

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 26.]

JULY, 1892.

[No. 7.

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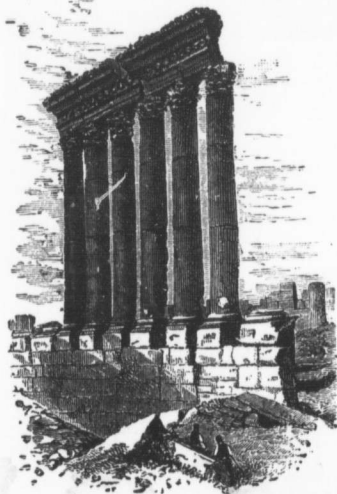
SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXVI.]

JULY, 1892.

[No. 7.



REMAINING COLUMNS OF TEMPLE OF THE SUN,
BAALBEC.

Temple of the Sun, Baalbec.

BY THE REV. GEO. J. BOND, B.A.

BAALBEC is by some supposed to be the Baal-Gad mentioned in the Book of Joshua, as the limit of the conquests of that great leader, and there is a prophecy of Amos denouncing and predicting the overthrow of Bikath Aven, the plain of Aven, which is also believed to apply to it.

The great ruins crown an Acropolis, raised some fifty feet above the plain, and completely

isolated from all other buildings. We entered by a long, dark vaulted passage, from the sides of which issued chambers once used apparently for storehouses, and entered upon a court hexagonal in shape, and measuring some seventy yards in length by eighty-five in width, and thence into the Great Court, as it is called, which is a hundred and fifty yards long by a hundred and twenty-five wide. Here we found the rest of our party, who had preceded us, sitting at lunch in the shadow of the great columns of the Temple of the Sun. This mightiest of the temples of Baalbec, and perhaps mightiest of all heathen temples, consisted of a cella or rectangular building, surrounded by peristyle, a portico of lofty columns, and was originally some two hundred and ninety feet long by a hundred and sixty broad. Of the cella nothing remains, but of the peristyle there still stand these six magnificent columns, with part of the entablature which they formerly carried. They are between sixty and seventy feet high, and seven feet three inches in diameter at the base, each consisting of three stones. The carving of the entablature on one side, the north, is gone, but on the south it is almost perfect. Originally there were fifty-eight of these columns, nineteen on each side of the cella, and ten at each end, and as they stand in solitary grandeur, rearing seventy feet above the wall the massive fragment of entablature, they convey some idea of the magnificence of the edifice of which they formed a part. The temple seems to have been a sort of pantheon, in which Baal was prominent, and an inscription still to be seen on the base of one of the pillars reads as follows, "To the great gods of Heliopolis. For the safety of the lord Antoninus Aug. and of Julia Aug. the mother of our lord of the Castra (and) Senate. A devoted (subject) of the sovereigns (caused) the capitals of the columns of Antoninus whilst in the air (to be) embossed with gold at her own expense."

In confused heaps in the neighborhood of the columns lie the remains of those which have fallen. It is difficult to realize how vast are

their proportions till one stands beside them, or stretches himself at length across the diameter of a fallen drum to find a foot and more of length still to spare.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JULY, 1892.

What the Sunday-school Is Not.

BY REV. JESSE S. GILBERT, A.M.

The old-time writers had a way of treating a subject, first, negatively, and then positively. They would first tell what a thing was not, and afterward what it was. It may not be amiss to look at the Sunday school from this first stand-point, and see what it is not.

1. It is not a substitute for family religion. It cannot take the place of the family altar, parental example, and home instruction. Of course, there are many children whose parents are not Christians, and who receive whatever of religious precept they enjoy through the Sunday-school; but this is no excuse for Christian parents. If Christian fathers and mothers neglect the home instruction of their children because they go to the Sunday-school, they make that institution an injury instead of a blessing. An hour of religious teaching cannot counteract an entire week of worldliness and irreligion.

2. The Sunday-school is not a substitute for the church. It is a part of the church, but only

a part. Membership in the Sunday-school cannot take the place of a public profession of faith in Christ by uniting with the church. Attendance upon Sunday-school should never be allowed to take the place of attendance upon church. We want the children to attend the public preaching of the word, and to sit in the pew with father and mother. In this way the good habit of attendance upon public worship is early formed.

3. The Sunday-school is not a place for instruction in secular knowledge. At the first this was tried, but soon gave way to the proper aim of the Sunday-school. The time allowed us in our work is so short that very little could be accomplished in secular teaching any way. There is a certain amount of geography, history, etc., that must be employed in order to properly teach God's word; but even this should not be allowed to press upon the more distinctively spiritual and religious work. There is a way in which the time may be pleasantly occupied in bringing out the history, chronology, and geography of the lesson, and yet not a single religious impression made. Such teaching may be popular for a while, but fails at the most vital point.

4. The Sunday-school is not a place of social entertainment. It is a very pleasant place. There should be kindly greetings, friendly hand shakings, and cheery words. It must, however, never be forgotten that it is a place for earnest and most important labor. There should never be an interim between the lesson and the closing exercises filled up with idle chit-chat about the fashions, local gossip, coming entertainments, etc. Five minutes of such talk will scatter to the winds every impression made by the teaching of the lesson.

Thus have we seen some things that the Sunday-school is not. What the Sunday-school is or should be hardly needs to be explained to the readers of the BANNER.

Don't slight the Home Readings! Many teachers never say any thing about them. Naturally, the scholars do not consider them of much account. They are, however, to be reckoned first in the list of lesson-helps. They are the appropriate setting of the lesson. Where the scholars will not "read up" faithfully, the teacher is obliged to supply the lack in his own words, for the hour is too short to admit of going over all the passages. But this is to the great loss of the class. No paraphrase can make up for the Bible story. It is no slight advantage to have the lesson kept in mind, morning by morning, all the seven days. The selected passages are almost always short. The busiest scholar can find the few minutes necessary to read them. The idlest will be ashamed to refuse! Get your scholars to promise that they will read one Home Reading each day, and give a little time in the class to the consideration of the Home Readings for the week.

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Our Superintendent.

Z. GRENNELL, D.D.

He's a timely man—
Neither hasty nor slow.
But a minute ago
Shaking hands by the door;
Only one minute more,
There he stands, in his place,
As prompt as the hands on the dial's face.

Not a wordy man—
He has thought what to say
To the scholars to-day.
Mark how brief and how clear
The directions we hear!
And the story he told—
Why, every word was a grain of gold!

He's a quiet man—
Let us watch him awhile.
See him move down the aisle—
Not a sound! See him pass
To the desk, to the class,
Here and there, left and right—
How easy his movements, his steps how
light!

He's a loving man—
Little faces grow bright,
Little fingers clasp tight
To his own, when they meet
In the school or the street.
It is not a mere art—
He loves not in word, but in deed and in
heart.

He's a godly man—
Neither coward nor shirk
In his word or his work;
He is known in the town,
Head erect, money down.
Blest of poor, feared by wrong,
His life is a sermon, a prayer and a song.
—Baptist Superintendent.

THE chief officer of the Sunday-school is the superintendent of the teachers as well as of the scholars. If he realizes that, he will strive to help them to do the best work in the best ways. He will provide, if possible, for a course of normal training, at least six or eight lessons a year. He will bring to them all he can learn of the best methods of teaching. He will take measures to recruit their ranks by furnishing special instruction to pupils selected from the school because of promised fitness to become teachers. He will learn all he can from his teachers, and will not lose his courage or his temper if they do not learn from him all that he thinks they should learn.—*Pilgrim Teacher.*

Opening and Closing Services.

THIRD QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

Supt. Praise waiteth for thee, O God, in Zion:
and unto thee shall the vow be performed.

School. I will pay my vows unto the Lord
now in the presence of all his people.

Supt. The Lord is nigh unto all them that
call upon him, to all that call upon him in truth.

School. Because he hath inclined his ear unto
me, therefore will I call upon him as long as I
live.

Supt. Glory ye in his holy name: let the
heart of them rejoice that seek the Lord.

All. Let the words of my mouth, and the
meditation of my heart, be acceptable in thy
sight, O Lord, my strength, and my redeemer.

III. Singing.

IV. The Apostles' Creed, or Ten Command-
ments.

V. Prayer, followed by the Lord's Prayer in
concert.

VI. Reading Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Out-
line, and Doctrinal Suggestion by the school in
concert.

IV. Review and Application of the Lesson,
by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church
service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Sentence.

Supt. We ought to give the more earnest
heed to the things which he have heard, lest at
any time we should let them slip; for how shall
we escape, if we neglect so great salvation.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER.

A. D. 30.]

LESSON I. THE ASCENSION OF CHRIST.

[July 3.]

GOLDEN TEXT. When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts 1. 9.

Authorized Version.

Acts 1. 1-12. [Commit to memory verses 8-11.]

1 The former treatise have I made, O The-oph'-i-lus, of all that Je'sus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen :

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God :

4 And, being assembled together with them, commanded them that they should not depart from Je-ru'-sa-lem, but wait for the promise of the Father, which, *said he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Is'-ra-el ?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Je-ru'-sa-lem, and in all Ju-de'a, and in Sa-ma'-ri-a, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Gal'i-lee, why stand ye gazing up into heaven? this same Je'sus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Je-ru'-sa-lem from the mount called O'i'-vet, which is from Je-ru'-sa-lem a sabbath day's journey.

TIME.—A. D. 30, forty days after the resurrection of Jesus. **PLACE.**—Near Bethany, on Mount Olivet. **RULERS.**—Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch in Galilee. **DOCTRINAL SUGGESTION.**—The second advent of Christ.

HOME READINGS.

M. The ascension of Christ. Acts 1. 1-12.

Tu. Luke's narrative. Luke 24. 36-53.

W. Ascended on high. Psa. 68. 11-19.

Th. The completed atonement. Heb. 10. 11-22.

Revised Version.

- 1 The former treatise I made, O The-oph'-i-lus, concerning all that Je'sus began both to do and
- 2 to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom
- 3 he had chosen: to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the king-
- 4 dom of God: and, being assembled together with them, he charged them not to depart from Je-ru'-sa-lem, but to wait for the promise of the
- 5 Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days
- 6 hence.
- 7 They therefore, when they were come together, asked him, saying, Lord, dost thou at
- 8 this time restore the kingdom to Is'-ra-el? And he said unto them, It is not for you to know times or seasons, which the Father hath set within
- 9 his own authority. But ye shall receive power, when the Holy Ghost is come upon you, and ye shall be my witnesses both in Je-ru'-sa-lem, and in all Ju-de'a and Sa-ma'-ri-a, and
- 10 unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out
- 11 of their sight. And while they were looking steadfastly into heaven as he went, behold, two
- 12 men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Je'sus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into
- 13 heaven. Then returned they unto Je-ru'-sa-lem from the mount called O'i'-vet, which is nigh unto Je-ru'-sa-lem, a sabbath day's journey off.

F. Into heaven itself. Heb. 9. 24-28.

S. Head over all. Eph. 1. 15-23.

S. Alive for evermore. Rev. 1. 9-18.

LESSON HYMNS.

No. 314, New Canadian Hymnal.

Look, ye saints, the sight is glorious.

No. 315, New Canadian Hymnal.

Oh, praise ye the Lord with a trumpet sound.

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No. 316, New Canadian Hymnal.

Golden harps are sounding.

DOMINION HYMNAL.

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QUESTIONS FOR SENIOR STUDENTS.

1. The Forty Days, v. 1-3.

What is meant by "the former treatise"?

Of what two things did Luke write in his gospel? (Ver. 1.)

Up to what time did the narrative continue? (Ver. 2.)

At what time does the narrative in Acts begin?

What is meant by "his passion" in verse 3?

Tell some case in which, after this, Jesus "showed himself alive."

What is meant by "infallible proofs" in verse 3?

What were some of the infallible proofs by which he showed himself alive after his passion?

What may we learn of Jesus from his closing ministry?

What should we give to such a Saviour? (See Prov. 23. 26.)

2. The Promise of Power, v. 4-8.

To what ceremony is the coming of the promised blessing likened?

What were the disciples expecting?

What knowledge were they denied?

For what service was the promised gift to be the preparation?

3. The Ascending Lord, v. 9-12.

When did Jesus take his departure from his disciples?

What strange visitants did they see?

On what former occasion had angels given tidings of Jesus? (Luke 1. 26, 27; 2. 8, 9.)

What rebuke did the disciples receive?

Of what was the ascension to be the pledge?

Read Mark 16. 19; Rom. 8. 34; Heb. 7. 25;

1 John 2. 1, and give your idea of what Jesus does in heaven?

Is Jesus your Saviour? If not, why?

Practical Teachings.

Where in this lesson do we learn—

1. The completeness of Scripture?

2. The forgetfulness of men?

3. The exaltedness of Jesus?

4. The sympathy of angels?

Hints for Home Study.

Verses 4-8 contain, 1. A double command; 2. A precious promise; 3. A question; and, 4. An answer containing a gentle rebuke and two splendid promises. Seek out each of these, and be ready to give to your teacher an explanation of each.

Compare verses 9-12 with Luke 24. 50-53, and write down all the items of these two accounts:

1. All those about the ascension; 2. All those about the gazing disciples and the two men; 3. All those about the return to Jerusalem, and what followed.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Forty Days, v. 1-3.

What "former treatise" is here referred to?

Of what did that book treat?

To what date did it bring the story?

Through and to whom had Jesus given a commission?

What was the commission? (Matt. 28. 19, 20.)

By whom was Jesus seen after his resurrection?

For how long a time was he seen?

About what did he talk with the disciples?

2. The Promise of Power, v. 4-8.

What did Jesus forbid the disciples to do?

For what did he bid them wait?

What is said of John's baptism?

What new baptism was promised?

At their meeting what question did the disciples ask?

What answer was given to their question?

What gift was promised them?

What were the disciples then to become?

Where were they to bear testimony?

3. The Ascending Lord, v. 9-12.

While the Lord was speaking what did the disciples see? (GOLDEN TEXT.)

How did he disappear?

Who then appeared to the disciples?

What question was asked them?

What promise was given them?

Where then did the disciples go?

How long was the journey? (See John 11. 18.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus rose from the dead?

2. That Jesus ascended to heaven?

3. That Jesus will come again?

Home Work for Young Bereans.

Find and read the story of how the Son of God came to earth.

Find when he was first publicly proclaimed to be Son of God.

Find and read the story of the transfiguration.

QUESTIONS FOR YOUNGER SCHOLARS.

Who wrote about Jesus's work and teachings? **Luke.**

What other book did he write? **The Acts.**

What was this about? **The work of the apostles.**

How many apostles were there now? **Eleven.**

How long did Jesus stay on earth after he rose from the dead? **Forty days.**

Where did he meet them last? **In Galilee.**
Where did he tell them to wait? **In Jerusalem.**

What did he tell them to wait for? **The promise of the Father.**

What was the Father's promise? **The gift of the Holy Spirit.**

What did he say the apostles would be? **His witnesses.**

What then took place? **He was taken up to heaven.**

What received him out of their sight? **A cloud.**

Who came to comfort them? **Two angels.**
What did they say? **That Jesus would come again.**

Where did the apostles then go? **To Jerusalem.**

For what did they pray and wait? **The coming of the Holy Spirit.**

Words with Little People.

THE FATHER'S PROMISE TO ME.

His Spirit { To show me how to please him.
To give me power to work for him.
To be his witness.

Whisper Motto.

Every day, I'll wait and pray.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT B. DOHERTY, PH. D.

General Statement.

Luke, the author of the third gospel, wrote also the Acts of the Apostles—probably at Rome—about A. D. 63. He compiled both books from the accounts of eye-witnesses and from his own observations. This lesson begins the history of the Christian Church. It is impossible to fix beyond question all the dates of this pivotal era. Assuming, as many do, that Christ was crucified on Friday, April 7, A. D. 30, he rose from the dead on the following Sunday morning, and the ascension took place forty days later, on Thursday, May 18. Our minds are directed by this passage to those forty delightful days in which the risen Christ associated with his disciples. What strange deep conversations of the things pertaining to the kingdom of God the company of believers had with the Redeemer! With what wild conjectures must they have received his postponement of the restoration to the kingdom of Israel, his promise of the descent of the Holy Ghost! With what awe-struck yearnings they must have beheld him rise from Olivet's summit until the white cloud received him out of their sight; and with what a strange mixture of confidence and anxiety must they have returned to Jerusalem to await the power from on high! All this we are invited to reproduce in our imagination by the very construction of our lesson. The avenues of thought and fancy which open in every direction from this story reach into infinity. The lesson ends with the picture of the Saviour standing with outstretched hands of blessing, then slowly rising from the earth while the disciples' eyes follow him fascinated, until a cloud hides him from their view. Supernatural voices break the spell, and white-robed angels renew the Master's promise.

Verses 1, 2. The former treatise. Better, "The first treatise." The reference is to Luke's gospel. **Theophilus.** A "man of rank," one of the nobility who had become a Christian. The phrase "most excellent" applied to him in Luke 1. 3, refers to social station, not to moral character (Acts 23. 26; 24. 3, 25). That Theophilus had become a Christian is made evident by Luke 1. 4. The name means *lover of God*, but is unquestionably here a proper name. It has been guessed by fanciful commentators that he was the same as Theophilus, the son of Annas, who succeeded his father as high-priest; others have sought to identify him with the philosopher Philo; but there is no real reason to sustain either of these conjectures. **All that Jesus began both to do and teach, until the day in which he was taken up.** **Gloss** interprets this clause, "All that Jesus from the beginning did and taught until the day that he was taken up." (1) *We are to carry on all that Jesus began, for he promised that mightier works than he did his followers should do.* (2) *Jesus both did*

and taught; "preached his own life and lived his own doctrines." The teacher who practically says, Do as I say, but not as I do, is a self-confessed failure. Luke's gospel ends with the narrative of the ascension, and this "second treatise" begins with it. (3) *A Christian's work on earth ends only when his work in heaven begins.* **Through the Holy Ghost had given commandments.** Better, "Having given commandments by the Holy Ghost." This may mean that the commandments here referred to were given by Jesus to the apostles by inspiration of God rather than by word of mouth; or that Jesus verbally gave his commands to the apostles, being himself anointed by the Holy Ghost. This points to one of the many insoluble mysteries of the incarnation. The whole passage is a reference to the last chapter of the gospel of Luke. **The apostles. They twelve chosen followers.** In the gospels they are generally called "disciples" and "the twelve."

3. Passion. An old English word for "suffering." By many infallible proofs. **Tea**

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appearances of the risen Christ are reported, and others may have taken place. He appeared five times on the day he arose from the dead: (1) to Mary Magdalene; (2) to the women near the sepulcher; (3) to Peter; (4) to the disciples on the way to Emmaus; (5) to the apostles, Thomas being absent. Besides these he appeared (6) to the apostles, Thomas being present; (7) to seven apostles at the Lake of Galilee; (8) to eleven apostles on a mountain in Galilee; (9) to James the Lord's brother, and (10) to the disciples at Jerusalem immediately before the ascension. On these occasions Jesus walked, talked, and ate with his disciples, and invited Thomas to touch the wounds left in his body by the nails and the spear. **Being seen of them forty days.** Our Lord after his resurrection no longer lived with his disciples. During forty days, at intervals of varying length, he appeared to them occasionally, unexpectedly, and vanished as suddenly as he came. "This is the only place where the interval between the resurrection and the ascension is given."—*Gloag*. **The kingdom of God** means what we now call the Christian dispensation. It is noticeable that Jesus led his disciples to look on Christianity as the coming into this world of a supernatural kingdom which should outrank both the Mosaic and the Roman law. (4) *We should imitate our Master in talking "of the things pertaining to the Kingdom of God."* (5) *The gist of the Gospel is that Jesus Christ is alive after his passion—alive to-day, and in close connection with his devout followers.*

4, 5. Assembled together. Either at Mount Olivet or in Jerusalem, on the day of ascension. **Wait for the promise of the Father.** Meaning, waiting for the fulfillment of the promise made by the Father; that is, "the bestowal of the Holy Spirit, and especially of the miraculous gifts conferred on the day of Pentecost."—*Gloag*. **Which . . . ye have heard of me.** Read John, chaps. 13-16. **John truly baptized with water; but ye shall be baptized with the Holy Ghost.** John prophesied this. (See Luke 3. 16.) The prophecies were fulfilled ten days after the ascension. (See Acts 10-12.) The first duty our Lord impressed on the men whom he was sending forth to evangelize the world was to wait until made ready for their holy mission. (6) *God recognizes the need of preparation for one's life-work.*

6. Lord, wilt thou at this time restore again the kingdom to Israel? They connect the outpouring of the Spirit with the establishment of the Messianic kingdom, and are still expecting a temporal empire, with Jesus as their sovereign, and themselves as lords and senators. (7) *Even good men may easily err in their interpretation of Scripture.*

7, 8. Not for you. And therefore not for any

man. **The times or the seasons.** Fixed dates of future events. **Power.** Disposal. Supreme authority. **Ye shall receive power.** The word for "power" is different in these two instances. These men were to be endowed with spiritual power, and therefore to lose taste for profitless disputations and worldly ambitions. **Witnesses unto me.** Every-where, beginning at **Jerusalem**, in the midst of their bitterest enemies, and going to the **utmost part of the earth.** "This mission was not, in its completeness, executed by the apostles: it continues to be the mission of the Church until the whole world shall be converted."—*Gloag*. (8) *Our knowledge of the future is beneficently limited.* (9) *Without power from on high the Christian is of no account in the task of turning the world to God.*

9. He was taken up. See Luke 24. 50. **A cloud.** The emblem of the divine presence. The eleven had as clear proof of our Lord's ascension as they had had of his resurrection. It occurred at Bethany. It is related by Mark and Luke, and is mentioned by the other two evangelists. Predictions of it are given in John, and it is referred to in the epistles.

10. Looked steadfastly. They could not wrench their eyes from the shining heavens in which their Lord had disappeared. **Two men.** Doubtless angels in human form. **White apparel.** Emblematic of heavenly purity.

