrows cease;
 'Tis music in the sinner's ears,
 'Tis life, and health, and peace.

No. 117, *New Hymn Book.*

7a.

Jesus, lover of my soul,
 Let me to thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high;
 Hide me, O my Saviour, hide,
 Till the storm of life be past;
 Safe into the haven guide,
 O receive my soul at last!

Thou, O Christ, art all I want,
 More than all in thee I find;
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind.
 Just and holy is thy name,
 I am all unrighteousness;
 False and full of sin I am,
 Thou art full of truth and grace.

No. 112, *New Hymn Book.*

C. M.

How sweet the name of Jesus sounds
 In a believer's ear!
 It sooths his sorrows, heals his wounds,
 And drives away his fears.

Dear Name! the rock on which I build,
My shield, and hiding-place,
My never-failing treasury, filled
With boundless stores of grace!

Jesus! my Shepherd, Brother, Friend,
My Prophet, Priest, and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring.

QUESTIONS FOR HOME STUDY.

1. **The Name Feared**, v. 1-3. What name was feared? By whom was it feared? Why did they fear this name? What did they do to the apostles? How did this fulfil Luke 21. 12?

2. **The Name Believed**, v. 4. What is it to believe in the name of Jesus? What led the people to believe at that time? How many were now believers in Jesus? What do believers in Jesus have? 1 Pet. 1. 8. Do you believe in his name?

3. **The Name Defended**, v. 5-10. When, where, and by whom was that name defended? To whom did they defend it? What question was asked of the apostles, and about what? Who answered, and what power did he have? How did this fulfil the promise of Luke 12. 11, 12? What did Peter tell them about Jesus?

4. **The Name Victorious**, v. 11-14. To what did Peter compare Jesus? What had the prophet said about this stone? Isa. 28. 16. What is said of Jesus in the GOLDEN TEXT? How did the rulers feel when they heard this? What did they notice about the apostles? Why could they say nothing against their act?

TEACHINGS OF THE LESSON.

How does this lesson show—

1. An example of acknowledging Christ?
2. A promise of salvation through Christ?
3. A warning against rejecting Christ?

The Lesson Catechism.—(For the entire school.) 1. How many people now believed in Jesus? About five thousand. 2. Where did the rulers bring Peter and John? Before the council. 3. How did the apostles say that the lame man had been healed? Through the name of Jesus. 4. What did they declare Jesus to be? The only Saviour. 5. How may we be saved? By faith in Jesus.

DOCTRINAL SUGGESTION.—Salvation through Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Name Feared**, v. 1-3. Why was the preaching of Peter distasteful? How was the resurrection of the dead foreshadowed? 1 Thess. 4. 14. Why were Peter and John imprisoned?

2. **The Name Believed**, v. 4. What evidence of divine power attended the word? In what did the opposition fail? Why does the Gospel thrive under persecution?

3. **The Name Defended**, v. 5-10. What promise of Jesus was here verified? Matt.

10-19. What two statements did Peter make in this confession of Christ?

4. **The Name Victorious**, v. 11-14. Of what is Christ the corner-stone? Eph. 2. 20. By whom was this prophesied of Christ? What is the power of the name of Jesus over other names? [Repeat GOLDEN TEXT.] What will be the final victory of this name? Phil. 2. 10, 11. How did the Jews reconcile the ignorance of the apostles with their power? How did this acknowledgment glorify God?

PRACTICAL TEACHINGS.

1. What opposition may faithful believers expect?
2. What may they look for in spite of opposition?
3. What is our proof that "we" have been with Jesus?
4. What great saving truth is here taught?

QUESTIONS FOR YOUNGER SCHOLARS.

Who were displeased with Peter? The priests and rulers. Why were they angry? Because the apostles preached about Jesus. What was done to the apostles? They were put in prison. Did any believe the words of the apostles? Yes; many of the people believed. How many believers were there now? About five thousand. Where were Peter and John taken to be judged? Before the rulers. What did the judges ask Peter? "How did you cure this lame man?" What did Peter reply? "By the name of Jesus Christ." Repeat GOLDEN TEXT. What is the first meaning of this text? That only Christ can save. The second meaning? That he will save all who believe in him. What astonished the judges? The untaught wisdom of these men. What did they remember? That Peter and John had been with Jesus. What were they unwilling to believe? That their power was from Jesus. What were they compelled to believe? That the power was not from themselves. In what should we be like the lame man? In being living witnesses for Jesus.

WORDS WITH LITTLE PEOPLE.

Be sure that you love Christ better than self. Love Christ's friends, and try to help them for his sake. Bear suffering for his sake, if he sends it. Ask him to lead you, and do not try to go alone.

ANALYTICAL AND BIBLICAL OUTLINE.

The Name of Jesus.

I. THE LIFE-GIVING NAME.

Through Jesus the resurrection from the dead, v. 2.

"Christ the firstfruits of them that slept." 1 Cor. 15. 20.

II. THE FAITH-INSPIRING NAME.

Many... which heard the word believed.

v. 4.

"Faith cometh by hearing." Rom. 10.

17.

III. THE MYSTERIOUS NAME.

By what name have ye done this? v. 7.
 "Natural man receiveth not . . . Spirit."
 1 Cor. 2. 14.

IV. THE MERCIFUL NAME.

The good deed done to the impotent. v. 9.
 "Who went about doing good." Acts
 10. 38.

V. THE MIGHTY NAME.

By the name of Jesus . . . before you whole.
 v. 10.

"In the name of Jesus . . . rise up and
 walk." Acts 3. 6.

VI. THE GLORIOUS NAME.

The stone . . . became the head of the
 corner. v. 11.

"A name which is above every name."
 Phil. 2. 9.

VII. THE ONLY NAME.

None other name under heaven. v. 12.

"No man cometh . . . but by me." John
 14. 6.

VIII. THE SAVING NAME.

Whereby we must be saved. v. 12.

"None Jesus . . . save his people."
 Matt. 1. 21.

ADDITIONAL PRACTICAL LESSONS.

"They had been with Jesus."

1. Those who have been with Jesus know that he rose from the dead, and shall raise up others. v. 2.
2. Those who have been with Jesus gladly follow their master in the patient suffering of wrong. v. 3.
3. Those who have been with Jesus have faith in him themselves, and by their testimony inspire faith in others. v. 4.
4. Those who have been with Jesus enjoy the fulfilment of his promise of the Holy Ghost in time of need. v. 8.
5. Those who have been with Jesus follow his example of doing good to men. v. 9.
6. Those who have been with Jesus are not ashamed to confess him before enemies. v. 10.
7. Those who have been with Jesus obtain boldness of character and strength of testimony in his cause. v. 11-13.
8. Those who have been with Jesus possess knowledge of truth which no human learning can supply. v. 13.
9. Those who have been with Jesus learn his secret of gaining friends who will stand by them in trial. v. 14.

CATECHISM QUESTION.

11. *Where do we learn that he is gracious and merciful?*

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.—Exodus 34. 6, 7.

The Lord is good to all; and his tender mercies are over all his works.—Psalm 145. 9.

12. *Are there more Gods than one?*

There is but one God only, the living and true God.

Hear, O Israel: the Lord our God is one Lord.

—Deuteronomy 6. 4.

The Lord is the true God, he is the living God, and an everlasting King.—Jeremiah 10. 10.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE simile of a building is used many times in Scripture. A building represents something set up with purpose and toil, and intended to be permanent and abiding. And the simile is used of the Church of God, the "spiritual house" in which the Lord is pleased to dwell, (1 Peter 2. 5,) of the work of man's life, (1 Cor. 3. 12-15,) and of his hopes and aims, (Ezek. 13. 10, 11; Matt. 7. 24-27.) The most important parts of a building are the foundation-stones and the corner-stones. Accordingly we find frequent reference to these, especially to the corner-stone, as that which held together the other parts of the building. The corner-stones of the temple are said to have been 17 or 19 feet long, and 7½ feet wide. And the expression of a "corner-stone" applied to any person would indicate one who was the chief power and support of a nation or city—as we should now say a "helm" or "pillar" of the state. Thus we find, in Isa. 19. 13, the princes of Egypt spoken of as "stays" or "corners."

The Jews in our Lord's day were conscious that the glory of their nation was at a low ebb. A splendid temple crowned the heights of Moriah; outward show and beauty were not wanting. But the nation was in servitude to a foreign power, and was more like a palace ruined and desolate than like the stately edifice of which they were so proud. They were, however, looking forward to a glorious future foretold by the prophets, and in close connection with that future stood the promise of "a stone, a tried stone, a precious corner-stone" to be laid in Zion, (Isa. 28. 16.) The psalmist, however, had prophesied that this very stone should be rejected by those who, as the builders, should have welcomed it with gladness, (Psa. 118. 22;) and of this prophecy our Lord once reminded the rulers, (Matt. 21. 28.) Rejecting the warning, they fulfilled the prophecy, and hoped that the "stone" which they had refused would no longer be heard of—that the name of Jesus, who had been crucified, would soon be forgotten.

But, to their consternation, they found it was not so. That name was proclaimed in

the very courts of the temple to listening multitudes. The resurrection, a doctrine denied by the larger part of the rulers, who were then Sadducees, was being openly taught in the name of the Crucified One, and it was asserted boldly that he was risen from the dead. In his name a miraculous cure had been effected. Now, to the miracle itself they had no objection. It was not a bad work. But that name they would not endure. The apostles and their followers were free to follow a holy and blameless life, and to do works of benevolence, and miracles too, if they chose, but in that name it must not be. So Peter and John were placed in custody that night, and the following morning were summoned before the Council.

