

Vol. XIV.]

[New Series.

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. 17.]

JANUARY, 1883.

[No. 1.

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## THE SUNDAY-SCHOOL BANNER

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOLUME XVII.]

JANUARY, 1883.

[No. 1.

## New Year's Hymn.

"O YEAR that lies before us,  
What shall thy record be,  
As thy short months roll o'er us,  
And swift thy moments flee?  
Now thou art fair and spotless  
As childhood's opening hour,  
Thy bud so pure and stainless,  
Say! what shall be thy flower?"

"Thou bring'st new hope to cheer us,  
New visions fair and bright,  
Of higher aims and conquests,  
And purer, clearer light;  
New strength for fresh endeavour,  
New purpose firm and high,  
New dreams of holy pleasures  
Which wait us in the sky.

"So, year by year, in mercy,  
To us it hath been given,  
To climb from our past failures  
Up one step nearer heaven;  
To strive each year we journey  
Upon our pilgrim way  
That each new fair to-morrow  
Be better than to-day.

"Lord, grant us grace to serve Thee  
In serving each and all;  
Our hearts keep warm and trustful,  
Protect us lest we fall;  
And if this year's last moments  
On earth we may not see,  
We know no harm will reach us,  
For we shall be with Thee."

—Janet Steel Pattinson.

## Myself; My Work; and 1883.

AN immense host of Sunday-school teachers will be at work in 1883. We shall be of the number. We are the successors of a much larger host; we succeed men and women whose work in the schools has ended, for they have gone into the grave where no one can work. They had their short season, but it is over. We are the predecessors of a still greater host, myriads of whom are yet unborn. Our season will soon be over, theirs will soon begin.

If each teacher will calculate how few at most, when all are told, will be the number of hours he can possibly spend in his class in the whole of his life; if he will remember for how much shorter time each separate scholar will remain under his influence; and if he will also remember that the golden opportunity for this particular sort of service will never recur again, it will surely stimulate him to consecrate more fully to God and the school, his time, talent, energy, and love. Let any one Sunday, any one lesson, any one opportunity in 1883 be unimproved, and none can estimate the calamity, and few can realize how large a proportion of the entire total of our possibility of service will have been lost for ever. Well for us all, well for the Church, well for the nation and the world, if every one of the tens of thousands of toilers in our schools will, in each hour of service this year, sow some blessed seed of holy truth in young hearts. We may live to gather some of the fruit; but if not, others will; and though our season may end before the produce of our toil is very rich, the seasons of God are eternal, and in them the results of devoted work done this year by servants unnoticed by the crowds, but rewarded by the Master, shall be pienteous and blessed.—Adapted from *Wesleyan Methodist S. S. Magazine*.

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The Sunday School Banner.

W. H. WITHEROW, D.D., Editor.

TORONTO, JANUARY, 1883.

Our Sunday-School Papers.

WE sent out a short time since nearly three quarters of a ton of specimens of our Sunday-School literature and circulars as to our Sunday-School work. Already every mail brings numerous answers to our inquiries and subscriptions to our periodicals. In answer to our inquiries as to suggested improvements in our Sunday-School Papers or Sunday-School system, most of the writers have none to make; others say, "You are progressing rapidly in improvement in both," "I have no trouble to introduce our papers," "They are all good," "Go forward," "We think very highly of our S. S. papers and S. S. System," and the like. One minister writes for half a dozen copies of the S. S. Constitution, which he says not one of the teachers had ever seen.

One minister asks for better illustrations. We are happy to say that arrangements are being made to secure that desirable object, and that we purpose having as handsome illustrations as can be procured in either Europe or America. Another minister suggests that PLEASANT HOURS and HOME AND SCHOOL be published under one name weekly, instead of under two names semi-monthly. That matter was discussed in the Book Committee, and the general testimony of Superintendents is that as some schools can only take a paper once a fortnight, it would be better to have all the numbers of one paper; and to have another on alternate Sundays for other schools. Another correspondent asks for more matter in the *Scholar's Quarterly*. Well, this quarter we give four pages more, or 24 large pages for 2 cents. We know of nothing published so cheap as this. Our desire and object is to furnish everything that our Schools can need, at the lowest possible price. The past year has been one of the most rapid development our Sunday-School system ever experienced. We trust that the coming year shall witness still more rapid growth and improvement.

Methodist Union.

THE last week in November and the first of December will be memorable in the annals of Methodism in this Dominion. The representatives of four branches of Canadian Methodism met together, in the spirit of Christian love and concord, to devise means for bringing into one army the scattered forces which are endeavouring singly to fight the same common foe of God and man. The intercourse on that occasion was most delightful. The spirit of common brotherhood and mutual concession led to the happiest results. A basis of Union was formed which received the almost unanimous approval of the entire Committee, and which is shortly to be submitted to the Quarterly Meetings for endorsement. It is at least a very strong recommendation of this plan that it is the work, and commands the approval, of the foremost ministers and laymen of all the Methodist Churches in Canada. We hope and believe that it will pass the Quarterly Meetings with equal unanimity. All the rights, interests, and claims of the ministers and members of the separate Churches will be carefully secured and preserved; and the consolidation of the scattered forces of Methodism will give it an aggressive power for good, especially for missionary effort in the new territories of the North-west, such as it has never had, and which it now more than ever requires. The Union movement has succeeded beyond the most sanguine anticipations of its friends. Great and apparently insuperable difficulties have been removed out of the way. We believe that soon a united Methodist Church in the northern part of this continent from the Atlantic to the Pacific, shall arise to the height of its privilege and obligation in evangelizing the whole Dominion for God, in laying the foundations of our future national greatness in righteousness and truth. We hope that soon instead of rival altars and

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rival churches in many small communities, with the divisions of families and neighbourhoods, and jealousies of churches, a feeling of loving brotherhood will everywhere prevail, and that soon every hamlet and village throughout the land shall have its Sunday-School and preaching place; and that every Indian tribe shall hear the Gospel of Jesus.

We believe that the Union movement will give an impetus to our Sunday-School work such as it has never had. "We want to plant a Sunday-School in every neighbourhood where there is none. Even where there is no preacher, wherever there is a true Methodist with the love of God and of immortal souls in his heart, let him gather the children together on God's day, and instruct them in God's Book. Let him send to the Sunday-School Board of our Church at Toronto, through its Secretary, the Editor of the BANNER, and he will receive a grant of Sunday-School papers and Lesson Helps according to his need and according to the ability of the Board to help him."

OUR new paper, HOME AND SCHOOL, now ready, and our increasingly popular PLEASANT HOURS, will be sent post-free to any address for 30 cents each, or the two to one address for 60 cents. This, we think, is the cheapest reading in the world. Each of these papers gives during the year as much reading as a 12mo. book of 800 pages for the low price of 30 cents per single copy; in quantities, less than 20, 25 cents each; over 20 copies 22 cents each. Specimens free.

The *Canadian Scholars' Quarterly* for the first three months of 1883 is now ready. It contains 24 pages, with Questions, Answers, and Explanations on the Lessons, and 39 Lesson Hymns—all for two cents a quarter, or eight cents a year. The best and cheapest Scholars' Quarterly published.

## Book Notices.

*The Lesson Commentary on the International Sunday-School Lesson for 1883*, by Rev. J. H. VINCENT, D.D., and Rev. J. L. HURLBUT, M.A. New York, Phillips & Hunt, and Methodist Book Rooms, Toronto, Montreal and Halifax. Large 8vo, pp. 312, illustrated. Price \$1.25.

Of all the bound volumes of Lesson Helps that we see—and we see a great many—we like this the best. It gives the best thoughts of the world's best thinkers on the world's best book. In the list of nearly 300 authors quoted is embraced almost every great writer from Origin down to Whedon and Schaff. In addition are numerous illustrative notes, references to other books, and maps and engravings.

The same house furnishes the neat little Berean Question Books for Beginners, Inter-

mediate and Senior Classes, at 15 cents each. They are wonderfully cheap for the amount of helpful matter they contain.

*A Family Flight over Egypt and Syria*, by the Rev. E. E. HALE, and Miss SUSAN HALE. Fully illustrated, 2nd Edition. Boston: D. Lothrop & Co., and Wm. Briggs, Toronto. pp. 388. Price, \$2.50.

We are glad to see that the holiday gift-books for young people are taking a much more instructive, and not less interesting form than the fairy tales and Munchausen stories of our own boyhood. In the volume under notice, for instance, the Rev. Edward Everett Hale, one of the best writers of New England, and his accomplished daughter, describe the adventures of a party of tourists in a "Family Flight" over those old historic Bible-Lands, Egypt and Syria. The story is charmingly told, a great amount of useful information is given, and the profuse and handsome illustrations—there are over 250 of them—teach through the eye and cultivate the artistic taste. The cover is fairly ablaze with vermilion and gold.

The prince of young folks monthlies, "*Wide Awake*," by the same publishers, is clubbed with the *Methodist Magazine* for \$1.50, full price, \$2.50

*At Home in the Holy Land, a Tale illustrating Customs and Incidents in Modern Jerusalem*, by Mrs. FINN, pp. 491. New York, T. Y. Crowell & Co.

The writer of this charming book enjoyed the advantage of several years residence in Jerusalem, and its chapters were all written in the early morning hours in that city. It gives in the form of an interesting story a vivid account of Modern Jewish life in Palestine—which after all is very much like ancient Jewish life as well. Few even of modern travellers have had the insight into the home life of the people which this book reveals. The tourist sees only its outside and the street life. The author takes us into their houses, and makes us for the time one of the family. This will be an admirable book for Sunday-School libraries.

*Zigzag Journeys in the Occident; the Atlantic to the Pacific*, by HEZEKIAH BUTTERWORTH. Quarto, pp. 320. Boston: Estes & Lauriat. Toronto: Wm. Briggs. Price, boards, \$1.75; cloth, \$2.25.

It was a happy idea of Mr. Butterworth, who is almost the pioneer in this kind of literature, to set out with a party of young friends in his "Zigzag Journeys" in Europe, the East, and classic lands. The sterling value of the series is shown by the fact that nearly 100,000 volumes of them have been sold, and they have been largely used in schools for collateral reading. The resources of the great publishing house by which they are issued are employed in the sumptuous illustration of the volumes. A glimpse of Canada is given in the young folks' visit to Montreal. The wonderland of the Yosemite and boiling springs is well described with pen and pencil.

*The Knock-About Club, Along Shore*, by C. A. STEPHENS, fully illustrated. Quarto, pp. 340. Boston: Estes & Laureat. Toronto: Wm. Briggs. Price, cloth, \$1.75.

This volume is of special interest to young Canadian readers, as it gives the best account we have seen of adventure along the coast of Nova Scotia, Newfoundland, and Labrador—fishing, seal hunting, and whaling, etc. A vein of rollicking fun, such as healthy boys will enjoy, appears at times. But the more serious matters of early discovery, and the labours of the Moravian missionaries among the Esquimo are not overlooked. It will be fine winter's reading for the boys.

*Three Vassar Girls Abroad*, by LIZZIE W. CHAMPNEY, with nearly 150 Original Illustrations. 4to, pp. 336. Boston: Estes & Laureat. Toronto: Wm. Briggs. Price, cloth, \$2.00.

This is a book for girls, as the last was one for boys. It describes the rambles of three college girls on a vacation trip through France and Spain for amusement and instruction, with their haps and mishaps. One of them was a devotee to music, another to art, and the third, well, to nothing in particular. History, romance, tourist adventure, art and literary criticism are introduced in charming variety. The design on the cover is a *chef-d'œuvre* of unique book-binding. We never witnessed such sumptuous illustration of books for young people as in this series.

*Chatterbox* for 1882. 4to, pp. 402. Boston, Estes & Laureat. Toronto, Wm. Briggs. Price, \$1.

This is an American edition of the old English children's favourite, with all the coloured pictures and full page engravings of the original. It will make the eyes of the little folks sparkle with delight, and will keep them, yes, and some of their elders to, all winter in reading that will both amuse and instruct. Child life is a happy thing now-a-days, when the best artistic and literary skill are so lavishly employed for their pleasure and profit.

*Our Young Folks in Africa*, by JAMES D. McCABE, 4to, pp. 312. Philadelphia: J. B. Lippincott & Co.

The scene of these sketches of travel is less familiar than that of most others of the season. A party of young Americans, in company with a learned professor, visit Algeria and then cross the continent from Benguela on the Atlantic to Durban, the capital of the British province of Natal. The route is through what is to most readers almost a "terra incognita," and much useful information about the strange countries and people and customs is given. The resources of the great publishing house amply illustrate the book with handsome engravings made from nature or from life.

*Old Christmas, from Washington Irving's Sketch Book*, with upwards of one hundred illustra-

tions. London: Macmillan & Co. Price 20 cents.

*Bracebridge Hall, from Washington Irving's Sketch Book*, with 120 Illustrations. Same Publisher and same price.

These books are marvels of cheapness, and are much superior in mechanical execution to any of the American quarto series. The engraving catch the very spirit of English country life, and admirably illustrate the genial humour of Irving's graphic sketches. Certainly no English writer has ever so delightfully sketched the Christmas aspects of "our old home" as Washington Irving.

## Communications.

### Methodist Catechisms.

We have just held an excellent District S. S. Convention at Goderich, Rev. John Wakefield, Chairman. In the discussion of no subject was awakened more interest than in the "Use of our Catechisms in all our Schools." Rev. D. C. Clappison ably introduced the question. The following points were clearly brought out in the discussion.

1. No better means can be adopted to train our young people in Christian doctrine, than to encourage the memorizing of the catechisms.
2. The catechisms of our Church are not sectarian, they are simply an epitome of Christian doctrine.
3. The reason they are not more appreciated and more used, is because they are little known by the teachers themselves. Few of our present teachers have ever learned the catechisms.
4. The International Lessons do not crowd out the catechisms.
5. More schools, and a larger number of scholars are actually using the catechisms in our Church in Canada to-day, than at any former period.
6. Many schools on this District use the catechisms with excellent result.
7. Where any Superintendent or other officer can be found to devote himself to the work of catechetical instruction, the school authorities should encourage him.
8. Every scholar should have a copy of the catechism.
9. A regular lesson should be given for the whole school of one or two questions for each Sabbath.
10. The BANNER selections are followed by some with good results.
11. Some record should be preserved of the work each scholar has done.
12. And some recognition be made of that work.
13. It is well to hear the catechism answer in the class before the International Lesson is taken up.
14. A couple of minutes should be given to review the catechism from the Superintendent's desk before the close of the school.

ALFRED ANDREWS,

KINCARDINE, Dec. 1st, 1882.

## INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE ACTS OF THE APOSTLES.

JANUARY, 1883.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [227] at the side.

A. D. 30.

January 7.

## LESSON I.—THE ASCENDING LORD.

Acts 1. 1-14.

1 The former treatise have I made, *a* O Theophilus, of all that Jesus began both to do and teach,

*a* Luke 1. 3.

2 Until *b* 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.

*b* 1 Tim. 3. 16; Heb. 1. 3.

3 To *c* 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:

*c* 1 Cor. 15. 5.

4 And, *a* being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, *d* which, saith he, ye have heard of me.

*a* Or, eating together with them; Luke 24. 43.—*d* John 14. 16.

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

*e* Chap. 11. 16.—*f* Joel 3. 18; chap. 2. 4.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore *g* again the kingdom to Israel?

*g* Isa. 1. 26; Dan. 7. 27; Amos 9. 11.

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

*h* Deut. 29. 29; 1 Thess. 5. 1.

8 But ye shall receive *b* power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

*b* Or, the power of the Holy Ghost coming upon you.

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

*i* John 6. 62.

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

*j* Chap. 10. 3.

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *k* shall so come in like manner as ye have seen him go into heaven.

*k* Dan. 7. 13; John 14. 3; 1 Thess. 4. 16;

2 Thess. 1. 10; Rev. 1. 7.

12 Then returned they unto Jerusalem from the mount *l* called Olivet, which is from Jerusalem a *m* sabbath-day's journey.

*l* Zech. 14. 4.—*m* John 11. 18.