11. Men of Galilee. Who were probably as marked by their dialect as Scotchmen would be at the present day. Dr. Lundy thinks that the Galilean dialect was our Lord's manner of speech, for when Peter is accused (Matt. 26. 73) of being one of Christ's followers the words of the accusation are, "Surely thou art one of them, for thy speech betrayeth thee." Modern conventionalities would make it very strange to address men thus by the name of their race, but it was common with the ancients. **Why stand ye gazing up into heaven?** God calls his children from looking up into heaven to work upon earth. (10) *The Christian's present duty is on earth, not heaven. Shall so come in like manner.* Freely, physically, visibly.

12. Olivet. A crest near Jerusalem. Its highest point is two thousand seven hundred feet above the level of the sea, but only three hundred above the temple. On one side nestles Bethany, and on the other the garden of Gethsemane. **A Sabbath-day's journey.** It was less than a mile, the limit fixed by the scribes for walking on the Sabbath. It was the supposed distance between the camp and the tabernacle in the wilderness. It is not possible to identify the precise scene of the ascension. Luke 24, 50, locates it at Bethany, which was two miles from Jerusalem. The distance here given is that between Jerusalem and the nearest spur of the Mount of Olives.

CRITICAL NOTES.

BY PROFESSOR CHARLES F. BRADLEY, D.D.

THE BOOK.

The central position which the Acts of the Apostles occupies in the New Testament is typical of its relation to the other books. It is like a bridge connecting the epistles with the gospels, or it may be called the keystone of the New Testament arch. Between the ascension of Jesus Christ, the last event described in the gospels, and the first epistle written by Paul—the First Epistle to the Thessalonians—there intervenes a period of about twenty-two years. Without the Book of Acts we should have little knowledge of the events of these momentous years. But the history in the Acts, beginning with the ascension, continues to the year A. D. 63, when Paul had already been for two years a prisoner in Rome. Its extreme geographical limits are Jerusalem on the east and Rome on the west. It describes the development of the Church of Christ from a little Jewish company in Jerusalem into a world-embracing kingdom, welcoming people of every nation to all its privileges and blessings. The Book of Acts makes the New Testament canon possible and the development of Christianity intelligible.

THE TITLE.

Like the other titles of the New Testament, this was doubtless not given to it by its author, but added by an early transcriber. The original in the oldest manuscripts consists of two words, the first meaning "acts," or "deeds," and the second "of apostles." It has been thought by some that the title is too comprehensive, since very little is told of any of the apostles except Peter and Paul, and even their histories are far from being complete. On the other hand, it is said, that the title is too narrow, since Stephen, Philip, and others, who were not apostles, are more conspicuous in the book than most of the apostles. But the title in its simplest form, as given above, makes no claim that it is followed by a complete history of all the apostles. It seems impossible to suggest any other title which would be as appropriate as this. The purpose which governed Luke in the selection of his material seems to have been to describe the founding and development of the Christian Church and the extension of the Gospel to the Gentiles. His peace-loving and liberal spirit under divine direction led him to describe with peculiar care occurrences likely to conciliate Jewish Christians, and also those adapted to convince the Roman authorities of the peaceable and harmless character of the Christians.

Verse 1. The former treatise. That this refers to the Gospel of Luke is proved not only by early Christian testimony and the reference to Theophilus, but also by such correspondence in spirit and style, and such common peculiarities in

the use of words and the construction of sentences, as to put the identification beyond question. These books are two of the longest in the New Testament, and are of about equal length. Together they constitute more than a quarter of the whole Testament. Luke's writings, added to those of Paul, make up more than one half of the New Testament. **Theophilus.** Luke dedicates his gospel also to this man, who is there called, "Most excellent Theophilus." In like manner Josephus begins each of his books against Apion with a dedication to a certain Epaphroditus, whom he calls, "Most excellent," and in the second, "Most honored." The term "most excellent" is found in the Acts in the address of Tertullus to Felix, in the letter of Claudius Lysias to Felix, and in Paul's speech to Festus. This usage makes it highly probable that Theophilus was a man in high station, though the term is not an official title. His name, together with Luke's nationality and the descriptions of localities in Palestine with which every intelligent Jew would be familiar, justify the belief that he was a Gentile. Further peculiarities in Luke's geographical descriptions indicate that Theophilus lived in Italy. **Began both to do and to teach.** Some have inferred from the use of the word "began" that Luke suggests by it that the work begun by the personal ministry of Jesus he continued through the Holy Spirit and the apostles. The fact of such a continuance is unquestionable, but it is altogether improbable that Luke intended any such suggestion here. The word "began" is used about eighty times in the first three gospels and in the Acts, about forty of these being in the writings of Luke. In a large part of these instances, especially those with verbs of speaking, we would more naturally omit the word in English. (See Luke 7: 24; 11: 29; 20: 9.)

2. The Holy Ghost. Among New Testament writers only Paul refers to the Holy Spirit more frequently than Luke.

3. Proofs. The word in the original is a *ver-* strong one, meaning a "sure sign," an "infallible proof." In the treatise of Aristotle on logic this term means a "demonstrative proof." **Forty days.** The length of the period during which Jesus appeared at intervals to his disciples is not given elsewhere. From Luke's account in his gospel it would not be supposed that so long a time intervened between the resurrection and the ascension. The first chapter of the Acts supplements the last chapter of Luke. Paul's enumeration of the appearances of the risen Christ in the fifteenth chapter of First Corinthians implies a somewhat extended period. The number "forty" had been halloved by the forty days which Moses spent upon Mount Sinai, and by the forty days which both

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Elijah and Jesus spent in fasting. For forty years Israel wandered in the wilderness. The number occurs also in connection with the account of the flood and of Jonah's preaching.

4. Being assembled together with them.

In both the Authorized and Revised Versions we find the marginal rendering "eating with them." This interpretation is found in early Latin versions, and in Chrysostom and other Church fathers. It is a possible rendering, yet that of the text is, on the whole, to be preferred. The fact that Jesus ate with his disciples after his resurrection receives emphasis in the New Testament, being rightly regarded as a striking proof of the reality of his bodily presence. (See Luke 24. 41-43; John 21. 5-15; and Acts 10. 41.) **The promise of the Father.** In Luke 24. 49, we learn that Jesus said, "I send forth the promise of my Father upon you." That which was promised was the Holy Spirit (John 14. 16-26; 15. 26). This had been previously proclaimed by the prophets (Joel 2. 28, 29, and Isa. 44. 3), and by John the Baptist (Matt. 3. 11, etc.). A partial fulfillment of this promise had already occurred (John 20. 22), but the disciples were to wait for that complete effusion of the Spirit which should follow the Lord's exaltation (John 7. 39). With this baptism of the Holy Spirit they were also to be clothed with power from on high. For the fulfillment of this wonderful promise which was to take place in a few days the disciples were commanded to tarry in Jerusalem.

6. They therefore, when they were come together. Or as it may with equal correctness be translated, "They therefore who had come together." The words "therefore" and "at this time" indicate that this is the same meeting as referred to in verse 4. As Jesus had previously met his disciples by appointment upon a mountain in Galilee (Matt. 28. 16), so now, no doubt by his direction, they had re-assembled in Jerusalem. If the marginal rendering of verse 4 be accepted, then we may think of this conversation as held on the way to Bethany (Luke 24. 50). **Dost thou at this time restore the kingdom to Israel?**

Their question refers to the time, "not many days hence," of which Jesus has just spoken. As the promise of the outpouring of the Spirit recorded by Joel is followed immediately by a description of the establishment of the Messianic kingdom in Jerusalem (Joel 3), their expectation was not wholly unwarranted. Jesus replies with a mild rebuke, followed by a repetition of the promise of the Holy Spirit. With the Spirit they shall receive power for their mission as witnesses, which, beginning in Jerusalem, shall extend to the ends of the earth.

8. In Jerusalem . . . Judea . . . Samaria, and unto the uttermost part of the earth. These words give us an outline of the ex-

tension of Christianity as it is described in the Acts. The early chapters describe the organization, development, trials, and triumphs of the Church in Jerusalem. Persecutions scatter believers throughout Judea and Samaria (8. 1), whither the leaders of the Church go preaching the Gospel (8. 5-25, and 9. 31-43). The word is carried to Phenicia, Cyprus, and Antioch (11. 19), from which last place, as from a new center, it extends westward (13. 4), and is preached both to Jews and Gentiles as far as to distant Rome (28. 17). See also 23. 27.

9. He was taken up. Jesus had on one occasion said to his disciples (John 6. 62), "What if ye should behold the Son of man ascending where he was before?" Luke gives in this passage the only distinct description of the ascension in the New Testament. The resurrection of Jesus is treated as a fact of greater significance, and is to be regarded as necessarily implying the ascension. There is, nevertheless, other direct testimony to the ascension given by Mark (16. 19), Luke (24. 51), John (20. 17), Paul (1 Tim. 3. 16), and Peter (1 Pet. 3. 22). The Catholic Church teaches its members to dwell upon representations of Christ hanging upon the cross, and Protestants probably think of him too often as in this position. But this bright vision of the glorified and ascending Lord should be oftener in our thoughts. Stephen and Paul beheld him in glory. Perhaps Raphael's famous picture of the transfiguration best helps our imagination to a conception of the scene. The Chapel of the Ascension on the summit of the Mount of Olives, belonging to the Mohammedans and containing a pretended foot-print of Christ, is a monument of superstition and error. Luke says he led his disciples out "until they were over against Bethany," which place was about fifteen furlongs from Jerusalem and fully a mile beyond the summit of Olivet.

10. Stood by them. The words thus rendered may be translated "came to," or "stood before them" (as in Acts 27. 24). In Luke 24. 4, angelic messengers (Matt. 28. 5) are described as "men in dazzling apparel."

11. Why stand ye looking. This gentle reproof, with its suggestions of neglected duty, is followed by the promise of the glorious second coming of the Lord. With other similar promises, this warrants the positive expectation of the personal and visible return of Christ. But it is not for us, "to know times or seasons which the Father hath set within his own authority."

The Lesson Council.

Question 1. *What may be reasonably and scripturally asserted concerning the second coming of Christ?*

The ascension of Christ was the crowning mir-

acle of his spiritual kingdom. Mysterious as the advent, like that, it is a manifestation of the invisible world. The second advent will also be a revelation of supernatural authority—the rule of heaven on earth. In “like manner” as the ascension, the second coming will be real, personal, and spiritual. From the time of Enoch till now the Church has believed not only in a personal “coming” to individual souls, but in a “final coming” to the world for retribution. The present age of probation and gospel opportunities will then be ended and the age of eternal character begin.—*Rev. J. H. Wythe, D.D., Oakland, Cal.*

So far as the New Testament is concerned there is an utter lack of definiteness as to the time of the *parousia*. The various theories respecting this question may be divided into two classes: 1. Those which hold that the *parousia* is yet to come. 2. Those which make it coincident with the destruction of Jerusalem. Neither view is void of difficulty; but all things considered the second is the more reasonable theory. The one practical question for both the individual and for the Church is this: “Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”—*Rev. Robert Watt, Milford, Del.*

The reasonableness of belief in the second coming rests upon the fact of the first coming. It will be preceded by: (1) the universal spread of the Gospel by preaching and organized effort; (2) a manifestation of general apostasy as the result of truth compelling men to take sides for or against; (3) a prolonged period of gospel dominance lasting, symbolically, a thousand years—a spiritual control of the world and its affairs more real than a local bodily reign; (4) by the resurrection of all the dead, the assembling together of all the living and the dead to the final judgment.—*Rev. W. H. Thompson, Fond du Lac, Wis.*

1. It is a personal coming of the Lord Jesus Christ. This the angel declared in definite language (Acts 1. 11. See also Matt. 24. 30, and 1 Thess. 4. 16). 2. The time of this coming is the time of the resurrection of the dead (1 Cor. 15. 20-23; Phil. 3. 20, 21; 1 Thess. 4. 16, 17). From these it will be seen that the second coming of Christ and the resurrection of the dead are very closely connected. Christ's purpose in coming is to raise the dead. 3. It is a coming to judgment, “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works” (Matt. 16. 27).—*Rev. E. S. Tipple, Ph.D., New York city.*

Analytical and Biblical Outline.

Aspects of the Saviour.

I. AS A FOUNDER.

Of all that Jesus began. v. 1.

“The chief corner-stone.” Eph. 2. 20.

“Foundation.... Jesus Christ.” 1 Cor. 3. 11.

II. AS A TEACHER.

Both to do and teach. v. 1.

“Remember the words.” Acts 20. 35.

“A teacher come from God.” John 3. 2.

III. AS A LAWGIVER.

Commandments unto the apostles. v. 2.

“Whoever he saith.” John 2. 5.

“Whoever I command.” John 15. 14.

IV. AS A CONQUEROR.

Alive after his passion. v. 3.

“Not possible.... holden.” Acts 2. 24.

“Hath abolished death.” 2 Tim. 1. 10.

V. AS PROMISER.

Ye shall receive power. v. 8.

“All power.... I am with you.” Matt. 28.

18, 20.

“Christ which strengtheneth.” Phil. 4. 13.

VI. AS ASCENDING.

He was taken up. v. 9.

“I go unto him that sent me.” John 7. 33.

“Whither I go, ye cannot come.” John 13. 33.

VII. AS RETURNING.

Shall so come. v. 11.

“I will come again.” John 14. 3.

“Even so, come, Lord Jesus.” Rev. 22. 20.

Thoughts for Young People.

The Privileges and Duties of Disciples.

1. Disciples of Christ are to recognize their privilege of building upon the foundation which their Master laid. (Verse 1.)

2. Disciples of Christ are to receive as unto themselves the commands given to the apostles. (Verse 2.)

3. Disciples are to realize that they have not only a Saviour who has suffered, but who has risen and still lives. (Verse 3.)

4. Disciples should think and speak of the interests of the kingdom of God. (Verse 3.)

5. Disciples may enjoy the fulfillment of the promise of the Father in the baptism of the Holy Ghost. (Verses 4, 5.)

6. Disciples may work for the kingdom by bearing witness for its King. (Verse 8.)

7. Disciples may wait in patient faith for the return of their Lord. (Verse 11.)

8. Disciples may enjoy fellowship with each other while they unite in supplication to their Lord. (Verses 13, 14.)

Lesson Word-Pictures.

BY REV. E. A. RAND.

Did they think he was going up that very day, that so soon he would vanish out of their sight? He had been with them forty days. What **rapid** hours of communion, reviewing the past, **anticipating**

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peating the future, saying a word of strength for some hour of weakness, lighting a lamp for the shadows of some sorrow, and pointing out the glory beyond this earth! It has been a communion whose memory will be sweet as the odor of an alabaster box of perfume. And now he is to vanish away! Do they realize it?

Is it not some other day than this day when our beloved rise on the wings of immortality?

Let us follow them as in the bright summer the disciples go out of the city gates. They take the path winding through Kedron's memorable vale and then climbing beautiful Olivet's slope. With them goes the Master. Watch them, watch him, for soon they will be alone, and he will rise to the skies in a mysterious, marvelous ascension. The King will go up to his throne. Then it would seem as if all the world would gather there to witness this glorious ascent to the skies. Why did not couriers ride night and day and summon the world's strength, the world's wisdom, the world's theosophy, to Olivet? Let Roman cohorts, Grecian philosophers, Jewish rabbis—all come to this footstool that the king will last stand upon before ascending to his majestic throne. From the shadowy northern forests, from the lands burnt by the sun, let the distant sons of Japheth and the swarthy children of Ham flock to the great ascension.

Hush, voice of pride! That is not God's way, this kingdom is not earthly. How simple! The disciples are talking, when, suddenly, the Master seems to grow above them and overshadow them! He looms up taller! Look! The feet of the King have forsaken his footstool! He is slowly rising, with hands of tender and ready compassion outstretched above the faces bewildered, awed, looking up in wonder; above the lips crying out in surprise; above the hands stretched out, yet helpless in their supplication!

But where is that other world which will receive him? Is it known to them that the King is coming back to his own? Why are not the skies crowded with worshippers pouring out of the celestial portals with harps in their hands and songs upon their lips welcoming home the Son of God whose advent they proclaimed in a mighty anthem at Bethlehem?

Hush again, voice of pride!

God has his own way.

But watch!

The disciples are looking up, trying to make it out whether it be a vanishing form of glory or a dissolving summer cloud that they see. They cannot seem to take off their eyes from the heavens. Their hearts have gone up thither. Did they look for a great angelic manifestation? Are they expecting that a multitude of the heavenly host will come?

Angels are here.

The heavenly world is present, yet only two

angels come. Those messengers shine, they burn, they dazzle. They are at the very side of those unheeding, upward-gazing disciples. Sorrow is blind to the angels that would touch it with pitying hands. But they speak. They still every uneasy fear. They raise every drooping heart. They tell the story of a returning glory. Yes, he shall come again, love's adoration and faith's fruition.

By Way of Illustration.

BY JENNIE M. BINGHAM.

"Lord, will thou at this time restore again the kingdom to Israel?" "He said....ye shall receive power, after that the Holy Ghost is come upon you." Their prayer was answered differently from what they expected, and infinitely better. The glory of an earthly kingdom was set aside, and instead the power of the Holy Spirit was given. When Paul prayed that his thorn in the flesh might be removed his prayer was answered with the blessed promise, "My grace is sufficient for thee." When the disciples clung to their Lord, entreating him not to leave them, he said, "I will send the Comforter." When Christ himself prayed, "If it be possible, let this cup pass from me," instead of the removal of the cup "there appeared an angel unto him from heaven strengthening him."

"Witness." If people are loud in the praise of the physician who has cured them of some deadly malady, recommending others to trust and seek his skill, why should not Christ's people commend him to a dying world? Let them say with David, "I will declare what he hath done for my soul," and tread in the steps of the Samaritan who ran to the city, crying, "Come, see a man who hath told me all things that ever I did."

A woman in Lucknow, lately converted from Hinduism to Christianity, took her small savings and made a long journey into the country for the sake of seeing her relatives, telling them about the rich things she had found, and inducing them to seek the same.—*Missionary Report.*

"Uttermost part of the earth." After reading the life of an eminent missionary, Thomas Coke exclaimed, "I want the wings of an eagle, the voice of a trumpet, that I may proclaim the Gospel through the East and the West, the North and the South!"

Sometimes I sit in the presence of the Son of God, and in melting love sympathize with him in his stupendous undertaking of bringing our lost race back to God, and feel the wish in my heart that I could multiply myself into a thousand and give a thousand years to help Jesus.—*Bishop Taylor.*

Verses 9, 10, and 11. How striking is the contrast between the translation of Elijah and the ascension

of Christ! He who ascended up where he was before needed no whirlwind, nor chariot of fire, nor extraneous power to elevate him to his home. Calmly, slowly, as borne upward by indwelling affinity with heaven, he floated thither with outstretched hands of blessing. The servant angels did not need to surround him, and clad no longer in fiery armor, but "in white apparel," the emblem of purity and peace, they stood by the disciples and comforted them with hope. Elijah was carried to heaven; Christ went. The angels disappeared with the prophet and left Elisha to grieve alone; they lingered here after Christ had gone, and turned tears into rainbows.

The Teachers' Meeting.

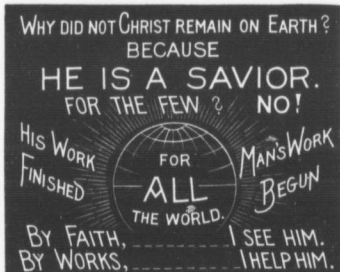
Explain in this lesson "former treatise;" "passion;" "promise of the Father;" "the kingdom unto Israel;" "the Holy Ghost come upon you," etc.... Give a general view of the events and appearances of the forty days.... Draw map of Jerusalem and its environs, showing as nearly as may be the place of the ascension.... Why was the ascension necessary?.... The three accounts of the ascension—compare them, and harmonize.... The kingdom of God as here presented. (1) Begun by Christ; (2) carried on by the Church; (3) under influence of the Holy Ghost; (4) a spiritual kingdom; (5) a kingdom of work; (6) a conquering kingdom, verse 8, etc.... Aspects of Christ in this lesson.... The duties of Christ's Church as here shown. (See "Thoughts for Young People.").... Our personal duty; (1) To wait; (2) to witness; (3) to work; (4) to watch.... Our Saviour began the work of building his Church in the world, and then left his disciples to go on with it, first giving them commandments. So the building of many cathedrals in the Old World has been carried on for centuries according to the plans of architects who slumber beneath in their crypts. But while such dead architects can no longer aid the work our great Master-builder "ever lives above," and helps his workers.... The little company of disciples in the upper room was the spring out of which flowed a mightier river than the Nile or the Mississippi, the river of Christianity, which has brought fertility and life to all lands.

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Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS.—Before the school assembles draw a circle to represent the world, and with bright colored chalk write in the words "All the World." Draw some lines with dark blue chalk faintly across the board to guide you in writing in words used during the review. Take white chalk, and write the following in plain letters: "Why did not Christ remain on earth?" and then, "For the few?" "His work," "Man's work," "I see him," and "I help him."... You are now ready for a short review of the lesson, and to write in the answers to the questions and words written on the board before the school assembled. In case no review of the lesson is to be given, then copy the exercise as it is set forth above in the cut. Christ ascended to heaven and left his disciples on earth to take up his work. He is omnipresent, and ever present. He is a Saviour, not for a few people, but for all mankind. Bring out these points by questions, such as: Why did Christ come to the earth? And why did he suffer and die? [Write, Because he is a Saviour.] For the few? [Write, No.] For whom is he a Saviour? [Answer. For all the world, etc.]

BLACKBOARD SENTENCE.

IN PREPARATION.

My heavenly home for me,
Me for my heavenly home.
Be ready!

MY WORK.

A Saviour for all the world,
All the world for my Saviour.

Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. *Jesus Going Back to Heaven.*

To Teachers. The lessons upon which we enter this quarter have to do, not with the thoughts or words only of Jesus's followers, but with their acts or daily doings. Let us keep before the minds of the children in all our teaching that Christianity is an every-day life of being and doing.

Introductory.
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great promise. hope.

1. Let some map. This is probably. W the meeting, apostles were marks to stand mountain. You think that Jol Jesus, do you ing because he tell the apost and then he h is the great t Yes; "a great Now I will p give them.