Then the question was put: "By what power or by what name have ye done this?" The interrogators might have answered it for themselves, but they chose to ignore what they knew, hoping, probably, to overawe the prisoners and make them recede from the position they had taken up. But again they were foiled. Peter and John were neither afraid nor ashamed to confess the Crucified One, and boldly declared that he whom the builders had "set at naught" is become the head-stone of the corner.

He is the head-stone of God's building. The work of man's redemption and restoration, the work by which his nobility, happiness, and future glory are secured, hangs upon Christ. His is the only name given "whereby we must be saved." Philosophers and philanthropists may dream of raising and renovating the human race by knowledge and the advance of civilization. Can they succeed? Are not these days of education and refinement as deeply blotted with odious selfishness and appalling wickedness as ever were the days of old? The work can only be done in God's way by Christ. He is the "head-stone of the corner."

He must be the head-stone of our buildings. Hope has not only "told" many a "flattering tale," but has built many a fair castle. The boy and girl, full of health and spirits, may plan out beforehand how they will do this and that, and advance in the world, and enjoy themselves, etc. But that castle may in a moment be crushed by reality. Only those may safely sing:

"I know I shall be happy
While in the world I stay,"

who can truly add:

"For I will follow Jesus
All the way!"

Some, again, are building up a tower by which they think to reach heaven. They

will pray so much, and work so much, and deny themselves so much, and that will make the building secure. All in vain! There is none other name whereby we must be saved but by the name of Jesus only. He who is in Christ is ready to enter heaven.

I have often, in my young days, built little structures of cards or toy-bricks. The work is a pleasant one for a child. But there is no coherence in it. It will not stand. It will not last. Such is the hope, the work, the life of every one who attempts to build without the corner-stone given by God for man's need, Christ Jesus.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Rapidly review the events of that day's beginning with the healing of the cripple by the Beautiful Gate, down to the opening of the lesson. . . . The arrest: 1. Circumstances; 2. Agents; 3. Motives; 4. Results to the people. ver. 4; 5. Results to the apostles. . . . The spirit of Christ's enemies as here illustrated: 1. Unbelieving; 2. Unjust; 3. Seeking not the truth, but their own interests; 4. Ignorant, not comprehending what they saw. . . . The spirit of Christ's disciples as here shown. . . . How the lesson presents the name of Jesus. (See Analytical and Biblical Outline). . . . The results of fellowship with Jesus. "They took knowledge," etc., ver. 13. (See Additional Practical Lessons). . . . Our duty toward Christ as here presented: 1. To consider his claims; 2. To believe in him; 3. To confess him; 4. To endure trial in his cause; 5. To work for him. . . . ILLUSTRATIONS. Vers. 3, 4: When a gun has been fired, it will not stop the results of the discharge by locking it up. The echoes will sound, and the ball will go on its errand, whatever becomes of the instrument which started it. . . . Ver. 11: The legend is that in the building of Solomon's temple one stone was thrown aside by the builders as not fitting anywhere which afterward proved to be the crowning piece of the edifice. . . . Ver. 12: There was but one door to the ark in the days of the flood. All who would be saved must enter by that one door. . . . Ver. 13: A trip-hammer in a foundry, whose force depends not on its own weight, but on the power that impels it, may have a small head. So these apostles' power was not what was in them, but what Christ gave to them. . . . An electro-magnet has power while it is connected with the battery. So Christ's disciples are mightier than all their foes while in fellowship with their Lord. . . . Ver. 14: When Robert Fulton talked about a steamboat, men of science showed clearly

its impossibility, but his steamer moving up the Hudson River was a complete answer to all their objections.

References. FOSTER'S ILLUSTRATIONS. Ver. 7: Prose, 10003. Ver. 10: Prose, 1067. Ver. 11: Prose, 7127, 7550. Ver. 12: Prose, 709, 3367; Poetical, 2034. Ver. 13: Prose, 461, 3351; Poetical, 273. . . . FREEMAN'S HAND-BOOK: Ver. 1: Captain of the temple, 787.

Blackboard.

BY J. B. PHIPPS, ESQ.



A pardon for a condemned person must come from one high in authority, properly signed, attested, and sealed. This diagram represents a pardon with no signature to it. The reviewer of the lesson should use the illustration to bring out the truth that *none* can secure the pardon but Jesus. His name is the only name to be signed to it. His blood is the only seal required.

DIRECTIONS. Draw the lines representing the paper scroll in white, the seal in red, the letters in yellow, the balance of the sentences in colours or plain white.

Lesson Word-Pictures.

"Ho, ho!" exclaims the captain of the temple-guard, "what is that noise down in Solomon's Porch!"

"Some profanation! Drive it out," says a lean-faced, ascetic priest, all caste and cant, a pious horror curling up his features into a sneer.

"Bring the guard, quick!" beseeches a group of Sadducees rushing up breathlessly. "The strangest thing is going on down in Solomon's Porch! A fanatic pretends to have healed a man, and says that it is through that Galilean crucified in passover-week, and he is preaching the nonsense of a resurrection!" The captain collects his force and there is a burst of holy, physical indignation directed against the crowd in Solomon's Porch, routing it as a wind scatters a heap of autumn leaves, blowing

Peter and John into prison. Morning brings a full meeting of the Sanhedrin. High-priest and kindred, elders, scribes, are there, swelling into a formidable accumulation of power, before which is that puny cluster of two, Peter and John! "How uncouth!" says one. "How ignorant-looking!" says a second. "Rustics!" exclaims a third. "Galileans!" sneers a fourth. Two before the Sanhedrin? Three! The Holy Ghost makes a temple of Peter's soul and a sword of his tongue! That bare sword of the truth that day cuts to right and left. But hark! They challenged the disciples to give the Name by which they had made the impotent man whole. Listen! See Caiaphas bending forward to catch the majestic word. Annas makes a trumpet of his hand and holds it up to his ear. Every man looks intently on as if his ears were in his eyes. Whose Name is it, prince, prophet, angel, archangel? And then clear, piercing, jubilant as a bugle, rings out the assertion that it is "by the Name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead!" The hand of Annas drops as if shot away. Caiaphas falls back. The hearts of all beat quicker as they catch the hateful name of Jesus, while Peter goes on to give salvation's price, "none other Name" than Jesus. And now see! While the Sanhedrin wonders, there appears at the disciples' side not a cripple on the ground with limbs twisted and helpless, but a man erect, and the language of the eyes, turned loyally and lovingly towards the disciples, is, "I am the proof of the power of that wonderful Name." The Sanhedrin is dumb.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Power in Jesus Name.* To be taught: That wicked men do not want to hear the truth. That good men will speak the truth, whatever it may cost. That Jesus is the only Saviour. That people will know when we have "been with Jesus."



1. Why did the priests and rulers not want Peter and John to preach Jesus? Draw from children what these very men had done to Jesus, and teach that they did not want to see their sin. Illustrate: An ostrich hides its head in the sand when pursued, and thinks it is safe because it cannot see its pursuer! But the danger is there all the same. These Jews had put the Son of God to death, but they did not want to hear any one say that he was the Son of God. But that could not

help them any more than it helps the silly ostrich to hide its head! Teach that sin can never be forsaken or repented of, until it is seen, and that we must ask God to send his light to us to show us our sin.

2. Speak of the circumstances in which the apostles were placed—unlearned men, without money, or fame, or power; the greatest men of the land were against them. They knew that to tell what they believed about Jesus was to bring upon them the hatred of the most powerful Jews. And yet they did it! Why? Because those men who had seen Jesus and learned of him had found the greatest of all treasures. Print "truth" on the board, and tell that they had learned this truth, "Jesus is the Saviour," and this looked so great to them that they were willing to die to make it known.

3. Put symbol on the board, and call for

A. D. 30.

LESSON VII.—CHRISTIAN COURAGE.

Acts 4. 18-31.

February 18.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, *a* Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

a Chap. 5. 29; Gal. 1. 10.

20 For *b* we cannot but speak the things which we have seen and heard.

b Chap. 1. 8; 3. 32—*c* chap. 22. 15; 1 John 1. 1.

21 So, when they had further threatened them, they let them go, finding nothing how they might punish them, because *d* of the people; for all men glorified God for that *e* which was done.

d Matt. 21. 26; Luke 20. 6; 22. 2.—*e* chap. 3. 7, 8.

22 For the man was above forty years old on whom this miracle of healing was showed.

23 And being let go, *f* they went to their own company, and repeated all that the chief priests and elders had said unto them.

f Chap. 12. 12.

24 And when they heard that, they *g* lifted up their voice to God with one accord, and said, Lord, thou *h* art God, which hast made heaven, and earth, and the sea, and all that in them is:

g Psa. 103. 1; 107. 1.—*h* Exod. 20. 11; Jer. 32. 17.

25 Who by the mouth of thy servant David hast said, *i* Why did the heathen rage, and the people imagine vain things?

i Psa. 2. 1.

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against *j* thy holy child Jesus, *k* whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

j Heb. 7. 26.—*k* 1 Cor. 6. 1; John 10. 36.

28 For *l* to do whatsoever thy hand and thy counsel determined before to be done.

l Chap. 2. 23.