13 And when they were come in, they went up *n* into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and *o* Simon Zelotes, and *p* Judas the brother of James.

*n* Chap. 9. 37.—*o* Luke 6. 15.—*p* Jude 1.

14 These all continued with one accord in prayer and supplication, with *q* the women, and Mary the mother of Jesus, and with *r* his brethren.

*q* Luke 23. 49.—*r* Matt. 13. 55.

## GENERAL STATEMENT.

The Church history begins at the point where the Gospel history closes, with the risen Lord among his followers, confirming their faith, enlarging their views, and directing their energies. For forty days the wounded hands of the Crucified are seen, and the pierced feet walked once more the hills of earth. The company of believers talk with their Redeemer, and receive his promise of a baptism of power which shall more than compensate them for the disappointment of their hopes in an earthly kingdom. They are bidden to wait in the city where the Saviour has suffered until the Spirit shall be bestowed, and then to go forth and evangelize the world. The disciples walk with their Master once more through the vale of Kedron, and up the sunny slopes of Olivet, past the garden of the agony, and beyond the brow of the hill where, not many days before, he had wept over the city. The Saviour stands with outstretched hands of blessing, and slowly rises from the earth, while their eyes follow him as if fascinated, until a nearing cloud hides him from their view. A voice breaks the spell, and two white-robed forms are seen by their side. In tender rebuke the disciples are bidden no longer to stand gazing up into the heavens where Christ has gone, but to begin his work in the earth, and to wait for his returning. They turn back to the city of Jerusalem, and in the temple join their praises with the worshipping throng, and in the upper room meet the company of believers. The eleven apostles are there, and with them the hundred or more who have accepted Jesus as the Messiah, and the women who watched around the cross, and were first to gaze within the empty tomb. Together they wait in prayer for the fulfilment of the promise in the descending Spirit.

**EXPLANATORY AND PRACTICAL NOTES.**

**Verse 1. The former treatise.** The Gospel according to Luke, which was evidently written by the writer of the Acts. No less than forty-seven words and expressions are found in both these books, and nowhere else in the New Testament. **Theophilus.** "Love of God."

An unknown person of rank (as is shown by the title in Luke i. 3.) to whom Luke inscribed both his writings. **Of all.** All the most important facts requisite for knowledge of the gospel. **Jesus began.** Expressing the thought that Jesus began what the apostles continued; that the work before and after the ascension was one.

1. We too are honored by carrying on the glorious work which Jesus began. **To do and teach.** Christ's work in life, deeds, and instruction, was all united. As Chubb said, "Christ preached his own life, and lived his own doctrine." 2. Those who would teach with power must live with godliness.

2. **Until the day.** Literally "the very day." Christ's work on earth ended only when his work in heaven began. **Taken up.** "Received up." [Revised Version.] He ascended by his own almighty act, he was taken up by the act of God the Father. **Through the Holy Ghost.** The commands which Jesus gave were like all his acts, under the direct power of the Holy Spirit which dwelt in him. **Unto the apostles.** The twelve, generally called disciples in the gospels, are in the Acts spoken of as apostles, or those "sent forth." They are now no longer only learners but also workers and messengers. **Whom he had chosen.** 3. "Christ's choice is always attended with his charge."—*M. Henry.*

3. **Showed himself alive.** Ten appearances of the risen Christ are reported, and others may have taken place. **After his passion.** "Passion" is an old word for suffering. **Infallible proofs.** The word "infallible" is not in the original; but the noun is used with reference to such evidences as carried certainty with them.

4. The fact of the resurrection of Jesus is essential to the very existence of the Church. **Seen of them.** After his resurrection Jesus appeared only to his disciples. **Forty days.** Not continuously, but occasionally during the period. **The kingdom of God.** His conversation was not about the mysteries of the world of spirits, but about his gospel on the earth. 5. What was dear to the heart of our Lord should also be in our thoughts and upon our tongues.

4. **Assembled together.** Probably this was at the official meeting in Galilee, where five hundred believers beheld Christ. **Commanded them.** "Charged them." [Rev. Ver.] **Not depart from Jerusalem.** After his own ascension they were to return to Jerusalem and remain there until the baptism of the Holy Ghost, because, (1) This was the centre of Jewish thought and influence. (2) They would address the largest number of their countrymen. (3) The gospel's truth would be shown by beginning at

the place where their Master was slain. (4) It had been predicted in Isa. 2. 3-5. **Promise of the Father.** The promise, proceeding from the Father, of the Holy Spirit. **Heard of me.** Especially promised on the last night of his earthly life. See the fourteenth to seventeenth chapters of John.

5, 6. **John.** The Baptist. **With water.** As a type and precursor of the Holy Spirit. **Holy Ghost.** The divine influence poured upon them, hallowing and inspiring them. See the account of the fulfilment in Acts 2. 1-4. **Not many days.** Ten days after his ascension. **Were come together.** Perhaps at Jerusalem, when he led them out to the place of ascension. **The kingdom to Israel.** Even after years of intercourse with Jesus, the disciples still cherished worldly views of his kingdom, and looked to see Israel conquer all the lands. 6. How easy may even good men err in their interpretations of Scripture!

7. **Not for you.** And therefore not for any man. **To know.** To forecast the manner, time, and results, of the Saviour's appearance. **The times.** The general periods. **Seasons.** The epochs or points of time. **In his own power.** "Within his own authority." [Rev. Ver.] "Man cannot read the book until God has unrolled it."—*Abbott.* 7. Let us be thankful that the march of events is under the control of our Father.

8. **Ye shall receive power.** Not power to know the future, but power (1) to understand the gospel and the plans of God; (2) power to speak beyond human wisdom or eloquence; (3) power to endure trial and persecution for the gospel; (4) power to organize and direct the church. **After.** "When" is the better rendering of the Rev. Ver. **Witnesses unto me.** Giving testimony to the facts of Christ's life, death, and resurrection, and to the truths of the gospel as they had received it from his lips. 8. Each disciple is still to be a witness for Jesus.

**In Jerusalem.** There the work of testimony was to begin at the very place where the Saviour had died. **Judea.** The general name for the country, including Galilee and the province beyond Jordan. **Samaria.** Even the despised Samaritans were to receive the gospel. **Uttermost parts.** They understood this to refer to the Jews of the dispersion in other lands; but Christ meant it of the Gentiles also. 9. The gospel is a circle ever widening until it takes in the whole world.

9. **While they beheld.** This was at Bethany, whither he had led his disciples. Luke 24. 50. **Taken up.** The ascension is related by Mark and Luke, but very briefly; it had been predicted by Jesus, (John 6. 62; 7. 33; 20. 17;) is referred to in the epistles as a fact, and was a necessary sequel to the resurrection, since his work in heaven is not less important than that on the earth. **Cloud received him.** Thus making the ascension more distinctly visible, and reminding the disciples of the cloud of glory in the tabernacle.

10, 11. **While they looked.** Gazing with

rapt eyes upon the cloud which covered him. **Two men.** Doubtless angels in human form, as they are often represented in Scripture. **White apparel.** The garments of the heavenly. **Men of Galilee.** Most, if not all, the apostles were from the northern province. **Why stand ye gazing.** The question was intended to recall them from looking up to heaven to working upon the earth. **Shall so come.** A promise of the Saviour's literal and visible return to earth. **In like manner.** Not like his first coming, in concealment, but openly, publicly, in the clouds of heaven, and with angels for his attendants. Notice, it was not said that they should see him come again, but that he should so come, at some unknown time in the future.

**12. Then returned they.** Back from the scene of triumph to the place of toil. **Olivet.** A crest eastward of Jerusalem, and separated from it by the valley of Jehoshaphat. **Sabbath day's journey.** A little less than a mile; the distance fixed by the scribes as a limit of walking on the sabbath. Perhaps it is here mentioned to indicate that the ascension took place on the Jewish sabbath. (Chrysostome, Alford.)

**13, 14. An upper room.** "The upper room." [Rev. Ver.] Perhaps the place of the Last Supper and the descent of the Holy Spirit. **Where abode.** That is, it was the place of resort for the apostles and the body of believers. **In prayer.** For the fulfilment of the promise in the baptism of the Holy Ghost. **With the women.** The women who had ministered to Jesus in Galilee, who had stood around the cross, and first beheld the risen Saviour. Their presence is noticeable, as in the synagogue and temple they were not permitted to worship with the men. **Mother of Jesus.** Her last appearance in New Testament history. **His brethren.** The younger sons of Mary and Joseph, at one time not believers in Jesus, but afterwards his followers. Two of them were James and Jude, authors of epistles in the New Testament.

#### GOLDEN TEXT.

And when he had spoken these things, while they beheld, he was taken up. Acts 1. 9.

#### OUTLINE.

1. The Promise of the Father, v. 1-3.
2. The Farewell of the Son, v. 9-11.
3. The Prayer for the Spirit, v. 12-14.

**Time.**—A.D. 30, forty days after the resurrection of Jesus.

**Place.**—Near Bethany, on Mount Olivet.

**Explanations.**—*The former treatise*—Meaning the Gospel according to Luke. *Jesus began*—The Gospel relates what Jesus began to do; the Acts what he carried on after ascending to heaven. *Taken up*—By ascending to heaven. *Through the Holy Ghost*—The words of Jesus were spoken in the power of the Spirit. *Commandments*—The command to preach the Gospel to all the world. *His passion*—His sufferings and death on the cross. *Infallible proofs*—The evidences that Jesus rose from the dead are many and convincing. *Seen.... forty days*—Not all

the time, but occasionally during forty days. *Assembled.... with them*—This refers to Christ's last meeting with his disciples after his resurrection. *Not depart from Jerusalem*—Jesus wished his Gospel to commence in the place where he suffered and died. *The promise of the Father*—The promise that God the Father would send his Spirit upon the disciples. *Restore again the kingdom*—Even then the disciples expected Jesus to set up a throne like earthly kings. *Times or the seasons*—The time when God will establish his kingdom in the world. *Put in his own power*—Reserved for himself, and not revealed to others. *Receive power*—Power to know and to speak the truth of the Gospel. *Witnesses us to me*—To preach the Gospel of Christ. *While they beheld*—Christ ascended in full view of his disciples. *Taken up*—By ascending to heaven. *Two men*—Angels in form of men. *Men of Galilee*—Nearly all the disciples of Jesus came from Galilee. *Stand.... gazing*—Disciples are not to watch the heavens, but to work for Christ on the earth. *Shall so come*—Jesus will at some time return to the earth. *Sabbath-day's journey*—A little less than a mile. *Upper room*—Perhaps the room where the last supper had taken place. *Where abode*—Where the disciples met together often. *One accord*—United, with one heart. *In prayer*—For the fulfilment of the promise of ver. 4, 5. *With the women*—Those who watched by the grave of Jesus. *The mother of Jesus*—Mentioned here for the last time. *His brethren*—Sons of Joseph and Mary, who at one time had not believed in Jesus, but were convinced by his resurrection. One of these, James, was afterward considered as an apostle.

#### HOME READINGS.

- M.* The ascending Lord. Acts 1. 1-14.  
*Tu.* The ascension foretold. John 20. 1-17.  
*W.* The Saviour's commands. Matt. 28. 9-20.  
*Th.* His heavenly work. John 14. 1-17.  
*F.* His second coming. 1 Cor. 4. 9-18.  
*S.* His speedy coming. Rev. 22. 1-14.  
**S.** Watching for the Lord. Matt. 25. 1-13.

#### LESSON HYMNS.

No. 177, *New Hymn Book.*

7s.

Hail the day that sees him rise  
 To his throne above the skies;  
 Christ the Lamb for sinners given,  
 Enters now the highest heaven.  
 Lo! the heaven its Lord receives;  
 Yet he loves the earth he leaves;  
 Though returning to his throne,  
 Still he calls mankind his own.  
 Still for us he intercedes,  
 His prevailing death he pleads;  
 Near himself prepares our place,  
 He, the first-fruits of our race.

No. 175, *New Hymn Book.*

8, 7, 8, 7, 4, 7.

Jesus triumphs! sing ye praises;  
 By his death he overcame;  
 Thus the Lord his glory raises,  
 Thus he fills his foes with shame:  
 Sing ye praises!  
 Praises to the Victor's name.

Jesus triumphs! countless legions  
Come from heaven to meet their King;  
Soon, in yonder blessed regions,  
They shall join his praise to sing;  
Songs eternal  
Shall through heaven's high arches ring.

No. 176, *New Hymn Book*.

7s.

Christ, the Lord, is risen again,  
Christ hath broken every chain;  
Hark! angelic voices cry,  
Singing evermore on high,  
Hallelujah! Praise the Lord!

He who bore all pain and loss,  
Comfortless, upon the cross,  
Lives in glory now on high,  
Pleads for us, and hears our cry;  
Hallelujah! Praise the Lord!

Now he bids us tell abroad  
How the lost may be restored,  
How the penitent forgiven,  
How we, too, may enter heaven;  
Hallelujah! Praise the Lord!

#### QUESTIONS FOR HOME STUDY.

1. **The Promise of the Father**, v. 1-8. What "former treatise" is referred to? Luke 1. 3. What is here meant by the "passion" of Jesus? What took place after his passion? For what did Jesus command his disciples to wait, and where? What was this promise? v. 5. What were the disciples to receive at the fulfillment of the promise? For what purpose was this power promised? What is the command in Mark 16. 15?

2. **The Farewell of the Son**, v. 9-11. Where did the farewell take place? Luke 24. 50, 51. Where did Jesus then go? Mark 16. 19. How had Jesus foretold this event? John 20. 17. By whom was Jesus seen after his ascension? Acts 7. 55, 56. Who appeared to the disciples after Christ's ascension? What promise was then given? What shall take place when Jesus shall return? 1 Thess. 4. 16, 17.

3. **The Prayer for the Spirit**, v. 12-14. Where did the disciples go after the ascension of Jesus? What spirit did they show at this time? Luke 24. 52, 53. Who met together, and where? Who met with the disciples? Luke 24. 10. How many were the disciples at that time? v. 15. For what purpose and in what spirit did they meet?

#### TEACHINGS OF THE LESSON.

Where do we find in this lesson—

1. A blessing that disciples of Christ may receive?
2. A work that disciples of Christ should do?
3. A hope that disciples of Christ may cherish?

**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 unto them? During forty days. 3. What did he promise them? The power of the Holy Ghost. 4. What did he com-

mand them to be? Witnesses in his name. 5. What did Jesus do at the end of forty days? He ascended to heaven.

DOCTRINAL SUGGESTION — Christ's second coming.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Promise of the Father**, v. 1-8. How long after the resurrection did Jesus remain with his disciples? Why were they to remain together after his departure? What promise of the Father is here meant? John 14. 26. 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?

2. **The Farewell of the Son**, v. 9-11. When did Jesus take his departure from his disciples? What strange visitants did they see? On what former occasions 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?

3. **The Prayer for the Spirit**, v. 12-14. What was the employment of the disciples on their return to Jerusalem? Who joined them in this service of prayer? For what did they pray?

#### PRACTICAL TEACHINGS.

For what may God's children confidently look? What is the best antidote for grief? For what is the gift of the Holy Spirit a preparation?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Who wrote the Acts of the Apostles? Luke. What former treatise had he written? The Gospel according to Luke. Who was Luke? A physician who believed in Jesus. To whom did Jesus show himself after his resurrection? To the eleven disciples. What did he command them? To stay in Jerusalem and wait for God's promise. What was God's promise? To send the Holy Spirit upon them. What question did they ask? When the kingdom of Israel would be restored. What kingdom did they mean? The earthly kingdom. Did he rebuke their curiosity? Yes; he said it was not for them to know God's plans. What happened then? [Repeat GOLDEN TEXT.] Who came to comfort the disciples? Two men clad in white, like angels. What did they say? That Jesus would come again? Where did the apostles go from Mount Olivet? To Jerusalem. For what reason? Because Jesus had told them to do so. Where did they gather? In an upper room. For what did they gather? To pray for the coming of the Holy Spirit.

#### WORDS WITH LITTLE PEOPLE.

What is the Father's promise to us? The gift of the Holy Spirit. Power through the Holy Spirit. Answer to believing prayer. "Ask, and ye shall receive."