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Introductory. Place a cross upon the board, and in a brief and tender talk call back the story of the crucifixion. Use some Easter emblem to call up the thought of the resurrection, and tell that the time when the story in this lesson took place was forty days after the resurrection. Luke, one of the first disciples, is telling the story to us. It is all written in God's word. [Let some child find the gospel written by Luke, and then the Book of the Acts.] Yes; the same man wrote both. The gospel tells what Jesus did and said. The Acts tell what Jesus's apostles did and said.

To be Taught. 1. About a great meeting. 2. A great promise. 3. A great event. 4. A great hope.

1. Let some child point out Mount Olivet on the map. This is where the great meeting was held, probably. We do not know how many were at the meeting, but we know that Jesus and the apostles were there. See—I will make some marks to stand for the apostles on the side of this mountain. You may name some of them. You think that John and Peter would be very near Jesus, do you not? Jesus called this great meeting because he was going away. He wanted to tell the apostles what to do when he was gone, and then he had something to give them. What is the great thing we have been talking about? Yes; "a great meeting." [Print on the board.] Now I will print below this what Jesus had to give them.

2. "A Great Promise." When your papa and mamma are going away, and you have to stay behind, you like to have them promise to bring you something. Jesus was not coming back very soon, but he promised to send something, and told the apostles to wait for it in Jerusalem. He called it "the promise of the Father." It was something very beautiful and wonderful and precious. I am sure you want to know what it was.

[Illustrate by the engine, standing silent and helpless on the track until the steam is let on. Or the lamp, dark and useless without the oil. Or the telegraph wire, of no use to carry a message without the spark of electricity.] God's promise is a promise of power to do his work. The steam, the oil, the electricity give the power to do the work which the engine and lamp and wire were meant to do.

3. [Make a picture-frame on the board. Tell children to close their eyes while in a few vivid sentences you make word-pictures of the ascension. Use lesson-symbol, and dwell upon the fact that Jesus, who had power

our King and Friend, and that he offers us the power of the Holy Spirit to teach us how to be right and do right.]

4. Let us look back at the "great things" we have been talking about. Where was the great meeting? Who were there? What was it for? What was the great promise? Who gave it? To whom? What was the great event? Now we have left "The Great Hope." Jesus said he would come back some day! We do not know when he will come, or how, but he will surely keep his promise, and this makes us very glad. We must try to live just right, so that when he comes we shall not be ashamed to meet him. We cannot see Jesus now, but he sees us, and knows all we do and say. Let us live every day watching for him!

OPTIONAL HYMNS.

No. 1

How firm a foundation,
The Christian's hiding place,
O holy Saviour.
All the way my Saviour leads me.
Since Jesus is my friend,
Never alone,
Safe in the arms of Jesus.

No. 2.

Praise the Lord!
'Tis so sweet to trust in Jesus.
Lift up your hearts to things above.
When in the tempest he'll hide me,
There's not a ray of sunshine.

The Lesson Catechism.

[For the entire school.]

1. To whom did Jesus appear after his resurrection? **To his disciples.**
2. During how many days did he appear to them? **During forty days.**
3. What did he promise them? **The power of the Holy Ghost.**
4. What did he command them to be? **Witnesses in his name.**
5. What did Jesus do at the end of forty days? **He ascended to heaven.**

CATECHISM QUESTION.

25. What is entire sanctification?
- Entire sanctification is the state in which the heart is cleansed from all unrighteousness, in which God is loved with all our heart and mind and soul and strength, and our neighbour as ourselves.



to rise from the dead and to rise into heaven, is

A. D. 30.]

LESSON II. THE DESCENT OF THE SPIRIT.

[July 10,

GOLDEN TEXT. Wha he, the Spirit of truth, is come, he will guide you into all truth. John 16. 13.

Authorized Version.

Acts 2. 1-12. [Commit to memory verses 1-4.]

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Je-ru'-sa-lem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Gal'i-le'ans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Par'thi-ans, and Medes, and E'lam-ites, and the dwellers in Mes'o-po-ta'mi-a, and in Ju-de'a, and Cap'pa-do-ci-a, in Pon'tus, and A'si-a,

10 Phryg'i-a, and Pam-phy'li-a, in E'gypt, and in the parts of Lib'y-a about Cy-re'ne, and strangers of Rome, Jews and proselytes,

11 Cretes and A-ra'bi-ans, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Revised Version.

1 And when the day of Pentecost was now come, they were all together in one place.

2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled

3 all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each

4 one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Je-ru'-sa-lem Jews, devout men, from every nation under

6 heaven. And when this sound was heard, the multitude came together, and were confounded,

7 because that every man heard them speaking in his own language. And they were all

8 amazed and marveled, saying, Behold, are not all these when speak Gal'i-le'ans? And how

9 hear we, every man in our own language, where- in we were born? Par'-thi-ans and Medes and

10 E'lam-ites, and the dwellers in Mes'o-po-ta'mi-a, in Ju-de'a and Cap'pa-do-ci-a, in Pon'tus and

11 A'si-a, in Phryg'i-a and Pam-phy'li-a, in E'gypt and the parts of Lib'y-a about Cy-re'ne, and

12 sojourners from Rome, both Jews and proselytes,

13 Cretans and A-ra'bi-ans, we do hear them speaking in our tongues the mighty works of God.

14 And they were all amazed, and were perplexed,

15 saying one to another, What meaneth this?

TIME.—A. D. 30, ten days after the ascension of Jesus. **PLACE.**—Jerusalem. **DOCTRINAL SUGGESTION.**—The personality of the Holy Spirit.

HOME READINGS.

M. Descent of the Spirit. Acts 2. 1-12.

Tu. Peter's testimony. Acts 2. 22-33.

W. The Comforter. John 14. 15-26.

Th. The Spirit of truth. John 16. 5-14.

F. The Spirit of life. Rom. 8. 1-10.

S. The Spirit of adoption. Rom. 8. 11-18.

§. Fruits of the Spirit. Gal. 5. 16-26.

LESSON HYMNS.

No. 19, New Canadian Hymnal.

Come, Holy Spirit, heavenly Dove.

No. 20, New Canadian Hymnal.

Holy Spirit, faithful Guide.

No. 210, New Canadian Hymnal.

Guide me, O thou great Jehovah.

DOMINION HYMNAL.

Hymns, Nos. 119, 114, 115.

QUESTIONS FOR SENIOR STUDENTS.

1. The Waiting Disciples, v. 1.

What is meant by "the day of Pentecost?"

Why were the disciples together?

What reason had they to expect the coming of the Spirit? (John 14. 16, 17, 26; John 15, 26; 16. 7-15.)

What reason had they for waiting? (Luke 24. 49.)

How did they use their time while waiting? (Acts 1. 14.)

2. The Descending Spirit, v. 2-4.

What audible evidence of the promised gift did the disciples receive?

What visible token was given them?

How is fire a symbol of the Holy Spirit?

How was the promise of Jesus fulfilled?

What effect had this gift upon the disciples?

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3. The Many Tongues, v. 5-12.

Where did the report of this wonder spread?

What evidence of divine power was manifested?

What was the cause of the wonder of the lookers-on?

What different regions were represented in the crowd?

What tidings did they hear?

What varied emotions moved them?

What is said of the gift of tongues? (1 Cor. 13. 1.)

Peter, who saw this coming of the Spirit at Pentecost, tells of others who "spake" through the Holy Ghost. Who were they? (2 Pet. 1. 20, 21.)

May we ever speak through this divine power? (See Luke 12. 11, 12. Read Eph. 4. 20.)

Practical Teachings.

1. What is the advantage of united prayer?
2. When may believers look for the outpourings of the Spirit?
3. What will be the influence of our spiritual power upon others?
4. How may men know that we have this spiritual gift?

Hints for Home Study.

What persons are named and what fact is told of each of them in the following texts: Luke 1. 67; Acts 4. 8; 6. 5; 11. 24; 13. 9?

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. The Waiting Disciples, v. 1.**

Where were the disciples in waiting?

On what special day were they waiting?

In what spirit were they?

How were they probably engaged? (Chap. 1. 14.)

For what were they waiting? (Chap. 1. 4.)

How long had they waited? Comp. ver. 1 with chap. 1. 3.

2. The Descending Spirit, v. 2-4.

What sound was suddenly heard?

What strange sight appeared?

Where were these tongues seen?

With what were the disciples filled?

What occurred to their speech?

What guidance was the Spirit to give? (GOLDEN TEXT.)

3. The Many Tongues, v. 5-12.

Who were dwelling in Jerusalem at this time?

What report spread among them?

What effect had the report?

What question did they ask about the disciples?

What about the words they heard?

What nations were represented in the crowd?

In what question did they express their amazement?

What promise was fulfilled by the many tongues? (Mark 16. 17.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of public worship?
2. The duty of witnessing for Jesus?
3. The qualifications of a witness for Jesus?

Home Work for Young Bereans.

What other strange occurrences in Bible story lasted forty days?

Find and read the story of the confusion of tongues at Babel.

QUESTIONS FOR YOUNGER SCHOLARS.

On what day did the Holy Spirit come upon the disciples? **On the day of Pentecost.**

How long was this after Jesus ascended? **Ten days.**

What does Pentecost mean? **Fiftieth.**

Why was it called Pentecost? **Because it was the fiftieth day after the passover.**

What did the Jews bring to the Lord then? **Their first wheat-sheaves.**

Where had the apostles and friends of Jesus been waiting? **In a large upper room.**

What did they hear when the Spirit came? **A sound like wind.**

What did they see? **Something like tongues of fire.**

With what were they all filled? **With the Holy Ghost.**

What did they begin to do? **To speak in strange tongues.**

Who came running into the house? **The people outside.**

What did some think? **That the men were drunk with wine.**

What did others say? **That it was a miracle.**

What did Peter say? **That it was the power of God.**

What did he begin to do? **To talk about Jesus.**

What prophet had long before said this would come to pass? **Joel.**

Words with Little People.

The Holy Spirit came to the hearts of the apostles to make them ready to work for Jesus.

The same Spirit waits to come to our hearts to make them ready to do this same work.

Will you open your heart door to the Spirit?

Whisper Prayer.

"Come, Holy Spirit."

EXPLANATORY AND PRACTICAL NOTES. General Statement.

The early morning of the day of Pentecost has come, and the twelve apostles look around over the expectant faces of their followers; twelve—because the place made vacant by the treason of Judas has been filled. The hand of women who ministered of their substance to our Lord was doubtless there; the mother of Jesus, stricken by unparalleled sorrow, and upborne by unparalleled blessing was there; the brothers of Jesus, who so long doubted and sneered at his pretensions, now reverential believers, were there; and a hundred more disciples, unnamed on earth but enrolled high among heaven's worthies, were met with one thought in their mind and one emotion in their bosom. Doubtless the day had begun with simple prayerful routine like each of the ten before it, when, suddenly, a mighty whirlwind was heard to sweep down from the sky; through all the city it seems to be heard, though never a leaf stirred and the sky is clear. The flash of light is seen which gathers into a flame and parts in tongues of fire on every bowed head. At once a new power enters every heart. The timid are brave, the illiterate can talk in other tongues; ignorance and superstition and misunderstanding and cowardice are swept away like dust before a breeze, and the true nature of the Saviour's kingdom rushes into each mind; and all his utterances, all the prophetic teachings concerning him, all the rich experiences that came from three years of hallowed association with him came to their minds and to their tongues' end, and with glistening faces and ready utterances they pour forth to all listeners the gospel story with such authority and persuasiveness that all hearers were affected. The whole city had heard the sound of the descending Spirit, and the great crowd which always gathers about a mysterious event thronged to the door. Men of every language on earth were in that crowd, for it was the time of the annual feast, and the dispersion was largely represented. The skeptical Sadducees who had seen Jesus to sneer at him, the lordly noble who had regarded him as an ignoble mechanic, the scoffing rabble who had turned from him when he would no longer supply their physical wants, the bigoted priest, the stranger from the ends of the earth, all were there; and each is overwhelmed with wonder as he hears out of the company some one tell in his own language the wonderful work of grace. Some wonder whether this strange Spirit has not been evoked by wine; others recognize the hand of God. As soon as silence sweeps over the scene the twelve stand forth—Peter, of course, in the front—and the first gospel sermon is preached.

Verse 1. When the day of Pentecost was fully come. Better, "When the day of Pentecost was being fulfilled." "Pentecost" is Greek for "fiftieth," and refers to the fiftieth day, counting from the "morrow after the passover sabbath," during which day Jesus lay in the grave; so that the disciples had had forty days association with their Master and ten days waiting for the outpouring of the Holy Ghost. The feast of Pentecost is called in the Old Testament the "feast of weeks" and the "feast of harvest." Unlike the other two great Hebrew festivals, "passover" and "tabernacle," it lasted but a day; like them it was the occasion of the influx into Jerusalem of an "innumerable multitude" of worshippers, as Josephus says, from all parts of the world. Pentecost was a sort of Thanksgiving day. It was now the month of May. If, according to the almost unanimous conclusion of Christian scholars, the passover was usually celebrated on Thursday, the day before the crucifixion, it would seem to follow that this Pentecost occurred on Sunday. This is in accordance with the general traditions of Christendom, but the calculations are none of them certain. **They were all with one accord in one place.** Doubtless, besides the twelve apostles and the one hundred and twenty disciples who met in the upper room after the ascension, there were present many followers of Jesus from remote

places who had been called to Jerusalem by the feast. Where the "place" was we do not know, but that it was in the temple is an idle conjecture. "With one accord" is omitted from the Revised Version.

2. Suddenly there came a sound. This is often read carelessly, as if Luke had said, "Suddenly there came a rushing mighty wind," but he does not. It was a marvelous announcement of the coming of the Spirit of God, and is beyond all natural explanation. The wind is a symbol of God's Spirit, and in some languages "spirit" and "wind" are interchangeable terms. (1) *Prayer brings speedy and abundant answer.*

3. There appeared. "After the audible sign immediately comes the visible sign."—*Meyer.* **Cloven tongues like as of fire.** This probably does not mean that the tongues were dispersed or fork-like, but that tongues of flame distributed themselves among the worshippers. **It sat.** Or, "rested." Not the Holy Ghost, but the fire. The sound was a symbol of the power of the Spirit. The flaming tongues typified the evangelical zeal which was now to be kindled in the disciples' hearts, a zeal to preach the Gospel to every creature.

4. All. Women as well as men; "laymen" as well as apostles. **Began to speak.** (2) *The silent Christian is not filled with the Holy Ghost.*

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Other tongues. Languages they had never learned. **As the Spirit gave them utterance.** "On this occasion their utterances were not at all under their own control, but under the control of the Holy Spirit."—*Gloss.*

5. Dwelling at Jerusalem. However distant a Jew might find it convenient to live, he always desired to die in the holy city, and the number of foreign-born Jews resident in the city was great. **Devout men.** Devoted men. Not good Christians, but men conscientious in their adherence to the Mosaic ritual. **Every nation under heaven.** We can go nowhere but we find Jews, and they have been almost equally widespread since the captivity.

6. When this was noticed abroad. Rather, when this sound took place.

7, 8. Amazed. Astonished. **Galileans.** Who revealed their birthplace by their provincial dialect. **Our own tongue, wherein we were born.** Not the Hebrew, but the various Gentile tongues to which from babyhood most of these foreign-born Jews had been most familiar.

9, 10, 11. Here comes a list of the various nations to which, in one sense, these foreign Jews belonged. The first three names, **Parthians, Medes, and Elamites,** represented portions of the Persian Empire. The ten tribes were settled in these regions. **Mesopotamia** is the district between the Euphrates and the Tigris. Here Nebuchadnezzar's captives were taken. **Cappadocia** was a province under Roman rule. **Pontus** lay along the shore of the Black Sea. By **Asia** is to be understood not Asia Minor nor the continent of Asia, but a small Roman province. **Phrygia and Pamphylia** were both in Asia Minor. **Egypt** swarmed with Jews. **Cyrene** was a large city in **Libya**, a North African country west of Egypt. **Cretes,** the inhabitants of the island of Crete, where the Jews were very numerous, and **Arabians,** among whom, as their country bordered on Judea, there must have been numerous Jews. Each of these lands doubtless had its own dialect, though in most Greek was spoken, and, says Glog, "it is especially of dialects that Luke speaks."

CRITICAL NOTES.

Verse 1. The day of Pentecost. "Pentecost" is a Greek adjective, meaning "fiftieth," which came to be used as the name of the feast held on the fiftieth day after the passover. In the Old Testament this day is called "the feast of weeks," since seven weeks intervened between it and the feast of the passover. The reckoning began from the day when the sheaf of the first-fruits was waved before the Lord. It is impossible to decide with certainty whether this particular Pentecost fell on the Jewish Sabbath or on the first day of the week; the former would be the case if the crucifixion took place on the fifteenth of Nisan, the latter if on the fourteenth.

3. Tongues parting asunder. Since the following sentence refers to the sitting of one tongue upon each of them, and the word translated "parting asunder" generally means "distributed" (as in verse 45), the second marginal rendering in the Revised Version is to be preferred. The tongues were thus probably not cloven or forked.

4. With other tongues. Speaking with tongues (or with new tongues) is named in Mark 16: 17, as among the signs which shall follow those who believe. Other occurrences of this speaking with tongues are recorded in Acts 10: 46, when Peter preached in the house of Cornelius; and in Acts 19: 6, when Paul laid his hands upon certain converts in Ephesus. But the chief sources of our information concerning this remarkable manifestation of the Spirit are this chapter of the Acts and the twelfth, thirteenth, and fourteenth chapters of First Corinthians. This question, which is in-

tricate in itself, has been greatly complicated by groundless assumptions. A candid investigation reveals no adequate support for the common view that the disciples preached the Gospel in foreign languages which they had never learned. We may the more readily abandon such a view, because it is impossible to reconcile it with the statements of St. Paul. The manifestations in Jerusalem doubtless differed from those at Corinth in degree and in details, but it is difficult to believe that they were essentially dissimilar. There is no hint that Peter's sermon was delivered in a foreign tongue, nor is there any record that any other apostle exercised such a miraculous gift. This was the less necessary since the Greek language was generally understood in all parts of the civilized world. The indications in First Corinthians are decisive that speaking with tongues generally, if not exclusively, took the form of prayer to God. The statement of verse 11 of this chapter would be a natural description of inspired prayer to God, filled with thankful recognition of his mighty works. In the ecstasies of adoration the Holy Spirit enabled the company of believers to utter the praise of God in foreign tongues which they had perhaps heard from their fellow-countrymen of the dispersion, assembled at the feasts in the temple, but which they could never have used without miraculous inspiration. "The words they spoke were exalted, intense, passionate, full of mystic significance; the language they used was not their ordinary and familiar tongue, but was Hebrew, or Greek, or Latin, or Aramaic, or Persian, or Arabic, as some overpowering and unconscious,

impulse of the moment might direct.... And among the strange sounds of many voices, all simultaneously raised in the accordance of ecstatic devotion, there were some which none could rightly interpret."—*Farrar*. Often in these last instances the speaker himself, or some one else, was inspired to give the true interpretation of his otherwise unintelligible utterances.

5. Dwelling. The exact force of the word thus translated is well illustrated by Gen. 37. 1: "Jacob dwelt in the land of his father's sojournings." These devout Jews "from every nation under heaven," influenced by motives at once patriotic and religious, had made their homes in the holy city. Josephus represents Agrippa as saying in a speech to the Jews, "there is no people upon the habitable earth which have not some portion of you among them" (*Jewish Wars* II, 16. 4).

6. This sound. Though the word thus translated is different from that used for "sound" in verse 2, yet it is most satisfactorily referred to the same thing. The miraculous sound "as of the rushing of a mighty wind" was heard at a distance, and called together a curious multitude.

9. Parthians. This catalogue of the different languages represented in the assembled multitude begins with those in the east, and advances westward as far as Rome. Judea seems to be mentioned as a connecting link between the nations east and west of it, and as necessary to complete the list. Cretans and Arabians are apparently added as an after-thought. Parthia proper was a relatively small country east of Media and south-east of the Caspian Sea, corresponding nearly to the modern Persian province of Khorassan. But in the third century before Christ the Parthians had formed an independent empire, which was gradually extended until it stretched from the Euphrates to the Indus. Their military power was a constant menace to the Roman provinces on their border. In their vast empire there were at the time of Christ thousands, if not millions, of Jews, descendants of those who were carried into captivity. Josephus says: "The ten tribes are beyond the Euphrates now, and are an immense multitude, and not to be estimated by numbers" (*Antiquities* XI, 5. 2).

10. Asia. This was neither the continent of Asia nor even the whole of what we call Asia Minor, but the Roman province of Asia, which, with some variations in its eastern boundary at different times, occupied the western section of Asia Minor. Its capital was Ephesus. **Sojourners from Rome.** The use of the word translated "sojourners" in the same construction in Acts 17. 21, proves that these are Roman Jews sojourning in Jerusalem, doubtless as pilgrims to the feast. **Jews and proselytes.** This is to be taken as explaining who these Parthians, Medes, etc., were. It is to be referred also to the Cretans

and Arabians mentioned afterward. The multitude is made up of Jews and Jewish proselytes, whose mother tongues are indicated by the various nationalities enumerated.

The Lesson Council.