Golden Text. Repeat with class, and explain that as there is but one sun in the sky to give heat and light to the whole world; so there is but one Name whereby we must be saved. Why? God has so chosen. Here are two roads: one ends in a peaceful meadow—the other in a dreadful swamp full of unclean things. Which shall we choose?

4. The Jews knew, when they heard Peter and John speak so wisely and so boldly, that they must have learned of Jesus. Our words and actions show with whom we have been. Illustrate: Johnny played with the coal and came in with black hands. How did his mamma know that he had been in the coal-house? So the heart and mind take on dark spots when we have been with people who have bad hearts. Teach Whisper Song, either sung in low tones, or recited in a whisper, with folded hands.

29 And now, Lord, behold their threatening: and grant unto thy servants, *m* that with all boldness they may speak thy word.

m Isa. 68. 1; Ezek. 2. 6; chap. 19. 8; Eph. 6. 19; 2 Thess. 3. 1.

30 By stretching forth thine hand to heal; and *n* that signs and wonders may be done by *o* the name of thy holy child Jesus.

n Chap. 5. 12.—*o* chap. 3. 6, 16.

31 And when they had prayed, the *p* place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

p Chap. 2. 2, 4; 16. 26.

GENERAL STATEMENT.

Once more the two apostles are standing in presence of the rulers. They are now to receive the decision of the supreme council upon their Gospel and themselves. It is a solemn moment, for the destinies of Israel are trembling in the balance. It is not Christ, but their own people who are on trial, and the judgment of that hour shall react on themselves and their descendants forever. They have resolved not to accept Jesus as the Messiah, but to strive to quell the truth, and silence its preachers. They forbid the apostles to speak in the name of Jesus, or to appear as teachers of the people. Promptly the apostles answer that they must obey God and not men, and that they dare not be silent when God has called them to testify. Threats do not move them, but the fear of popular indignation restrains the rulers from further violence, and the two apostles, after a night of imprisonment and a day of trial, are once more set at liberty. They turn their footsteps at once toward the well-known meeting place in the upper room, and there receive a joyful welcome from the company of believers in Christ. Their thoughts are of gratitude to God for their deliv-

and of trust in God for the interests of his cause. Together they break into song, and chant the psalm of David over the triumph of Messiah's throne. They pray, not for vengeance upon their persecutors, nor for respite from persecution, but for courage in proclaiming the truth. The pillars of the dwelling tremble with the coming of the Spirit, who falls upon every heart, and with renewed power the word of the Gospel is proclaimed.

EXPLANATORY AND PRACTICAL NOTES.

Verse 18. And they. The council of the Jews, after their consultation about the apostles. See the previous verses. **Called them.** Peter and John. **Commanded them.** "Charged them" (Rev. Ver.) with the authority of the highest council in the nation. **Not to speak... nor to teach.** The two commands, somewhat similar in meaning, are given to indicate the emphasis of the charge. **In the name of Jesus.** Literally, "upon the name;" making it the subject and the authority of their utterances. They were actually forbidden to heal men from disease if the healing were by the power of Jesus. 1. **How sinners hate the name of the Saviour!**

19. Peter and John answered. Peter probably speaking for both, as usual. **Whether it be right.** 2. No law of man has authority which undertakes to annul the law of God. 3. The most important question is to decide not what is expedient, but what is right. **In the sight of God.** God's will, not man's, is the true standard for conduct. **Hearken unto you more than unto God.** If one is sure that God has given him a command contrary to human opinion, he must be able to give a reason for his conviction. But the conviction of duty to God is to be obeyed, even when it seems to conflict with human authority. **Judge ye.** Not that they would submit to the judgment of the council, but the duty of obeying God was so plain that even their enemies must admit it.

20. We. This word is emphatic; we, whatever others may do. **Cannot but speak.** Cannot in justice to truth and in obedience to God's will. 4. The servant of God cannot do what he ought not. **Which we have seen.** The deeds and character of Christ. **Heard.** His teachings, which, as his apostles, they were bound to proclaim.

21. Threatened them. Warning them of severe punishment in case of disobedience. **Let them go.** By a formal discharge. **Finding nothing.** No excuse or pretext for keeping them in prison without arousing the wrath of the people. **Because of the people.** They were influenced by fear of men more than by fear of God. **All men glorified God.** Literally, "were glorifying God," a continued action being stated. **For that which was done.** The healing of the cripple on the day before.

22. Above forty years old. His age made the miracle of the healing all the more remarkable, and the wonder of the people the greater. 5. To convert a man forty years old is a greater miracle of mercy. **Miracle.** The word in the original means "sign," that is, a token of divine power. **Was showed.** Rev. Ver., "was wrought."

23. Let go, they went to their own. When set free, they naturally sought out the companionship of those who were in sympathy and likeness of character with themselves. 6. It is as true of the evil as of the good, of the saloon as of the prayer-meeting, that like draws to like. **Their own company.** The meeting of the disciples in "the upper room." Chap. 1. 14. **Reported all.** As an encouragement to the Church by the recital of their own experience. 7. There is great help to every Christian in the communion of saints. **Chief priests.** The heads of the priestly order. **Elders.** The lay members of the council.

24. They lifted up their voice. There was cause for praise in God's deliverance, but need also of prayer, for the council as representative of all Israel, had virtually decided against the Gospel, and were henceforth to be accounted enemies. **To God.** 8. Both in trial and in triumph we can find occasion for prayer and praise. **With one accord.** All chanted the Second Psalm, while one or more may have made its application to themselves. **Lord, thou art God.** This is the earliest recorded hymn of praise in the Christian Church, and it expresses the sentiment of gladness in God, faith in God, and an insight into God's word. **Hast made heaven.** The same Being who made the world now watches over his Church. 9. The hope of God's people is in divine providence.

25, 26. Who by his mouth. The Rev. Ver. inserts "by the Ho'y Ghost," as the source of inspiration. **Of thy servant David.** "Of our father David thy servant." (Rev. Ver.) 10. The Church of the New Testament claims as its own all that is best in the Church of the Old. **Why did the heathen rage.** The Rev. Ver. has "Gentiles" instead of "heathen." The Church in its trials appropriates the experience of God's ancient people, and looks to the same omnipotent God for victory over its foes. **The kings of the earth.** The second psalm, from which this is taken, expressed the confidence that God's kingdom would triumph over all opposition. **Vain things.** "Empty things," endeavours which come to naught.

27. Of a truth. The disciples apply this psalm to the opposition of worldly powers to Christ. The Rev. Ver. inserts here "in this city." **Thy holy child.** This should be "servant," as in Rev. Ver. **Whom thou hast anointed.** The word in the original is that from which "Christ" is derived. "Whom thou hast made Christ." **Herod.** Both the Herods, father and son. **Pontius Pilate.** Representing the Gentile power of the world.

People of Israel. As represented by their chief priests. **Gathered together.** Thus fulfilling the prophecy of the psalm. And as it had been fulfilled in their opposition to the Anointed, faith prompted the Church to believe it would be fulfilled in their overthrow.

28. For to do. While they were doing, as they thought, their own will and counsel, they were unconsciously accomplishing the plans of God. **Thy hand.** The power of God, executing his will. **Thy counsel.** The plan and purpose of God in the salvation of the world. The great truth is not that God compels men to commit crime, but that God foresees and fore-ordains how that crime may be made to work out the larger purpose of redemption, and thus evil become the servant of good.

29. Behold their threatenings. They do not ask for vengeance upon their enemies, but simply that God may behold them, as they know he does. **Grant unto thy servants.** Their petition is not for relief or freedom from persecution, but for boldness in their duty under persecution. The word here means "plain-spokenness," just what God's people need.

30. By stretching forth. Rev. Ver., "While thou stretchest forth." The prayer is rather for boldness on the part of disciples than for miracles on the part of God, yet miracles are asked for in their prayer. **To heal.** They do not supplicate wrath upon their enemies, but mercy upon the people. **Signs and wonders.** There was then a necessity for miracles which does not now exist. The Church was small, and could only obtain attention through "signs and wonders;" now, in its power, it needs but to present its message. **By the name.** The name is here, as above, put for the power of Jesus. **Holy Child.** "Servant," as in Rev. Ver.

31. Place was shaken. As a sensible token that their prayer was answered. **All filled with the Holy Ghost.** All the company who were present received a conscious baptism of power. **Spake the words.** Testified to its power in their own assembly, and proclaimed among men, so that immediate results were realized.

GOLDEN TEXT.

If God be for us, who can be against us? Rom. 8. 31.

OUTLINE.

1. The Dejected Council, v. 18-22.
2. The Devout Company, v. 23-30.
3. The Divine Comforter, v. 31.

HOME READINGS.

- M. Christian courage. Acts 4. 18-31.
- Tu. The courage of Abraham. Gen. 18. 20-33.
- W. The courage of Gideon. Judges 7. 15-22.
- Th. The courage of Elijah. 1 Kings 18. 21-39.
- F. The courage of the three Hebrews. Dan. 3. 8-27.
- S. The courage of Paul. Acts. 27. 15-26.
- S. Courage commanded. Josh. 1. 1-19.

Time.—A.D. 30, on the same day with the events of the last lesson.

Place.—Jerusalem.

Connecting Link.—The consultation of the rulers concerning Peter and John. Acts 4. 15-17.