**ANALYTICAL AND BIBLICAL OUTLINE.****Aspects of the Saviour.**

- I. THE SAVIOUR AS FOUNDER.  
Of all that Jesus began. v. 1.  
"Jesus Christ. . . the chief corner-stone."  
Eph. 2. 20.
- II. THE SAVIOUR AS TEACHER.  
Both to do and teach. v. 1.  
"Remember the words of the Lord  
Jesus." Acts 20. 35.
- III. THE SAVIOUR AS LAWGIVER.  
Given commandments unto the apostles.  
v. 2.  
"My friends. . . do whatsoever I com-  
mand." John 15. 14.
- IV. THE SAVIOUR AS CONQUEROR.  
Shown himself alive after his passion. v. 3.  
"Last enemy. . . be destroyed is death."  
1 Cor. 15. 26.
- V. THE SAVIOUR AS REVEALER.  
Speaking of. . . the kingdom of God. v. 3.  
"The comforter. . . shall teach. . . all  
things." John 14. 26.
- VI. THE SAVIOUR AS PROMISING.  
Ye shall receive power, etc. v. 8.  
"Lo, I am with you always." Matt. 28. 20.
- VII. THE SAVIOUR AS ASCENDING.  
While they beheld, he was taken up. v. 9.  
"I go back to him that sent me." John  
7. 33.
- VIII. THE SAVIOUR AS RETURNING.  
Shall so come in like manner. v. 11.  
"Even so, come, Lord Jesus." Rev. 22.  
20.

**ADDITIONAL PRACTICAL LESSONS.****The Privileges and Duties of Disciples.**

- Disciples of Christ are to recognize their privilege of building upon the foundation which their Master laid. v. 1.
- Disciples of Christ are to receive as to themselves the commands given to the apostles. v. 2.
- Disciples are to realize that they have not only a Saviour who has suffered, but who has risen, and still lives. v. 3.
- Disciples should think and speak of the interests of the kingdom of God. v. 3.
- Disciples may enjoy the fulfilment of the promise of the Father in the baptism of the Holy Ghost. v. 4, 5.
- Disciples may work for the kingdom by bearing witness for its King. v. 8.
- Disciples may wait in patient faith for the return of their Lord. v. 11.
- Disciples may enjoy fellowship with each other while they unite in supplication to their Lord. v. 13, 14.

**CATECHISM QUESTION.**1. *What is God?*

God is an infinite and eternal spirit.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4. 24.

2. *What do you mean by an infinite Spirit?*

An infinite Spirit is one whose knowledge, power, goodness, justice, and other attributes, are not limited by any imperfection or defect.

Great is our Lord, and of great power: his understanding is infinite.—Psalm 147. 5.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

If you throw up a ball, ever so high, it will in a very short period of time come down again. The kite which, upheld by the wind, rises and soars like a living thing, must, when the breeze is stayed, droop and fall. The lark which "at heaven's gate sings," wings its flight back to the grassy earth; and even the eagle finds no home above, but makes its abode among the rocks of this lower world. And why? Because this globe is the home for the things belonging to it. Links which cannot be rivin bind the children of Mother earth within the limits of her own domain.

It is the same with man. He may scale wonderful heights, but he is as far distant as ever from the azure sky above him. His aerial voyages cannot be undertaken without danger, and not seldom end in loss of life. The earth is his proper abiding place. The philosopher of old who is said to have precipitated himself into the crater of the volcano, in the hope that he might be supposed to have ascended to heaven, was betrayed by his slippers, which were cast out of the burning mountain, and bare witness alike to his impotency and his pride. Man has, indeed, gone up even to heaven. Enoch was taken up secretly; Elijah was carried up manifestly. But these raptures, although signs and pledges of what was to come, made no difference in man's position. He still lives on the earth, dies on the earth, and is buried on the earth. And to the most part of human kind this earth is the centre of all things. It absorbs their interests, their hopes, their wishes.

Among the Jews of old, long life here was reckoned one of the chief blessings that could be bestowed by divine favor. The patriarchs, indeed, desired "a better country, an heavenly." Heb. 11. 8-16. But of their descendants, settled in the land of Israel, few looked beyond this present world. The hopes even of the disciples of Jesus were bound up with this earth. Their question to our Lord: "Wilt thou at this time restore again the kingdom of Israel?" showed that even his resurrection had not taught



them to look higher. But a change was at hand.

Of the spectators who witness the departure of some great passenger steamer bound for a foreign land, while they watch her with interest until she disappears below the horizon, but few find their own position altered by the fact that she and her cargo have passed out of sight. But let there be a bridegroom on board that vessel who has left his bride behind, or a son who has left his mother behind, both having gone forward to make a home for their loved ones in that distant country, and henceforth the position of that bride and of that mother is altered. The place in which they are living is no longer their "home." Their hopes, their expectations, their future prospects have been transplanted. Their thoughts follow in the wake of the departing vessel, and take up their abode in the country whither the husband and the son are gone.

So it was with the disciples. Wherever Jesus was had on been "home" to them. But that home had been here on this earth. When he was taken from them by the Roman soldiers their home was left desolate. When he returned to them hope and joy returned. Yet still they thought of his triumph, his kingdom, his glory, as being here. But he went up to heaven before their eyes—not taken up, like Enoch and Elijah, but ascending by virtue of his own inherent power and right. He went up, a man, into heaven, received indeed, as a conqueror by thousands and thousands of angels, (Psa. 68. 17, 18,) but going up, naturally, to his own home and his own seat at the right hand of the Father. And henceforth the position of his disciples—of all who should believe in him, was entirely altered. Their home was no longer down here, for it was with him. This earth was no more the resting-place of their hopes and aspirations. Their prospects were no longer bounded by the limits of this lower world. Though still walking the earth they were, actually and consciously, citizens of heaven. Phil. 3. 20; Heb. 13. 14.

Heaven the centre—heaven the proper home of believing men—this is the thought which meets us at the outset of the "Acts of the Apostles." We are to behold in this book the first triumphs of the kingdom of God in this world. And we are to see this kingdom propagated by men who, though "in the world," are not "of it;" by men whose proper home is in heaven, who wield a power from heaven, who obey a Leader in heaven, who are to witness of him that he arose and ascended into heaven. And we are to see a people gathered out from the world whose hopes and affections and longings and prospects are transplanted and set

"on things above, where Christ sitteth at the right hand of God." Col. 3. 2.

But will they ever actually and bodily enter this heaven which has become to them "home?" Of that the upward-gazing disciples received ample assurance. The two angels were commissioned to tell them that Jesus should come again "in like manner" as he had gone up. And they knew what for, for he had promised that he would "come again and receive them unto himself." John 14. 3. As surely as the bridegroom returns from the far country to get his chosen bride, and the son to take home his beloved mother, so will Christ return for his people. And more surely, for he can never fail them. Would we be among the number who shall be received with joy and triumph into that heavenly home? Let us now choose the "things that are above," and fix our hearts and hopes on him who is gone before to prepare a place for his people.

#### BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

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 and picture of the events and appearances of the forty days. . . . Draw a map of Jerusalem and its environs, showing the place of the ascension. . . . Why the ascension was necessary. . . .

The three accounts of the ascension, compare 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, ver. 8. etc. . . . Aspects of Christ in this lesson. (See Analytical and Biblical Outline.) . . . The duties of Christ's Church as here shown. (See Additional Practical Lessons.) . . . Our personal duty; (1) To wait; (2) To witness; (3) To work; (4) To watch. . . . ILLUSTRATIONS. The history of God's kingdom is a bridge with two arches, both resting upon one support. The life of Christ stands between the Church of the Old Testament and the Church of the New, as the basis upon which both arches depend. . . . 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. Yet while these builders can no longer aid the work, our great Master-builder lives and helps his workers. . . . That little company of disciples



in the upper room was the spring out of which flowed a mightier river than the Nile or the Mississippi, even the river of the Church of Christ, which has brought fertility and life to all the lands.

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 4; Poetical, 2952; Prose, 11231, 12177, Ver. 7; Prose, 2422, Ver. 8; Prose, 2576, 2999, Ver. 9; Prose, 655; Poetical, 150, 3127, Ver. 14; Prose, 4591, 11496. . . FREEMAN'S HAND-BOOK; Ver. 10; White garments, 472; Ver. 12; Sabbath day's journey, 824; Ver. 13; An upper room, 333.

#### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *The Promise of Preparation.* To be taught; What preparation is; What God wants to prepare us for; What our part is in the preparation.

**INTRODUCTORY.** Recall the resurrection of Jesus, and some of his appearances during the forty days' stay on earth. When he met the disciples, he always spoke of the things of the kingdom of God. Why? Because that is the kingdom which will continue. Question on the ascension, Lesson 12, Dec. 17, and read verse 4 of the lesson for the day.

1. Talk about promises, and show that our joy in a promise depends much upon the character of the one who makes the promise. Read Luke 24. 49. Who is the Father of Jesus? Will he keep a promise? Now talk about preparation. Children have all seen preparations for a picnic, a Christmas festival, a feast, or celebration of some kind. Make it clear that to prepare is to make ready for, and show that the Father's promise is of something, or somebody, rather, to make his children ready for what he has waiting for them.

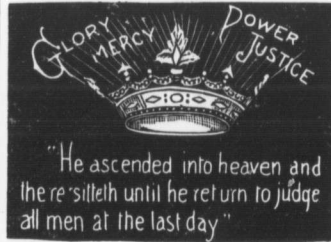
2. Teach that an apostle is one sent out. Illustrate by the work of a newsboy. The newsdealer sends out his boys to sell his papers. That is their work. God has a work for each one of his boys and girls and men and women. He sends them out as soon as they are ready to do their work. But he has to make them ready. Talk about the work that God has for us to do, telling that the book from which these lessons are taken tells what the apostles did after Jesus was taken up to heaven. But first they had to be prepared, and as they did not know what would be given them to do, they had to wait for the Holy Spirit to come and tell them.

3. Teach that this is what we are to do—wait and pray for the Holy Spirit to come and tell us what to do each day. Tell what the disciples did after Jesus went out of

sight. Read the names of those who waited and prayed in the upper room. Print on the board, "a Promise Given." To whom? Show how lack of faith hinders the receiving of a promise, and print below, "To Faith." Tell what the angels said about the return of Jesus some day, and show that this was something to look forward to in hope. Print in a line with the last, "To Hope." Let "To Love" follow this, teaching that only those who love Jesus will want the Spirit which he sends to tell them what to do, and how to do it.

#### Blackboard.

BY J. B. PHIPPS, HQ.



**EXPLANATION.** The crown represents the Kingship of our ascended Lord. It should be made with bright yellow crayon touched with red and green; the rays also of yellow, with letters in red. The Saviour ascended to assume the majesty of his glory and power. He intercedes for all men, and he will "return to judge all men at the last day," therefore the words Mercy and Justice accompany Glory and Power. The sentence at the bottom is from our Articles of Religion. [See Article III.]

**NOTE.** The scholars should receive instruction in the Articles of Religion as set forth in the Methodist Discipline.

#### THE DISCIPLES

ONLY	WATCHING	} THE CLOUDS.	
AND	WAITING		} For the Promise.
AFTERWARD	WORKING		
	ITNESSING	} FEARLESSLY.	

#### Lesson Word-Pictures.

Forty days with Jesus! He is alive again. He repeatedly crosses the path of the disciples. At Bethlehem, Bethany, Gethsemane, by the Jordan and Galilee; in the morning's freshness, the heat of noon, or in the stillness of night; to one, to two, to ten—he reveals himself again and again. It is the same musical voice, the same compassionate face, the same Jesus they look upon, and yet the

thorn-marks in the brow, the nail-marks in hands and feet, tell of the abysmal depths of Calvary's sufferings separating present from past manifestations. Together, they revive the past, or, looking into the future, talk of that wonderful kingdom which so influenced their imagination. O this unwritten volume of the forty days! That before Calvary has been opened; across this is a clasp never broken. That kingdom to be restored! How it dazzles the disciples. They see Christ enthroned, armies tramping, fleets shooting, all nations crowding in the shadow of that golden sceptre covering the earth. And they are near the throne! Christ lifts not the mystery. "Witnesses," he calls them. Is that to be—"kings?" The fortieth day comes! Do they anticipate its experiences? They are on Olivet. They can see the walls and houses and temple—heights of Jerusalem rising in the clear air. And there is Bethany! There is the Bethany-home of Jesus. So near the hour of farewell! Do the disciples yet understand? Does Jerusalem anticipate? Summon priest and people, Roman governor and Roman soldiers, even the wide world, to see that ascending Lord. No, only a few toil over Olivet. Shepherds saw him come; fisherman will see him go. They halt. He speaks. He moves as if to bless them. They bend. They hear the "Peace be with

you!" Who chanced to look up? John. He catches a movement! The Saviour is rising! They all are warned. O look! He rises higher and higher, his face bending in love, his hands outstretched, his voice dying away! And they so eager to see, so dumb with astonishment! Suddenly a white cloud envelopes him and chariot-like sweeps him away. The disciples look up speechlessly, their empty hands pitifully raised! So much like human hearts, stumbling into the deepest experiences. But O ministry of angels waiting on our sorrow and perplexity! Heaven robs and heaven comes to our relief. Angels sang at Christmas, and they comfort at the ascension. They told of the first coming then; they tell of the second now. Easter seals Calvary, and yet ascension is needed to supplement Easter. That king, still more plainly shown to be deathless, passes to glory. Galileans have conquered and thus are saluted. In an upper room, they joyfully prepare for that power coming! Moses in Midian, Elijah by Cherith, John the Baptist in the Jordan-wilderness, Paul in Arabia, prepared for their work. The disciples make ready. We see Peter, rugged, wilful, fiery; the mystical, loving John; the practical James. There are others, Mary's spiritual face shining among them. The hush of prayer, humble, persistent, expectant!

A. D. 30.

## LESSON II.—THE DESCENDING SPIRIT.

January 14.

Acts 2. 1-16.

<sup>a</sup> 1 And when *a* the day of Pentecost was fully come, *b* they were all with one accord in one place.

<sup>a</sup> Lev. 23. 15; Deut. 16. 9.—<sup>b</sup> Chap. 1. 14.

<sup>a</sup> 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.

<sup>c</sup> Chap. 4. 31.

<sup>a</sup> 3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

<sup>a</sup> 4 And *d* they were all filled with the Holy Ghost, and *b* began to speak with other tongues, as the Spirit gave them utterance.

<sup>d</sup> Chap. 1. 5.—<sup>c</sup> Mark 16. 17; 1 Cor. 12. 10; 13. 1; 14. 2.

<sup>a</sup> 5 And there were dwelling *f* at Jerusalem Jews, devout men, out of every nation under heaven.

<sup>f</sup> Exod. 23. 17.

<sup>a</sup> 6 Now *a* when this was noised abroad, the multitude came together, and were *b* confounded, because that every man heard them speak in his own language.

<sup>a</sup> When this voice was made.—<sup>b</sup> Or, troubled in mind.

<sup>a</sup> 7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

<sup>a</sup> 8 And how hear we every man in our tongue, wherein we were born?

<sup>a</sup> 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, *g* and Cappadocia, in Pontus, and Asia,

<sup>g</sup> 1 Pet. 1. 1.

<sup>a</sup> 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and *h* proselytes,

<sup>h</sup> Exod. 12. 48; Isa. 56. 6.

<sup>a</sup> 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

<sup>a</sup> 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

<sup>a</sup> 13 Others *i* mocking said, These men are full of new wine,

<sup>i</sup> 1 Cor. 2. 14.