Question 2. *What were the "other tongues" with which the disciples spake on the day of Pentecost?*

The phenomena of Pentecost were miraculous; that is, they were manifestations of spiritual and divine power. The "other tongues" were "as the Spirit gave them utterance," and the effect on the hearers was wholly spiritual. It was language inflamed with celestial eloquence. It was a gleam of light and power from the heavenly world. No one can imitate it, and the spiritual nature of man readily recognizes it and responds, even if it rejects it. Not all who heard it obeyed it. It is the real tongue of fire which is the sign and the authentication of a true minister of Christ.—*Rev. J. H. White, D.D.*

The first fact to be clearly fixed in mind is that the gift of tongues was purely miraculous. No other interpretation is admissible. The narrative plainly states that the disciples praised God in the various dialects represented by the motley crowd which, at that season, thronged the holy city. (*Acts* 2. 6.) The "other tongues," therefore, were foreign dialects with which the disciples were unfamiliar prior to the day of Pentecost. To avoid confusion the "other tongues" of Pentecost must be distinguished from the "gift of tongues" mentioned in the twelfth chapter of First Corinthians.—*Rev. Robert Watt.*

1. This was an emergent opportunity. To meet it some of the disciples were enabled miraculously to speak foreign languages. 2. All spake under the impulse of the new indowment, and the use of their ordinary speech was thus supplemented with spiritual union. 3. The ecstasy of the new experience transcended the powers of subjective analysis and the limits of language, hence the noises described as drunken jargon. 4. This phenomenal feature so conspicuous on the day of Pentecost was quickly superseded by the superior "gifts" of "revelation, knowledge," etc. 5. As the spiritual experience became subject to analysis and found appropriate phraseology, the gift of "tongues" was neither necessary nor allowable.—*Rev. W. H. Thompson.*

This gift of tongues is declared to be in fulfillment of the prophecy of Joel. It was a miraculous equipment of the disciples for their work of preaching the Gospel to all peoples. Under the influence of the Holy Ghost these disciples spake in languages of which before they knew nothing, and so clearly that they were understood by the "men out of every nation under heaven." "They

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Pentecost
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in sending
days. It

heard them speaking, each man in his own dialect." The miracle had to do with the speech of the disciples, not with the hearing of the multitude.—*Rev. E. S. Tipple, Ph. D.*

Analytical and Biblical Outline. The Baptism of Power.

I. AN EXPECTED POWER.

With one accord in one place. v. 1.

"Continued in prayer." Acts 1. 14.

"Continually in the temple." Luke 24. 53.

II. A MANIFESTED POWER.

Cloven tongues . . . as of fire. v. 3.

"Baptize you . . . with fire." Matt. 3. 11.

"My word like as a fire." Jer. 23. 29.

III. A DESCENDING POWER.

A sound from heaven. v. 2.

"Your heavenly Father give." Luke 11. 13.

"I will answer." Isa. 65. 24.

IV. A SPIRITUAL POWER.

Filled with the Holy Ghost. v. 4.

"Will pour out my Spirit." Joel 2. 28.

"Given to every man." 1 Cor. 12. 7.

V. A WITNESSING POWER.

Spirit gave them utterance. v. 4.

"Not ye that speak." Matt. 10. 20.

"Put my words in thy mouth." Jer. 1. 9.

VI. AN AWAKENING POWER.

All amazed and marvelled. v. 7.

"Pricked in the heart." Acts 2. 37.

"He will reprove the world." John 16. 8.

Thoughts for Young People. The Results of Waiting upon God.

1. Those who wait upon God receive manifestations of the presence of God. (Verses 1, 2.)
2. Those who wait upon God receive a divine power coming from God. (Verses 3, 4.)
3. Those who wait upon God receive a new experience, transforming and renewing the nature. (Verse 4.)
4. Those who wait upon God are enabled to speak with power to men. (Verse 6.)
5. Those who wait upon God find themselves prominent and observed among men. (Verse 6.)
6. Those who wait upon God enjoy in their experience, and declare in their testimony, the wonderful works of God. (Verse 11.)
7. Those who wait upon God must expect to meet with criticism and scorn from those who are ignorant of the Gospel. (Verse 13.)
8. Those who wait upon God have new and clearer views of God's word. (Verse 16.)

Lesson Word-Pictures.

Pentecost, beautiful Pentecost, emphasizing as one of its hallowed uses the goodness of the Lord in sending after seed-time the bountiful harvest-days. It is so encouraging to have the assurance

of results after efforts, of grain-sheaves after the scattering of the seed. Blessed Pentecost with all its width of significance!

It is so helpful to know that in a good cause there is no such thing as a disappointing issue. Jerusalem is tremulous with psalms of rejoicing. Yes, after seed-time the harvest!

"But those people in that upper room," says a sneerer, "have very little return for their efforts. They have been going into that room day after day, plainly seeking something and yet plainly not getting it, asking on their knees for a blessing, yet not receiving. But what could you expect of those Nazarenes?"

Is there to be no Pentecost for them? No days of harvest-thanksgiving!

Not yet.

They have been coming day after day to this place. Peter, James, John, Mary, all in the disciple band, have for nine days been down upon their knees, looking up, supplicating some mysterious descent of power. O, this weary casting of the seed! When will the end come? Will the harvest shout of joy never be raised in that room, never the harvest song sung!

The tenth day has come.

The Pentecost sun looks down upon the earth. They have met once more in that upper room. Heart touches heart. They bow the knee. They turn their supplicating eyes toward that ascended Lord who promised to send the blessing. The low murmur of prayer is heard. It rises. It grows. It becomes an earnest supplication. Penitence is there. Consecration is there. Faith is there. Reverent, trustful, beseeching, the tones of prayer are ascending.

Hush!

What other sound is that?

It is a gentle breathing as of the wind among the forests of Lebanon. It murmurs all about those kneeling forms. It grows. It becomes that same Lebanon wind rising and swelling in majesty. It fills all the house where they are gathered. C. how strange this mighty, rushing wind!

The suppliants open their eyes in wonder. They look about them. This majestic, mysterious wind is echoing louder and louder.

And see!

There are strange lights glowing in the empty spaces about them like stars breaking through the night, like flashes of the aurora in the far northern sky.

And lo, they burn and taper above every head! John is thus crowned, Peter, James, Mary, all of them. And now they rise upon their feet. Each breast is filled and swayed by the Presence that has come upon them. There is a breaking out into strange utterance. How near is God! How open are the heavens! How profound is the consciousness of power! Still sways the wind. Still burn

the lights. Still move the tongues in ecstatic utterance. Pentecost has come. The harvest hour is dawned. Where are those who sneered? Let them come and behold and be silent.

There are those who do come and witness and wonder. Through the city goes the strange story about that upper room. There are devout souls who hear and wonder. They hasten to the place. They pour through the outer gate of the house. They gaze awe-struck into that room of wonders. They listen. O strange and mighty Pentecost, hour of the attestation of the Saviour's power, the outpouring of the Holy Ghost.

By Way of Illustration.

Verses 1-4. Those early followers of Jesus sought the immediate gift of the Holy Spirit. That gift had been promised. It was to be a gift of supernatural power. When several miles of shafting had been put up in the Machinery Hall at Philadelphia, in 1876, it all remained motionless until the motive power was applied from the giant engine. There is an immense amount of religious machinery in our churches which is either motionless or moves fitfully and weakly. "Ye shall receive power after that the Holy Ghost is come upon you." That promised power was to fit the little band of disciples for a specific work, and that work was "witnessing unto Christ." Is not this the specific thing demanded of Christ's people in our times? We are to preach Christ. The world does not need a divine system so much as a divine Saviour. But "witnessing" means more than devout and earnest talk about Jesus to the unconverted. It means a living exhibition of Jesus in conduct and daily action.

"From heaven." The heathen counted that the fire which was enkindled by a sunbeam was more fit and pure for their altars than a coal taken from a common hearth. Herein they blindly stumbled upon the image of a great spiritual truth. The right fire for a teacher is fire from God himself.

"Tongues." Christ was called the Word; John the Baptist was called "the voice of one crying in the wilderness." The Holy Spirit appeared in the form of tongues, showing that he was given to assist in the spreading of the Gospel. If knowing the love of God we "hold our peace," we do not well. Even the poorest and most unfortunate, those who have little money and can give little time to Christian work, can tell the tidings of salvation to their friends and neighbors. Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey, he will return to his nest and tell his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them.

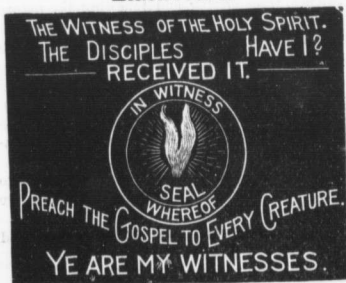
The Teachers' Meeting.

The teacher will find in Dr. Glougl's note "On the Gift of Tongues," in his exposition on these verses, a full discussion of the subject....Notice "the seven elements:" (1) Time; (2) Place; (3) Persons; (4) Events; (5) Difficulties; (6) Doctrines; (7) Duties, as good outline for teachers' meeting or for study of the lesson....The requirements for the descent of the Spirit: (1) A promise; (2) The spirit of unity; (3) The spirit of prayer; (4) The fullness of time; (5) The receptive condition....The manifestations of the Spirit: (1) A sound; (2) A wind, "breath;" (3) A fire; (4) A tongue....The effects upon the disciples: (1) A new experience; (2) A new language; (3) New testimony; (4) New character; (5) New power over men; (6) New knowledge of the word of God....Effects upon the world: (1) Awakening attention; (2) Causing wonder; (3) Inspiring belief; (4) Imparting conviction; (5) To some causing scornful unbelief....What the lesson demands of us: (1) To believe in the promises; (2) To expect the blessing; (3) To testify for Christ, etc....ILLUSTRATIONS. What are the "new tongues" nowadays? The swearer becoming reverent, the liar becoming truthful, the man of self speaking for God, etc., miracles as real as that of Pentecost.

References.

FOSTER'S CYCLOPEDIA. Prose, 3000, 5833, 5844, 12080, 12083, 12090. Ver. 1: Poetical, 3865, 3866; Prose, 10937, 11494. Ver. 2: Poetical, 3867; Prose, 9563, 4894, 5408. Ver. 3, 4: Prose, 8954, 12013, 3285, 6326, 4608; Poetical, 1806, 4064. Ver. 11: Poetical, 3133. Ver. 12: Prose, 1623-1629.

Blackboard.



EXPLANATION.—Several lessons are to be learned from the teachings of to-day. The blackboard illustrates one of them by representing a seal. A seal is used as a legal evidence of confirmation of an act; it ratifies the same. Read verses 46-49, inclu-

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sive, of the last chapter of Luke's gospel. The disciples were waiting for the fulfillment of this promise. Speak of their being in one place, of one accord, waiting. Tell of the manner of the descent of the Holy Spirit; it was a witness, a confirmation, a seal evidencing their authority to go forth and preach the Gospel to every creature. These peasants became preachers endowed with power from on high. When they were filled with the Spirit they could not keep still, but witnessed for God. APPLICATION.—Have I received the witness of the Spirit?

OUTLINE EXERCISE.

THE DISCIPLES

WAITING	ALL TOGETHER WITH ONE ACCORD IN ONE PLACE.
RECEIVING	HOLY SPIRIT VISIBLE WITNESS.
RESULT	PEASANTS BECAME PREACHERS.
IMPARTING	TO ALL PEOPLES OF EVERY NATION THE GOSPEL OF CHRIST.

Primary and Intermediate.

LESSON THOUGHT. *What the Holy Spirit brings.*
Blackguard. Make a number of small squares to represent the city of Jerusalem; at a little distance a small mountain.

Recall the ascension, and trace the journey down Olivet, through the valley of Kedron, to the city of Jerusalem. Jesus had told the disciples to go down there and wait for his great gift. What did he call it? Yes; the promise of the Father, which was the gift of the Holy Spirit.

Who had been teaching the disciples before he went away? Jesus himself! Every day he walked and talked with them, as they followed him about. You know there were only twelve disciples, or learners, at first. But now there were many more, and Jesus knew that the number would grow larger all the time. He could not be with them all in his human form to teach them. This is why he said it was better for him to go away, for then he could send his Spirit to live in every heart that loves him.

He has sent his Spirit to live in the hearts of little children just as surely as in the hearts of men and women. And this must make little children want to know about his coming.

Waiting for the Promise. [Make a square for the "large upper room."] We do not know how many waited there, but we know there were more than the apostles. Probably Mary, the mother of Jesus, and the women from Galilee, were there, besides many other believers. They waited ten days, praying and singing holy songs, and speaking of holy things.

Do you think ten days a long time to wait for something you want very much? These people were happy in waiting because they felt so sure God would keep his word!

God wants his children now to wait for his promise! Bertie is always in a great hurry to get through his prayer. As soon as he has said "Amen" he begins to talk about his play. But Harold keeps very quiet for a little while, and one night when his mamma asked him what he was doing, he said, "Waiting to hear what Jesus will say!" Which of these boys do you think waits for the Spirit?

The Coming of the Spirit. [Have several tapers such as are used for lighting Christmas-trees ready.] Ask, "What is a candle for?" Yes; to give light in a dark place. The friends of Jesus who were waiting here were like candles unlighted. They were waiting for the spark of fire to touch their hearts just as these little candles are waiting for the fire to touch them before they can be ready to do their real work. The real work of a candle is not to look pretty, but to show some one the right way. [Place the tapers, and light one after the other.] You see they do not have to light themselves. They have nothing to do but to stand in their place and shine when once they are lighted.

[Tell in a few simple words how on the day of Pentecost the Spirit fell suddenly upon the praying, waiting believers.]



Practical Truth. [Use lesson symbol.] Little children may have the Holy Spirit in their hearts to lead them to all that is true, and pure, and good. He is a Light, a Guide, a Teacher. How can we get him to shine in our hearts, to show us the right way, to teach us day by day? I will print some words on the board, which I want you to carry home in your hearts.

- "Want Him."
- "Pray to Him."
- "Wait for Him."
- "Shine for Him."

OPTIONAL HYMNS.

NO. 1.

O, let us be glad.
The gospel bell is ringing.
Take my life, and let it be.
O holy Saviour!
O, could I speak the matchless worth.

NO. 2.

Heavenly Father, grant thy blessing
Ye that love the name of Jesus.
Hark, my soul!

The Saviour is calling.
He has come! he has come!

The Lesson Catechism.

[For the entire school.]

1. On what day did the Spirit descend upon the disciples? **On the day of Pentecost.**
2. How long was this after Christ's ascension? **Ten days.**
3. In what form did the Spirit descend? **In tongues of fire.**
4. What was the effect upon the disciples? **They spoke in other languages.**

5. Who heard them speak with other tongues? **Jews from every land.**

6. Who spoke to the people that came together? **Simon Peter.**

CATECHISM QUESTION.

26. How are believers kept in this state of salvation?

By the power of the Holy Spirit, given through Christ, in answer to fervent prayer.

Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. 1 Peter 1. 5.

A. D. 30.] **LESSON III. THE FIRST CHRISTIAN CHURCH.** [July 17.
GOLDEN TEXT. The Lord added to the church daily such as should be saved. Acts 2. 47.

Authorized Version.

Acts 2. 37-47. [Commit to memory verses 37-39.]

37 Now when they heard *this*, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Revised Version.

37 Now when they heard *this*, they were pricked in their heart, and said unto Pe'ter and the rest of the apostles, Brethren, what shall we do!

38 And Pe'ter said unto them, Repent ye, and be baptized every one of you in the name of Je'sus Christ unto the remission of your sins; and ye

39 shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord

40 our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked gen-

41 eration. They then that received his word were baptized: and there were added *unto them*

42 in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, accord-

45 ing as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did

46 take their food with gladness and singleness of heart, praising God, and having favor with all

47 the people. And the Lord added to them day by day those that were being saved.

T. Faithful office-bearers. 1 Tim. 3. 1-13.

F. The Gentiles received. Acts 15. 1-11.

S. Unity of the Church. Eph. 4. 1-14.

S. The people of God. 1 Pet. 2. 1-10.

LESSON HYMNS.

No. 132, New Canadian Hymnal.

All praise to our redeeming Lord.

TIME.—A. D. 30, on the same day with the events of the last lesson. **PLACE.**—Jerusalem.

DOCTRINAL SUGGESTION.—The sacrament of baptism.

HOME READINGS.

M. The first Christian Church. Acts 2. 37-47.

Tu. O'cure mind. Acts 4. 31-37.

W. Appointment of deacons. Acts 6. 1-7.

No. 140, New Canadian Hymnal.

I heard the voice of Jesus say.

No. 138, New Canadian Hymnal.

My hope is built on nothing less.

DOMINION HYMNAL

Hymns, Nos. 74, 69, 58.

QUESTIONS FOR SENIOR STUDENTS.

1. The Fruits of Repentance, v. 37-40.

What is meant by "pricked in their hearts?"
 Why did they ask, "What shall we do?"
 What led them to this state of mind?
 Name some ways by which God leads to repentance.

Have you repented of sin? (See Luke 13. 3.)
 What answer is made to the question of verse 37?
 (Verse 38.)

What is it to "repent?"
 What to be "baptized?"
 Why "in the name of Jesus Christ?"
 What is meant by "the remission of sins?"
 What has baptism to do with this remission?
 What great gift is promised to those who obey?
 Of what use would this gift be to them?
 Have you received it? If not, why?
 What is "the promise" spoken of in verse 39?
 To whom is it made?
 Why is this a reason for repentance?
 How can one save himself as verse 40 demands?
 What is meant by "untoward generation?"
 Do you live in such a generation?
 What is your first and greatest duty?

2. The Fruits of Faith, v. 41-47.

What is meant by "his word?"
 Why was this gladly received by some?
 What followed its reception?
 What practical duty may we learn from this?
 What is said in verses 41, 47, about additions to this early Church?
 What does this show us about the opinion the people had of Jesus?
 What did the apostles do? (Ver. 43.)
 What was occurring among the people? (Vers. 43, 47.)
 What did the Lord do? (Ver. 47.)
 What lessons upon Christian work do these facts teach?

What test of their faith did they furnish?
 Is a surrender of all their property required of all Christians?

Why was it necessary, then?
 Has the true Christian really any property of his own?

Practical Teachings.

Show from this lesson—

1. What is the only door to eternal life.

2. What salvation through Christ includes.
3. In what the prompt action of Peter's hearers is an example for us.
4. How believers may best show their love for Jesus.
5. How all our possessions should be regarded.

Hints for Home Study.

Think over verse 41 and tell how many commands of the Lord these converts obeyed.

Look carefully over verses 42, 44-47, and write down for your teacher each thing which these new converts and other believers did.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Fruits of Repentance, v. 37-40.

What had the multitude heard?
 How were they affected by the message?
 What did they say?
 Who answered their question?
 What were they told to do?
 What gift was promised them?
 Who were included in this promise?
 What further did Peter say?

2. The Fruits of Faith, v. 41-47.

Who then were baptized?
 How many converts were added?
 How did they show their steadfastness of faith?
 How were the people affected?
 What did the apostles do?
 How did the believers live?
 What was done with their possessions?
 Where were they daily found?
 How were they engaged?
 In what spirit did they live?
 How were they regarded by men?
 What did the Lord do for the infant Church?
 (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. The duty of repentance?
2. The duty of baptism?
3. The duty of joining the Church?

Home Work for Young Bereans.

God's Church in Abraham's time was mainly guided by visions and angelic appearances. Find some examples of this in the Bible.

God's Church in Moses's time was mainly guided by rites and ceremonies. Find some proofs of this in the Bible.

Since our Lord's resurrection God's Church has been mainly guided by His Spirit. Find some proofs of this in the Bible.

QUESTIONS FOR YOUNGER SCHOLARS.

What did Peter tell the Jews? That they had killed the Son of God.

From what did he show that Jesus was God's Son? **From the Scriptures.**

What did the people ask Peter? **"What shall we do?"**

What did Peter tell them? **"Repent, and be baptized."**

What did he say would be taken away? **Their sins.**

What gift would they receive? **The Holy Ghost.**

To whom was this promise given? **To every body.**

Who were baptized that day? **All who believed.**

How many were there? **Three thousand.**
What did these converts begin to lead? **A new life.**

What did the apostles do? **Wonderful works.**

How did the believers live? **As one family.**
What made them love one another? **Their love for Jesus.**

What did this cause? **Great gladness of heart.**

Who were added to the Church daily? **New believers.**

What did this show? **The favor of God.**
Words with Little People.

WHAT SHALL WE DO?

Hear the truth about JESUS.

Believe it and live by it.

Come into his Church and work for him.

Whisper Prayer.

"Ye shall receive the gift of the Holy Ghost."

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Peter has ended his address, has shown Jesus to be the Messiah, the fulfillment of prophecy, has sent home to the hearts of his hearers the arrow of truth, has made them realize that the wonderful man whom they had murdered is now in heaven exalted by the right hand of God, and has "showed forth this which ye now see and hear." His speech, beginning by a vindication of the assembled Christians from the charge of drunkenness, proceeds to furnish incontrovertible evidence of the Messiahship of Jesus. The devout Jews from near and far awake to their sins and their need, and ask, "What shall we do?" Peter, who has smitten their hearts, pours in the balm of consolation, points them to the way of peace. That day witnesses the admission of three thousand into the Church of Christ. They receive baptism; they associate constantly with the more experienced believers; the property of the rich is cheerfully surrendered to meet the common needs; and by God's grace a Christian brotherhood is established which in spirit lasts until this day. As the young Christians grow in grace and knowledge the world looks on with favor.

Verse 37. When they heard this. Doubtless a sense of the guilt of the murder of Jesus, and probably a suspicion that he was indeed the Messiah, was now wide-spread in Jerusalem. **Pricked in their heart.** Rather, "pierced to the heart," filled with remorse and alarm. They were crushed by the sense of their terrible crime in murdering their long-looked-for Messiah. And if he was indeed enthroned on high they had reason to fear his wrath. Their conviction was sudden and sharp. Peter's eloquent words were used as an instrument by the Holy Spirit (John 16, 8, 9). The phrase **Peter and to the rest** is a striking evidence of the commanding personality of the headlong Galilean. **Men and brethren.** No longer were they contemptuously referred to as drunken (verses 7, 13). The original is one epithet, and might stand midway between our modern "fellow-citizens" and "brethren." **What shall we do.** Their humility and readiness for guidance evidence the thoroughness of their conviction.