Explanations.—*They called them*—The rulers called the apostles Peter and John before them again. *Not to speak at all*—Not to mention in public the name of Jesus. *Right in the sight of God*—God's command is to be obeyed rather than man's. *Cannot but speak*—Cannot help speaking, for God has commanded. *Seen and heard*—What they knew about Jesus, his life, death, resurrection, and saving power. Believers now can testify to the same truths. *Threatened them*—With punishment if they disobeyed. *Because of the people*—They were afraid to offend the people, who were friendly to the disciples. *Glorified God*—Praised God for the miracle of healing the lame man. *Above forty years old*—Having been a cripple so long, his cure was all the more wonderful. *Went to their own company*—The rest of the apostles and believers in Christ. *Reported*—Told what had taken place. *When they heard*—The whole company. *Lifted up their voice*—Singing the praise of God. *Thou art God*—God had shown his power in strengthening the apostles. *Mouth of thy servant David*—In Psalm 2. *Heathen*—The people who do not worship God. *Child Jesus*—Here means "thy servant Jesus." *Herod . . . Pilate*—They saw in their acts against Jesus the fulfilment of the prophecy in the psalm they were singing. *Whosoever . . . thy counsel determined*—God determined that Jesus should die for the sins of men, but men slew him by their own wicked will. Their deed was none the less wicked because God made it the means of salvation. *Their threatenings*—Against the cause of Christ. *Grant*—They did not pray that persecution might stop, but that they might have power to withstand it. *Signs and wonders*—They prayed that God would continue to show his power. *Place was shaken*—By the power of God. *Filled with the Holy Ghost*—God's spirit took possession of them.

LESSON HYMNS.

No. 477, *New Hymn Book.*

7s. & 6s.

God is my strong salvation ;
 What foe have I to fear ?
 In darkness and temptation,
 My light, my help, is near ;
 Though hosts encamp around me,
 Firm in the fight I stand ;
 What terror can confound me,
 With God at my right hand ?

Place on the Lord reliance ;
 My soul, with courage wait ;
 His truth be thine affiance,
 When faint and desolate ;
 His might thy heart shall strengthen,
 His love thy joy increase ;
 Mercy thy days shall lengthen ;
 The Lord will give thee peace.

No. 506, *New Hymn Book*. 8,7,8,7,6,6,6,6,7.

A mighty fortress is our God,
A bulwark never failing;
Our Helper he, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

No. 160, *New Hymn Book*.

Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

Could my tears for ever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save and thou alone:
In my hand no price I bring,
Simply to thy cross I cling.

QUESTIONS FOR HOME STUDY.

1. **The Defeated Council** v. 18-22. What council was this, and who were before them? What command did the council give? Why did the apostles refuse to obey the command? Of what were they compelled to speak? Can believers now testify to the same things? What did the council do to the apostles, and why? Why were they afraid of the people?

2. **The Devout Company** v. 23-30. Where did the disciples go when set free? How did the company of believers receive the news? For what did they praise God? What Psalm did they sing? Psa. 2. 1-3. How was this psalm fulfilled? How did wicked men thus accomplish God's purpose? What three things did the believers pray for?

3. **The Divine Comforter** v. 31. How was the promise of Isa. 65. 24 fulfilled? What came upon the disciples? What is the Spirit called in John 14. 26? What was the effect of his coming upon the disciples? How did this show the truth of the GOLDEN TEXT?

TEACHINGS OF THE LESSON.

Where may we learn in this lesson—

1. Our duty to obey God?
2. Our privilege to praise God?
3. Our duty to speak God's word?

The Lesson Catechism.—(For the entire school.) What did the council command Peter

and John? Not to speak in Jesus' name. 2. What did the apostles say that they must speak? What they had seen and heard. 3. What did they do when set free? Praise God. 4. What example did they show? Boldness in Christ's name.

DOCTRINAL SUGGESTION.—The counsel of God.

QUESTIONS FOR SENIOR STUDENTS.

1. **The Defeated Council**, v. 18-22. To what decision did the Jewish council come? What question of duty did the apostles recognize? What principle governed them? Acts 5. 29. What warning had Jesus given them? Matt. 10. 28. What was the great work to which God had called them? What restrained the council from injuring the apostles?

2. **The Devout Company**, v. 23-30. What report did the apostles make, and to whom? How were the tidings received? What was their refuge in their peril? Against whom did they realize this enmity to be directed? What was the burden of their prayer?

3. **The Divine Comforter**, v. 31. What token had the church that their prayers were heard? What "answer" did all receive? What encouragement have believers to ask for the Comforter? Luke 11. 13. What does the Holy Spirit impart to timid believers?

PRACTICAL TEACHINGS.

How far should rulers be obeyed?
What is true wisdom in questions of divided duty?
What may we expect when we call upon God for help and direction?
Shall we ask for deliverance from trial or help in trial?

QUESTIONS FOR YOUNGER SCHOLARS.

What did the rulers forbid the apostles? To talk about Jesus? What was their answer? "Is it right to obey you sooner than God?" What question must we often ask? "Is it right?" Did the chief priests punish the apostles? No; they feared the people. Did the people believe? Yes, and glorified God. Where did the apostles go when released? To their own friends. What did they tell them? All that had happened. For what did they praise God? For saving them from their enemies and earth. What did God send upon the disciples? The Holy Spirit. Of what was that a sign? That their prayer was accepted. What does the Holy Spirit always give? Strength. What were the apostles helped to do? To talk without fear. When shall we speak boldly for Jesus? When the Holy Spirit comes to our hearts? When do evil plans against us fail? When God is for us. [Repeat GOLDEN TEXT.]

WORDS WITH LITTLE PEOPLE.

When does a child show Christian courage? When he is not afraid to do right; when he is not afraid of being laughed at for loving Jesus; when he is not afraid to speak for Christ.

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of God's Workers in Persecution.

- I. A SPIRIT OF PRINCIPLE.
Whether it be right.....judge ye. v. 18.
"Hunger and thirst after righteousness
.....filled." Matt. 5. 6.
- II. A SPIRIT OF OBEDIENCE TO GOD.
To hearken.....unto God. v. 19.
"Not as pleasing men, but God."
I Thess. 2. 4.
- III. A SPIRIT OF TESTIMONY TO TRUTH.
Speak the things.....seen and heard. v. 20.
"I believed, therefore have I spoken."
Psa. 116. 10.
- IV. A SPIRIT OF CHRISTIAN FELLOWSHIP.
Went to their own company. v. 23.
"We have fellowship one with another."
I John 1. 7.
- V. A SPIRIT OF PRAISE.
Lifted up their voice to God. v. 24.
"Rejoice in the Lord always." Phil. 4. 4.
- VI. A SPIRIT OF FAITH.
To do.....thy hand and thy council. v. 28.
"The wrath of man shall praise thee."
Psa. 76. 10.
- VII. A SPIRIT OF COURAGE.
Spake the words of God with boldness.
v. 31.
"Be strong in the Lord." Eph. 6. 10.

ADDITIONAL PRACTICAL LESSONS.

God's Help to his People in Trial.

- 1. God helps his people in trial by giving them a clear conviction of duty, and courage to do it. v. 19, 20.
- 2. God helps his people by giving them the respect and moral support of honest men. v. 21.
- 3. God helps his people in trial by affording the privilege of Christian fellowship, the communion of saints. v. 23.
- 4. God helps his people in trial by the comforts of his word, applied to every need in life. v. 24-26.
- 5. God helps his people by overruling the opposition of men to the advancement of his cause. v. 27, 28.
- 6. God helps his people by aiding them to speak his word and to do his will. v. 29, 30.
- 7. God helps his people by manifesting the tokens of his favor in answering their prayers. v. 30, 31.
- 8. God helps his people by giving them the presence of the Holy Ghost in their hearts. v. 31.

CATECHISM QUESTION.

13. *How many Persons are there in the God-head?*

In the Godhead there are three Persons, the Father, the Son, and the Holy Ghost and these

three are one God, the same in substance, equal in power and glory.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28. 19.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE first onset of the enemy is a trying moment to young soldiers who have never before been in action. There is a sort of animal courage which holds life cheap and risks it without a thought, but those who have a high sense of its worth may feel their nerves quail and flutter for a moment before the fiery attack of a fierce and determined foe. And yet these very same men may, later on, rank among the bravest, the coolest, and the most collected in the hour of danger. There has been some potent spell at work which has nourished and strengthened their courage, so that it may be relied upon to the very utmost.

What is this spell? I should like to notice three of its ingredients:

1. *Obedience.* This looks too matter-of-fact to enter into a "spell," but in truth its power is wonderful. Mrs. Hemans, in her well-known poem, "Casa Bianca," relates how a mere boy, the son of the Spanish admiral, stuck to the post to which his father had appointed him, and perished on board the burning ship because no command came to release him, the father's voice being already hushed in death. The skeleton of the Roman sentinel, found at the gate of the buried city, Pompeii, bears witness to the same power. And that obedience, which is the first military duty of a soldier, will soon stifle fear, and nerve the heart to the expected service without shrinking.

2. *Faith.* The soldier does not enter upon the battle at his own impulse. He goes at the word of command, and he believes that word of command to be right. To the general he leaves the responsibility of the engagement. And the stronger his belief in the ability of that general the readier is he to do and dare.