<sup>a</sup> 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

<sup>a</sup> 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

<sup>a</sup> 16 But this is that which was spoken by the prophet Joel:

## GENERAL STATEMENT.

Ten days of waiting have passed since the disciples beheld their Master entering the opened heavens—days of prayer and expectancy—and now the early morning of the day of pentecost

has come, and all the believers are gathered in the upper room. The twelve are there, for the vacant place of the traitor has been filled; the band of women around the mother of Jesus are there; the brothers of Jesus, now no longer doubting, but believers all, are present, and a hundred more disciples, unnamed on earth, but written in heaven, are all met with one heart beating in every bosom. Suddenly a sound as if a whirlwind were sweeping down from above is heard through all the city, though not a leaf is stirred, and the sky is clear. A flash of light is seen, a flame parts in tongues of fire over every bowed head, and with it a new power enters every heart. In a moment all their ignorance and misunderstanding are swept away. The true nature of the Saviour's kingdom rushes upon each mind, as they recall in an instant all his utterances, and all the prophetic teachings of the word. Jesus of Nazareth is the divine Messiah now in a new and clear and mighty sense! At once every tongue bursts forth with the praise of God and the testimony of a new experience, while faces glow, and eyes gleam with heavenly light, and tongues speak with a strange eloquence. Outside the house there is a strange commotion. The sound of the descending Spirit has stirred the whole city, and a throng has assembled, called together by the mysterious event. In that multitude are mingled grave worshippers of every land, and speaking every tongue of earth, and with them the scoffing rabble, the skeptical Sadducee, and the lordly noble. Each is overwhelmed with wonder as he hears out of the company some one speaking in his own language the wondrous work of grace. While some recognize the hand of God, others see in the jargon of sound only an evidence of a spirit evoked by wine. Soon a silence sweeps over the throng; the twelve stand forth. Peter comes to the front, and the first Gospel sermon is preached.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. The day of Pentecost.** The word Pentecost means fiftieth, and the feast was so named because occurring fifty days after the passover. It was also believed to commemorate the giving of the law on Mount Sinai, and was celebrated with the consecration to God of the first sheaf of the wheat-harvest. **Fully come.** "Was being fulfilled," is the literal rendering. The day itself had begun on the previous evening at sunset, and the occurrences of the lesson were in the early morning. **They were all.** Not only the twelve, but the hundred and twenty believers. Chap. 1. 15. 1. The laity as well as the ministry, the women as the men, may share in the baptism of power. **With one accord.** This clause is omitted in the Revised Version. Yet it doubtless tells the truth, that one heart was in the entire company. **In one place.** Probably the upper room, (1. 13.) already referred to. There is no reason for supposing that it was one of the chambers of the temple.

**2. Suddenly.** Without expectation or warning, for though awaiting the fulfilment of the

promise, they had no knowledge of how it should be fulfilled. 2. God's gifts of grace are ever surprises. **A sound from heaven.** There was a sound heard, as if a mighty wind were descending from heaven; yet the air was calm, for there was no whirlwind, but simply the sound as of one, an event entirely supernatural. This was the token of the coming of the Holy Ghost, like wind. 1. In his secret coming. 2. In his powerful shaking. 3. In his purifying blowing. 4. In his soft refreshing.—*Lechler.* **Filled all the house.** The invisible but felt presence pervaded the entire building and was realized by all its occupants.

**3. And there appeared.** There was a manifestation to the sense of sight, as well as to that of hearing. **Cloven tongue.** "Tongues parting asunder." [Rev. Ver.] Perhaps the form was an undivided root from which the tongues flared in the air over the heads of the disciples. **As of fire.** Not real fire, but an appearance as of fire, blazing but not burning, like the bush of Horeb. Exod. 3. 2. **It sat.** The fiery appearance, one, yet manifold. **Upon each.** The outward token that all were anointed with power to proclaim the Gospel, which was as a fiery tongue to all nations.

**4. Filled with the Holy Ghost.** A new divine power possessed them, clarifying their understanding, renewing their nature, endowing them with courage to speak and patience to endure. **Speak with other tongues.** They began to speak the praises of God, and to tell their new experience, not only in their own language, the Aramaic, but in the tongues named below, one in one tongue, another in another. They did not afterward use their language for preaching, for that was not necessary, since in all these lands Greek was the common speech of intelligent people. The miracle was to call attention to the new gospel, to excite inquiry, to show the universality of the truth, and to invest the preachers with the authority of inspiration. The tongues aroused interest, the preaching inspired conviction. **Spirit gave them utterance.** They spoke, not their own thoughts, but the words which the Spirit supplied. Perhaps they did not even understand the meaning of their own utterances.

**5. Dwelling at Jerusalem.** Either Jews of foreign birth who had come to reside at the holy city, or worshippers transiently at the feast. **Devout men.** Not frivolous persons, but people of piety whose testimony to the facts was unimpeachable. The word is applied in the book of Acts to worshipping Jews who were not Christians. **Out of every nation.** Then, as now, Jews were found in every land, and in every city, and there was a constant communication maintained by pilgrims with the mother-city of Jerusalem.

**6. When it was noised abroad.** "When the sound was heard." [Rev. Ver.] that is, the sound as of the mighty wind, heard throughout the city, and calling a throng to the spot. **Multitude came together.** Just as they would

some after hearing the sound of an explosion, or a falling building. **Were confounded.** They could not account for the strange noise, and were still more perplexed as they heard the strange testimonies. 3. The work of the Spirit is always a mystery to the natural mind. **Speak in his own language.** The multitude was made up of all classes, good and bad, worshippers and scoffers, and contained many nationalities and languages, just as may yet be seen in an Oriental city, where every race dwells by itself and retains its own traits. Yet each foreigner could recognize his own tongue as spoken by some one among the hundred and twenty disciples. 4. Every soul finds that the gospel has a message to itself, and suited to its own peculiar need.

7, 8. **Amazed.** The word here is the root of the word ecstasy, and expresses "being out of one's normal condition," "beside oneself with wonder." **Are not all... Galileans?** Not that all the disciples came from Galilee, a province where the dialect was peculiar, (Matt. 26. 67-73,) but that the most of them were of that region, and nearly all of the twelve apostles. **How hear we.** That fishermen and rustics should in a moment become linguists was impossible without divine intervention. **Our own tongue.** The Jews who had lived for centuries in foreign lands had lost their own language, though they retained their own religion and customs. Hence, in Jerusalem there were synagogues for people of various nationalities. Chap. 6. 9.

9. **Parthians.** People east of the Euphrates, from an empire the rival of Rome. **Medes and Elamites.** One on the south of the Caspian Sea, the other on the north of the Persian Gulf. **Mesopotamia.** The great plain, the early home of the race, between the Euphrates and the Tigris rivers. **Judea.** Named because the Jewish dialect was also spoken by the disciples and heard by the crowd. **Cappadocia.** A great province in Asia Minor, south of Pontus, which lay south of the Black Sea. **Asia.** In the New Testament, referring to the western portion of the peninsula of Asia Minor, having Ephesus as its principal city.

10, 11. **Phrygia.** The great interior province of Asia Minor, east of "Asia." **Pamphylia.** A southern province of Asia Minor, lying between the Taurus mountains and the Mediterranean. **Libya.** West of Egypt, on the southern shore of the Mediterranean, having Cyrene as its metropolis. **Strangers of Rome.** Roman Jews residents in Jerusalem. **Proselytes.** People who had renounced idolatry and accepted Judaism. **Cretes.** People from the island of Crete, south of Greece. **Arabians.** Jews from the cities of Arabia, south of Palestine. **Wonderful works of God.** Their utterances were rhapsodies of praise to God for redemption through Christ, of whose work a new view had dawned upon them. 5. Praise is the language of the new birth in Christ.

12, 13. **Amazed.... in doubt.** The words express the utter impossibility of the be-

holders to account for the strange scene. **What meaneth this?** Literally, "what will this be?" as if they saw in it the foreshadowing of some great result. **Others mocking.** The pious foreign Jews were but a part of the throng, which had its share, as all crowds do, of a lower and baser element. **Full of new wine.** Probably this should read "sweet wine," as the new wine would not be made before August, and this was in June; and the charge was of drunkenness, which new wine would not produce. They thought the excitement, the confusion, and the sounds which to them were like babble, (for they could not understand the languages,) were the indications of intoxication. 6. How easily some superficial observers can account for the Gospel and its manifestations!

14. **Peter.** The natural leader and spokesman. **Standing up with the eleven.** They stood around, as approving his words. **Spake.** [Rev. Ver.] "Spake forth." The word expresses a set utterance, and is the one used in ver. 4, indicating that Peter's address was also under the influence of the Spirit. **Ye men of Judea.** The ordinary opening of a set discourse.

15, 16. **Not drunken.** He dismisses the accusation in a single sentence, having more important subjects. 7. A hint to preachers not to waste time in controversy, but to utter God's message of salvation. **Third hour.** Nine o'clock on a sacred day. When all law-abiding Jews would be found fasting. **Spoken by the prophet Joel.** Eight hundred years before, the prophet had predicted this very scene. Peter shows that Jesus, in their day, had fulfilled the prophecies of the Old Testament, and, though crucified, was their Messiah.

#### GOLDEN TEXT.

And they were all filled with the Holy Ghost. Acts 2. 4.

#### OUTLINE.

1. The Tongue of Fire, v. 1-3.
2. The Tongue of Speech, v. 4.
3. The Tongue of Wonder, v. 5-13.
4. The Tongue of Power, v. 14-16.

**Time.**—A. D. 30, ten days after the ascension of Jesus.

**Place.**—Jerusalem.

**Connecting Link.**—Matthias chosen as one of the apostles. Acts 1. 15-26.

**Explanations.**—*Day of Pentecost*—A day fifty days after the passover, when a feast was kept in memory of the giving of the law on Mount Sinai. *They were all*—The disciples of Jesus, numbering one hundred and twenty. *One accord*—With one heart, purpose, and prayer. *A sound from heaven*—From above, as if falling from heaven. *Cloven tongues*—Fire in the form of tongues, to show that the Gospel was to be like a tongue, speaking to men. *Sat upon each*—As a sign that all received the blessing of power. *Filled with the Holy Ghost*—Their heart with joy and their tongues with testimony by the power of God. *Speak with other tongues*—Pro-

bably among the one hundred and twenty disciples the principal languages of the earth were spoken, to show that the Gospel was for all lands. This miracle, however, was for that time only, and was not given to aid the apostles in preaching in other countries. *Devout men, out of every nation*—The Jews born in foreign lands often went to Jerusalem to live, or to visit during the feasts. *When this was noised*—When this sound was heard. [Revised Version.] The sound, as of the wind heard through the city, drew together a crowd. *Confounded*—Could not understand the matter. *Galileans*—Nearly all the first believers in Jesus came from Galilee. *Every man in our own tongue*—The miracle was in the speaking, not in the hearing. *Parthians, etc.*—These were the principal peoples of the eastern Roman empire. *Wonderful works*—They told of God's power in salvation through Jesus Christ. *Others mocking*—Some who did not know what the foreign words meant. *Full of new wine*—As if the disciples of Jesus were drunk, and spoke words without meaning. *Peter, standing up*—The leader of the apostles. *With the eleven*—The other apostles standing beside him as witnesses to prove what Peter said. *Not drunken . . . third hour*—It was nine o'clock in the morning of a sacred day, when no Jews would drink strong liquor. *Spoken by the prophet Joel*—See Joel 2, 28, 29, for the prophecy which Peter said was then fulfilled.

#### HOME READINGS.

- M.* The descending Spirit. Acts 2, 1-16.  
*Tu.* The Holy Spirit foretold. Ezek. 36, 23-30.  
*W.* The Holy Spirit promised. Matt. 3, 1-17.  
*Th.* The Holy Spirit's work. John 16, 1-14.  
*F.* The Holy Spirit's leading. Rom. 8, 1-17.  
*S.* The Holy Spirit's fruits. Gal. 5, 16-25.  
*S.* The Holy Spirit's invitation. Rev. 22, 16-21.

#### LESSON HYMNS.

No. 198, *New Hymn Book*. S. M.

We meet with one accord  
 In our appointed place,  
 And wait the promise of our Lord,  
 The Spirit of all grace.

Like mighty rushing wind,  
 Upon the waves beneath,  
 Move with one impulse every mind;  
 One soul, one feeling, breathe.

The young, the old, inspire  
 With wisdom from above;  
 And give us hearts and tongues of fire,  
 To pray, and praise, and love.

No. 196, *New Hymn Book*. 7s.

Gracious Spirit, Love divine,  
 Let thy light within me shine!  
 All my guilty fears remove;  
 Fill me with thy heavenly love.

Life and peace to me impart;  
 Seal salvation on my heart;  
 Breathe thyself into my breast,  
 Earnest of eternal rest.

Let me never from thee stray;  
 Keep me in the narrow way;  
 Fill my soul with joy divine;  
 Keep me, Lord, forever thine.

No. 183, *New Hymn Book*. C. M.

Spirit divine, attend our prayers,  
 And make this house thy home;  
 Descend with all thy gracious powers,  
 O come, great Spirit, come!

Come as the light! to us reveal  
 Our emptiness and woe;  
 And lead us in those paths of life  
 Where all the righteous go.

Come as the fire! and purge our hearts  
 Like sacrificial flame;  
 Let our whole soul an offering be  
 To our Redeemer's name.

#### QUESTIONS FOR HOME STUDY.

- 1. The Tongue of Fire, v. 1-3.** On what day were the disciples together? What, and when, was the day of Pentecost? In what spirit did the disciples come? What was seen and heard at that time? Of what were those tongues a sign?
- 2. The Tongue of Speech, v. 4.** What came upon the disciples at this time? Who received this gift? Of what promises was it the fulfilment? Matt. 3, 11; Acts 1, 5. What was its effect upon the disciples? What is more important than the gift of tongues? 1 Cor. 13, 1.
- 3. The Tongue of Wonder, v. 5-13.** Who were witnesses to this miracle? What caused their wonder? From what lands were persons present? What did they hear the disciples speak? May we tell the works of God? What was said by some who mocked?
- 4. The Tongue of Power, v. 14-16.** Who spoke for the disciples? How did he answer those who mocked? How did he explain the tongues of speech? What prophecy did he declare was fulfilled? Joel 2, 28, 29.

#### TEACHINGS OF THE LESSON.

How does this lesson show—

1. That Christ's promises are sure to be kept!
2. That Christ's people should be of one heart!
3. That Christ's people will have power!

**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 its effect upon the disciples? They spoke in other languages. 5. Who heard them speak with tongues? Jews from every land. 6. Who spoke to the people that came together? Simon Peter.

**DOCTRINAL SUGGESTION**—The power of the Holy Ghost.

#### QUESTIONS FOR SENIOR STUDENTS.

- 1. The Tongue of Fire, v. 1-3.** What is meant by "the day of Pentecost?" Why were the disciples together? 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?

**2. The Tongue of Speech, v. 4-6.** How was the promise of Jesus fulfilled? What effect had the gift upon the disciples? Where did the report of this wonder spread? What evidence of divine power was manifested?

**3. The Tongue of Wonder, v. 7-13.** 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 charge was made against the disciples?

**4. The Tongue of Power, v. 14-26.** What was Peter's answer to the charge of the mockers? To what prophecy did he refer them? What are the proofs of the possession of the Holy Ghost? Gal. 5. 22.

#### PRACTICAL TEACHINGS.

What is the advantage of united prayer?

When may believers look for the outpourings of the Spirit?

What will be the influence of our spiritual power upon others?

How may men know that we have this spiritual gift?

#### QUESTIONS FOR YOUNGER SCHOLARS.

When was the day of Pentecost? The tenth day after Jesus ascended into heaven. How many days would that be since he rose from the grave? Fifty: forty on earth; ten in heaven. What was the Pentecost? The feast when the Jews brought their first sheaves of wheat to the Lord. Has it any other meaning? It means fiftieth, because kept fifty days after the Passover. On what day of the week was it? The first day. Where did the apostles and followers of Jesus go on that day? Into a large room, to pray. What did they suddenly hear? A sound like a strong wind, filling the room. What appeared? Flames, that parted like tongues of fire over the heads of the apostles. What promise was fulfilled? [Repeat GOLDEN TEXT.] What did they begin to do? To speak different languages which they had never learned. What did the people outside do when they heard the noise? They came running to the house. What did some think? That it was a miracle. What did others say? The men had been drinking new wine. How did the Holy Spirit inspire Peter? To preach to all the people about Jesus.

#### WORDS WITH LITTLE PEOPLE.

When will the Holy Spirit come into our hearts? When we open them wide to him. When we give up *our* way for *his* way. When we believe his promise, and claim it as our own.