38, 39. Repent. "Undo your rejection of Christ, and turn to him with humble hearts as to your King and Saviour." Peter urged these inquir-

ers to "an act of the soul" radically different from the Romish precept, "Do penance," which is an external act. His counsel was in accordance with the direction of Jesus (Luke 24, 47), "that repentance and remission of sins should be preached in his name."—*Lumby.* **Be baptized.** Also enjoined by Christ (Matt. 28, 19); and while there the baptism is to be "in the name of the Father, and of the Son, and of the Holy Ghost," and here it is only said to be **in the name of Jesus Christ**, we are not to suppose any change made from the first ordinance, but only that as the Church was to be called Christ's, so in mentioning the sacrament for the admission of its members his name was specially made prominent. It was dependence on Christ as on the Son of God which constituted the ground of admission to the privileges of his Church. This made the whole of Peter's creed (Matt. 16, 16) when Christ pronounced him blessed.—*Lumby.* Baptism was the outward token of an inward change of relation—a sign of full submission to Christ. **For.** Better, as in the Revised Version, "unto." Repentance and public profession are the two conditions upon which the guilt and penalty of sin can be re-

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moved. This assumes the profoundest faith in God's pardoning grace. Baptism does not wash away sin—it only pictures the cleansing with which God blesses us.

41. The same day. The day in which they believed. **There were added unto them.** The sacrament of baptism was administered to **three thousand.** It is to be observed that baptism was administered to this multitude without any previous belief in Jesus as the Messiah. Instruction in the nature of Christianity did not precede Christianity, but followed it.—*Gloag.* Hence we may see that it was not dogmas (as a preparation for baptism) upon which the apostle laid stress, but the disposition and bent of the mind.—*Oelhausen.* Among these converts were doubtless transient residents, who on leaving the city carried the Gospel to distant lands.

42. Here is a synopsis or outline of the manner of worship of the primitive Church. We see nothing of ritual or formality in the four points mentioned: 1. "Apostles' doctrine." 2. "Fellowship." 3. "Breaking of bread." 4. "Prayers." Probably the **doctrine** or teachings of the apostles consisted mainly in the repetition of the story of the life and teachings of the Lord Jesus and of the "correspondence of his life and death with the prophecies of the Messiah in the Old Testament." But the apostles had themselves much yet to learn. **Fellowship** refers to the religious intercourse which the disciples had with each other. Their mutual interest and love was so intimate that it soon developed into that Christian communism which is intimated in the following verses of this lesson, and is spoken of more in detail in Acts 4. 34-37, and chapter 5. **Breaking of bread.** This is generally understood to refer to what is now known as the Lord's Supper. Christ had exhorted his disciples to repeat this in memory of him, and we are now watching them before their customs had been crystallized into laws. With this understanding of the meaning of "breaking of bread," some erroneous interpreters have been led in the Romish Church to the doctrine of keeping the wine only for the priests and giving lay members only the bread or wafers; but there is nothing in the text to justify that. The primitive Church had what were called "agape," or "feasts of love." We find notices of them in the early Christian writers. From them the

Methodist "love-feasts" are derived. It is probable that the disciples took their meals in common, and that this, with all other incidents of their lives, was done in a religious spirit.

43. This verse gives the effect produced upon the public, which effect would be deepened by the **wonders and signs** wrought by the apostles.

44, 45. Were together, and had all things common. With the words of the angels still in their ears (1. 11), "This same Jesus shall so come in like manner as ye have seen him go into heaven," the disciples were no doubt full of the thought that the return of Jesus was not far distant. Such an opinion spreading among the new disciples would make them ready to resign their worldly goods and to devote all things to the use of their brethren. For so the spreading of a knowledge of Christ could be made the chief work of the whole body of believers.—*Lunby.* **All things common.** This community of goods was adopted only at Jerusalem, and may have been one cause of the poverty of the Church there, to which the Acts and epistles make many references. **Parted them.** It would appear that they were not placed in a common fund from which all were to draw, but distributed to those who were in need.

46, 47. In the temple. The Christians did not forsake the services of the temple, for, although Christians, they were still Jews, and performed all the rites and ceremonies of the Jewish religion.—*Gloag.* **From house to house.** For they had not yet erected any great church, and there was probably no room at their command sufficiently large to accommodate their increased congregations. **Did eat their meat with gladness.** So thoroughly infused were their common lives with the Spirit of God that their most ordinary actions, their very meals, were changed into religious exercises. **Praising God.** Their daily lives were hymns of thanksgiving. **The church.** The word afterward developed its meaning; here it refers simply to the assembly of Christians. **Such as should be saved.** Rather, "Those who were being saved." Salvation is not something entirely future; it is a blessing which has begun, a process which is going on in the souls of believers.—*Gloag.*

CRITICAL NOTES.

Verse 37. Brethren. The Authorized Version has the translation, "Men and brethren." The original contains an idiomatic use of the term "men," without the conjunction "and," which use is peculiar to Luke in the New Testament, but is frequently found in the Greek orators. The word used thus as a mark of courtesy and respect occurs twenty times in the Acts, being employed by angels, Gamaliel, Stephen, the rulers of the syna-

gogue, the town clerk at Ephesus, Peter, Paul, and others. When it is used in connection with "brethren," ten times in all, the revisers have wisely regarded it as untranslatable. Elsewhere we find such translations as "Men of Galilee," "Men of Israel," etc. The expression is favorable to the view that St. Luke used some freedom in reporting the speeches he records.

39. And to your children. To exclude a

reference here to their living children and confine its application to their descendants is certainly unwarranted. Little children were included by circumcision in the blessings of the old covenant. That is a strange view of the teachings of Jesus which regards the new covenant as narrower than the old to the disadvantage of those whom he especially welcomed and blessed. **To all that are afar off.** That Peter intended to embrace the Gentiles in this general expression is rendered certain by the application to them of similar terms by Isaiah (49. 1), and Paul (Eph. 2. 11-13), by the Messianic promises concerning the Gentiles (Isa. 11. 10; 42. 1, 6, etc.), and by Peter's words in Acts 3. 25 and 26. The presence of proselytes on this occasion confirms this view.

40. With many other words. Peter's sermon, as reported here, can be read aloud in Greek in less than five minutes. This verse proves that Luke does not attempt to give in full all the sermons and speeches he reports.

41. They then that received his word. The earliest Christians, aside from the witnesses to the life, death, and resurrection of Christ, were people who accepted the oral testimony of the apostles and other preachers. This personal witnessing was regularly accompanied by the exposition of the Old Testament, the only Bible which the Church of those first days possessed. **Baptized.** It is frequently said that this must necessarily have been by pouring or sprinkling. The immersion of three thousand persons in one day at Jerusalem must certainly be regarded as an astounding performance, involving great difficulties. But however improbable, it is not to be thought an utter impossibility, since there were several large pools in and around the city, into one of which, at least, that of Bethesda, we know that the people stepped.

42. The apostles' teaching and fellowship. The marginal rendering of the Revised Version is favored by the order of the words in the original, and is greatly to be preferred: "They continued steadfastly in the apostles' teaching and in fellowship." The reference is to the general "communion of saints." **The breaking of bread.** The original permits the rendering "of the bread" or "of their bread." The position of the whole clause between one referring to Christian fellowship and another speaking of prayers leads us to believe that the breaking of the bread was also a religious act. It was probably the agapé, or love-feast, a common meal ending with, or followed by, the Lord's Supper.

44. Had all things common. This statement and those of verse 45 and of 4. 32, seem, at first sight, to describe an absolute community of goods in the apostolic Church at Jerusalem. Further investigation, however, proves that this was not a compulsory or universal practice even in

Jerusalem. The right of Ananias to retain his property is distinctly acknowledged (Acts 5. 4), and Mary, the mother of John Mark, still owns her house (Acts 12. 12), though it is a special rendezvous for believers. Outside of the holy city there is no hint of such a community of goods. On the contrary, Dorcas was noted for the alms she gave (Acts 9. 36), and Paul urged his converts more than once to give liberally to the collections (Rom. 15. 26; 1 Cor. 16. 1; 2 Cor. 8. 9). No inference, therefore, can be drawn from the practice of the early Church in favor of compulsory communism. We may, however, infer an extraordinary fervor of Christian love which rendered practicable for a time an exceptional condition of unselfish brotherhood. But it should not be forgotten that it was afterward necessary to make collections for "the poor among the saints that are at Jerusalem" (Rom. 15. 26).

The Lesson Council.

Question 3. *Were those received into the Church on the day of Pentecost converted with a genuine spiritual experience or did they simply accept Jesus as the Messiah of Israel?*

The narrative is not consistent with a merely intellectual acceptance of the Messiah. It exhibits great emotional distress on the part of the hearers, and the apostles' promise of forgiveness of sins and the gift of the Holy Ghost. The chapter concerning Pentecost is descriptive of the power of a divine and spiritual life. Pentecost is the model of the Church, not for a day, but through all time. Lange calls it "the renewal in the kingdom of grace of the hallelujah of the world."—*Rev. J. E. Wythe, D. D.*

One of the first conditions of discipleship was to accept Christ as the Son of God. But manifestly this primal and simple condition must be supplemented by other and deeper considerations under the dispensation of the Spirit. For they who saw and believed on the Messiah lived in the infancy of spiritual development. Christ's words to the doubter throw some light on this (John 20. 29). It seems highly reasonable to infer, therefore, that those who came into the Church on the day of Pentecost as the first-fruits of the Spirit's dispensation were soundly converted.—*Rev. Robert Watt.*

1. God's beginnings contain perfect types; the Church of the ages lay germinally in the Church of the Pentecost. The apostolic Church in its phenomenal spirituality looms up behind the intervening centuries of hierarchial and prelatical mimieries of pure Christianity. 2. It was impossible truly to accept Jesus as the Messiah without a "genuine Christian experience." A bald belief in his Messiahship (such as some of the "chief

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rulers" and others professed during his life) could have no positive value; that was looking backward and limited to Israel. The true Messiah was the Saviour of the world and the King of all future generations of men.—*Rev. W. H. Thompson.*

The narrative indicates that the thousands who came into the Church that first day were converted. 1. They felt conviction—"they were pricked in their heart." 2. They had a desire for repentance—"What shall we do?" 3. They showed their willingness to accept Jesus Christ for the remission of their sins. Read what Peter told them (verse 38). "Then they that gladly received his word were baptized." 4. Their life afterward proves that they had a definite religious experience (verses 42, 45-47).—*Rev. E. S. Tipple, Ph.D.*

Analytical and Biblical Outline.

Traits of a True Conversion.

I. DEEP CONVICTION.

They were pricked to the heart. v. 37.

"Godly sorrow . . . repentance." 2 Cor. 7. 10.

"My sin is ever before me." Psa. 51. 3.

II. EARNEST INQUIRY.

What shall we do? v. 37.

"What wilt thou . . . me to do?" Acts 9. 6.

"What must I do?" Acts 16. 30.

III. OPEN CONFESSION.

They . . . were baptized. v. 41.

"Confess me before men." Matt. 10. 33.

"Baptism doth . . . save us." 1 Pet. 3. 21.

IV. GOSPEL INSTRUCTION.

In the apostles' teaching (Rev. Ver.) v. 42.

"Give attendance to . . . doctrine." 1 Tim.

4. 13.

"To virtue, knowledge." 2 Pet. 1. 5.

V. CHRISTIAN FELLOWSHIP.

All that believed . . . together. v. 44.

"We have fellowship." 1 John 1. 7.

"That they all may be one." John 17. 21.

VI. LIBERAL GIVING.

Parted . . . as every man. v. 45.

"Distributing to . . . saints." Rom. 12. 13.

"Do good unto all men." Gal. 6. 10.

VII. ZEALOUS WORSHIP.

Daily . . . in the temple. v. 46.

"Not forsaking the assembling." Heb. 10. 25.

"How amiable . . . tabernacles." Psa. 84. 1.

Thoughts for Young People.

The Pentecostal Church.

1. The pentecostal Church was composed of people who entered through the gate of repentance into the privileges of the Gospel. (Verse 37.)

2. It was a Church of baptized disciples, openly confessing their faith in Christ. (Verse 41.)

3. It was a Church of steadfast believers, persevering in the way of life. (Verse 42.)

4. It was a Church of strong social power, having fellowship among its members. (Verse 42.)

5. It was a Church of instruction in the truth, from those who had learned it of Christ. (Verse 42.)

6. It was a Church having respect from the community and influence over men. (Verse 43.)

7. It was a self-sacrificing, generous Church in which each felt for all and aided others. (Verses 44, 45.)

8. It was a joyful, glad Church, whose members found delight in God's service. (Verse 46.)

Lesson Word-Pictures.

Let every heart rejoice! The kingdom is let down upon the earth. It is in that upper room filled with such a happy, rejoicing, triumphant throng. The atmosphere of that room has been swayed by a rushing mighty wind. Tongues of fire have burned there. This kingdom has come with power. It has come in peace. Love is its law, holy living its sign, heaven its pattern. Heart is drawn to heart. What wonder that others have been drawn? There has been a crowd pressing into the upper room. They filled all the empty spaces. They blocked the door-ways. With eyes of wonder they looked upon that scene in which all were kings, all were priests. What could it mean? Some of those spectators sincerely wondered; others mocked. And O, how Peter's lips have been touched and fired that he might speak burning, far-reaching words! How faithful he has been to his Master, holding up the cross before those eyes fastened so eagerly upon him! How plain he made their guilt; how great he made their Saviour! How he lifted him, exalted him, held him high up, even as the serpent in the wilderness was lifted before the Israelites, stung and prostrate and helpless! His has been indeed a Pentecost tongue, a speech baptized with fire. How he has troubled their hearts! His words have been like thorns, arrows, lances. Did you hear their cry, "What shall we do?" Yes; what would those poor sinners do? Their eyes besought him even as their tongues cried out. And how his words rang out, "Repent and be baptized!"

Wonderful scene in that room since morning—wrestling saints turned to prevailing Israel, tongues of fire crowning them, and then Peter's burning speech, and a crowd down on their knees, pricked by their sins, humbled in their hearts, crying to the Saviour for mercy!

Succeeding that, what a scene do I witness! Hour after hour they are flocking forward to baptism. Old men, young men, women, children—all pressing forward to take the King's mark of service given in the King's name.

What a scene!

Did Jerusalem ever see such a Pentecost—the

kingdom of God coming down to earth, and the King's own by the thousand flocking to his standard? The day came in with prayer, and it goes out in praise. Such happy, jubilant throngs are found wherever Jesus is received and the Holy Ghost is manifested.

But Pentecost does not end with Pentecost. What after-days of wonder! I see the apostles going into homes of pain, sorrow, and despair. Signs and wonders go with them. The sick are leaving their beds. The crippled are throwing away their crutches. Into some face, crazed and hopeless, comes the peace of God; and joy is in their souls and reason on its throne. How psalms and hymns echo where only sighs and moans were heard before.

But this kingdom of God is a brotherhood of man. What signs of fellowship every-where! Here is a disciple selling his field outside the city gates, and he casts the price into the common treasury. What heaps of rich rugs from Damascus, one blaze of sunset-colors, that merchant had in the market-place! The merchant is a disciple, turns his sunset goods into money, and it elinks down into the common money-chest. No hungry mouths now, no paupers, no beggars. Brotherly groups in home after home break bread together, and rejoice before God.

I see a throng going up to the temple. O, how psalms of praise and tears of thanksgiving all mingle there as they bow before God with the great congregation.

I see them going away to love one another, to serve one another, to seek the lost, to bring back the wandering, this great, growing, jubilant kingdom of God, this brotherhood of man on this day of the Holy Ghost.

By Way of Illustration.

"Repent and be baptized" means repent and make a public profession. One of the ways in which Christ can be pleased and honored is the owning of him before men. When the Bulgarian intriguers got Prince Alexander out of the way, the soldiers and subjects who were loyal to him felt bound to acknowledge him and call him their prince. When the Son of man is cast out, rejected, disowned by men in this world, what should his friends do but confess him? The believing with the heart and open confession are put together. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." They are together in the prescription, but on different grounds. "Here," says the doctor to a patient shaking in disease, "is the specific for your malady. Take it and keep as quiet as possible." The quiet is not the specific, but it is necessary in its place. So it is with the confession. Hence the strong language of the

Master, "Whoever shall confess me before men, him will I confess also before my Father which is in heaven."—*The Congregationalist*.

"Continued steadfastly." We prefer stars to comets even though the latter are brighter. We prefer steady workmen to irregular ones, though the latter are more skillful. At the critical moment in the battle of Waterloo, when every thing depended on the steadiness of the soldiery, courier after courier came dashing into the presence of the Duke of Wellington, announcing that unless the troops at an important point were immediately relieved or withdrawn they must yield before the French. By all of these the duke sent back the message, "Stand firm!" "But we shall all perish," remonstrated the officer. "Stand firm!" repeated the iron-hearted chieftain. "You'll find us there!" said the officer as he galloped away. Every man of that doomed brigade fell bravely fighting at his post.—*Bible Treasury*.

Verse 45. A Methodist helper in Wesley's time, Captain Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?"

"Added to the Church daily." It is only living things that grow, and all living things do grow. "The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree." Physically, growth proves that there is health and vitality. Spiritually growth proves that there is health and spiritual life.

The Teachers' Meeting.

Give a brief account of Peter's sermon preceding the lesson: (1) The time; (2) The hearers; (3) The circumstances; (4) Characteristics of the sermon: (1) Scriptural; (2) Having Christ as a theme; (3) Direct and plain; (4) Practical; (5) Bold.... The results of Peter's discourse: (1) Conviction; (2) Resolution; (3) Faith; (4) Conversion; (5) Steadfastness; (6) Growth.... The characteristics of a true revival: (1) Earnest preaching; (2) Many conversions.... The character of the pentecostal Church.... What does this lesson teach as the duty of: (1) Those who hear the Gospel? (2) Of young disciples? (3) Of the Church toward seekers and new members?.... ILLUSTRATIONS. The spies gathered a bunch of grapes of Esheol (see Num. 13. 23), a great cluster. So these converts of Pentecost were the first-fruits of the new land of promise, betokening a rich fruitage.... The daisies so widely scattered over the meadows in America are said to have grown from a box of seeds which a Frenchman brought to this country, and which was broken by the wayside. The seeds took root,

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spread their flowers, and were scattered by the winds over the continent. So with these first-fruits of Pentecost... On the day of Pentecost the first ripe fruit of grain was laid on the altar at Jerusalem as a token of the harvest. This was the first sheaf of the great harvest of the Christian Church.

References.

FOSTER'S CYCLOPEDIA. Ver. 27: Prose, 7556-7569, 5078, 10844, 11044, 1095-1106. Ver. 28: Prose, 8835, 2090, 2997-3008, 11261. Ver. 39: Prose, 3255, 9212, 2194, 2150. Ver. 41: Prose, 9554, 11658, 11668. Ver. 42: Prose, 2284, 5077, 2288, 2300. Ver. 47: Prose, 822, 828.

Primary and Intermediate.

LESSON THOUGHT. *Love Binds Together.*

Blackboard. Make on the board two hands, clasped; a branch bearing fruit; a church.

Introductory. Tell how the disciples spake in many tongues when the Holy Spirit came, and how the crowds came to listen to them. Some said that they were drunken men, and Peter answered them in a sermon in which he told how Jesus had gone away to heaven, but had sent his Spirit to live among them always. A great many people—three thousand—believed what Peter said, and became believers in Jesus. Tell how they showed their faith, and began right away to show in their lives the good fruits of the Gospel. Uncover the branch, and tell the children that we want to see what some of these fruits are.

Very likely some of the three thousand had seen Jesus when he was alive, and heard his wonderful words. But they went away and forgot what he said! May be some had seen his wonderful works, but they only wondered how he could make a blind man see and a lame man walk, and went away. The light of God's Spirit had not yet shone into their hearts. But now as they heard Peter they could not help seeing that he spoke the truth. Peter's candle was lighted, and it shone into their darkness. Now they believed that Jesus was the Son of God, that he had risen from the dead, and had sent the Holy Spirit to teach them. They told what they believed, and asked Peter to tell them what to do. The first fruit that grew on their new tree of life was "Faith."



They were glad to hear Peter. It made them happy to hear all this good news. "Joy" was another fruit on this tree.

They saw how Jesus had loved the world to be willing to come and die for it, and love began to grow in their hearts. If we love

Jesus we shall love one another. Do you not think "Love" is one of the fruits of this good tree?

When a child has been naughty and cross and made mamma a great deal of trouble, and then sees how she had been trying all the time to make him good and happy, how does it make him feel? "Sorry." Yes, and do you not think it makes him want to stop being naughty, and always try to please her? That is "repentance." This is one of the beautiful fruits on the Gospel tree, and it is a very important one. Just as long as we live we shall bear this fruit if we are true lovers of Jesus, for the more plainly we see his love the more we shall see how our selfishness and naughtiness must grieve that love!

[Uncover the church.] These first Christians liked to be together so well that they sold their property and all lived like one family. They were kind to the poor, and so full of joy and real happiness that all the people trusted them. Every day they went to the temple or church to worship God. Many people who saw them and knew how full of love and kindness they were, asked, "Why are these Christians so good?" And then they heard the story of Jesus, and became Christians too. And so the Church grew very fast.

Can little children help the Church to grow in these days? How many of you would like to see the Church of Jesus growing larger and stronger and better all the time? You can help it to be so by loving it, and showing by your actions and words that you love it. Always be glad to go to the place where God is worshiped, and when you are there worship him so truly and reverently that you will help others to worship him too. And then love every body! Love is from God. Love is God, for "God is love." He will give you love—himself—if you want the precious gift.

Blackboard.



After the sowing comes the reaping. The Saviour of man had come, had suffered, died, rose again, and ascended into heaven. The Holy Ghost had come as promised, and the disciples had

declared in many tongues the wonderful works of God. Now we begin to see the first-fruits in the formation of the first Christian Church. The blackboard symbolizes it as a sheaf of ripe wheat bound together in love. What were some of the characteristics of the first Church? They were of one faith and of one mind. They all entered by the same door. "What shall we do?" they had asked when they were pierced in their hearts. What answer did Peter give? Detail the five steps of salvation in verse 38. In what is the early Church an example to the Church of to-day? Answer: unity, or one in faith, in work, and in worship.

THE EARLY CHURCH,
CHARITABLE.
HUMBLE.
RIGHTEOUS.
IN EARNEST.
SACRIFICING.
TRUE.
INTENT.
ACTIVE.
NEAR TO GOD.
SPIRITUAL.

Where were the disciples first called Christians?
Acts 11. 26.

OPTIONAL HYMNS.

No. 1.