3. *Love, or desire.* This may be set upon the soldier's individual fame, the credit of his regiment, the honour of his country, the protection of the oppressed, or the safety of his own home and hearth. A true appreciation of the cause for which he has to fight will fire his spirit and nerve his arm. Louis the Sixteenth's Swiss guard perished sooner than desert their hapless master. Havlock's band performed marvels of valour to rescue their beleaguered countrymen in Lucknow. And Barbara Fritchie, the heroine of Whittier's fine poem, when she waved forth her country's flag in defiance of

the hostile force and the order of its general, was actuated by a like spirit. Hers was the courage, not of obedience, nor of faith, but of love or desire.

Now, in the passage for to-day we see the vanguard of the Christian Church for the first time under attack. Peter and John have come into collision with the rulers of their nation. The latter will not tolerate the preaching of that name in which the apostles worked their miracle of healing, and they are determined to stop it. The force marshalled against the apostles is strong and imposing. Men of learning, talent, wealth, rank, and influence, are arrayed against them. Their own strength appears insignificant indeed, and wholly unequal to carry on the contest. And the enemy expects them to yield. But, on the contrary, they stand firm. Not for a moment are they overawed. Not for a moment do they give way. What has rendered them so bold and confident? Theirs is

The courage of obedience. There is no uncertainty in their minds as to what they ought to do. The matter is perfectly clear. Their word of command was: "Preach the Gospel to every creature." . . . "Be witnesses of me." And he who gave it was Lord over all. So they did not hesitate. They cannot hearken to the rulers "more than unto God." They must "speak those things" which they "have seen and heard." And, despite the order of the council, they "preached the word of God with boldness."

The courage of faith. They did not underrate the power by which they were confronted. In the opposition of the rulers they saw the fulfilment of that prophecy which foretold how the great ones of the earth would "set themselves and take council together against the Lord and against his anointed." They knew the struggle would go on till he should come again. But they trusted him. He had sent them forth. The responsibility of the contest was his. Though invisible to mortal eye, they knew he was with them. And the whole company of believers confidently referred the cause to God, and threw themselves on him for the supply of their present need.

The courage of love or desire. It was not merely duty that inspired them, but loving devotion. They felt in this first hour the "joy of battle," for their very prayer breathes the spirit of praise and triumph. And they pray not for protection, but for boldness to advance.

Here is a lesson for our Christian boys and girls. They are young soldiers. They naturally shrink from ridicule, opposition, persecution. But let them take their stand

on the Lord's command, on the Lord's presence, support, and promises, and on all that the Lord has done for them and is to them. Let them pray to be filled with the Spirit, who can inspire them with the courage of obedience, of faith, and of love, and thus they shall be enabled boldly to confess the name of Jesus, and to bear witness for him.

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

Show the time, place, and surroundings of the lesson; Peter and John in presence of the council, a picture of the scene, etc. . . . The spirit of the enemies of Christ, 1. Unreasoning hatred. v. 18; 2. Unprincipled. v. 19; 3. Threatening, the spirit of despotism; 4. Disloyalty to God. v. 27. . . . What are the trials to which God's people are subjected in this lesson? . . . The spirit of Christ's followers in trial. (See Analytical and Biblical Outline). . . . The help of God to his people in trial. (See Additional Practical Lessons). . . . The results of trial to God's cause: 1. To develop character; 2. To develop the spirit of unity in the Church; 3. To turn God's people to the word for comfort; 4. To increase the spirit of faith in God. . . . What are the duties for us here indicated? . . . ILLUSTRATIONS. On verses 18-20: Open with a description of Luther before the Diet at Worms, and his famous answer, "Here I stand, I cannot do otherwise, God being my helper." . . . Ver. 20: John Bunyan, offered release from prison on condition of not preaching, said, "If you set me free to-day, I will preach again tomorrow." . . . Ver. 21: The spirit of the council was that of the infidel Voltaire, who wrote as his motto, "Crush the wretch," meaning Christ, and said, "It took twelve men to found Christianity; one man shall destroy it." . . . Ver. 23: The palm-tree when bent by the tornado, or by weights hung upon its branches, flies back to its perpendicular position as soon as obstructions are removed. So God's people, "let go, go their own." . . . Ver. 24: Legend of a magic jar in which the holder could find whatever he needed; God's word has a supply for every moment's need.

References. FOSTER'S ILLUSTRATIONS: Ver. 19: Prose, 2291, 5115, 5117; Poetical, 3934. Ver. 20: Prose, 1124, 2300. Ver. 25: Prose, 2865. Ver. 29: Prose, 10959. Ver. 30: Poetical, 3487. Ver. 31: Prose, 9554, 11127. . . . FREEMAN: Vers. 5, 6: The Sanhedrin, 718. Ver. 6: The Sadducees, 694.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *True courage is of God.*

The Priests and Rulers. Teach that these men saw that Peter and John had been with Jesus, and learned of him, yet they would not listen to them. Tell of a child who keeps his eyes shut in the morning, and says it is not day. Does that hinder the sun from shining? So these Jews saw the light of truth in the apostles, but shut their eyes and said it was not shining. Ask if they had courage, and show that it takes real courage to look at our own sin. Tell what they said among themselves while Peter and John were outside, and then how they called them in and threatened them.

Peter and John. Who were Peter and John? Prisoners. Tell that they stood before their judges who had power to put them in prison, or to kill them, if they pleased. Let children tell what they think Peter and John would do, and show that they had not courage enough to disobey God. Tell true story of a little Christian girl in the days of the early Church, who in times of persecution was commanded to sacrifice to the gods. She could not do this, because she believed in the one true God. Then they held her arm by force over the altar, and put in her hand fire and incense, so that, shaking it off in her pain, she might be supposed to have sacrificed. But she had not courage to disobey God, though she had courage to let her hand be burned off. Print "Courage" on the board, and teach that it is needed in these days as much as in the days of the apostles.

The Lesson for us. Teach that when we are hungry, we go where there is food. When thirsty, where there is drink. The apostles went back to their friends, and when they had told them all, they went to the great source of courage, to get a new supply. That is what we must do when our courage fails. God has plenty of it, and he will give it to his children who ask for it. Teach that we need courage to use, not to



keep. Courage to tell the truth, to say no when asked to do wrong—to mind the words of Jesus, and to let others know that we mean to obey him. Use blackboard, and tell that God is our Rock of Refuge, because

Jesus has died on the cross to save us. No danger can reach us if we are on that Rock. Satan's arm is not long enough to reach us, when we run to this Refuge.

Blackboard.

BY J. B. PHIPPS, ESQ.



OUTLINE OF THOUGHT FOR THE BLACKBOARD.

"If God be for us who can be against us?" He is the divine Comforter. His hand will guide, protect, strengthen, and comfort his people. It is the hand of divine love. Though the way may seem dark, full of peril and trouble, through faith the Christian's hand can be placed in God's hand, and he be safely led in paths of peace. "It is better to walk with God in the dark, than to walk alone in the light."

I WILL BE A

COURAGEOUS,
ONSISTENT,
ONTENTED,
OMFORTED,
OMplete
HRISTIAN.

Lesson Word-Pictures.

The Sanhedrin was dumb at the manifestation of the power of the Wonderful Name, but no Sanhedrin ever lost the use of its tongue more than an hour. Their plan was not to crush violently the truth, but gag it. The disciples who had been dismissed were summoned again, and the gag was laid over their mouths. What would they do? Then rose up the old Hebrew spirit that had defied kings and rulers. As we look into the faces of Peter and John, we see Moses braving Pharaoh, Elijah rebuking Ahab, the three Hebrews daring Nebuchadnezzar to do his worst. It was loyalty to principle not to be bribed or bullied, and it kindled a light by which martyrs have walked jubilantly into the valley of grim shadows. The disciples tore away the gag, and amid the threats of the Sanhedrin went out. It was a noisy, excitable day in Jerusalem. People talked this matter over in the streets, in courts, on house-roofs, over on Olivet, in the temple,

down by the brook Kedron, and the people sided with Peter and John. And there go Peter and John! At their side walks still the lame man that had been healed! They pass through the street to the gathering-place of God's people. They enter. There is a deep hush as they tell of the Sanhedrin-edict, and then there is a deeper hush as all pray for a speech brave and consecrated. And did they ask that God by sign and wonder

would testify to the reality of the Wonderful Name? Again, that pentecost-murmur growing, swelling to the rushing, mighty wind, jarring like the earthquake! In the midst of it all the disciples stand forth serene, steadfast, triumphant. Upon their heads we seem to catch again the mystic lights of the Holy Ghost. With boldness in the word proclaimed.

A. D. 30.

LESSON VIII.—ANANIAS AND SAPPHIRA.

February 25.

Acts 5. 1-11.

1 But a certain man named Ananias with Sapphira his wife, sold a possession.

2 And *a* kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But *b* Peter said, Ananias, why hath Satan *c* filled thine heart *a* to lie to the Holy Ghost, and to keep back part of the price of the land?
a Josh. 7. 1; 1 Tim. 6. 10.
b Num. 30 2; Deut. 23. 31; Eccl. 5. 4; — Luke 22. 3; John 8 44; — *a* Or, to deceive; Psa. 94. 7; Isa. 29. 15.

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words *d* fell down, and gave up the ghost: and great fear came on all them that heard these things.
d Num. 14. 36.

6 And the young men arose, wound *e* him up, and carried him out, and buried him.
e John 19. 40.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to *f* tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out?

f Deut. 6. 16; Matt. 4. 7; Luke 4. 12; 1 Cor. 10. 9.
10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

GENERAL STATEMENT.