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Baptism of Power.

#### I. AN EXPECTED POWER.

With one accord in one place. v. 1.

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

#### II. A MANIFESTED POWER.

A sound. . . . cloven tongues. v. 2. 3.

"The fire of the Lord fell." 1 K'gs 18. 38.

#### III. A POWER FROM HEAVEN.

Came a sound from heaven. v. 2.

"I will pour my spirit." Isa. 44. 3.

#### IV. A POWER UPON BELIEVERS.

They were all filled. v. 4.

"Ye shall be baptized . . . . not many days." Acts 1. 5.

#### V. A POWER IN EXPERIENCE.

Filled with the Holy Ghost. v. 4.

"Will pour out my spirit upon all flesh." Joel 2. 28.

#### VI. A POWER IN TESTIMONY.

As the Spirit gave them utterance. v. 4.

"Not ye that speak. . . . but the spirit." Matt. 10. 20.

#### VII. A POWER TO AWAKEN.

Multitude came. . . . were confounded. v. 6

"I will give you a mouth and wisdom." Luke 21. 15.

#### VIII. A POWER IN KNOWLEDGE.

This is that. . . . prophet Joel. v. 16.

"Will guide you into all truth." John 16. 13.

#### ADDITIONAL PRACTICAL LESSONS.

##### The Results of Waiting Upon God.

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

#### CATECHISM QUESTION.

3. *What do you mean by an eternal Spirit?*  
An eternal Spirit is one who is without beginning and without end.  
From everlasting to everlasting, thou art God.—Psalm 90. 2.
4. *Where is God?*  
God is everywhere.  
Can any hide in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.—Jer. 23. 24.



**ENGLISH TEACHER'S NOTES.**

In the negotiations which preceded the marriage of a royal bride, lately welcomed in England, it was stipulated on the one side that she should bring with her such an outfit as became a princess, and on the other that a sum suitable to her high station should be settled on her for life. Both her own family and the family into which she was adopted agreed that she must be furnished with every thing befitting her rank, in order that she should be able adequately to maintain her royal dignity. For princes and princesses are expected to live in a different style from other folk. However much we may admire simplicity of life and manners in the great of this world, we should be disappointed if we found in their establishments, their undertakings, entertainments, their disbursements, nothing to distinguish them from other people. And, as the laws of their station actually preclude them from making money by their own labour, it is necessary that the proper funds should be provided for them.

In the first chapter of the Acts we were introduced to a body of men and women who had been made citizens of the heavenly city, whose proper home was above even while they were sojourning here below. And a yet higher dignity was theirs. They had become in virtue of their belief in Jesus, the children of God. John 1. 12. I was reading but the other day of a little workhouse girl who was adopted into a clergyman's family, brought up as their own child, and who eventually became the wife of a bishop—a great rise in life! It was a considerable rise in outward station when the Spanish lady, Eugenie de Montijo, became by her marriage, Empress of the French. Yet neither of these cases can compare for one moment with the immeasurable change which takes place when a child of earth, a sinful guilty creature, becomes a child of God, pardoned and justified. The "children of the heavenly King" assembled in the "upper room" at Jerusalem were of higher rank, and bore a more illustrious name than the proudest of this world's potentates.

But how was their royal dignity to be kept up? They must not walk this earth like ordinary children of earth. They must in daily life manifest this high lineage. There are duties which fall to the lot of the high and noble; *noblesse oblige*: then how much was to be expected from the nobility of heaven! And yet like the princes and princesses of our own day, they could not, by their own efforts, supply themselves with the means of maintaining their position. No child of God can furnish himself with the clothing, the resources, the appointments, that are necessary to his high rank. How then were they to be provided for?

2

The Lord Jesus could not be unmindful of the kinsfolk whom he had left behind on earth, his "brethren" who were to represent him to the world. He had promised that they should be "clothed with power from on high," (Luke 24. 49, Rev. Ver.) and in the passage for to-day's lesson we have the perfect fulfilment of that promise.

They had obeyed their Lord's instructions. They had not ventured to go forth in his name depending on their feeble strength. They had waited for the promise. And suddenly it was there. The rushing wind and tongues of fire were signs of the living breath which entered into their souls, and the heavenly flame which lit up their hearts. The Holy Spirit had come to dwell in them and abide with them forever.

This is the Lord's provision for all his people, from the youngest and most feeble to the oldest and most experienced. The boy who has a bad temper, the girl who has a spirit of obstinacy and self-will, must curb and overcome these if he or she is truly born again. The heavenly birth must show itself, and the heavenly rank be kept up. The young men and young women who belong to Christ must resist the temptations of the world which crowd in upon them and threaten to draw them away. The older Christian must conquer the tendency to sloth, to pride, to carelessness, to self-righteousness, which he finds lurking in his heart, for these things are utterly inconsistent with the heavenly calling. But how? By the indwelling Spirit. They are unable, but he is able. And there is more yet required. The people of Christ are not to live for themselves. They are to be workers for him, soldiers fighting under his banner. At his ascension they were but a little flock. They had to preach the kingdom of heaven and "compel" (Luke 14. 23) others to enter into it. They were to "make disciples" of all nations. Matt. 28. 19. And this is still their work. How is it to be done? By the power of the Spirit? They cannot of themselves subdue, cannot change, cannot convince, cannot even awaken one soul. But he can.

"Every victory won  
And every thought of holiness,  
Are his alone."

When this wonderful provision for Christ's people was first manifested it aroused astonishment and drew forth ridicule. Some who could not understand the rapture of those who were speaking in many tongues, "the wonderful works of God," declared them to be "full of new wine." It is the same now. The world does not understand either the dignity or the joy of Christians, and resents and mocks at the manifestation of it. Yet

the power of the Spirit in them is felt, and those who have mocked are "pricked in the heart," as we read later on in the chapter.

This princely provision from on high is for the "children of the King." But each sinner is invited to become a child and receive it. "The Spirit and the Bride say come. . . . And whosoever will, let him take of the fountain of the water of life freely."

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

The teacher will find in Dr. Glog's note "On the Gift of Tongues," in his exposition on these verses, a full discussion of the subject. . . . For a line of thought for teachers' meeting, see *The Study* on this Lesson. . . . Notice the "seven elements:" (1) Time; (2) Place; (3) Persons; (4) Events; (5) Difficulties; (6) Doctrines; (7) Duties, as a good outline for teachers' meeting, or for study of the lesson. . . . The requirements for the descent of the Spirit: (1) A promise, [see last lesson]; (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" now-a-days? The swearer becoming reverent, the liar becoming truthful, the man of self speaking for God, etc., miracles as real as that of Pentecost. . . . At the Centennial Exposition there was a building containing copies of the Bible in almost every language of the world, which were given to representatives of many lands, each receiving the word in his own tongue.

**References.** FOSTER'S ILLUSTRATIONS. Verse 1: Prose, 10937. Ver. 2: Poetical, 3865-3867. Ver. 3: Poetical, 1807; Prose, 8954. Ver. 4: Prose, 9563, 3285, Ver. 7: Prose, 11044. Ver. 12: Prose, 5077. Ver. 15: Prose 6777. . . . FREEMAN: Ver. 15: The hours of prayer, 595. The hours of the day, 806. The time for eating or drinking, 825.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Promise Kept.* To

be taught what Pentecost was; what the coming of the Spirit did for the disciples; what the people thought about it.

1. The day of Pentecost was ten days after Jesus went up to heaven. How long was this after his resurrection? Fifty days, and Pentecost means fiftieth. The Jews had a feast at this time, called "the feast of first-fruits," because the Jews, at this feast, brought their sheaves of wheat to present to the Lord. Recall the Passover, and tell that Pentecost was fifty days after the Passover, and thousands of Jews came from different countries to keep the feast. Ask what the disciples were waiting for in the little upper room at Jerusalem? How long had they been waiting? What were they still doing when the day of Pentecost came?

2. Describe the wonderful scene when the Spirit came—the sound, the light, the tongues of fire, the great crowd which gathered quickly to see what it all meant. Explain that God made these strange things to happen to attract the attention of the people, not to the strange things, but to the great God who had power to do wonderful works. Ask if children ever heard a German or French child speak in his native language. Could they understand? Not unless they knew the language themselves. Tell that people came to see the apostles that day from far-away lands, people who spoke different languages, and there heard these believers in Jesus speaking in their own languages. They knew that these were men of Galilee, and that they had not learned these strange tongues. Teach that this was a miracle which God has wrought, to make a great many people hear about him. Have a number of small bits of paper in the hand, and blow them quickly, scattering them in every direction. Tell the children that this is a little picture of the way God made his word to fly abroad in many directions, by the wind of his Spirit upon the hearts of these disciples.

3. Tell how some people mocked the disciples, and would not believe that this was from God. Show a flower or a fruit of some kind, and ask if that could grow from a dry stick. If those who mocked had been honest, they would have owned that God was in the disciples, but they did not want to think so, and so they would not. Teach that we are in danger of calling good evil unless our hearts are given to God, and that only hearts to which the Spirit has come are safe. As God kept his promise to these disciples, so he will keep his promise to us. He offers the Holy Spirit to each one who will ask. Shall we ask?

#### Lesson Word-Picture.

Home to Jerusalem flock its scattered children to keep Pentecost, the second of the

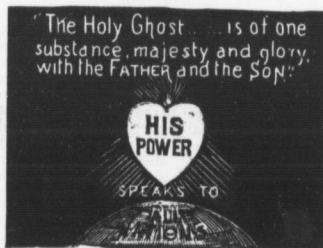


three great annual festivals of the Jews. Houses are filled. Crowds like tides come and go in the streets. It is the eve of the festival. Hark! Those trumpet blasts from the temple echoing far announce the advent of Pentecost. At midnight the heavy temple gates are swung back, and before cock-crowing the people press into the court, bringing offerings. The daily morning service begins. Hear the strong rich voices of the Levites lifting up the Great Hallel! The two loaves of "fine flour," the first-fruits of the wheat harvest, are presented, together with the other offerings. Then comes "the free-will offering" that Pentecost feast brought by every family, and to which the homeless and hungry were welcome. First-fruits according to the Old Dispensation. What of the New? We think of the disciples as hurrying from the temple-service to that "upper room." They bow in prayer, those ten-days petitioners. Some may have been wrestling, like Jacob, the thigh out of joint, discouraged and weak. A week of prayer to-day has its list of lame joints. The disciples pray on, all there, and it is just one prayer pressing against the gates of heaven. Suddenly, a sound, not from below but above, a breathing, a whirr of wings, a blast, and then that "rushing mighty wind" which fills the house. And then all through that gusty atmosphere lights are darting, coruscations, flashes, tongues of fire weirdly tapering above the disciples' heads. And O that miracle of Pentecost-tongues, that strange ecstatic warble, yet definite and precise, each utterance a language! With fire on their heads, Christ in their hearts, the gospel on their tongues, the Lord's anointed stand up. The news quickly spreads. They come from temple, street, home. The visitors leave the temple, the publican his taxes, the merchant his traffic, the scribe his Hebrew points, and they press

into that upper room. They gather about the door. They look over one another's shoulders, hear with one another's ears. Haughty Pharisee and sceptical Sadducee shout, "new wine!" Then it is that the Church of Christ speaks through its first-voice, Peter. The hour of first-fruits, Pentecost, has come. The Holy Ghost has been poured out! The Church of Christ has form and recognition given it.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The sentence is taken from the Fourth of the Articles of Religion of our Church. When the disciples had the Holy Ghost in their hearts they had power to speak to all nations. So it is with the Christian Church now. When each follower of Christ feels the flame of power burning in his heart, he speaks through good works, bright example, faith, and prayer, to all nations by helping to spread the Gospel. Who can look at this diagram and, in the fear of God, say, "His power speaks to ME."

NOTE.—[The word *Me* can be written after "speaks to."]

A. D. 30.

### LESSON III.—THE BELIEVING PEOPLE.

January 21.

Acts 2. 37-47.

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

*a* Zech. 12. 10; Luke 3. 10; chap. 9. 6; Acts 16. 30

38 Then Peter said unto them, Repent, *b* and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

*b* Matt. 3. 2, 8; Luke 22. 47; chap. 3. 19; 17. 30; 26. 20; 2 Cor. 7. 10.

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

*c* Rom. 9. 8—*d* Joel 2. 28.—*e* Eph. 2. 13.

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

*f* Heb. 10. 25.

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

*g* Mark 16. 17.

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

*h* Chap. 4. 32.

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

*i* Isa. 53. 7.

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

*j* Luke 24. 63.—*k* Chap. 20. 7.—*a* Or, at home.

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

*l* Rom 14. 18.—*m* Rom. 8. 30.

#### GENERAL STATEMENT.

Peter has ended his address; has shown Jesus as the Messiah, and the fulfilment of prophecy; has sent home to the hearts of his hearers the arrow of truth; has made them realize that they have slain the One for whom the ages had waited. Now there is a deep and general emotion among the multitude. The devout Jews, from far and near, awake to their sin and their need, and ask, "What shall we do?" Peter, who has smitten their hearts, now pours in the balm of consolation, and points them to the way of peace. That day witnesses the thronging of three thousand into the open doors of the Church of Christ. They publicly confess their discipleship by receiving baptism, and show the thoroughness of the work of grace by their constant fellowship with the believers, from whom they receive instruction in the Gospel. The community of the twelve is enlarged to receive the new host; they give their property to the common needs, not by compulsion, but in voluntary and glad surrender, feeling that, owing all to God's grace, each can supply to the brotherhood what the others lack. The interest is not transient, but permanent. The new disciples, feeding upon the word, in fellowship with the apostles, partaking daily in the memorial supper of the Lord, and devoutly worshipping in the temple, grow in grace and knowledge, while the people look with favour upon the new and growing movement.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 37. When they.** The multitude, consisting largely of pilgrims who had come to attend the feast, and foreign-born Jews resident in the city. **Heard this.** Peter's sermon, showing by the fulfilment of Old Testament prophecies, that Jesus was their expected Messiah. **Pricked in their heart.** Awakened to the consciousness of their sin in consenting to the death of Christ. 1. The first effect of the gospel is to arouse a sharp compunction of conscience. **Said unto Peter.** As the spokesman and leader of the body. **Rest of the apostles.** As the meeting now broke up into small groups crowding around each of the apostles, and inquiring the way of salvation. **Men and brethren.** No longer were they contemptuously referred to as "Galileans" and drunkards. Vers. 7-13. 2. The gospel of Christ brings a new bond of brotherhood into existence. **What shall we do.** Their humble, teachable spirit, and their willingness to act, showed the thoroughness of their conviction. 3. Whoever wishes to be saved must be willing to act.

**38. Repent.** The word here does not refer to sorrow for sins, except so far as that sorrow

leads to the forsaking of sins. Literally it is, "change your purpose." 4. True repentance is an act, not a feeling. **Be baptized.** As the outward token of the inward change of relation, and the sign of full submission to Christ. **Every one of you.** Faith must exercise personally, by each one for himself. **In the name of Jesus Christ.** They were to regard Jesus from that hour as Christ and Saviour, submit to him as their King, and hope for salvation only through him. **For the remission of sins.** Revised Version, "Unto the remission." That is, as the condition upon which their sins, both in their penalty and their guilt, could be removed. 5. Through faith in Christ alone can sin be cleansed away. **Receive the gift.** Those who sought Christ should receive the same power as the apostles possessed, though not necessarily with the same outward manifestations.

**39. The promise.** Of forgiveness, salvation, and of the Holy Ghost. **Unto you.** "Even unto you, the crucifiers of your Lord," is the thought of the sentence. 6. If to them, why not to us? **To your children.** Not only to that generation, but to all their descendants. The word here does not seem to mean *children*, as such, though it includes them. **All that are afar off.** Peter here referred to the Jews dispersed in foreign lands, of whom many of his hearers were representatives. Though aware that the Gentiles were included in the Gospel plan, he then supposed that they were to be saved by first becoming Jews, and then disciples. **As many as the Lord... shall call.** By the preaching of the Gospel, not by an election or choice, since the word means "to summon" as by an herald.