Come with thy sins to the fountain.
The Spirit and the bride say "Come!"
Jesus, my Lord, to thee I cry.
Love divine, all love excelling.
Saviour, let me still abide.
O could I speak the matchless worth.

No. 2.

Come, Holy Spirit.
Hark, my soul! it is the Lord.
Jesus Christ is passing by.
O! the thought that Jesus loves me.

The Lesson Catechism.

[For the entire school.]

1. What did Peter tell the people to do on the day of Pentecost? **To repent and be baptized.**
2. To whom did he say that God had given the promise of salvation? **To them and their children.**
3. How did the people receive Peter's words? **With joy and gladness.**
4. How many were on that day added to the Church? **Three thousand people.**
5. How did the believers show their love for each other? **By giving as each needed.**

CATECHISM QUESTION.

27. May these various blessings be lost?
Yes; believers may fail to believe and watch, they may cease to be diligent in duty, and thus may lose these blessings for ever.
But My righteous one shall live by faith: and if he shrink back, My soul hath no pleasure in him.
Hebrews 10. 38.

A. D. 30.]

LESSON IV. THE LAME MAN HEALED.

[July 24.]

GOLDEN TEXT. And his name, through faith in his name, hath made this man strong. Acts 3. 16.

Authorized Version.

Acts. 3. 1-16. [Commit to memory verses 6-8.]

1 Now Pe'ter and John went up together into the temple at the hour of prayer, *being* the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Pe'ter and John about to go into the temple, asked an alms.

4 And Pe'ter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Pe'ter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Naz'a-reth rise up and walk.

Revised Version.

- 1 Now Pe'ter and John were going up into the temple at the hour of prayer, *being* the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Pe'ter and John about to go into the temple, asked to receive an alms. And Pe'ter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Pe'ter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Naz'a-reth, waik. And he took him by the right hand, and raised him up; and immedi-

7 And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Sol'o-mon's, greatly wondering.

12 And when Pe'ter saw it, he answered unto the people, Ye men of Is'ra-el, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus; whom ye delivered up, and denied him in the presence of Pi'late, when he was determined to let him go.

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

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

16 And 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.

ately his feet and his ankle bones received 8 strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising 9 God. And all the people saw him walking 10 and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as he held Pe'ter and John, all the people ran together unto them in the porch that is 12 called Sol'o-mon's, greatly wondering. And when Pe'ter saw it, he answered unto the people, Ye men of Is'ra-el, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had 13 made him to walk? The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pi'late, when he had determined to release him. 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, 15 and killed the Prince of life; whom God raised 16 from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all.

TIME.—A. D. 30, a few days after the events of the last lesson, no events being named between them. **PLACE.**—The temple at Jerusalem. **DOCTRINAL SUGGESTION.**—The divinity of Christ.

HOME READINGS.

M. The lame man healed. Acts 3. 1-10.

Tu. The lame man healed. Acts 3. 11-16.

W. Continuation of Peter's address.

Acts 3. 17-26.

Th. Christ's power to heal. John 5. 1-9.

F. Christ gives power. Matt. 10. 1-10.

S. Faith a necessity. Matt. 17. 14-21.

S. Miracles in proof of authority. Luke 7. 16-23.

LESSON HYMNS.

No. 13, New Canadian Hymnal.

I will sing of my Redeemer.

No. 38, New Canadian Hymnal.

I've found a friend in Jesus, he's everything to me.

No. 112, New Canadian Hymnal.

Jesus, my Lord to thee I cry.

DOMINION HYMNAL.

Hymns, Nos. 23, 24, 26.

QUESTIONS FOR SENIOR STUDENTS.

1. **At the Gate**, v. 1-7.

What was the daily habit of the disciples? (Acts 2. 46.)

What hour of the day is named here?

What hours of worship did the Jews observe? (Psa. 55. 17.)

Why were alms sought at the temple gate?

On whom have the poor and needy a special claim?

To whom is kindly service to others really rendered? (Prov. 19. 17.)

What example did Peter follow in heeding the cry of the needy?

In what did the temporal condition of the apostles resemble that of Jesus?

What gifts had Peter just received?

What was our Lord's direction about giving? (Matt. 10. 8.)

By what power was this miracle wrought?

What power has Jesus given to his name? (John 14. 13.)

2. **In the Temple**, v. 8-11.

What was the effect of this name upon the lame man?

How did the people regard the cure?
In what direction did they hasten?

3. In the Porch, v. 12-16. [miracle?]

To whom did Peter ascribe the power of this
How had the Jews rejected Jesus?
How were they guilty of the death of Jesus?
What is essential to help in the name of Jesus?
By whom was faith here exercised?

Practical Teachings.

Where does this lesson show—

1. The needy world's source of supply?
2. The Christian worker's true strength?
3. There are better things than silver and gold?
4. The power of Jesus's name?
5. That there is none other name?
6. That we should look to Jesus only?

Hints for Home Study.

Make a list of the visits of Jesus to the temple.
Make a list of the miracles wrought by Christ on
infirm persons.

Find and read the account of a similar miracle
wrought by Paul.

**QUESTIONS FOR INTERMEDIATE
SCHOLARS.**

1. At the Gate, v. 1-7.

What disciples were going to the temple?
At what time in the day?
Whom did they find at the temple gate?
For what purpose was he there?
What appeal did he make to Peter and John?
Who replied to him?
What did the lame man expect?
What did Peter say to him?
What did he do for him?
What at once occurred?

2. In the Temple, v. 8-11.

What did the healed man do?
Where did he go?
Who saw and recognized him?
How were the people affected?
To whom did the man cling?
Where did a crowd assemble?

3. In the Porch, v. 12-16.

What question did Peter ask?
Whose glory was shown in this cure?
What had the people done to Jesus?
Whom had they chosen in his stead?
What had God done for Jesus?
Who were witnesses of this fact? [TEXT.]
What had made the lame man strong? [GOLDEN]
How fully was the man cured?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus has all power?
2. That faith brings blessing to the believer?
3. That we should praise God for his mercies?

Home Work for Young Bereans.

Find and read a story of a cripple healed by
Jesus.

Find and read the story of a cripple healed by
another apostle.

**QUESTIONS FOR YOUNGER
SCHOLARS.**

Who went into the temple to pray one day?
Peter and John.

At which gate did they see a lame man lying?
At the Beautiful Gate.

What did he lie there for? **To ask alms.**

How long had this man been lame? **All his
life.**

What did he ask of Peter and John? **A gift
of money.**

What did Peter tell him? **That he had no
money.**

What did he command him to do? **"Rise up
and walk."**

In whose name did Peter command this? **In
the name of Jesus Christ.**

What did the lame man do? **He stood and
walked.**

Where did he go to praise God? **Into the
temple.**

Who were amazed at this? **All the people.**

What did Peter tell the people? **Who had
cured the lame man.**

Who was it? **The same Jesus whom they
had killed.**

To whom does all power belong? **To our
Lord.**

What is he willing to give to us? **Strength
of body and soul.**

Words with Little People.

What is the *Great Treasure*? The lame man
thought it was money. Some folks now think it is
money, good clothes, and good times. Peter and
John thought it was faith in Jesus's name!

What do *you* think?

Whisper Prayer.

"I am the Lord that healeth thee."

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The excitement of the Pentecost has subsided, and the Church has settled down in quiet. Public interest has, for the time being, turned in other directions. The disciples are yet as thorough Hebrews in creed as they are Christians, and so they steadily attend the services of the temple, while they see, probably, a new meaning in the offered lamb, and feel a new power in the choral song. One afternoon as Peter and John, typical leaders, are about to enter the temple for "daily prayers," they see, close to

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the Beautiful Gate, a wretched man, crippled from birth, laid there to beg. He cannot enter, for he cannot move, and if he could ritual regulations would exclude him. He asks help, and Peter gives it in a fashion he had not expected. Jesus, the carpenter of Nazareth, Peter declares to be the royal Messiah of Israel—dead, as all the nation knew, but alive for evermore, and wielding power to heal the blasted body and save the sinful soul. The beggar hears, believes, and new life thrills through his feeble limbs. He leaps for the first time in all his life, and, rushing up the marble steps, enters the temple from which till now he had been excluded, and praises God, while crowds around gaze in blank astonishment. Peter, taking advantage of the curiosity, preaches to hundreds the Gospel of the Lord Jesus Christ.

Verse 1. Peter and John. These two leaders of the apostolic company were evidently warmly attached to each other. They had both been fishermen and both disciples of John the Baptist. The incident we are about to study occurred probably soon after the day of Pentecost. **The temple.** We may suppose that they had crossed the bridge from Zion into the court of the Gentiles and were passing into the court of the women. **Hour of prayer.** Thrice each day every pious Jew prayed either in the temple or turning his face toward it (Psa. 55. 17; Dan. 6. 10). (1) *God's people have need of both private and public worship.* (2) *Regularity in habits of devotion is a notable means of grace.* **The ninth hour.** About three o'clock in the afternoon; the hours were counted from sunrise. It was "the time of the evening sacrifice."

2. A certain man. Only a miracle could reach this case. He was over forty years old, had been crippled from birth, was too weak even to use crutches, and, added to all other sorrows, was wretchedly poor. His only means of livelihood was to display his miseries outside the temple gate; inside he must not be carried, for the Mosaic ritual was not tender to cripples. Our Lord was the first religious teacher who was attracted by wretchedness, and loved most those who needed him most. **They laid daily.** Just as in the East to-day the deformed and poor throng about the doors of mosques and churches. (3) *Always those who are most worshipful to God are kindest to their fellow-men.* **At the gate.** (4) *We see in this man a picture of the sinner shut out from fellowship with God.* (5) *Almost all the alms of the world are administered at the gates of God's temples.* **Called Beautiful.** Which of several gates is thus alluded to is not certain; but it was probably the "Gate Nicanor," which led from the outer to the inner court—a magnificent gate fifty cubits high and forty cubits wide.

3, 4. Alms, originally spelled "almesse," is not a plural noun, as its present form might suggest. It means first "mercy," "compassion;" and consequently, "an act of mercy." **Fastening his eyes upon him.** There was no attempt at hypnotism here. (6) *Christianity always fixes its eyes with pity on physical and moral wretchedness.* **Look on us.** "God helps those who help them-

selves." Nearly all this poor man's muscles are paralyzed; but his mouth and eyes, at least, are active, and if he would be well he must use what he has; "ask an alms" and "look" on his miraculous benefactors.

5, 6. Expecting to receive. What he expected was a coin or two. **Silver and gold.** Peter had literally forsaken all to follow Christ, and was probably one of the poorest men who that day passed the temple portals; but how rich was he as an heir of God! **Such as I have give I thee.** No man can have divine power and be ignorant of it. (7) *Unpromising circumstances turn into advantages when consecrated to God.* Sometimes the poor can do for their fellow-men more than the rich. **In the name of Jesus.** Peter speaks by the authority of Jesus; Jesus, however, wrought his miracles by his own authority.

7. Lifted him. Peter believes thoroughly that his effort to work a cure will be successful, and so lends his confidence to the cripple, and "lifts" him. So (8) *The Church must lift the sin-stricken world toward Christ.* Notice that this verse, written by Luke, the physician, describes the case just as we might expect a physician to describe it.

8. Entered with them into the temple. This, with his praising God, showed the religious temper of the man. His gratitude to Peter and John would be an additional reason for his accompanying them into the temple courts. The striking differences between this narrative and a similar miracle wrought at Lystra by Paul, and recorded in the fourteenth chapter of Acts, have been frequently pointed to. Luke was an historian whose materials were received from "eyewitnesses," and there is evidence in the contrast between the picturesque scene we are now studying and the dry and chippy narrative in the fourteenth chapter that Luke "left his narratives as they came to his hand, without any attempt to stamp on them his own individuality."

9. All the people saw him. The Jewish authorities admit the abundance of testimony to the reality of this cure. The cripple had been well known.

11. Held Peter and John. His first wild ebullition of joy was over; he had "walked" to test his strength, "leaped" in gladness for the

first time in his life, and "praised God" with devout heart. Now he turns back to his benefactors, and clings to them in simple gratitude. **The porch that is called Solomon's.** This was an imposing marble colonnade six hundred feet long. Each pillar was six feet in diameter, and its splendid roof was nearly forty feet high.

12. Peter saw it. The gathering of the people. **He answered.** This expression is used of beginning any discourse. **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). **Why look ye so earnestly.** (9) *Every gospel preacher should hide himself behind his Master.* **Our own power.** As if the miracle had been wrought by some magical craft. **Or holiness.** As if their piety was so great as to obtain this miraculous token of the divine favor. The miracle had been wrought not for their sakes, but to call the attention of the people to the Gospel. (10) *Humility is an excellent virtue in one endowed with the spirit of God.*

13. The God of our fathers. No false God, therefore, and no new God. **Hath glorified.** Peter now shows the contrast between their treatment of Jesus and God's honor to him; while his own people had rejected, delivered, slain him, God had owned him by mighty works. **His Son Jesus.** Rather, as in the Revised Version, "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.

14. A murderer. Barabbas. 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 hath 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. (11) *The great work of every Christian is to bear testimony to a risen and living Saviour.*

16. Ye see and know. (12) *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. (13) *Faith is the link between our weakness and Christ's power.*

CRITICAL NOTES.

Verse 1. Peter and John. There are many indications of the especial intimacy of these two disciples. See Luke 5. 10; 22. 8; John 20. 2-5; and Acts 8. 14. Their early association in business, their common experiences as disciples, their love for the Master, and an evident mutual affection united them. By reason of their diverse natural traits they were no doubt more interesting and helpful to each other. **The hour of prayer.** Three stated seasons of prayer in each day are mentioned in Psa. 55. 17, and Dan. 6. 10. The hours are given by most authorities as the third, sixth (Acts 10. 9), and ninth. Schuerer, however, claims that they were as follows: "(1) Early in the morning, at the time of the morning sacrifice; (2) In the afternoon, about the ninth hour (three o'clock), at the time of evening sacrifice; and (3) in the evening at sunset." The Talmud speaks of the morning, afternoon, and evening prayers.

2. The door of the temple which is called Beautiful. This door or gate cannot be identified with certainty. The closed gate now shown as the scene of this miracle is in the eastern wall of the temple area. It is called the Golden Gate, and is not older than the third century after Christ. It is thought to occupy the site of the gate called "Shushan" in the Talmud. There is no

probability that this was the Beautiful Gate. Josephus describes one gate made of Corinthian brass which greatly excelled the others. It was much larger and "was adorned after a most costly manner, having much richer and thicker plates of silver and gold."—*Jewish Wars*, v, 5, 3. This was in all likelihood the Beautiful Gate, and was probably on the east side of the court of the women. See Hurlbut's *Manual of Biblical Geography*, p. 138.

4. Fastening his eyes. The word so translated is a favorite one with Luke, who uses it twice in his gospel and eleven times in the Acts. It only occurs elsewhere in the New Testament in the third chapter of Second Corinthians. See Luke 4. 20; 22. 56; Acts 1. 10; 3. 12; 6. 15; 7. 55; 14. 9; 23. 1.

6. In the name of Jesus Christ. By a striking biblical usage great emphasis is laid upon one's name as a symbol of his person, qualities, and powers. Thus the name of God stands for his divine majesty and perfections, and the name of Christ is a symbol of himself, of his Messianic dignity and divine authority. We have adopted this usage in the hymn, "Take the name of Jesus with you." See Luke 9. 49; 21. 17; Acts 4. 7; 9. 27; 16. 18.

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13. His Servant Jesus. The revisers indicate their recognition of the somewhat startling character of this translation by putting in the margin three references to Isaiah, as well as one to Matthew. In no other instance do they justify a rendering in the New Testament by a direct appeal to the Old. The passages in Isaiah not only warrant, but necessitate the rendering "Servant" in this verse. The prophecies concerning the servant of Jehovah are among the clearest and most striking Messianic predictions. In Matt. 12. 18-22, one of these passages from Isaiah is quoted and applied to Jesus. It is an entirely different word which is translated "Son" in the expressions "Son of God" and "Son of man."

15. Killed the Prince of life. The word translated "Prince" is also applied to Jesus in 5. 21, "a Prince and Saviour;" and in Heb. 2. 10, and 12. 2, in which latter passages it is rendered "author" with the alternative translation, "captain," in the margin. In classical Greek the word is used in these senses and also with the special meanings of "founder" of a race or city and of "general." The apparent contradiction involved in killing the Prince of life is still further emphasized in the original, in which the words "life" and "killed" come immediately together. The guilt of the Jews was doubly heinous, since they preferred a murderer to the Prince of life!

The Lesson Council.

Question 4. *What were the conditions of the miraculous power of the disciples? Was it exerted at will, or was it occasional and above their control?*

Miracles are manifestations of divine power, and under the dispensation of the Holy Spirit are used for the establishment and building up of the spiritual kingdom of God. It is an error to regard merely the physical aspect of a miracle as if it was but a wonderful material phenomenon. Its spiritual causation and motive is of much greater importance to us. A man inspired of the Holy Ghost would be under spiritual direction, and know when and where the Spirit would act for the promotion of spiritual ends. Acts 16. 6-8, shows that the apostles did not always know, but could easily recognize the mind of the Spirit.—*J. H. Wythe, D.D.*

The final commission was the prelude to Pentecost. The power of miracle-working was to be an essential part of the disciples' equipment. It was a delegated power. The conditions of its exercise were faith, obedience, loyalty, need. It was subject to the disciples only as they were true to their Lord's purpose. Had this been otherwise the silver of Simon Magus might have aroused a latent cupidity that would have resulted disastrously to the Church.—*Rev. Robert Watt.*

Miracles were incidental and not essential.

They were conditioned upon an immediate moral result. The power conferred upon the apostles identified their mission with that of the Master, and was evidence of their apostleship. The apostles, doubtless, had special spiritual illumination and exercised this power by a spontaneous sympathy with the needy, and faith in the presence of Christ. Subject to their control it was only sparingly exerted, and always in the consciousness that it was the will of God. It was thus (Christ working by their wills his own good pleasure) in the name of Jesus they said, "Rise up and walk."—*Rev. W. H. Thompson.*

While with them Christ had given his disciples "power and authority over all devils, and to cure diseases" (Luke 9. 1; Matt. 10. 1; Mark 3. 14, 15). It was this power which Peter used. He was conscious of possessing it, and knew that he could use it as he desired. "Silver and gold have I none; but such as I have give I thee." But the exercise of this power was ever "by virtue of the name of Jesus, the Messiah."—*Rev. E. S. Tipple, Ph.D.*

Analytical and Biblical Outline.

The Spirit of the Gospel.

I. A SPIRIT OF FELLOWSHIP.

Peter and John . . . together.

"Spake often one to another." Mal. 3. 16.

"By this shall . . . men know." John 13. 35.

II. A SPIRIT OF WORSHIP.

Went up . . . into the temple. v. 1.

"I was glad when they said." Psa. 122. 1.

"Evening . . . morning . . . noon." Psa. 55. 17.

III. A SPIRIT OF SYMPATHY.

Fasting his eyes upon him. v. 4.

"Also on the things of others." Phil. 2. 4.

"Every man another's wealth." 1 Cor. 10. 24.

IV. A SPIRIT OF HELPFULNESS.

Such as I have give I thee. v. 6.

"One another's burdens." Gal. 6. 2.

"The infirmities of the weak." Rom. 15. 1.

V. A SPIRIT OF POWER.

His feet . . . received strength. v. 7.

"He is a new creature." 2 Cor. 5. 17.

"Put on the new man." Eph. 4. 24.

VI. A SPIRIT OF PRAISE.

Leaping and praising God. v. 8.

"Singing with grace." Col. 3. 16.

"O that men would praise." Psa. 107. 15.

VII. A SPIRIT OF TESTIMONY.

Ye men of Israel. v. 12-16.

"Preach the word." 2 Tim. 4. 2.

"Whom we preach." Col. 1. 23, 29.

Thoughts for Young People.

Concerning Sin and Salvation.

1. The sinner is a cripple. Paralyzed by his sins, unable to move toward God, "outside the

gate," and excluded from the highest and deepest spiritual privileges. He is "born in sin."

2. *The sinner is in poverty and need*, an object of pity to all who realize his condition. He is utterly unable to help himself.

3. *Salvation comes to the sinner while he is unconscious of it*, or seeking the commoner and lower gifts of life. All he thinks of is "silver and gold," or some other inadequate form of relief.

4. *Salvation comes to the sinner through a human instrumentality*. There is always a Peter to extend to him the power of God, and to lift him up.

5. *The sinner who would be saved must exert himself*, and by God's help strive to do what he cannot do by nature.

6. *The sinner who would be saved must have faith* when the opportunity of salvation is presented. If he responds to the divine call, and acts with faith, new power will be given to him, and a transformation wrought in him.

7. *The first impulse of the saved sinner is to enter God's house* and offer praise to God. His next is to cling to good men.

Lesson Word-Pictures.

O, all ye passers-by, stop and look at this poor lame beggar who is coming! You have only eyes for the Beautiful Gate, but glance a moment at the people bringing this poor cripple in their arms to be laid at the foot of that gate. What a helpless lump of humanity! Without aid he has never moved a step. Stand aside! Give his bearers a chance. People coming to pray ought to think of those more in need of prayer than themselves. To be lugged as if a dog from his home in the morning, to be dropped here at the temple-gate, to hold out his hand, to lift his sad if not sullen and ever hopeless face, to mumble a plea for alms, then by and by to be lugged home again and then dumped there—that is all life seems to have for him. However, this new day has begun, he is down at the foot of the gate, the people are coming in to pray, and he must make the most of his opportunity. Out goes his hand. "I will try those two men," he says.

The two men that are coming he has seen before. People say they are Nazarenes, that they are disciples of one Jesus nailed to a cross on Golgotha Hill not many weeks ago. No matter. They may have a penny to spare, and the beggar will ask for the spare penny.

The two men come nearer.

The older is a man they call Peter, with dark eyes, full beard, swarthy complexion, and quick, emotional action. The younger people call John, of fair face, flowing locks, winning expression.

Peter and John are opposite the beggar.

"Now is my chance," he thinks.

He holds out his hand and mumbles for that spare penny.

They stop.

Peter sets his black eyes on the beggar.

"Look on us!" he cries.