Two members of the pentecostal Church are singled out and held up to the notice of the world, one as an example, the other as a warning. In the enthusiasm of the Gospel, and in the spirit of brotherhood, many brought their possessions, and consecrated them in full for the service of the Church: not by compulsion, but as their free-will offering. Barnabas, a wealthy Levite, was the leader in this movement, and sold his lands that he might lay all at the feet

of the apostles. It was the gift of warm love, and the index of a consecrated heart already bestowed upon Christ, and willing to spend itself in his cause. This is the bright picture, but in contrast appears another. Among the company of disciples were a husband and wife, Ananias and Sapphira. They coveted the honour of liberality, while in their hearts they clung to their possessions, and sold their land as if to give all its price to the needs of the Church, yet withheld a portion for themselves. Their deepest crime was hypocrisy, the spirit of the Pharisee, pretending to special sanctity while living for selfish aims. Ananias boldly entered the assembly where the twelve sat in presence of the multitude of disciples, and presented his gift, a part, as if it were the whole. Had he done so openly that would have been a matter between himself and his Saviour; but as it was, it was an attempt to deceive the Church, to take back what was understood to belong to God, to appear a consecrated disciple, while still cherishing the world in his heart. He died by visitation of the Almighty, the first sinner in the Church, smitten as a warning to others, marking for all time the point of danger for the professed followers of Christ. Three hours of deep solemnity pass by, and his wife enters, all unconscious of her own widowhood, or of the discovery of their common crime. A question of the apostle, a brazen answer of falsehood, and she, too, falls upon the floor in death. Another solemn procession through the streets, another grave opened, and the two rest together, partners in their guilt and in their doom, while reverence fills the Church, and awe falls upon the world around.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. But. This word introduces the contrast between the liberality of Barnabas, related in the last chapter and the selfishness of Ananias. Ananias. A common name among the Jews, "Grace of God." No more is known of this man than is here recorded. Sapphira. A name meaning "sapphire." Sold a possession. Just what Barnabas and others had done from self-forgetting devotion: to the cause of Christ, Ananias did from desire for the praise of the Church. There was no compulsion in either case; and those who retained their property were not held in less esteem, for the house

of Mary the mother of Mark, is named as a resort of disciples afterward. Acts 12. 12.

2. Kept back part. There may have been lack of generosity in keeping back part, but there was no actual wickedness, and it was not for this that he was punished, but for the pretence of giving all when they gave but a part. **His wife also.** This shows the deliberate purpose to cheat God's cause and deceive his Church, and argues a hardened depravity in the couple combining for evil. 1. How much power for good or evil people have over each other! **Brought a certain part.** Their act, though no words were spoken, embraced these sins. (1) Double-mindedness, part for God, part for self; (2) Vanity, love of praise; (3) Selfishness; (4) Sacrilege, taking what belonged to God; (5) Avarice; (6) Hypocrisy; (7) Distrust of God; (8) Falsehood. 2. Sin never stands alone, but associates other sins with itself. 3. A lie may be told when not a word is spoken. **Laid it at the apostles' feet.** At the public place of meeting of the Church, and during the service of worship; thus endeavouring to obtain the widest notice of their seeming generosity, and using the gathering of God's people as a means of ministering to selfishness.

3. Peter said. Endowed with inspiration to discern, and speaking, by a divine impulse, not his own will, but God's. Peter was not the cause of death to this guilty pair, nor was he even the judge who sentenced them. **Why hath Satan filled.** He traces the sin back to its tempting of Satan, and to its source, the heart where Satan has been admitted: for the very question recognizes the power of resistance to his evil influences. 4. Satan is ever watching for entrance into the hearts of those who belong to God. **Filled thy heart.** 5. The heart not filled with love of Christ is speedily possessed by Satan. **To lie to the Holy Ghost.** The lie was to the Holy Ghost, because it was to the Church in which he dwelt, and more especially because the partial offering was made as if to cheat and deceive God himself.

4. Whiles. An old form for while. **It remained.** Before the sale, while Ananias still possessed it. **Was it not thine own.** To withhold or to give, according to its owner's will. The community of goods in the early Church was entirely voluntary, without even the compulsion of public opinion. **After it was sold.** He could have given all, or a part, or none, with equal freedom. The sin was in offering a part as the whole. **Why hast thou conceived.** Notice that though Satan filled his heart, the conception and commission of the crime is regarded as his own. We are not responsible for the suggestions which Satan makes; we are responsible if we give them place in our heart; and thus make them our own. **Hast not lied unto men.** Not merely unto men, nor unto men as his greatest crime. **But unto God.** 6. Thus the Holy Ghost dwelling in his people is a person, and is God. In his heart Ananias had been guilty of

sacrilege in taking from God what he had given, and of perjury, in a deliberate acted lie.

5. Hearing these words. Thus the death and detection of the crime stand in relation to each other. **Gave up the ghost.** Died not from the shock of Peter's rebuke, but by the direct visitation of God; his death being perhaps as great a surprise to Peter as to the rest of the assemblage. It was the first sin in the Church, and therefore needed a special example of punishment, as in the case of the first sabbath-breaker, (Num. 15;) the first robber of God, Achan, (Josh. 7,) and other first sins. It may be that the punishment was for time, and not for eternity. God knew this man's life and character, and would judge him, not by one act but by the entire current. Not for his own sake so much as for others was this fearful example given; and perhaps multitudes have been deterred from sin by it. **Great fear came.** On those without the Christian circle, who heard of the event, but did not witness it. It called attention to the Church not as a society into which all might press forward and enjoy special privileges, but as under peculiar obligations, and measured by a high standard.

6. The young men. Those who were strong, and upon whom would rest the heavier tasks. Incidentally, we here learn that there were young men in the company of believers. **Wound him up.** By wrapping the long outer robe tightly around the body as a hasty preparation for burial. **Buried him.** No coffins are used in the East, and burial takes place on the day of death (by reason of the heat of the climate) outside the walls of the city.

7. Three hours after. It would appear that something like a continuous session of the Church was maintained. Perhaps it was a day of special worship. **His wife.** "Precious three hours," says Bengel, "for they gave opportunity of repentance." 7. Let none find fault when God smites, since the delay of vengeance only leads to longer and deeper guilt on the part of those spared. **Not knowing.** Her ignorance of what had taken place only served to bring forth in bolder relief her own share of the crime, which would appear to have been the greater.

8. Peter answered. Perhaps answered her salutation, though the expression is used when no previous conversation has taken place. **Sold the land for so much.** The question opened the way for confession and forgiveness and was put in mercy, that she might be saved from her husband's fate. **Yea, for so much.** The acted lie leads to a spoken lie. 8. "It is easy to tell a lie, hard but to tell a lie."—Fuller.

9. Ye have agreed together. The agreement showed deliberate purpose, and added to the guilt of each partner. **To tempt the Spirit.** To prove whether there is a Spirit of God, whether he dwells in the Church, and whether he can punish those who despise him. 9. This one test should serve for all time as a

proof of God's presence, his justice, and his power. **Feet... are at the door.** Not that he heard their footsteps, but knew that they were upon the way. **Carry thee out.** "He speaks as prophet, not as judge; he does not give sentence, he foretells."—*L. Abbott.*

10, 11. Then fell she down. Falling down where the money had been laid, and where, perhaps, it still lay. **Young men came in.** From their burial of the husband they returned to fulfil the same office upon the wife. **Carrying her forth.** There was no need of delay, for the fact of death was evident. **Great fear.** A sense of awe and reverence on the part of the Church that they were a consecrated people, and a corresponding recognition of them as under the peculiar care of God on the part of those without. **10. Let not people think that because God does not so punish sin now, that therefore he does not regard it.**

GOLDEN TEXT.

Lying lips are abomination to the Lord,—
Prov. 12, 22.

OUTLINE.

1. Deceit, v. 1-4.
2. Doom, v. 5-11.

HOME READINGS.

- M.* Ananias and Sapphira. Acts 5. 1-11.
Tu. Fulfilment of vows. Eccl. 5. 1-10.
W. The prophet's sin. 1 Kings 13. 8-30.
Th. Warning against covetousness. Luke 12. 13-24.
F. The wilful sin. Heb. 10. 23-31.
S. Victory over temptation. Matt. 4. 1-11.
S. Man's wrath praising God. Psa. 76. 1-12.

Time.—A. D. 30, a few days after the events of the last lesson.

Place.—Jerusalem.

Connecting Link.—The liberality of Barnabas. Acts 5. 32-37.

Explanations.—*But*—This is in contrast to the liberal gift of Barnabas, in the previous chapter. *Sold a possession*—A piece of property. *Kept back part*—Did not give all, while pretending to do so. *His wife... privy to it*—Acquainted with it, and sharing in the plan. *Brought a certain part*—This he had a right to do, provided he did not pretend to be giving all. *At the apostles' feet*—To be given to the poor. *Peter said*—Inspired with knowledge by the Holy Spirit. *Satan filled thine heart*—Satan could not have done this unless Ananias were willing to let him. *Lie to the Holy Ghost*—By lying to the Church in which the Holy Ghost was dwelling. *Kept back part*—Thus he told a lie by his act, without speaking. *Was it not thine own*—To give or to keep, as its owner chose. *After it was sold*—The money was still his, even after the land was sold. *Conceived this thing*—Planned it. He was held guilty, though Satan filled his heart. *Lied... unto God*—By lying to God's Church. *Gave up the ghost*—Died in an instant, by the stroke of God. *Great fear*—A fear of God, and a fear of doing wrong. *Young men*—The young men in the Church, who were strong, and fit to

do work. *Wound him up*—Wrapped him around for burial. *Buried him*—In some place outside the city. In the East burial takes place very soon after death. *Three hours after*—The wife had longer time to repent, but did not. *For so much*—Naming the price of the land, or pointing to the money. *Yea*—A more open lie than her husband's. *Tempt the Spirit*—To treat God's Spirit contemptuously by trying to deceive God's Church. *At the door*—Just returning from the burial. *At his feet*—At the feet of Peter. *Fear*—A reverence for God and respect for the Church.