**40. With many other words.** In response to the inquiries of the people. **Testify.** Bear witness to the facts of Jesus' history and to the truth of the Gospel. **Exhort.** Urging those who heard to accept the message of salvation. 7. Every sermon should contain both testimony and exhortation. **Untoward generation.** "Crooked generation." [Rev. Ver.] The condemnation pronounced against the Jewish nation as a body for rejecting its Redeemer.

**41. Gladly received his word.** They received the news of mercy all the more gladly, because they had been "pricked to the heart" with conviction. 8. The joy of faith soon follows the sorrow of repentance. **Were baptized.** "This can hardly have been by immersion.... The supply of water within the walls of Jerusalem was extremely scanty, and access to the reservoirs, most precious to the population of a large city, would not have been allowed to such a multitude."—*Canon Cook.* **Added unto them.** To the original one hundred and twenty believers. **Three thousand.** Many of these were doubtless transient residents, who may have carried the Gospel to distant lands.

**42. Apostles' doctrine.** "Teaching" (Rev. Ver.) more accurately represents the meaning. They received the instruction and training of the twelve in the principles of the Gospel.

**Fellowship.** The word means "community," and may indicate that the twelve, having hitherto lived as one family, with a common treasury and table, now enlarged their number to admit the new members. **Breaking of bread.** Taking their meals together, and making each supper a memorial of the Lord Jesus. **In prayers.** "In the prayers." [Rev. Ver.] The public worship of the temple in which the disciples still engaged. Chap. 3. 1. 9. See here the four elements of true Christian training for young converts.

**43. Fear came.** A reverence for the band as under the divine care. **Upon every soul.** Upon the people in general, who were not themselves believers, yet respected the new faith. **Wonders and signs.** Miracles, which attracted attention and led to faith. **By the apostles.** The gift of the Holy Ghost was possessed by all, but the power of miracles by the apostles only, though afterward by Stephen and Philip, who were not of the twelve.

**44, 45. Were together.** Not all in one room, but living in close social relation, as members of one family in Christ. **All things common.** This community of goods was established not by compulsion, but by voluntary offering; was adopted only at Jerusalem; was soon found impracticable and abandoned, and may have been one cause of the poverty of the Church there, to which the Acts and Epistles make many references. **Possessions and goods.** One word indicates real estate, the other personal property. **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. In the temple.** Whose courts were open to all Jews. **Breaking bread.** Observing the Lord's Supper, then a daily custom. **From house to house.** More properly "at home," [Rev. Ver.], in contrast with the public worship. **Eat their meat.** "Take their food," [Rev. Ver.] **Gladness and singleness.** Their hearts were joyful, and their conduct characterized by simplicity.

**47. Praising God.** Joy of heart finding utterance in words of praise. **Favour with all the people.** The people are here named in contrast with their rulers, whose treatment of the apostles is afterward narrated. **Lord added.** 10. Those whom the Lord adds to his people are the saved ones. **To the Church.** Not in the Rev. Ver. **Such as should be saved.** Rather "those that were being saved," [Rev. Ver.] or, more simply, "the saved."

#### GOLDEN TEXT.

Then they that gladly received his word were baptized. Acts 2. 41.

#### OUTLINE.

1. Earnest Meekers, v. 37-40.
2. Cold Believers, v. 41-43.
3. United Christians, v. 44-47.

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

**Place.**—Jerusalem.

**Connecting Link.**—Peter's address on the day of Pentecost. Acts 2. 17-37.

**Explanations.**—*They heard.*—The people who listened to Peter's address. *Pricked in their heart.*—Were touched in their conscience by the truth, and felt that they were sinners. *What shall we do?*—They meant to ask how they might be saved. *Repent.*—Turn away from sin and toward God. *Be baptized.*—As a sign of faith in Christ, and a confession before all men that they were Christ's disciples. *For the remission of sins.*—To have sins forgiven through faith in Christ as the Saviour. *Receive the gift of the Holy Ghost.*—A promise that God's Spirit would come upon them as well as the disciples. *The promise.*—God's promise of salvation through Jesus Christ. *To your children.*—To their descendants, those who should come after them. *Afar off.*—Peter here meant the Jews in other lands, but it was equally true of the Gentiles. *Our God shall call.*—All who may hear the call of God through those who preach his word. *Testify.*—Proclaim the truth of the Gospel. *Exhort.*—Urge people to do their duty. *Unlawful generation.*—The people who had crucified their Saviour, and were opposed to his Gospel. *Gladly.*—Glad to have the opportunity of seeking Christ. *Baptized.*—In token of their faith in Christ and union with his people. *Doctrine.*—Teaching, or instruction. *Fellowship.*—They went with them as friends. *Breaking of bread.*—Taking their meals together, and, doubtless, making every meal a celebration of the Lord's Supper. *Prayers.*—The daily worship of the disciples in the temple, and also in the "upper room" where they had met. *Fear.*—Reverence for Christ and respect for his followers. *Wonders and signs.*—Miracles, one of which is related in the next chapter. *All things common.*—Each brought what he owned into a common stock. This was not required by the Gospel, but done freely. *Parted them.*—They gave to such as were in need. In Eastern lands the poor are very many. *Eat their meat.*—Their daily food. *Singleness of heart.*—With sincere, pure heart, not anxious for the future, but living wholly for Christ's cause. *Having favour.*—Their glad, happy religion made people love them and honour Christ. *The Lord added.*—All who are truly brought into the Church are added by the Lord. *Should be saved.*—This should be "the saved," meaning those who were saved by turning to the Lord.

#### HOME READINGS.

- M.* The believing people. Acts 2. 37-47.  
*Tu.* Peter's sermon. Acts 2. 17-36.  
*W.* The jailor's conversion. Acts 16. 19-34.  
*Th.* The repenting sinner. Luke 15. 1-10.  
*F.* Josiah's reformation. 2 Chron. 34. 14-28.  
*S.* The way of salvation. Rom. 10. 1-13.  
*S.* Working out salvation. Phil. 2. 1-13.

#### LESSON HYMNS.

No. 352, *New Hymn Book.* 6, 6, 9, 6, 6, 9.

O how happy are they,  
 Who the Saviour obey,  
 And have laid up their treasure above!  
 Tongue can never express  
 The sweet comfort and peace  
 Of a soul in its earliest love.

That sweet comfort was mine,  
When the favour divine  
I received through the blood of the Lamb;  
When my heart first believed,  
What a joy I received,  
What a heaven in Jesus' name!

No. 345, *New Hymn Book*. C.M.

Happy the souls to Jesus joined,  
And saved by grace alone;  
Walking in all his ways, they find  
Their heaven on earth begun.

The Church triumphant in thy love,  
Their mighty joys we know;  
They sing the Lamb in hymns above,  
And we in hymns below.

Thee in thy glorious realm they praise,  
And bow before thy throne;  
We in the kingdom of thy grace:  
The kingdoms are but one.

No. 347, *New Hymn Book*.

Salvation! O the joyful sound!  
What pleasure to our ears!  
A sovereign balm to every wound,  
A cordial for our fears.

CHORUS.

Glory, honour, praise, and power,  
Be unto the Lamb forever;  
Jesus Christ is our Redeemer,  
Hallelujah, praise the Lord.

Salvation! let the echo fly  
The spacious earth around;  
While all the armies of the sky  
Conspire to raise the sound.  
Glory, honour, praise, and power, &c.

QUESTIONS FOR HOME STUDY.

1. **Earnest Seekers**, v. 37-40. Who were they? What caused their earnestness? How did they show their earnestness? What two things did Peter tell them to do? What two blessings did he say they might receive? What is it to have remission of sins? To whom did Peter promise this? Does this promise apply to us?

2. **Glad Believers**, v. 41-43. What made them glad? Why should salvation be gladly received? How many were then brought into the Church? How did they show that they had found salvation? In what four good things did they persevere? What was the feeling among the people?

3. **United Christians**, v. 44-47. What made them united? How did they show their unity? What good example did they set for all Christians? What words of Jesus did they find true? Acts 20. 35. Where did they meet daily, and for what purpose? How were they regarded by other people? What caused other people to like them?

TEACHINGS OF THE LESSON.

Where in this lesson may we find—

1. How we should receive the Gospel?
2. How we may keep the Gospel?
3. How we may make others love the Gospel?

**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.

DOCTRINAL SUGGESTION—Repentance from sin.

QUESTIONS FOR SENIOR STUDENTS.

1. **Earnest Seekers**, v. 37-40. What was the effect of Peter's first sermon? What is the first inquiry of an awakened conscience? What has Jesus enjoined as our first duty? Matt. 6. 33. What is a proof of real repentance? What gift is promised the obedient believers? How far did the promise of this gift extend?

2. **Glad Believers**, v. 41-43. To whom is the Gospel message always glad tidings? What sign of obedience did these believers give? What were the fruits of this first Christian service? What effect had the new faith on the outward life?

3. **United Christians**, v. 44-47. What bond now united these believers? Of what was this union a proof? 1 John 3. 14. What test of their faith did they furnish? Is a surrender of all their property required of all Christians? Why was it necessary, then?

PRACTICAL TEACHINGS.

What is the only door to eternal life?  
What are embraced in this salvation?

In what is the prompt action of Peter's hearers our example?  
How may believers best show their love for Jesus?

How should all our possessions be regarded?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Peter tell the people? That they had killed the Lord Jesus. Did this trouble them? Yes, they felt very unhappy about it. What did the people say? "What shall we do?" What was Peter's answer? "Repent and be baptized." What is it to repent? To be sorry we have done wrong, and begin doing right. What promise did Peter tell the people? Of God's promise to them and their children. To whom besides was this promise made? To those far away from Jesus. What does this promise teach us? That God loves us enough to call us. What is the GOLDEN TEXT? How many were baptized? Three thousand. How did they show their new life? By their steadfast faith. Why did fear come upon them? Because of the mighty power of God. How did the believers live together? Like one great family. What was the spirit of their lives? Great gladness and singleness of heart. How did God bless them? By daily adding new souls to the church.

WORDS WITH LITTLE PEOPLE.

What shall we do to be saved? Believe that Jesus is a living person. Believe that he has great love for us. Show our sorrow for sin by turning from it. Take him for our Saviour to-day.

**ANALYTICAL AND BIBLICAL OUTLINE.**

**Tokens and Traits of True Conversion.**

- I. DEEP CONVICTION.  
They were pricked to the heart. v. 37.  
"Godly sorrow . . . repentance unto salvation." 2 Cor. 7. 10.
- II. EARNEST INQUIRY.  
Brethren, what shall we do? v. 37.  
"What must I do to be saved?" Acts 16. 30.
- III. OPEN CONFESSION.  
They . . . received his word, were baptized. v. 41.  
"Confess me before men." Matt. 10. 38.
- IV. STEADFAST FOLLOWING.  
They continued steadfastly. v. 42.  
"Be thou faithful unto death." Rev. 2. 10.
- V. GOSPEL INSTRUCTION.  
In the apostles' doctrine, (teaching, Rev. Ver.) v. 42.  
"Give attendance to reading . . . to doctrine." 1 Tim. 4. 13.
- VI. CHRISTIAN FELLOWSHIP.  
All that believed were together. v. 44.  
"We have fellowship one with another." 1 John 1. 7.
- VII. LIBERAL GIVING.  
Parted as every one had need, v. 45.  
"Distributing to the necessity of saints." Rom. 12. 13.
- VIII. ZEALOUS WORSHIP.  
Daily in the Temple. v. 46.  
"Not forsaking the assembling of ourselves." Heb. 10. 25.

**ADDITIONAL PRACTICAL LESSONS.**

**The Pentecostal Church.**

1. The pentecostal Church was composed of people who entered through the gate of repentance into the privileges of the Gospel. v. 37.
2. It was a Church of baptized disciples, openly confessing their faith in Christ. v. 41.
3. It was a Church of steadfast believers, persevering in the way of life. v. 42.
4. It was a Church of strong social power, having fellowship among its members. v. 42.
5. It was a Church of instruction in the truth, from those who had learned it of Christ. v. 42.
6. It was a Church having respect from the community and influence over men. v. 43.
7. It was a self-sacrificing, generous Church, in which each felt for all and aided others. v. 44, 45.
8. It was a joyful, glad Church, whose members found delight in God's service. v. 46.

**CATECHISM QUESTION.**

5. *What can God do?*  
God can do whatever he will.

I know that thou canst do everything, and that no thought can be withholden from thee.—Job 42. 2.

Jesus said unto them, With men this is impossible: but with God all things are possible.—Matt. 19. 26.

*6. Does God know all things?*

God knows all things, even every thought in man's heart, every word, and every action.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

I REMEMBER once driving in the country past the scene of a fire. Some evil-disposed person had wantonly caused the destruction of a large quantity of heather, gorse, and pines, and where lately everything had been blooming and beautiful there was a charred mass, the air all round being scented with the burning. Very quickly had that spot been made desolate. Destruction was an easy work. Not so restoration. Man cannot always replace what man has destroyed, and in the course of nature it would be many months before the effects of that fire had passed away and the scene was again clothed with beauty. The change from verdure to barrenness was manifested in a few short hours; the renewal must be slow and gradual. The "fruitful field" may be quickly turned into a "desert," but it takes longer to turn the "desert" into a "fruitful field."

Yet the change of which we read in the passage of to-day may be expressed just in these words, "the desert turned into a fruitful field;" only it is a moral, not a material, desert, that is changed. And it is not of months and years that the passage treats, but of one day.

In the morning three thousand persons living at Jerusalem rose up as usual—many of them devout Jews, strict in their adherence to the law of Moses, full of desire for the deliverance of their nation from the Roman yoke, looking forward to a future period of greatness and prosperity for their country. Not two months since they had given up to death, at the hands of Roman soldiers, one whose popularity had excited the envy of the priests, and whose course, they had been persuaded to believe, was fraught with danger to their political existence. Before night a complete revolution had been worked in their lives and minds. They acknowledged as Lord and Saviour that same Jesus whom they had delivered up to death. They confessed that the whole tenor of their aims and actions had been wrong, and they submitted willingly to the teaching and guidance of a few Galileans. The shock of an earthquake, when it rocks the solid earth, and makes the strongest and loftiest building totter and fall, does not pro-

duce such a wonderful change as was wrought in these three thousand. Tradition, prejudice, custom, pride, all had given way, and they had adopted a new standpoint, a new hope, a new aim, a new rule of life. The change was as thorough as it was sudden. And it began immediately to bear fruit. Love, joy, peace, and praise showed themselves in these renewed lives, and the favour accorded to them at once by the multitude bears witness to the blamelessness and beauty of their conduct.

What effected this wonderful transformation? In the world of nature, day and night, heat and cold, cloud and sunshine, alternate. And the opinions and the ways of men undergo many changes during their lives. But the change of which we read here is a change for life. It is as though a tree hitherto fruitless was henceforth to bear pleasant and wholesome fruit, or a pond, hitherto still and stagnant, was to become a source of clear, refreshing, running water. It is a change for which nature cannot account, such a change as was contemplated by the Indian chief, who, on being told that God would have men love their enemies, exclaimed that to do that a man must be made new.

*It was effected by the power of the Holy Spirit.* The Lord Jesus had declared that "except a man be born again he cannot see the kingdom of God." And here was a new creation, a new birth. These three thousand had been "born of the Spirit."

*It was effected by means of the Word.* The word of God in the mouth of Peter was the instrument used. "When they heard this they were pricked in the heart." And they "received his word."

If ever we are to bring forth pleasant fruits unto God, the same change must be effected in us.

It must be (in one sense) sudden. The stagnant pool will never grow gradually into a source of fresh water. It must be altered—made anew. Nor can a heart alienated from God grow toward him. There can be no growth without a beginning. We may hear and hear the word, but if ever we are to be changed there must be a moment when (whether consciously or unconsciously) we receive it.

It must be thorough. It is a giving up of the old life. The company added to the Church at Pentecost had really separated themselves in hope and faith from the great mass of their countrymen at Jerusalem, for they had accepted him whom the nation rejected. So, now, to be changed—converted, means to accept him whom the world rejects—the crucified one.