The beggar lifts eagerly his pleading eyes. He holds out both hands.

Something handsome is coming, much more than a penny.

Peter looks into the beggar's eyes. Such a straight, intent, searching look!

O, Peter, we away off here catch your voice, saying, in your prompt, fervent, positive way, "Silver and gold have I none!"

"What, no money?"

The beggar looks disappointed.

He lets his hands drop.

No, no! Hold them out again, the palms flat. Something is coming, something big!

Peter cries on, and how ringing his tones!—

"In the name of Jesus Christ of Nazareth, rise up and walk!" As he makes the command of faith, he reaches out the hand of faith and seizes the cripple. And the cripple, his eyes fastened on Peter in loving trust, stretches up and tries to rise! Yes, he springs, he rises, gets up on his crippled legs—half a man now!

Peter drawing, the cripple straining, he gives another spring, and he is fairly on his feet, a whole man at last! O what wonder and what joy illumine those once dull features! What gratitude shines there! And as Peter and John wade off into the temple he follows, breaking out into praise, shouting his hallelujahs. But he cannot let Peter and John get away. He detains them. His heart is full. It must run over. They must hear all his story of gratitude and joy. From every quarter flock the people. They crowd about the disciples and the beggar. They look eagerly. They press closer. They want to know more of this great wonder. And then Peter, turning, in clear, ringing tones exalts the wonderful name of Jesus. In the presence of all the people how he glorifies his Master, who gave power for the wonder wrought that day.

By Way of Illustration.

"Peter, fastening his eyes upon him." Christianity fastens its eyes on the wretched and suffering. Its mission is to them. Spurgeon says: "Jesus went into the synagogue, and behold, there was a man which had his hand withered." In that congregation were men of learning and power and wealth, but there are no 'beholders,' no marks of exclamation to draw attention to the fact that they were present. So, if you are a needy soul wanting a Saviour, if you happen to have a spiritually withered hand, so that you cannot do the things that you would, the Lord Jesus is taking

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especial note of you. If you are rich and increased in goods, and have need of nothing, my Master does not want you. He is a physician, and those who practice the healing art look out for sickness as their sphere of operation."

Verse 6. When Thomas Aquinas visited the pope the latter exhibited with great delight the papal treasures of great value and magnificence, remarking, proudly, "Our Church cannot say, 'Silver and gold have I none.'" "Surely not," answered Thomas Aquinas, "neither can it say, 'In the name of Jesus Christ of Nazareth rise up and walk.'" Treasures of gold and silver are of small value and importance compared with spiritual power.

Verse 7. "A religion with nothing beyond the scope of man's science would cease to be divine. Its mysteries are witnesses of its divinity."—*Emperor Frederick William III.*

"Whom God hath raised." This fact is declared in every discourse of the New Testament. Not the death, but the resurrection of Christ proves his divinity. The resurrection is the keystone in the arch of Christianity, alike its greatest beauty and its greatest strength.

"His name, through faith in his name." What a thought it is that *one Name* should signify more than all names! Nothing is easier than to say the word "universe," and yet it would take us millions and millions of years to bestow one hasty glance upon that small portion of it which lies within the range of our glasses.—*Paleford.*

If a man like D. L. Moody were called upon to lead a vast miscellaneous meeting of Christians, probably the first hymn which he would choose to "fire the heart" of the assembly would be those well-known lines, "All hail the power of Jesus' name!" It is a grand coronation song in honor of our King, Perronet, who wrote that hymn, shouted, when dying, "Glory to God in the height of his divinity! Glory to God in the depth of his humanity! Glory to God in his all-sufficiency!"—*T. L. Cuyler.*

The Teachers' Meeting.

Draw a diagram of the temple showing the Beautiful Gate and Solomon's Porch... Explain "hour of prayer;" "Beautiful Gate;" "alms;" "in the name of Jesus Christ;" "Solomon's porch," etc.... Present in the lame man the type of the sinner's condition—helpless, poor, dependent, unable to enter God's spiritual temple.... Show the way in which he was healed a type of salvation (1) In what was required—attention, faith, action; (2) In what was done—power given from God.... Show the part taken by the apostles in the work, an illustration of human instrumen-

talities in salvation; their thought, sympathy, willingness to impart benefit, dependence upon Christ, etc.... See the "Thoughts for Young People" for the teachings of the miracle.... How does this lesson apply to the professed disciples of Jesus?... How does it apply to those who are in sin?... How apply to those who are desirous of salvation?

References.

FREEMAN. Ver. 1: Time of prayer, 595; the "ninth hour," 606. Ver. 2: The gate Beautiful, 704. Ver. 11: Solomon's porch, 704.... FOSTER'S CYCLOPEDIA. Vers. 8-11: Poetical, 3161; Prose, 9355, 3972, 3974. Ver. 6: Poetical, 3679, 2461 10028, 10029. Ver. 16: Prose, 2139, 2102, 2128.

Blackboard.



The blackboard lesson represents a golden key, symbolizing the power of Jesus's name as used by Peter. It opened the way for the poor cripple to a new life, to joy, to a life of usefulness. It is the golden key by which the way is opened for all Christian work. In his name the "beautiful gate" of the Church is opened. In his name the poor sinful one is invited to enter. In his name the helpless receive new life, the despairing hope and assurance, and the weak become strong. We can do nothing of ourselves, but much in his name.

OUTLINE.

THE MAN.	HELPLESS. HOPELESS. CRIPPLED. BEGGAR.
PETER AND JOHN.	POOR IN PURSE. RICH IN FAITH. DID WHAT THEY COULD.
RESULT.	MAN HEALED. PEOPLE ASTONISHED. POWER CAME THROUGH FAITH IN CHRIST.

Primary and Intermediate.

LESSON THOUGHT. *The Power of a Name.*

Illustrative Story. Willie's papa was in trouble. He needed some money very much, and none of the people who were owing him seemed able to pay. One morning Willie sat on his lap when a letter came. Inside it was a piece of paper with a little writing on it which seemed to make his papa very happy.

"Now, little boy, we've got some money," said papa, gayly. Willie could not understand. He did not see money; he only saw a piece of paper. Then his papa showed him that a name was written on the paper which made it worth a great deal of money. Willie's papa said he would take him to the bank and let him see that when the man there saw the NAME he would give him money.

We have a lesson to-day about the power of a Name—a Name which can give something better than money, better than friends, better than any good thing this world can give!

[Put up a picture of the temple, or make something on the board to indicate the Beautiful Gate.]

Here are two men going into the temple to pray to God. [Make straight marks.] This one is Peter, and this is John. They went to the Lord's house because they wanted to meet him there. Love for the Lord makes us want to be where he is.

But here is another. This one seems to be lying down. Why is he not hurrying into the temple also?

He is a poor lame man. All his sad life he has been unable to walk. When he was a little boy he could not run about and play as you can. How much pleasure he had missed! How much pain he had suffered! It may be that well boys had laughed at him sometimes. Have you ever seen naughty children mock at a poor cripple? And now he could not work like other men. He had to be carried to the temple gate, and beg money of those who were well and strong to buy him a little food! Do you not think his was a sad life?

Who has ever seen a beggar hold out his hand for a gift? This beggar held out his hand to Peter and John. He thought he would get some money. But Peter said, "Silver and gold have I none." The beggar wanted just money. But Peter and John knew there was something better for him. What do you think would be better?

Peter and John had nothing of their own to give. But they knew that Jesus Christ could give through them any good gift.

What would be a good gift for the poor beggar? [Give a little time for answers.] He had always been poor, he had always been a cripple, he had always been sorrowful. Power to walk was what he needed.

[Print in large letters, "Faith in Jesus."] Money would have bought bread, but faith made the beggar strong and happy and wise. [Tell how

he jumped up and ran into the temple, praising God and showing every body that he was well again.]



What Jesus Can Do. The lame man did not see Jesus that day any more than we can see him now. But he believed in his heart, and the power of Jesus's name did all the rest.

His feet were lame, so that he could not walk. Little hearts are lame sometimes, so that they cannot be loving and unselfish. Jesus can cure that kind of lameness. Little lips are lame sometimes, so that they do not speak the truth. Jesus can cure them. Little hands get lame and strike and pinch. Little feet run into naughty ways. Jesus can cure all these kinds of lameness. Let us ask him to cure us all to-day for his name's sake!

OPTIONAL HYMNS.

No. 1.

To the name of our salvation.
There is no name so sweet on earth,
How sweet the name of Jesus sounds,
Father, I stretch my hands to thee.
All my doubts I give to Jesus.

No. 2.

I love the name of Jesus.
There is a name I love to hear.
I bring my sins to thee.
Once for all the Saviour died.
The great Physician now is near.

The Lesson Catechism.

[For the entire school.]

1. Whom did Peter and John meet at the Beautiful Gate of the temple? **A lame man.**
2. What did Peter say to him? **"Rise up and walk."**
3. In whose name did he say this? **In the name of Jesus Christ.**
4. What did the lame man do? **"He leaping up, stood, and walked."**
5. What did this miracle show? **The power of Jesus's name.**
6. By what name did Peter call Jesus? **The Prince of life.**
7. What did he declare that the people had done to him? **They had denied and slain him.**
8. How did he say God had glorified him? **By healing through his name.**

CATECHISM QUESTION.

23. What benefits do Christ's people receive from Him at death?
Their souls immediately pass into the presence of the Lord, while their bodies rest in their graves till the resurrection.
Having the desire to depart and be with Christ. Philippians 1. 23.

A. D. 30.] LESSON V. PETER AND JOHN BEFORE THE COUNCIL. [July 31.]

GOLDEN TEXT. There is none other name under heaven given among men, whereby we must be saved. Acts 4. 12.

Authorized Version.

Acts 4. 1-18. [Commit to memory verses 8-11.]

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sad'ducees, came upon them,

2 Being grieved that they taught the people, and preached through Je'sus the resurrection from the dead.

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

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 An'nas the high-priest, and Ca'ia-phas, and John, and Al'ex-an'der, and as many as were of the kindred of the high-priest, were gathered together at Je-ru'sa-lem.

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

8 Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'ra-el,

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

10 Be it known unto you all, and to all the people of Is'ra-el, that by the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

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

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

13 Now when they saw the boldness of Pe'ter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Je'sus.

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

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them: it is manifest to all them that dwell in Je-ru-sa-lem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

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

Revised Version.

1 And as they spake unto the people, the priests and the captain of the temple and the Sad'du-ees came upon them, being sore troubled because they taught the people, and proclaimed in Je'sus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

4 But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Je-ru'sa-lem; and An'nas the high-priest was there, and Ca'ia-phas, and John, and Al'ex-an'der, and as many as were of the 7 kindred of the high-priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done 8 this? Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Is'ra-el, that in the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the 12 head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Pe'ter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they 14 had been with Je'sus. And seeing the man which was healed standing with them, they 15 could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in 17 Je-ru'sa-lem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to 18 no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Je'sus.

TIME.—A. D. 30, immediately following the events of the last lesson. **PLACE.**—Jerusalem. **DOCTRINAL SUGGESTION.**—Salvation through Christ.

HOME READINGS.

M. Peter and John before the council.

Acts 4. 1-18.

Tu. Paul's confidence. Acts 20. 17-27.

W. Promise of help. Luke 21. 8-19.

Th. Counted faithful. 1 Tim. 1. 12-17.

F. Not ashamed. Rom. 1. 7-16.

S. The only way. John 3. 11-19.

S. One foundation. 1 Cor. 3. 1-11.

LESSON HYMNS.

No. 113, New Canadian Hymnal.

Just as I am, without one plea.

No. 11, New Canadian Hymnal.

Take the name of Jesus with you

No. 14, New Canadian Hymnal.

How sweet the name of Jesus sounds.

DOMINION HYMNAL

Hymns, Nos. 79, 35, 77.

QUESTIONS FOR SENIOR STUDENTS.

1. The Mighty Name, v. 1-7.

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?

What evidence of divine power attended the word?

In what did the opposition fail?

Why does the Gospel thrive under persecution?

What promise of Jesus was here verified? (Matt. 10. 19.)

2. The Saving Name, v. 8-12.

What two statements did Peter make in this confession of Christ?

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? (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?

3. The Forbidden Name, v. 13-18.

At what did the council marvel? (Ver. 13.)

What explanation of this boldness did they find?

Why could they say nothing against the miracle? (Ver. 14.)

From verses 15-17 tell what the council did.

How did the apostles receive their decision? (Ver. 18.)

Practical Teachings.

Find from this lesson—

1. What opposition faithful believers may expect.

2. What they may look for in spite of opposition.

3. What is our best proof that "we" have been with Jesus.

4. A great saving truth here taught.

Hints for Home Study.

Find from the New Testament record how many times the doctrines of Christ came up for discussion in the Sanhedrin.

Find the statistical growth of the infant Church as given in Acts.

Make a written contrast of Annas and Peter; Probable age; provincial origin; family rank; wealth; education; heredity; professions; character; theology.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Mighty Name, v. 1-7.

Who suddenly came upon the apostles?

Over what were they troubled?

What did they do with the apostles?

What time of day was it?

How did the people receive the apostles' word?

How many became disciples?

What gathering occurred the next day?

Whom did the council summon before them?

What question did they ask the prisoners?

2. The Saving Name, v. 8-12.

What Spirit possessed Peter?

Concerning what were the apostles examined?

What explanation of the cure did Peter give?

What did he say about a rejected stone?

Through whom alone could men be saved?

3. The Forbidden Name, v. 13-18.

Over what did the council marvel?

With whom had the apostles kept company?

What did the council think of the lame man's cure?

Where were the apostles sent?

What did the rulers say one to another?

How did they propose to do?

What did they forbid the apostles to do?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The only way to be saved?

2. The secret of Christian courage?

3. That good men may expect opposition?

Home Work for Young Bereans.

What psalm did the apostles quote on this occasion?

What king had tried to kill Jesus in his infancy?

QUESTIONS FOR YOUNGER SCHOLARS.

Who heard Peter's bold words about Jesus? **The priests and rulers of the Jews.**

What did they do? **Sent men to arrest Peter and John.**

What for? **For speaking about Jesus.**

What did they fear? **That many would follow Jesus.**

How many believers were there now? **About five thousand.**

Before whom were Peter and John brought the next day? **Before the rulers.**

What did the rulers ask? **How the lame man was cured.**

What did Peter say? **"By the name of Jesus Christ."**

What does Peter say is in this name? **Salvation.**

In what name only can salvation be found? **In Jesus's name.**

What astonished the judges? **The wisdom of these men.**

What did they see? **That they had been with Jesus.**

What were the judges not willing to believe? **That Jesus was God.**

What could they not deny? **That a miracle had been done in his name.**

What did they command Peter and John? **Not to talk to the people about Jesus.**

What had Jesus said his disciples would be? **His witnesses.**

Words with Little People.

Have you ever "been with Jesus," little child? Do you know that he can make you meek and mild?

Do you know that he can take away your sin? That his blood alone can make you white and clean?

Whisper Prayer.

"Cleanse me from sin."

EXPLANATORY AND PRACTICAL NOTES.

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 multitudes still linger around the two apostles. Suddenly, there is heard the tramp of armed men on the marble pavement. The rulers of the temple are at hand with their police; they lay hands on the apostles, and drag them fettered to the guard room, followed still by the man who has been healed. But truth is not bound or imprisoned, for the number of believers leaps up to five thousand men despite the opposition of enemies. The next day the two apostles find themselves standing, with their grateful follower by their side, in presence of the Sanhedrin. How vividly must Peter have remembered the night when, in the high-priest's house, his divine Master stood his trial, while all his disciples "forsook him and fled." Now the disciples stand as prisoners before that same circle; but the denier of Jesus is now his defender. Right boldly does he 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 only Saviour of mankind. The council wonder at the bold words, and 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 a cripple by the gate, and now silently bears his unanswerable testimony to the power of Jesus's name.

Verse 1. Priests . . . captain of the temple . . . Sadducees.

Three classes of adversaries. The "priests" were indignant that fishermen should presume to become religious teachers. The "captain" was probably the priest who commanded the Levitical guard. This officer seems to have ranked in popular esteem next to the high-priest and president of the Sanhedrin. Any excitement or crowd would arouse his apprehension. The "Sadducees" antagonized every one who taught the doctrine of a resurrection. Their sect was fewer in number than the Pharisees, but superior in ecclesiastical and political influence. Most of the high-priests in the time of Jesus and for years after his ascension were Sadducees.

2. Grieved. Sore troubled. Preached. Better, "published." Through Jesus. Better,

"in Jesus." His resurrection was the promise of a general resurrection. "In Christ shall all be made alive."

3. They laid hands. Roughly arrested them. In hold. In prison. Eventide. The Jews were not allowed to give judgment in the night, and their day ceased with the twelfth hour—that is, about six o'clock. It was three in the afternoon when the apostles went up to the temple. The address which followed the miracle must have occupied considerable time, and it is not strange that evening—that is, six o'clock—had already come before their enemies came upon them.

4. The number of the men was about five thousand. Not the number of converts made that day, but the number of men already enrolled as

Christians. This careful enumeration points to the organization of the Church which was already begun. The omission of the number of women and children is in accordance with the custom and sentiment of the times. This rapid increase of the Church at Jerusalem is of peculiar historic interest when we recall the indifference of the capital to our Lord while he lived, the tide of popularity on which he seems to have been uplifted during the successive "feasts," and the division between Pharisees and Sadducees.

5. Rulers, and elders, and scribes. A phrase used as a title of the supreme council of the nation. The "rulers" were of no one body; the "elders" were probably influential citizens whose prominence had secured them membership in the Sanhedrin, or they may have been "the heads of the twenty-four courses of the priests" or "the heads of the synagogues." The "scribes" were official interpreters of the law.

6. Annas. Or Ananus. The most influential Hebrew then living; for many years himself the high-priest, he was able after his own deposition to secure that coveted office in time for his son-in-law, Caiaphas, and for five of his sons. He was not at this time the actual high-priest, but was so-called probably partly because of loose phraseology, as many of us might refer to an ex-president as president; partly by reason of his great authority and influence, for he seems to have exercised the high-priestly powers; partly because of his probable presidency of the Sanhedrin, although this is not certain. Caiaphas was at this time the titular high-priest. Nothing is certainly known of John and Alexander. **At Jerusalem** may mean that this meeting was not held in the official gathering-place within the temple inclosure, but in the city itself.

7. Set them in the midst. The Sanhedrin sat in a semicircle. **By what power, or by what name, have ye done this?** Not what authority, but what physical power was used to work this miracle? The inquiry about the name points to a proposed charge of heresy if they answer, "In the name of Jesus;" for Jesus had been condemned by the Sanhedrin as a false Messiah.

8-12. Peter. Always a leader. **Filled with the Holy Ghost.** Now was the promise of Luke 12. 11, 12, fulfilled. Peter was turned into a trumpet for God, and the passage that follows is God's arraignment of the wicked rulers. **Ye rulers, etc.** Even at the moment of fullest inspiration a man's personality asserts itself. It is interesting to contrast Peter's sudden plunge into the heart of the subject with Paul's courteous and elaborate introductions. **If we this day be examined.** With supernatural insight Peter perceives the hypocrisy of the Sanhedrin. He knows that these rulers are jealous of the spread of the new doctrines,

and fear that power is slipping from their hands. He feels the hatred which soon revealed itself in the murder of Stephen and James. With such a hatred Peter knows it is absolutely useless to argue; but "if" the examination be honest, and "if" the rulers desire to hear about this miracle, he is ready to tell them all he knows. **The name of Jesus Christ of Nazareth, whom ye crucified.** It would be impossible to pack into words more thoughts than this sentence contains. Jesus the citizen of Nazareth, the Christ, the man whom you crucified, the man who by God's power is to-day alive. **Even by him.** By his power and as a token of his Gospel's truth, We are too apt to disregard the power of the name of Jesus. Our Lord needs no alliance with the world to strengthen his hands. His is the power of the omnipotent God, and his power is abundantly given to us if we believe in him. **This is the stone.** See this prophecy in Psa. 118. 22. See also Matt. 21. 42, where Christ applies these words to himself. **Under heaven.** In all the universe there is no salvation—for this Sanhedrin, for the nation of Israel, or for the wide world—except through Jesus. His is "the Name high over all."

13-18. Boldness. Freedom of utterance. Peter's courage in thus attacking the murderers of his Master can hardly be over-estimated. Verse 8 tells us on what his courage was based—he was "filled with the Holy Ghost." Apart from divine inspiration his aggressive defense would seem foolhardy, for he knew the men he addressed hated him and that his life was in imminent danger. Whatever popular favor the apostles enjoyed at the time could not be relied upon as a defense, for Jesus was never more in favor with the common people than just before his crucifixion. **Unlearned and ignorant men.** Perhaps the best modern equivalent of this phrase would be, "uneducated and low-bred men;" "illiterate plebeians." The first adjective refers to their education or want of it, the second to their social standing. **Took knowledge of them.** Recognized them. As Meyer phrases it, "Their wonder sharpened their intellects," and they now identify these two men as the inseparable companions of the Nazarene rabbi they had put to death. But we read elsewhere that John was acquainted with Caiaphas, the high-priest, and it is better, probably, to understand that in Peter's impassioned defense his accusers recognized the mysterious power of Jesus—the "gift of the Holy Ghost." An indefinable moral force which they thought had been crucified and buried with the marvelous Man who first manifested it here reasserts itself in the persons of two fishermen whom he had turned into apostles. **Beholding the man.** The healed man in his silence was more eloquent than even Peter. It is probable that he was arrested with the apos-

tles. could not be visible in power, Satan's all even in at one quarter known Much in the ent

Verse this im of the temple. only to taln s 22. 4.

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8. espec to th "the Peter with scribe

ties. **They could say nothing.** Why they could not is told at length in verse 16. **A notable miracle.** The rulers admitted that a marvelous deed had been wrought surpassing human power, but they were more ready to credit it to Satanic than to divine influence. **Manifest to all them that dwell in Jerusalem.** Not even in New York or Chicago could a man stand at one street corner every day for more than a quarter of a century without becoming as well known to the passing crowds as the houses around. Much more noticeable would he be if he stood at the entrance to some such place of public resort as

the capitol at Washington. This cripple of the Beautiful Gate was not only a familiar object to the eyes of thousands, but this cure had been wrought in the very center of the city's news, and probably no resident of Jerusalem was ignorant of the facts. **That it spread no further.** "It" stands for the doctrines of Jesus. **Straitly, Narrowly, strictly.** **Speak henceforth to no man in this name.** Neither use the authority of Jesus to work their miracles, nor make his life and death the subject of their discourse. Usually when men threaten they have begun to feel their weakness.