LESSON HYMNS.

Ah, how shall fallen man
Be just before his God ?
If he contend in righteousness,
We sink beneath his rod.
If he our ways should mark
With strict inquiring eyes,
Could we for one of thousand faults
A just excuse devise ?
Ah, how shall guilty man
Content with such a God ?
None—none can meet him, and escape,
But through the Saviour's blood.

S. M.

No. 220, *New Hymn Book.*

C. M.

Return, O wanderer, to thy home,
Thy Father calls for thee;
No longer now an exile roam
In guilt and misery.
Return, O wanderer, to thy home,
'Tis Jesus calls for thee;
The Spirit and the Bride say, Come;
O now for refuge flee!
Return, O wanderer, to thy home,
'Tis madness to delay;
There are no pardons in the tomb,
And brief is mercy's day.

No. 234, *New Hymn Book.*

S. M.

There is a death, whose pang
Outlasts the fleeting breath;
O what eternal horrors hang
Around the second death!
Thou God of truth and grace,
Teach us that death to shun,
Lest we be banished from thy face,
For evermore undone.
Here would we end our quest;
We find alone in thee
The life of perfect love, the rest
Of immortality.

QUESTIONS FOR HOME STUDY.

1. Deceit, v. 1-4. What is deceit? Who were guilty of it? How did they try to deceive? What led them to sell their property? Acts 4. 34, 35. What was right, and what was wrong in their act? How did their act show the truth of 1 Tim. 6. 10? How was their lie discovered? Can a lie be told without speaking? Who had

tempted them to this sin? Why was it lying to the Holy Ghost? What is said in the GOLDEN TEXT?

2. Doom, v. 5-11. What was the doom of Ananias? Why was it so sudden? Was it done by Peter or by God? What was done with his body? What happened three hours afterward? What was Peter's question, and the woman's answer? How were his words fulfilled? What is said in Heb. 9. 27, and in Rev. 21. 8? What was the effect of this event upon the Church? How were others affected by it? How should it affect our conduct?

TEACHINGS OF THE LESSON.

Where does this lesson teach—

1. That the love of money is the root of all evil?
2. That lying may be in act as well as word?
3. That secret sins are known to God?

The Lesson Catechism.—For the entire school.) 1. What was the sin of Ananias and Sapphira? Lying. 2. What led them to lie? The love of money. 3. To whom did they tell the lies? To the Church. 4. Whom did Peter say they tried to deceive? God. 5. What punishment came upon them? Sudden death.

DOCTRINAL SUGGESTION.—The divinity of the Holy Ghost.

QUESTIONS FOR SENIOR STUDENTS.

1. **Deceit, v. 1-4.** Why did Ananias sell his property? What was implied in offering his money to the apostles? By whose consent was part of the price withheld? Wherein was the sin? Deut. 23. 21. Against whom was the offense really committed? How did Peter know of the deceit? From what does all lying proceed? John 8. 44. What excuse is there for an acted lie?
2. **Doom, v. 5-11.** What divine judgment fell upon the deceiver? What duty was performed by the disciples? What lying statement did the wife make to Peter? With what sin did Peter charge her? What warning had its immediate fulfillment? What is the divine judgment upon liars? Rev. 21. 8. Why is there no possibility of an undiscovered sin?

PRACTICAL TEACHINGS.

Where do we learn—

- That God cannot be mocked?
- That half-service is no service?
- That to profess service is not always to possess the spirit of service?
- That God loves a cheerful giver?
- That avarice is an open door to the pit?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Ananias and Sapphira do? They tried to deceive the apostles. Were they obliged to give away their money? They might have kept all if they had chosen. What did Ananias try to make Peter think? That a part was the whole. To whom did Peter say he had lied?

To God. What followed? Ananias fell down and died. What was done with his body? It was carried away and buried. What did Peter say to Sapphira? "For how much did you sell the land?" Why was her sin greater than that of Ananias? She told the lie Ananias acted? What did Peter say? "Why do you try to deceive God?" What was her punishment? She fell dead at his feet. Why did God punish them so severely? That others might see the sin of falsehood. [Repeat GOLDEN TEXT.] What led Ananias and Sapphira into temptation? The love of money. What did they deny in their hearts? The power and love of God. From what does Jesus want to save us? Sin in the heart.

WORDS WITH LITTLE PEOPLE.

- | | |
|--------------------|----------------------------|
| Never think a lie. | Never be afraid to say no. |
| Never look a lie. | Say it firmly. |
| Never act a lie. | Say it without fear. |
| Never tell a lie. | Say it at once. |

ANALYTICAL AND BIBLICAL OUTLINE.

The First Sin in the Church.

- I. **THE MOTIVES.**
 1. **Selfishness.** "Kept back part." v. 2. "Forsaketh not all.....cannot be my disciples." Luke 14. 33.
 2. **Temptation.** "Satan filled thine heart." v. 3. "The devil as a roaring lion." I Pet. 5. 8, 9.
 - II. **THE SIN.**

Not lied unto men but unto God. v. 4.
"All liars.....in the lake which burneth." Rev. 21. 8.
 - III. **THE PUNISHMENT.**
 1. **Discovery.** "Peter said, Ananias." v. 3. "Be sure your sin will find you out." Num. 32. 23.
 2. **Death.** "Fell down..gave up," etc. v. 5.
"The wages of sin is death." Rom. 6. 23.
 - IV. **THE RESULT.**
 1. Great fear came upon all the Church. v. 11.
"Fear the Lord, ye his saints." Psa. 34. 9.
 2. Upon as many as heard. v. 11.
"Serve the Lord with fear." Psa. 2. 11.
- ADDITIONAL PRACTICAL LESSONS.**
Thoughts upon Sin in the Church.
1. Even in the pentecostal Church, newly baptized with the Holy Ghost, sin is found. v. 1, 2.
 2. The sin in the Church arises from the spirit of the world in the hearts of disciples. v. 2.
 3. The sin in the Church is a pretence of consecration while yet there is a withholding from God. v. 3.

4. The sin in the Church comes from the presence of Satan in the heart. v. 3.

5. The sin in the Church concealed is an insult to God, since it is an attempt to deceive God's people, in whom dwells God's Spirit. v. 4.

6. The sin in the Church must be severely dealt with for the honour of God's kingdom. v. 5.

7. The sin of the Church never stands alone, but is followed by other sins. v. 8.

8. The sin in the Church as a punishment may serve as a warning against sin for all time to come. v. 11.

CATECHISM QUESTION.

14. *In what manner, then, ought you to think of God?*

I ought to think of God with fear and love.

Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among the wise men of the nations, and in all their kingdoms, there is none like unto thee.—Jeremiah 10. 7.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Matthew 22. 37.

ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE story of Ananias and Sapphira, one of the darkest recorded in the inspired pages, is generally used to impress upon the young the guilt and the danger of lying. And yet there is a vast difference between the sin of which these two persons were guilty and the sometimes timid and shrinking, sometimes hasty and thoughtless, falsehoods uttered by children. And the childish mind can hardly fail to perceive a sort of disproportion between the words half-unthinkingly uttered by themselves and their companions and the awful fate which overtook Ananias and Sapphira. There are other cases of lying recorded in Scripture which seem to have been unvisited by any special judgment, and the fact that this is, with the exception of Gehazi, the only one singled for the instant and fearful visitation of God, shows in itself that the case is peculiar.

The key to the right reading of the narrative is found in verse 3: "Why hath Satan filled thine heart to lie to the Holy Ghost?" The condition of the two guilty persons was this, that Satan had filled their heart; the outcome of it was that they lied "not unto man, but unto God."

The circumstances which led to this sin will, doubtless, be treated of in other lesson notes. Let me endeavour to point out here

in what way the warning conveyed by the story may be best set before the minds of the young.

Show them, first, that every falsehood, whether seemingly great or small, is an entrance of Satan into the heart, and a place given to him there. All sin is, indeed, his work, but falsehood and deceit are very peculiarly so. "He was a murderer," says our Lord, (John 8. 44.) "from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it." And where deceit is harboured, there the devil has found a place where he may hide. It was not in a moment that he filled the hearts of Ananias and Sapphira. Such filling is often the work of years. But there was a time when it began, and was not stopped.

When the mariner discovers that water has entered through a leak in his vessel he is not satisfied to leave it there. That little entrance may not do great damage, but if it be allowed to continue it will sink the ship. So one lie may not be the ruin of a man, but the continued allowance of falsehood will most certainly be so.