It must be *for life*—not a passing tide of feeling, nor phase of thought, nor temporary adoption of the opinions and ways of others.

Husband and wife are joined together (as our English marriage service has it) "till death do us part." But Christ receives us unto eternal life.

Have we passed through this change? We cannot convert ourselves, it is true, but we are not like the inanimate things of nature. We can hear the word, and yield ourselves to the influence of that blessed Spirit through whom alone souls are born again and the spiritual "desert" turned into a "fruitful field."

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

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 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; (3) Sudden conversions; (4) Large ingathering; (5) Training of new members; (6) Steadfastness and growth in grace; (7) Power in the world.... The traits of true conversion. (See Analytical and Biblical Outline.... The character of the pentecostal Church. (See Additional Practical Lessons.) 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 Eschol, (see Num. 13. 23,) a great cluster. So these converts of the pentecost were the first-fruits of the new land of promise, betokening a new fruitage.... The daisies so widely scattered over the meadows of 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, 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 sheaf 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 ILLUSTRATIONS: Ver. 37: Prose, 1095, 1097, 5078, 7556. Ver. 38: Prose, 2990, 8855. Ver. 39: Prose, 2194, 3255. Ver. 41: Prose, 11658, 11668. Ver. 42: Prose, 2284, 5873.... FREEMAN: Ver. 46: The temple, 704.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus still Living.*



Make three frames on the board, and tell the children that you have three pictures to show. Number 1, 2, and 3, and name, (1) A Great Preacher; (2) A Great Saviour, and (3) A Great Family.

1. Interest in the great preacher, the bold, but cowardly disciple. Peter who walked on the waves, who cut off the soldier's ear, who denied Jesus. Now, full of the Holy Spirit, he speaks to the crowd about Jesus, and tells the people what to do. Describe him, earnest, eager, loving, and fearless. Print in frame No. 1, "Repent," "Obey," "Receive." Ask children to help preach Peter's sermon, by answering questions. What is it to repent? Of what? Why? Obey whom? In what? In whose name? For what? Receive what? From whom?

2. Print "Jesus" in frame 2, and read from Matt. 1. 21 why he is so called. Call out from children what the Jews had done to Jesus, and show that then, as now, the great sin is unbelief. Teach that only sinners need a Saviour, and illustrate by two vases, one broken, the other whole. The perfect one needs nothing, but the broken one needs to be mended or replaced. Are there any hearts that are whole and need nothing? No, all human hearts are broken by sin, and therefore a Saviour is needed for all. Print, "A Saviour for all," below Jesus. Tell that in the crowd listening to Peter were some who believed what he said and who did as he told them to do. What was that? Print, "3,000 believed." Let children tell the promise to those who believed, and print, "3,000 received the gift of the Holy Ghost."

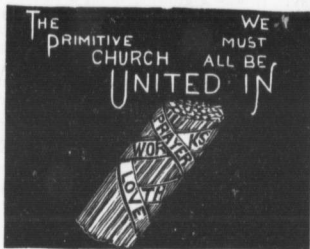
3. Talk about family life. Let class tell who make up a family, who takes care of the family, to whom the family belongs, what is the family bond, etc. Print in frame, "God the Father, Jesus the Elder Brother, all who love Jesus, the sons and daughters." Explain that some were rich and some poor, and that the rich brothers and sisters divided with the poor ones. Show that this was like Jesus, who, "though he was rich, yet became poor," for our sakes. Make a large heart and many little ones touching it on the outside. Teach that these believers all had one heart, because they were all touching the great heart of God. Let children tell what kind of a heart they think God has, and teach that his children may have hearts that are little copies of his. Show that this great family is a picture of what little families may be now, if they are God's families.

**Blackboard.**

BY J. B. PHIPPS, ESQ.

**EXPLANATION.** The diagram represents the unity of the primitive Church. The application is the necessity of every Christian

Church being united in the same spirit of fellowship. The preached word is without power unless blessed by the Holy Spirit. In



the lesson of to-day we see the two united, and know that the Spirit wrought with the word and did wonders by it.

**A BLACKBOARD EXERCISE.**

By questions bring out the following result, and write it on the board:

**ONE**

IN PRAYER.  
IN FAITH.  
IN LOVE.  
IN WORKS.

What will be the first-fruits of a Church so united? [Ans. *Others will be won.*] Erase *one* and write *won*; also erase the word *in* before the words *prayer, faith, love, works*, and write *to*.

**Lesson Word-Pictures.**

It was a strange gathering. There was the circle of disciples, the pentecost-fires still burning on their heads. There was Peter coming to the front of the disciples as their speaker, his rugged features brightened by the glow of the supernatural flame above him. There was that dense, curious, eager crowd of listeners, a mingling from all countries and climes, swarthy faces from Libya and those of fairer skies from Pontus, some citizens of Rome, with an air of cosmopolitan knowledge, and some Parthians with wondering simplicity, Jews from Arabia and Jews from Jerusalem. Over that crowded assembly ring out the words of Peter. It was the utterance of courage, of faith, of the truth. It was an utterance before which went the Holy Ghost, softening the hearts of the hearers, and behind which was the Holy Ghost sending out the words of the speaker. The souls that had questioned curiously about others were now solicitous for themselves. There was not only agitation of face, but I catch sighs and sobs, and then there

came tumultuous appeals, "What shall we do?" O wonderful first-fruits of pentecost, three thousand going forward to baptism in a day! It was a growing flock, a steadfast flock, a worshipful flock, a joyful flock. I see little groups bowing in the temple, or breaking bread in some house. I come upon one cluster singing some sweet Messianic psalm, while others talk of the Saviour's love that bought them and the Spirit's presence that

comforts them. And everywhere these clusters, like those of the vine, are growing clusters. Everywhere flash out marvellous "signs;" but more wonderful than this is the love that reigned. I see men selling their goods, giving away to the needy, holding "all things common." The broken bones of one man healed are not so great a sign as the pockets of "three thousand" broken open and their contents scattered for God.

A. D. 30.

## LESSON IV.—THE HEALING POWER.

January 28.

Acts 3. 1-11.

1 Now Peter 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 called Beautiful, to ask alms of them that entered into the temple;

*a* John 9. 8.

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, 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 Peter said, *b* Silver and gold have I none; but such as I have give I thee: *c* In the name of Jesus Christ of Nazareth rise up and walk.

*b* 1 Pet. 4. 10.—*c* Chap. 4. 10.

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 *d* leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

*d* Isa 35. 6.

9 And *e* all the people saw him walking and praising God.

*e* Chap. 4. 21.

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 Peter and John, all the people ran together unto them in the porch *f* that is called Solomon's porch, greatly wondering.

*f* John 10. 23; chap. 5. 12.

## GENERAL STATEMENT.

A few weeks have passed since the events of Pentecost, and the Church is daily advancing in its growth. The disciples attend as ever, upon the services of the temple, and see in the offered lamb a new meaning, and feel in the choral psalms a new power. One day as Peter and John, the two leaders among the twelve, one the ardent, the other the thoughtful, are entering into the temple with the throng at the afternoon worship, they see at the foot of the steps in the Gentiles' Court, leading upward to the Beautiful Gate, a poor cripple, who looks wistfully at the worshippers

entering where he is forbidden on account of his deformity. Both apostles, with the same inward prompting of the Spirit, pause and gaze a moment. Then Peter speaks the words in which John unites his faith and power, "Look on us!" As the lame man looks up with eager expectation, for the first time the walls of the temple echo with the utterance that Jesus, the despised Nazarene, the condemned and crucified, is the Messiah of Israel's hope, with power to heal the body and save the soul! The apostles extend helping hands, and a new life thrills through the feeble limbs of the lame man, and in an instant, exerting his faith, he leaps up, stands upon his feet for the first time in forty years. A moment, and he is leaping, running up the marble steps, with the praise of God upon his lips, while all around the multitude wonder at the transformation. Soon a throng gathers; and the two apostles, to whom the healed man still clings in grateful love, lead the people out of the Women's Court into the open precincts of the Gentiles' Court and under the arches of Solomon's Porch. The divine purpose of the miracle has been gained in the eager attention of a multitude, to whom Peter now proclaims the Gospel of Jesus Christ.

## EXPLANATORY AND PRACTICAL NOTES.

**Verse 1. Now.** The time is not given, but it was probably soon after the day of Pentecost. **Peter and John.** The two leaders of the apostolic company, one impetuous, the other quiet, warmly attached to each other, as is evident from many allusions, both in the Gospels and Acts. 1. See how Christians should love each other. **Into the temple.** The house of God on Mount Moriah. They crossed the bridge from Zion into the court of the Gentiles, and were passing into the court of the women when these events took place. **Hour of prayer.** Twice each day every pious Jew prayed either in the temple, or turning his face toward it; and the disciples still observed the Jewish usages, though with enlightened minds as to their meaning. 2. God's people have need of both private and public worship.



**Ninth hour.** Three o'clock in the afternoon, as the hours were counted from sunrise. This was the time of the evening sacrifice.

**2. A certain man.** This miracle, perhaps not the only one wrought in that period, is related on account of its important results among the people and to the apostles. **Lame from his mother's womb.** Hence incurable except by divine power. **Was carried.** Perhaps this means "was being carried at that time." **Laid daily.** Just as in the East the deformed and poor even now throng around the doors of mosques and churches. **3. It is the worshippers who give to the needy, not those who scorn religion. At the gate.** By the law of Moses, no deformed person could enter the temple; so we see in this man a picture of the sinner, shut out from fellowship with God. **Called Beautiful.** A gate of beautiful workmanship, and the grand entrance to the Court of the Women. It was opposite the gate Shushan, which was in the outer Eastern wall. **To ask alms.** Appealing by his very appearance and by voice to the sympathy of the worshippers.

**3, 4. Asked an alms.** He asked for a small gift, and received a great one. **4. How little do people know their own opportunities when they appear! Fastening his eyes.** Conscious by a divine impulse which the two apostles felt at the same moment, of the willingness of God to heal and save this man. **Look on us.** The cripple must recognize the instrumentalities of his healing, and must do what he could—fix his eye, though he could not move his feet. **5. Salvation begins when the needy sinner's eyes turn toward hope.**

**5. He gave heed.** As the woman of Samaria came seeking water and found eternal life, so this man looked for alms and found salvation. **Expecting to receive.** Those who entered the temple carried money for the poor, or for the treasure-chests which were fastened on the walls of the court of the women.

**6. Silver and gold have I none.** He meant that he was not rich, not that he was absolutely moneyless; and that it was no pecuniary gift which he was about to bestow. **6. Sometimes the poor can do for their fellow-men more than the rich. Such as I have.** The possession of saving faith is one which the poorest child of God can impart to another who is willing to receive. **7. What a treasure is the ownership of salvation! In the name of Jesus Christ.** This bold sentence proclaims to all that Jesus, who had been put to death as a criminal but a little while before, is the Christ, the Messiah of Israel, and still living and possessing all

power. **The name is here invoked for the power. Of Nazareth.** The place named in scorn above the cross is here adopted as an honour. Peter was not ashamed of the lowly origin of his Saviour. **8. Let every Christian glory in the cross of Christ. Rise up and walk.** Or, as in the Revised Version, simply the command "walk!" What courage and faith this one word required! But Peter spoke with the consciousness that Christ's power was there to make good his utterance.

**7. Took him.** This showed the cripple that his cure came through the apostles. **Lifted him up.** The disciple aids the endeavour and faith of the man. **9. Note here is a lesson of the value of personal contact with those whom we would lead to Christ. His feet and ankle-bones.** Words showing the precision of the physician Luke, who wrote this record. **Received strength.** Literally, "were consolidated," the weak tendons and muscles becoming in a moment firm.

**8. Leaping up.** Springing from his sitting posture, he stood for a moment, for the first time in his life, then walked, [Rev. Ver., "began to walk"] a new experience, and a double miracle, for walking must be learned by practice and after many falls. **Into the temple.** Through the Beautiful Gate up into the court of the women, where the people were wont to worship. **10. Happy is that man who employs God's gift of strength in going to God's house. Praising God.** That showed the religious temper of the man, and his salvation accompanying bodily healing.

**9, 10. All the people.** The crowd who were present at the evening service of worship saw him. They had the proof of their own eyes of the miraculous work. **11. While the process of salvation is a mystery, the transforming results are visible to all men. They knew.** The man's past was well known, as he was more than forty years old. Chap. 4. **22 Wonder and amazement.** This was the design of this, as of all miracles, to call attention to the Gospel as a divine force in the world, and to make men realize its power.

**11. Held Peter and John.** Clung to them, in simple gratitude, while he praised God for the miracle. He continued to cling to them during the events which afterward took place, and stood at their side before the council. Chap. 4. **14. People ran together.** The crowd followed them out of the women's court (perhaps after the worship was over) into the cloister opposite its entrance. **Porch that is called Solomon's.** A double row of columns, roofed over, on the eastern side of the court of the Gentiles, so named because the foundation under its

wall was the only remaining portion of the original Solomon's temple. It was a place of resort for the people, and of teaching by the scribes.

#### GOLDEN TEXT.

Then shall the lame man leap as an hart,  
and the tongue of the dumb sing. Isa. 35, 6.

#### OUTLINE.

1. The Beautiful Gate, v. 1-5.

2. The Blessed Gift, v. 6-11.

**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.

**Explanations.**—*Went up together*—These two disciples were friends, and generally went together. *The hour of prayer*—This was at the hour when the sacrifice was offered in the afternoon. *The ninth hour*—About three o'clock, the first hour being at sunrise, and the twelfth at sunset. *Lame from his mother's womb*—One who had been born a cripple. *They laid daily*—He was brought by his friends, as he could not walk. *Gate of the temple*—A gate between two of the courts of the temple. *Called Beautiful*—It is not known which gate this was. *Gifts of money*. *Them that entered in*—People who worship God are generally more willing to give than others. *Who, seeing*—This man was like the sinner in helplessness, need, and the fact that he was outside the house of God, for no cripple was allowed to enter within. *Pastening his eyes*—Looking on him intently. *Look on us*—In order to obtain the man's fixed attention. *Silver and gold . . . none*—The apostles were poor men, but rich in the power of Jesus. *Such as I have*—The power given from God. *In the name of Jesus*—He did not speak by his own power, but as the messenger of his Lord. *Rise up and walk*—The command was to do what seemed impossible, but, in obeying, power was given from on high. *Lifted him up*—As an encouragement and help. *Entered . . . into the temple*—Now healed, he had a right to go into the house of God. *Praising God*—He knew that the work was from God and not from men. *People saw him*—It was a time of day when great crowds were worshipping in the temple. *Saw him walking*—A person who had never walked could not do it at once without long practice, except by divine power. *Knew that it was he*—Because he was well known as a beggar. *Held Peter and John*—He clung to them in grateful love. *Porch . . . called Solomon's*—A covered colonnade on the east side of the temple. Perhaps Peter led the crowd toward it as a good place for preaching to them.

#### HOME READINGS.

- M.* The healing power. Acts 3. 1-11.  
*Tu.* The paralytic healed. Mark 2. 1-12.  
*W.* The people healed. Num. 21. 1-9.  
*Th.* The cripple at Lystra healed. Acts 14. 5-20.  
*F.* The cripple at Bethesda healed. John 5. 1-15.  
*S.* The leper healed. 2 Kings 5. 1-14.  
*S.* The mighty Healer. Mark 1. 29-39.

#### LESSON HYMNS.

The Lord forgives thy sins, S. M.  
Prolongs thy feeble breath;  
He healeth thine infirmities,  
And ransoms thee from death.

He clothes thee with his love,  
Upholds thee with his truth;  
And like the eagle he renews  
The vigour of thy youth.

Then bless his holy name  
Whose grace hath made thee whole;  
Whose loving-kindness crowns thy days:  
O bless the Lord, my soul!

No. 238, *New Hymn Book.* C. M.

While, full of anguish and disease,  
My weak distempered soul  
Thy love compassionately sees,  
O let it make me whole!

To Jesus' Name if all things now  
A trembling homage pay,  
O let my stubborn spirit bow,  
My stiff-necked will obey!