CRITICAL NOTES.

Verse 1. The captain of the temple. To this important officer was committed the chief care of the arrangements for preserving order in the temple. His rank appears to have been second only to that of the high-priest (Acts 5. 24). Captains subordinate to him are mentioned in Luke 22. 4.

2. Proclaimed in Jesus the resurrection from the dead. The apostles employed the resurrection of Jesus as an example by which to prove the general doctrine of the resurrection. This was especially offensive to the Sadducees, who denied this doctrine (Matt. 22. 23; Acts 23. 8). In the gospels the Pharisees appear as the leading opponents of Jesus. In the Acts the apostles, who preached Jesus and the resurrection, come chiefly into conflict with the Sadducees, to which sect the chief priests belonged (Acts 5. 17).

6. Annas the high-priest. Of this remarkable character Josephus, who calls him Ananus, says: "He proved a most fortunate man; for he had five sons who had all performed the office of a high-priest to God, and he had himself enjoyed that dignity formerly a long time." His own term of service extended from A. D. 6 to 15. At the time now being considered Caiaphas, his son-in-law (John 18. 13), was actually in office, but Annas had such extraordinary influence that Jesus when arrested was brought first before him for examination. Retired high-priests retained many of the rights and obligations of the officiating high-priest, and among them the title. This pre-eminence of Annas seems to have led to the general habit of using the title with his name. In like manner we are wont to speak of *General Grant* and *President Lincoln*. An ex-president or ex-governor is frequently called *president* or *governor*.

8. Filled with the Holy Ghost. The special help of the Holy Spirit had been promised to the disciples when they should stand before "the rulers and the authorities" (Luke 12. 11, 12). Peter and John were now before the Sanhedrin, with its "rulers (that is, chief priests), elders, and scribes" (Verse 5).

11. The stone which was set at nought. This quotation from Psa. 118. 22, Peter had heard the Saviour use in the parable of the wicked husbandmen, spoken against the Jews on the last day he taught in the temple. In his first epistle, written probably twenty years after this speech, Peter again quoted the same words (1 Peter 2. 4, 7).

13. Ignorant men. The Greek word is *idiotai*, from which we derive our word, "idiot," but which never means a person lacking the ordinary intellectual gifts. Its primary sense is "a private person." It is applied to the individual as contrasted with the State; or to one in private station as opposed to an office-holder; or to a man without professional knowledge, a layman, as compared with a physician, lawyer, or other professional man; or it may be used generally of an uneducated person. The English word "idiot" formerly had very much the same significations. In 1 Cor. 14. 2, 4, the Greek term apparently describes those who were destitute of the charismatic gifts. Here it may indicate that the disciples lacked special professional training (comp. John 7. 15), or, more probably, it may be taken in the general sense of "uneducated men." **Took knowledge of them, etc.** Upon closer scrutiny the members of the Sanhedrin recognized their prisoners as men whom they had seen following Jesus.

The Lesson Council.

Question 5. *What is the significance of the name of Jesus in this lesson? Did the name itself possess any power?*

The name of Jesus is not a magical formula, nor a mere addendum to our acts and prayers. "In his name" means by his authority, and according to his word—as when a man is arrested "in the name" of a sovereign state. If we are authorized by Jesus to use his name we have unlimited resources.—*Rev. J. H. Wythe, D.D.*

The name of Jesus as here used had the largest possible meaning. In it lay the secret of apostolic

power. The subtle influence of that name was to weave around suffering humanity a spell more wondrous than human fancy dreamed or human mind conceived. That name was pregnant with power. This was consistent with the Father's purpose. (See Phil. 2. 9-10.) And the name of Jesus of Nazareth healed not only a crippled man, but it possesses power to heal and lift up to God-likeness a sin-crippled world.—*Rev. Robert Watt.*

The name defined to the faith of the cripple the personality and power of Jesus as the Messiah. It prevented ascribing the cure solely to the apostles. This was the first post-Pentecost miracle; the appeal to the name and authority of Jesus exhibited their profound faith in his continued presence with them. As a mere name it was probably one of the commonest in use, but it was to become hallowed with sanctity, and mentioned with universal reverence. It stands through time and eternity for purity, patience, love, and power. This formal appeal to his power at once elevated above every name the title by which he was to be remembered. The great historic and Christian countersign since then has been "In his name."—*Rev. W. H. Thompson.*

The Lord had told Peter and John and the others that if they asked any thing in his name it should be done. Many times he gave to his name marked significance. It was to possess a charm—I use the word in its best sense—of which the Jewish exorcists who used the names of Solomon and Moses in certain of their formula knew nothing. As associated with the person this name did possess power. "His name was the focus of the power of faith through which the miraculous gift of the apostles operated."—*Rev. E. S. Tipple, Ph.D.*

Analytical and Biblical Outline.

The Friends of Jesus.

I. THEIR TESTIMONY.

Through Jesus, the resurrection. v. 2.

"Unto a lively hope." 1 Pet. 1. 3.

"In Christ....made alive." 1 Cor. 15. 22.

II. THEIR SUCCESS.

Many which heard....believed. v. 4.

"No man could number." Rev. 7. 9.

"How beautiful....are the feet." Isa. 52. 7.

III. THEIR TRIALS.

Laid hands on them. v. 3.

"Persecuted, but not forsaken." 2 Cor. 4. 8, 9.

"Blessed are ye." Matt. 5. 11, 12.

IV. THEIR PRIVILEGE.

Filled with the Holy Ghost. v. 8.

"The Holy Ghost shall teach you." Luke 12. 12.

"Ye shall receive power." Acts 1. 8.

V. THEIR POWER.

The name of Jesus Christ. v. 10.

"Other foundation can no man lay." 1 Cor. 3. 11.

"Look unto me." Isa. 45. 22.

VI. THEIR SPIRIT.

Saw the boldness. v. 13.

"Out of weakness....made strong." Heb. 11. 34.

"In nothing terrified." Phil. 1. 28.

VII. THEIR INSPIRATION.

They had been with Jesus. v. 13.

"I can do all things." Phil. 4. 13.

"Without me....nothing." John 15. 5.

Thoughts for Young People.

"They had been with Jesus."

1. Those who have been with Jesus know that he rose from the dead, and shall raise up others.

2. Those who have been with Jesus gladly follow their Master in patient suffering of wrong. (Verse 3.)

3. Those who have been with Jesus have faith in him themselves, and by their testimony inspire faith in others. (Verse 4.)

4. Those who have been with Jesus enjoy the fulfillment of his promise of the Holy Ghost in time of need. (Verse 8.)

5. Those who have been with Jesus follow his example of doing good to men. (Verse 9.)

6. Those who have been with Jesus possess knowledge of truth which no human learning can supply. They learn his secret of gaining friends who will stand by them in trial. They are not afraid to confess him before enemies. They obtain boldness of character and strength of testimony in his cause.

Lesson Word-Pictures.

The twilight hour is nearing. Peace descends upon the streets of Jerusalem. There is a hush, too, in the temple courts, save that one can hear a clear, ringing voice. It is Peter, who is speaking earnestly, and what a dense crowd presses up to him! Near Peter John is standing. Close by them, no longer a helpless lump of humanity on the ground, but planted on his feet erect, a man, stands the once cripple. How earnestly Peter talks! How eagerly the people listen!

Suddenly the reverent stillness of the spot is invaded by the sound of noisy feet hustling along the temple court. There is a rattling of weapons and a rush of angry priests, of Sadducees, of the temple police—all head for the earnest Peter. The crowd scatters even as the grain-husks fly at the descent of the thresher's flail. The disciples are roughly seized, they are rushed away and boxed up for the night. All for curing a cripple and saying that Jesus did it!

It is morning now.

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The Sanhedrin gathers.

What a row of solemn, hard, un pitying visages! Can you not pick out the scowling Annas, stern Caiaphas, their mates, John and Alexander? Besides these is a nameless row of bigots, waiting for the entrance of their prey. And here they come—Peter firm and resolute, John gentle but fearless. So few in number, but the eyes of the two men see something beyond this little Sanhedrin, even the power of the great God. There is a stir among the priests and rulers. They turn toward the disciples, bend forward, crane their necks, stare and sneer and whisper. But hush, hush, every one! The Sanhedrin makes a demand of Peter and John, "By what power, and by what name, have ye done this?" What a proud, angry inquisition! Then comes a sneer, a scowl, a glare. They all lean forward to catch the answer. These very ordinary men before them, these common people, laborers, herd-keepers, fishermen, whatever they are—what can they do or say? O, how Peter fires up! How his black eyes snap! He straightens, he fills, and then he pours forth! What a brave, fearless answer! How he lauds his Master! How he lifts the sacred name, Jesus Christ, even as if exalting a proud banner, and waves it before the council, and by the power of that name of Jesus this man, he says, stands before them. He points at the once lame man. Ah, we did not notice him before. One old Sadducee has been watching to see if the man did not look weak and perhaps might want to lie down, and another Sadducee watched him when he walked in to see if he did not limp. No, there has been no sign of weakness, and he stands stiff and straight as a Roman soldier, folds his arms proudly, and stares back at the staring rulers, who would like to kill him. Peter points at the man, and not only says that Jesus did it, but by that name alone can men be saved. He says it, too, so that they can all hear it, and his words ring out boldly in the council-room.

O, how the Sanhedrin scowls now!

What head-shaking!

What muttering!

What shall they say?

Let those common folks go out, and that beggar, too!

How every man eyes that beggar to see if he might not limp, or walk a little stiff, or show signs of weariness. No, he steps off like one of the Roman garrison, and if of the Roman guard they could not hate him worse.

Shut the door on those three men and let the council be alone!

Now what a buzz there is!

How wise and yet wholly perplexed they look!

What can be done?

Those men, "ignorant," "unlearned," who had

been "with Jesus!" They mutter and consult and look more and more bewildered, and then they resolve to call the culprits in and stop their mouths! No more preaching by any body in the name of Jesus? Say that, and Pentecost just behind! As well try to fence back Niagara's flow!

By Way of Illustration.

Verse 8. The worst you can do to a good man is to persecute him, and the worst that persecution can do is to kill him. This is as bad as to spite a ship by launching it. The soul is built for heaven and the ship for the ocean, and blessed be the hour that gives each to its true element.—*Beecher.*

"*By what power.*" There is a kind of magnet made of soft iron, with a coil of copper wire around it. When the battery is all ready, and the cups are filled with mercury, and the connection is made with the wires, this magnet is twenty times as strong as the steel magnet. But break the circuit, and its power is all gone instantly. We are soft iron magnets; our whole power must come from the Lord Jesus Christ; but faith makes the connection, and while it holds we are safe.—*Bishop Foss.*

"*By the name of Jesus Christ.*... doth this man stand here before you whole." In Raphael's Transfiguration scene disconsolate parents bring a possessed boy to Christ's disciples in his absence. They seem to make attempts to cast out the evil spirit; one has opened a book in hope of finding some spell against this plague, but in vain. At this moment Christ appears transfigured in glory. All instantly point aloft to the vision as the only source of healing. Beneath is suffering craving for aid; above, active power and help.—*Goethe.*

Verse 12. You say that you object to an arbitrary standard of salvation. You are shipwrecked at sea, and the captain tells you that you must take to the life-boat or be lost. Do you object because there is only one method of salvation? Do you say that you will trust to the planks or to the life-preservers or the ropes? The captain says that only the life-boat can carry you safe to land. If you are trusting to the planks of good works or the life-preservers of a godly parentage and moral life, abandon them all for the life-boat—faith in the Lord Jesus Christ.

"*Took knowledge of them that they had been with Jesus.*" When Dr. Judson went on his missionary journeys through the villages and jungles of the poor benighted Karens he used to be called by the natives the "Jesus Christ's man."

David Hume, the skeptic, said of John Brown of Haddington, "I like him; he speaks as if Jesus Christ stood at his elbow."

When God makes his presence felt through us we are like the burning bush. Moses did not take any sort of heed to what kind of a bush it was. He saw only the glory of the Lord.—George Eliot.

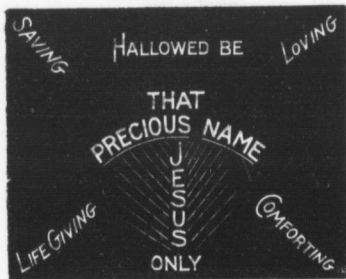
The Teachers' Meeting.

Rapidly review the events of the day, 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 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....The results of fellowship with Jesus. "They took knowledge," etc. (verse 18). (See Thoughts for Young People.)....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.

References.

FREEMAN. Ver. 1: Captain of the temple, 787; the Sadducees, 695. Vers. 5, 6: The Sanhedrin, 718....FOSTER'S CYCLOPEDIA. Ver. 4: Prose, 3380, 3381. Ver. 12: Prose, 4072, 4069, 5174, 10680, 10007, 3267; Poetical, 2031, 2034.

Blackboard.



DIRECTIONS.—Carefully write the words, "That precious name," on the board before the school assembles. Write in golden yellow, or scarlet, if you have colored chalk. The other words write on the board during the progress of your talk on the lesson. Speak about the value of a name. It may pardon or may save life. It is loving and comforting, as the name of mother or father or other dear ones. Think of your own name, how you guard it from dishonor; consider how angry one becomes when a slight is put upon his name, or how proud one is when he sees his name men-

tioned with honor. Speak of the moneyed value of a name, and mention some well-known names which, if written to a check, would make any one of us rich; and, lastly, point to the center of the board, and tell of the one precious name that can do more for each one of us than any other name. Write "Jesus only," and at the top of the board the words "Hallowed be." Read, "Hallowed be that precious name, Jesus only." Repeat the Golden Text. Impress the lesson of reverence for the name, and close by the school singing the song, "Precious name," or "How sweet the name of Jesus sounds."

Primary and Intermediate.

LESSON THOUGHT. *The Name of Power.*

Review. Call upon one child to tell who went to the temple to pray, and who was found lying at the gate; let another tell all he can about the beggar; and a third relate the conversation between Peter and the lame man; and still a fourth tell in his own words the outcome of it all.

Print "Jesus the Christ" in large letters with bright crayon at the top of the board. Let yellow rays of light fall upon the name.

To be taught: 1. That it is right to bear witness to what Jesus can do. 2. That Jesus gives courage to his witnesses. 3. That Jesus's name is the name of power.

1. Tell why the priests and rulers did not want to hear about Jesus. What had they done to him? Yes, they had killed him, and now they were not willing to believe that he could be the Son of God! Peter and John were not afraid to tell the priests about Jesus and to declare that he was the Son of God. [Describe the scene in Solomon's Porch—the man who had just been healed praising God as he walked about among the people; the group of wondering men looking at him and listening to his words, and Peter boldly telling them that it was all the power of Jesus's name which had done this great work.]

Print "Witnesses" on the board, and show that Peter and John and the man who had been healed were all witnesses for Jesus. Tell story of little Maggie, who had a very hot temper. When she learned to trust Jesus she became mild and gentle. Then she was a witness, for all who knew her saw the great change, and when they asked her about it she said, "Jesus helps me."

Every little child here may be a "witness" in some way. Have children repeat softly,

"There's not a child so poor and weak
But has his little cross to take;
His little work of love and faith
That he may do for Jesus' sake."

2. An illustrative story can be used with good effect here. There is a true story of a little Christian girl in the days of the early Church who was

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told that she must worship the gods. They did not want to kill her, and when she steadily refused to do as they bid her they put incense and fire in her tender little hand and held it over the altar. They thought she would shake it off, and then they could say she had sacrificed and let her go. But she stood still and bore the pain, and lost her hand rather than deny her Lord! The little girl had the same kind of courage which Peter and John had. We may have it, too, for Jesus has it to give to us when we need it.

3. What is the name which gives power and strength and courage? Some people are afraid of that name. They are people who love sin. But all who love truth and goodness are glad when they hear the name of Jesus spoken. [Sing, "There is no name so sweet on earth."]



[Call for Golden Text.]
Print "The Only Name," and teach that our hope of salvation depends upon our knowing the power of this name. The name of a good and great man may be worth a great deal, but it cannot

save us. A king's name may save from death in this world, but it cannot reach over to the other world. Only Jesus's name can save us in heaven. Close with, "Around the throne of God in heaven."

OPTIONAL HYMNS.

No. 1.

Holy Spirit, faithful guide,
Jesus, my Lord, to thee I cry.
O happy day that fixed my choice,
My faith looks up to thee.

No. 2.

Jesus, only Jesus.
Saviour, I come to thee.
Hark! the voice of Jesus calling.
Come, every soul by sin oppressed.
He has come! he has come.

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.**

CATECHISM QUESTION.

29. What benefits will Christ's people receive from him at the resurrection?

Being raised up in glory they shall be openly accepted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

It is sown in dishonor; it is raised in glory. 1 Corinthians 15. 43.

Orientalisms in the Lessons.

—The naming of so many peoples and facts as is illustrated in Acts 2. 9-11; 4. 6, increases the "many infallible proofs" of Acts 1. 3. In all literature no instance can be given of so much incidental confirmation of as many independent documents by the numerous events which they mention. Dual systems of government, military forces, combinations of languages and religious life are set forth in the New Testament which were not possible to have co-existed at any other time. We must destroy the annals of Tacitus, the lives of Suetonius, the letters of Pliny, to get rid of their testimony that Jesus Christ existed in the reign of Tiberius, taught in Judea, and that, in spite of his death, his doctrines spread rapidly over the Roman world, and attracted a vast number of converts.

—The Holy Ghost is symbolized by fire. We may quench that fire. When a Brahman boy is eight years old he is invested with the "sacred thread," and a fire is kindled which must be kept burning; from it the fires of his wedding ceremonies must be kindled; from it he must take fire for all his burnt-offerings, and from it his relatives must take fire to kindle his funeral pyre. There have been numerous tribes discovered in various parts of the world, as in Australia, who did not know how to get fire by flint or friction. These sacredly guarded some fire shrine by appointing persons whose duty it was to see that these fires never went out. The Persians did the same on certain hill-tops. In the Cathedral of the Escorial in Spain a censor is kept burning which it is said has not been allowed to go out for eight hundred years. Shall we not be careful about the sacred fire which the Holy Ghost kindles in our hearts at conversion that it shall never be "quenched."

—In Lesson III, verse 41, it is said three thousand were added to the Christian community in one day. The Baptist Mission at Ongole, India, on June 16, 1876, baptized in one day two thousand two hundred and twenty-two heathen converts. Like those at Pentecost, many of the converts of the Methodist Missions in North India of late have had little instruction before baptism. Over fifteen thousand converts from heathendom were baptized last year in that mission. There has been an addition of more than nine thousand a day to the nominal Christian communities of the world each day for ten years, and of more than three thousand a day for each day of the past one hundred years.

A Worker's Prayer.

LORD, speak to me, that I may speak
In living echoes of thy tone ;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh, teach me, Lord, that I may teach
The precious things thou dost impart ;
And wing my words that they may reach
The hidden depths of many a heart.

Oh give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

Oh use me, Lord, use even me,
Just as thou wilt, and when and where ;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—*Word and Work.*

The Sunday-school and Young Men.

THIS is the age of young men. Never before have young men taken such an important part in the work of the world. As commercial travelers, young men throng the through trains of the railroads ; as reporters and editors, they contribute to the literary thought of the time ; they form the processions, and furnish the enthusiasm in the political contests ; they are the teachers in our educational institutions. The churches which reach the people are those which are well manned with youth ; and, on the other side, young men form the largest proportion of the convicts in our prisons.

The notion once prevailed that the Sunday-school was for children only, and that young men were scarcely expected to continue in it, except as teachers, secretaries, and librarians. That opinion is no longer publicly taught ; but it is still largely practised. We find a great disproportion between the number of young men and the number of children in our Sunday-schools ; a great disparity between the number of young men and of young ladies. The prevalent sentiment is that children and young ladies should go to Sunday-school, and that young men may go.

If there is any section in our society which needs the influence of the church and the Sunday-school, it is young manhood. Young men have great powers and great temptations. To utilize the one, and to overcome the other, they need great wisdom, which does not always come with youth. They need the guidance of the word of life, which is taught in the Sunday-school. And our Sunday-school work, in its turn, needs that peculiar enthusiasm and vigor which only young blood can impart.

How, then, can we bring more young men into our Sunday-schools ?

First, we must provide for them. We must seek out for the young men the best teachers that can be obtained. Very often young people cease attendance at the age of sixteen, because the teaching given to them is adapted to the age of fourteen. Between the boy of fourteen and the young man of sixteen, there is generally a wide distance in thought, feeling, and needs. To hold the young men in our Sunday-schools, we must have teachers who understand them and their needs, and are able to instruct them. The teacher may be a man of intelligence, deep sympathy, and magnetism ; or it may be a woman who has a motherly heart, allied with a strong brain and a quick wit. But whosoever is best fitted for this difficult work, let him or her be taken, even if some other class in the school must suffer loss ; for we cannot afford to lose the young men.

Secondly, we must recognize them. The young men should not be placed among classes of boys and girls, to be addressed as "my dear children" by the pastor or the visiting speaker. They should have a room to themselves, and with the other senior scholars should form a separate department, with exercises adapted to their age and intelligence. If they meet with the rest of the school at the opening or closing services, they should occupy separate seats, and should be recognized as a distinct grade.

Thirdly, we must invite them. The young men of the community must be reached by the influence of the Sunday-school. It is not sufficient to prepare the feast ; we must compel them to come in. By written and printed invitations, by visiting them at their homes, by a cordial welcome at the church-door, by public invitation from the platform, and through the press, we must bring our work to the notice of young men.

The Sunday-school work which reaches the young men will have power in the community, and will aid in rightly shaping the future of our land.—*The Study.*

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