Show them, secondly, that deceit is a sin which agrees well with every other vice. There are some plants which will not thrive under the same conditions. The soil, the air, the temperature, the light which makes the one to grow, and put forth flowers and fruit, stunts and spoils the other. And so there are evil things which do not generally flourish side by side. The boy who is hot and hasty is probably not ungenerous; the girl who is easily led into wrong ways is seldom unaimable; the lazy one is not often ill-tempered. But deceit will thrive along with all other faults, and is always ready to bear them company. Ananias and Sapphira did not lie for nothing. They did it to gratify two passions, the passion for money, and the passion for credit and applause. They desired the praise of men—the reputation for self-sacrificing devotion. But they could not give up all their riches to satisfy this desire. Their possessions were too dear to them. Then the lie slipped in and promised them both at once—a good share of their wealth, together with the distinction they sought. Their covetousness and their ambition were as leaks which let in the fatal waters of deceit in which they perished.

How often is it thus with the falsehoods told by children. They disobey, and fear detection, and the lie slips in again through that leak. They are greedy of praise even when undeserved, and the lie slips in once more through that leak. And thus, little by

little, Satan tries to get a good lodgment in the heart, that he may finally fill it.

Show them, thirdly, that a lie may be told without the lips actually uttering it. Ananias does not appear to have named the sum he laid at the apostles' feet as the price for which the land was sold. But his action showed that he intended it to be so considered, and that he thought to have his gift accepted like that of Barnabas and others, who brought the whole of their possessions. It may seem but a slight thing to endeavour to pass for richer, or cleverer, or g.eater, or better than you are, but such a course is making terrible way for Satan, and he will not be slow to take advantage of it. He will get in easily through that leak.

Show them, lastly, how terrible it is to have the heart filled by Satan! Surely, we should think, men must know that whomsoever else they deceive they cannot deceive God. And yet Ananias and Sapphira lied "unto God." Knowing the aposites to be so filled with the Spirit, they ventured to appear before them in a false character, showing, indeed, that the filling up with sin is a spiritual madness, driving a man right on to destruction. How earnestly should each one pray: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," (Psa. 139. 23, 24.)

BEREAN METHODS.

Hints for the Teachers' Meeting and the Class.

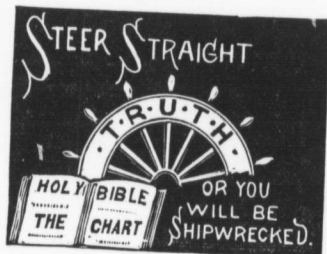
Begin with the incident of Barnabas in the previous chapter, the community of goods, and its motives.....Show the sin of Ananias, and analyze its elements. (See notes on verse 2.).....What are the sins here warned against? Obtain answers from the class, and suggest illustrations of each sin.....Especially point out the evil of lying, and show how a lie may be spoken without words....With an adult class show the dangers of sin in the Church. (See Additional Practical Lessons.)...Why are not sins punished in the same way now?....The attributes of God: 1. Omniscience. 2. Holiness—hatred of sin. 3. Interest in his people. 4. Presence in the Church. 5. His power, etc....What does this suggest that the character of the Church should be?...ILLUSTRATIONS. Lying in Act. Formerly, at some places on the coast of England, men would hang lights on the cliffs to deceive sailors, and lure ships on the rocks, that they might plunder them. They said nothing, yet they deceived and ruined many....Barnabas was the light on the wharf showing the way to the port;

Ananias the beacon on a dangerous ledge.A small sin may lead to dangerous results. A ship was lost in mid-ocean because a minute species of worm, almost invisible, had bored through its timbers beneath the paint, and turned them to dust within.... There is a story of an ancient courtier who, because he enjoyed special intimacy with his king, could break the laws and commit crimes as he pleased. Not so with the favourites of our King. His people are required to live by a higher standard than is common among men.

References. FOSTER'S ILLUSTRATIONS. Ver. 2: Poetical, 2410. Ver. 3: Prose, 1501, 5688. Ver. 4: Prose, 3745. Ver. 5: Prose, 2937. Ver. 6: Prose, 3746. Ver. 9: Prose, 10214. Ver. 10: Prose, 420, 10372.FREEMAN: Ver. 6: Preparation for burial, 822. Ver. 6: Time for burial, 826.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This illustration represents a wheel by means of which a pilot steers a boat or vessel. By the wheel is a book which represents the chart that shows the channel. On the wheel is written the word TRUTH. Life is a voyage, and the chart that marks out the channel, and shows just where to steer, is God's holy word. The greatest of mistakes one can make is to take truth from the wheel and in its place put falsehood. It will surely cause a shipwreck, perhaps not so sudden, but just as sure as in the case of Ananias and Sapphira.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "I am the Truth." To be taught: That love of praise leads to sin. That love of money leads to sin. That to lie to one another is to lie to God. That God punishes sin because he loves us.

1. That there was now a large company of believers, some rich, some poor. Tell what Barnabas did, and ask what kind of a

heart this showed Barnabas to have. It is love in the heart makes one generous. "God is love;" then it is God in the heart makes us love one another. Ananias and Sapphira thought, "If we do as Barnabas did, the apostles will think we are very good, and will praise us." Teach that it is right to seek God's praise, wrong to seek man's praise. Why? Because it may lead us to *pretend*, as it did Ananias and Sapphira.

2. Show different kinds of money, and let children tell what it is good for. Tell that the Bible calls the love of it a "root," and make a root on the board with a plant growing up from it. Tell the story of Ananias and Sapphira, how they planned, what they said and did. Let children name the sins which grew out of their love of money, and print on the board; then show that the one great sin from which all the others sprung was the sin of Unbelief, which may name the whole plant. Teach that if we believed in God we should not love money, for we should know that he would supply all our wants; and we should be true, for we should know that God sees us all the time, and knows all our thoughts.



3. Get children's ideas as to what makes a lie. Show that it is not always in words, but may be in acts: in keeping still when we ought to speak, or *vice versa*. Explain that if Jesus is the truth, then when we are not true we deny Jesus. Every one may be true, for every one may have Jesus living in the heart. Ananias and Sapphira did not know Jesus, or they would have been true. Let this teach that the outside may look well while the inside is all stained and soiled.

4. Tell of the fear which came upon the believers when they saw Ananias and Sapphira carried out dead. Teach that this showed what God thinks of sin. Make a heart on the board with a serpent coiled up in it, and teach that the serpent is sin, which must be killed or the heart will die. Only God can kill it, and he loves us well enough to do it. Do not let children think these deaths came from anger on God's part, but show that "Sin worketh death," and that by killing the body God may be able to save the soul.

Lesson Word-Picture.

Wonderful was the fellowship of the early Church! Men and women file up to the altar of consecration, there placing their property for the benefit of all the Church. It was a sincere act in a solemn Presence. Over every gathering of the people still brooded the Holy Ghost. If not on the

head, yet in the heart burned his fire. The rushing mighty wind was still felt as strong wills bowed before the truth like grain-stalks before the blasts of summer. Still moved on, in the presence of that mighty Spirit, that procession of givers, bringing their offerings to the altar. But who is this that presents himself, covetousness in his eyes, an offering that is a lie in his hands, and the devil in his heart? It is Ananias. He bows low in his mockery, and lays the cheat at the apostles' feet, when suddenly, solemnly, he is arraigned before the bar of that Spirit so sensibly present in the gatherings of the Church! The consciousness of his deceit smites to Ananias' heart. Why that pallor? Is he sick? Why that trembling—is he faint? Why that tottering—is he about to fall? He drops to the floor and yields up the ghost! Was a large procession seen going up to the altar? It is now a small, sad, strange one, moving away as the bearers of the dead carry the lifeless body forth. People with astonishment see this funeral train coming away from the door of that gathering. Little knots watch its progress along the street. Slowly it moves to the burial-place outside the city-walls. It has now returned, has retraced its way through the streets, and is nearing the place where the Church is gathered. Who is that woman that has just preceded them? She, too, like Ananias, is guilty. It is Sapphira, the partner of Ananias' sin. She has not seen that procession in the street. If she saw it, "Only an empty bier," she may have said, and in her ignorance of the awful fact of her husband's death, the shadow of a lie darkening her soul, she comes into the presence of God's people and that sovereign Spirit. Suddenly she is arraigned before his tribunal! She is questioned. The stain of falsehood is still fresh on her lips when the sound of feet is at the door. Peter tells her that the bearers of her dead husband have come for her, and in a few moments they go away bearing her lifeless form. In a noiseless awe they slowly, sadly steal away, people watching them in greater wonder. Sapphira is laid side by side with Ananias, while through the Church, in the city, deepens the hush of a great fear, for God has publicly rebuked wrong-doing among his people.

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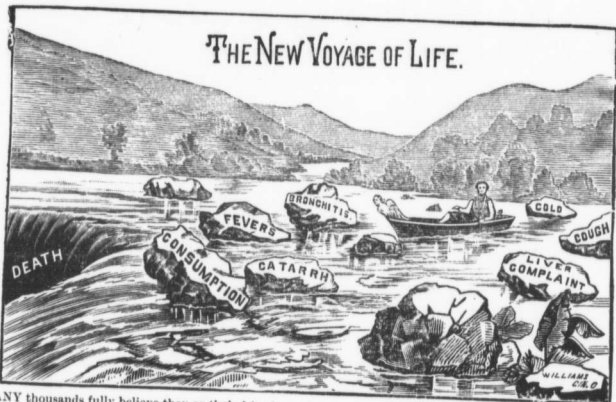
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