Impotent, deaf, and dumb, and blind,  
And sick, and poor, I am;  
But sure a remedy to find  
For all in Jesus' Name.

No. 328, *New Hymn Book.* L. M.

O thou, whom once they flocked to hear,  
Thy words to hear, thy power to feel;  
Suffer the sinners to draw near,  
And graciously receive us still.

They that be whole, thyself hath said,  
No need of a physician have;  
But I am sick, and want thine aid,  
And want thine utmost power to save.

Thy power, and truth, and love divine,  
The same from age to age endure;  
A word, a gracious word of thine,  
The most inveterate plague can cure.

#### QUESTIONS FOR HOME STUDY.

1. The Beautiful Gate, v. 1-5. Where was this gate, and to where did it lead? Who were one day passing through this gate? For what purpose were they going? What good rule is given in Psa. 55. 17? At what hour was this? Whom did they meet at the gate? For what purpose was he there? Wherein did this man resemble a sinner? What help did he expect from the apostles? What did Peter tell the man to do?

2. The Blessed Gift, v. 6-11. What was Peter unable to give? What better gift did he give? In whose name did he give it? How did he help the man? What followed Peter's words? How did this show the fulfilment of Christ's promise in Mark 16. 17, 18? How did the man show that he was cured? How did he fulfil the words of the GOLDEN TEXT? For what greater blessing may we praise God? What was the effect of this upon the people? What change takes place in those who believe in Christ? 2 Cor. 5. 17.

**TEACHINGS OF THE LESSON.**

Where in this lesson do we find—

1. That Christ's followers love to pray ?
2. That there are better things than silver and gold ?
3. That there is power in Jesus' name ?

**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' name?

**DOCTRINAL SUGGESTION.**—Faith in Christ.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **The Beautiful Gate**, v. 1-5. 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?

2. **The Blessed Gift**, v. 6-11. 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. What was the effect of this name upon the lame man? How did the people regard the cure?

**PRACTICAL TEACHINGS.**

In whose name does every plea of need come to the believer?

In what spirit only can true help be extended?

What can the poorest believer give the suffering?

In what spirit should great blessings be received?

**QUESTIONS FOR YOUNGER SCHOLARS.**

About what time was the ninth hour? Three o'clock in the afternoon. What was the temple service at this hour? The sacrifice of the lamb on the altar? Where was the Beautiful Gate? On the east side of the temple near Solomon's Porch. Who was lying near the gate to ask alms? A man lame from his birth. What was Peter's answer when asked for alms? "Look on us." What did the lame man expect? A gift of money. What did Peter tell him? That he had neither silver nor gold. What did he add? "But such as I have I give to you." What was it Peter had? Faith in Christ's

power. What did Peter do? Commanded the lame man to walk. In whose name did Peter do this? In the name of Jesus Christ. What followed? The lame man was made strong in a moment. How did he show his new strength? By leaping up and walking into the temple. Repeat the GOLDEN TEXT. What did the lame man become? A follower of Jesus, with a new heart and a new body.

**WORDS WITH LITTLE PEOPLE.**

Remember, Jesus will take away your sins as quickly as he healed the lame man, if you—Ask him feeling your need. Ask him believing he can help you. Ask him believing he will help you. "Lord, I believe; help thou my unbelief."

**ANALYTICAL AND BIBLICAL OUTLINE.**

**The Spirit of the Gospel.**

- I. A SPIRIT OF FELLOWSHIP.  
Peter and John went up together. v. 1.  
"We have fellowship one with another."  
1 John 1. 7.
- II. A SPIRIT OF WORSHIP.  
Into the temple at the hour of prayer. v. 1.  
"Let us go into the house of the Lord,"  
Psa. 122. 1.
- III. THE SPIRIT OF SYMPATHY.  
Fastening his eyes upon him. v. 3.  
"Every man . . . on the things of others."  
Phil. 2. 4.
- IV. THE SPIRIT OF HELPFULNESS.  
Such as I have give I thee. v. 6.  
"Bear ye one another's burdens." Gal.  
6. 2.
- V. THE SPIRIT OF POWER.  
Feet and ankle-bones received strength. v. 7.  
"Any man . . . in Christ . . . a new creature."  
2 Cor. 5. 17.
- VI. THE SPIRIT OF PRAISE.  
Leaping, and praising God. v. 8.  
"Singing with grace in your hearts."  
Col. 3. 16.

**ADDITIONAL PRACTICAL LESSONS.**

**Concerning Sin and Salvation.**

1. The sinner is a cripple, fettered by his sins, and unable to move toward God. v. 2.
2. The sinner is in poverty and need, an object of pity to all who realize his condition. v. 2.
3. The sinner is outside the gate of God's spiritual house, unable to enter, and without communion with God. v. 2.
4. Salvation comes to a sinner while he is unconscious of it, or seeking the commoner and lower gifts of life. v. 3.
5. Salvation comes to the sinner through a human instrumentality. There is always a Peter to extend to him the power of God. v. 4-7.
6. The sinner who would be saved must

exert himself, and by God's help strive to do what he cannot do by nature. v. 6-8.

7. The sinner who would be saved must have faith when the opportunity of salvation is presented. v. 7, 8.

8. The sinner who responds to the call, and acts with faith, finds new power given to him, and a transformation wrought in him.

9. The first impulse of the saved sinner is to enter into God's house, and there offer praise to God.

#### CATECHISM QUESTION.

7. *Where is this said in the Scriptures?*

Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether.—Psalm 139. 2-4.

8. *What more do the Scriptures teach you concerning God?*

The Scriptures teach me likewise concerning God that he is holy and righteous, faithful and true, gracious and merciful.

#### ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THERE is hardly a human being who does not, in some degree, desire love, and aim at power. The little child enjoys to find himself able to do something which he sees his elders do, and looks forward to the time when he is "grown up" to do far beyond what he can at present. He expects age to confer upon him a power almost without limit. But while the child expects to win power from increasing years, the youth who is growing up finds that he must seek it in some other way. Power will not become his simply because he is "a man." And, probably, the larger number of human beings seek to win it through money. "Money," they say, "commands all things." It certainly does command a great deal. There are numerous comforts, pleasures, and means of usefulness, which are only reached through money. Yet it must sometimes fail. Others will tell you that "knowledge is power." And this also is true to a certain extent. The largest and stately vessel would be built in vain if there were no knowledge to guide her over the trackless ocean. The most complete set of workman's tools would be valueless to a savage ignorant of their use. Skill, wisdom, fame, and influence, are all means of power. And yet how often are their limits reached!

Now, we read to-day of a man who had power, such a person as astonished all who

beheld it working, for it accomplished that which they had never dreamed of effecting.

That poor cripple, who was laid daily by pitying friends at the "beautiful" gate of the temple, stood greatly in need of succour from those possessed of power. Did he get it? He got the means of a bare subsistence from the gifts of those who entered the temple. This was all they did for him. Was it all they could do? Probably it was. Medical science had not attained to its present height, and the case of this cripple might have baffled all the skill of the present day. Yet there were learned men in Jerusalem. There were clever men, there were wise men, there were rich men, there were active and energetic men, men of resource, men of reputation, men of benevolence, men of power. And in spite of all these, the helpless beggar sat there day after day, and remained a helpless beggar still.

At last two men came by; men not marked by particular skill or wisdom, men who were (in that educated age) considered "unlearned and ignorant," men poor in this world's goods. And the cripple, appealing to them, and looking to them for relief, obtained what he had never before dreamed of. "Such as I have," said Peter, "give I to thee," and that was healing and strength for the hitherto useless limbs, and new life for the hitherto hopeless beggar, so that men saw him "walking and leaping and praising God." Was not such power as Peter had shown worth having?

*But where did that power come from?*

It was not a power resident in nature. It was not some secret force hitherto undiscovered by the learned, but destined in future ages to be revealed to the discoveries of science. It was inherent in one name—the name of "Jesus Christ of Nazareth." Many a name well known in Jerusalem had power to restrain, to rule, to command attention. The name of Jesus alone had power to heal.

*How was that power made available?* The matter was very simple. "His name through faith in His name hath made this man strong." The Lord had said before he left the earth, "In my name... they shall lay hands on the sick and they shall recover." And Peter believed it. More than this—when he bade the man in that name to rise up and walk, the man believed and obeyed. Here was the secret.

Is such power as this available now? The Christian has yet greater power intrusted to him—that of spiritual healing and restoration.

"The world's a room of sickness, where each heart

Knows its own trouble and unrest;

The truest wisdom there, and noblest art  
Is his, who skills of comfort best."

So sings the poet Keble. And I think there can be few who have not felt the same thing. A child, however quickly he may forget, feels a momentary pang for the suffering of others, and would like to have power to relieve it. Now, age and experience will give some power. Riches will give some, knowledge, energy, and wisdom will give more. But these all have their limit. They cannot

"Minister to a mind diseased,"

or

"Pluck from the memory a rooted sorrow."

But there is a power which can reach the deepest misery, and turn it into joy. Would you exercise this power?

"Take the name of Jesus with you."

With that name you need not fear to approach the bed of suffering and the chamber of sorrow. For in this name resides the power to heal the broken heart, to comfort the burdened, to renew and save the sinful and the lost.

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

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 instrumentalities in salvation; their thought, sympathy, willingness to impart benefit, dependence upon Christ, etc. . . . See the Additional Practical Lessons for the teachings of the miracle. . . . The spirit of the Gospel as shown in the Analytical and Biblical Outline. . . . How does this lesson apply to the professed disciples of Jesus? . . . How does it apply to those who are desirous of salvation?

**ILLUSTRATIONS.** This lesson is illustrated by the parable of the hid treasure. Matt 13. 44. A man, seeking for common gifts of food and money, suddenly finds a treasure of health and salvation presented to him, and eagerly receives it. . . . The story is famous of the discourse betwixt Pope Innocent IV. and Thomas Aquinas, when that great scholar came to Rome, and looked somewhat amazedly upon the mass of plate and treasure which

he saw there. "So," said the pope, "you see, Thomas, we cannot say, as did St. Peter of old, 'Silver and gold have I none.'" "No," said Aquinas, "neither can you command, as he did, the lame man to arise and walk."—*Bishop Hall*. . . . A missionary lady, writing from Damascus to the *Christian Instructor*, gives the following illustration of the continuance of an ancient practice in the East: "A singular and interesting custom prevails here during the hours of public prayers on Sabbath mornings, and on frequent stated sessions during the week. It is that of the poor and diseased, lame and blind, being gathered about the church doors to solicit alms. They present a very strange appearance, sitting together along the walls, or standing in groups with the hand extended for charities, and remind one of the account given in Acts 3. 2, of the laying of the lame man at the 'gate of the temple which is called Beautiful.' The feeble and blind are often led to these public places, and the lame sometimes literally 'carried' on the shoulders of some good Samaritan friend."—*J. C. Gray*.

### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *There is power in Jesus' name.*

#### A GREAT PERSON.

Print on the board names of persons spoken of in this lesson—Jesus, Peter, John, lame man. Previous to this, read lesson slowly, and let children give names to be printed. Get from children which of the four is the Great Person, and why. Teach that riches do not make greatness, but love does, and show that Jesus is great in power and glory, because he has a heart full of love. Let children tell what this love led him to do for us. Tell story as far as verse 7, and ask if Peter was not the great person. Show that he was not great when he denied Jesus, because then it was Peter himself who worked; but now it was Jesus in Peter who worked, and this was the Great Person.

#### A GREAT CURE.

Ask if children have ever seen one who could not walk. Tell that this beggar had never walked, and now was more than forty years old. Every day he was laid at the Beautiful Gate of the temple, to get a little money from the people who went in and out. Tell why he could not walk—his feet and ankles were not strong enough. Teach the lesson of dependence upon God for all strength of body. Read verses 7 and 8, and tell that Jesus, who had let the poor man be a cripple for forty years, now made him well

and strong in a minute. Ask what God makes an apple-tree for? Teach that as he makes the tree to bear apples, so he makes our bodies to bear fruit of good deeds for him. When he cures us, or gives us life from him, then we are ready to begin to bear fruit. The first fruit that this lame man bore was praise to God. Show that this is a good fruit, and that we must bear it, too. Teach that another fruit was *testimony*. Explain what this means, and read, "All the people saw him walking and praising God." He did not try to hide his cure. He was not ashamed to have people hear him say that Jesus had cured him. Teach that when Jesus has given us love, patience, meekness, any kind of strength, we must be willing, as this man was, to let it be known. Make a vine on the board, with branches. Print above, "I am the vine, ye are the branches," and teach that as the branches get their life from the vine, the vine needs to be strong and healthy. Has Jesus plenty of life and strength? Then we may have, if we will only be willing to take it from him.

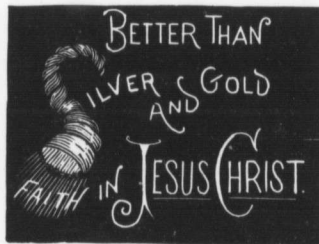
#### Lesson Word-Pictures.

There is the stir of preparation in the temple. It is almost three, the hour for evening sacrifice, when the crimson fires will flash above the altar and the censer breathe out its sweet offering. Peter and John are among the temple-worshippers. Two—that means fellowship in worship, and four arms in an emergency. They are stopped by a beggar. What a contrast between him and the Beautiful Gate at whose foot he lies! He is a cripple, never able to walk, to traverse the fields, to climb the hill-slopes, to go to another's help, or save himself from danger, only an object to be carried by charity, perhaps half-starved and half-clad. Above him is that gate of Corinthian brass, fifty cubits high and forty broad, glittering with the gold and silver plates that cover it, and so massive that the strength of twenty men is needed to move it. That gate so costly, beautiful, finished, and he so unfinished, beggarly, uncomely, weak! It is an old custom to give alms at temple-gates, and the alms-boxes in churches to-day are a trace of that custom. O Peter and John, this mis-shapen, ragged, helpless mass of beggary appeals to you! "Look on us!" is Peter's cry. Eye meets eye. It is the pitying Christ looking through Peter's eyes upon the penalty for broken laws, and he came into this world to repair and prevent that transgression, bringing men into harmony with himself and so with his laws. In the name of Christ he is bidden to rise and walk! He lays hold of Peter's extended hand. Human effort must meet the divine power. And see! The fettered joints are

loosened. The helpless limbs are stirring. Twisted, awry, up out of his humiliation he suddenly leaps, and stands erect, a man! What wonder if he goes into the temple shouting excitedly his thanks to God! He not only recognizes the bounty of heaven, but he acknowledges its dispensers. He bows with them in prayer. How near God must have seemed, God so wonderfully working! The consciousness of his presence must have extended among and awed the people. They wonder as they hear those excited outcries of thanksgiving, and when the man will not let the disciples depart, clinging to them, the people hurriedly cluster about the three in Solomon's Porch, pressing, pushing, eager to see, eager to hear. O wonderful name of Jesus, that failed not the disciples when, leaning on it, they met that pitiful case of want! Strong in faith, still stronger in achievement, behind them is the Power, greater than "silver and gold," the conqueror of disease, and that shall vanquish a world of sin.

#### Blackboard.

BY J. B. PHIPPS, Bsq.



EXPLANATION. This design is to teach that there is something that is better than silver and gold. Of these says the apostle, in verse 8, "have I none." But he had a greater treasure. *What was it?* FAITH. Not faith in itself, but in Jesus Christ. Faith is represented as coming out of the horn of plenty, thus teaching that the Christian may have an abundance of this treasure. If this design is placed on the board in colors, make the horn with yellow and brown, the word *silver* in white, and *gold* in yellow; *faith* in white. Avoid making too much fancy colouring. Simplicity is always best.

#### LESSONS FOR FEBRUARY, 1885.

- FEB. 4. The Prince of Life. Acts 3.12-21.  
 FEB. 11. None Other Name. Acts 4.1-14.  
 FEB. 18. Christian Courage. Acts 4.18 31.  
 FEB. 25. Ananias and Sapphira. Acts 5.1-11.

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- A Serial Story of Boy Life in Great Britain, by William Black.
- A Serial Story of New England Life, by Harriet Beecher Stowe.
- A Serial Story for Girls, by Harriet Prescott Spofford.
- A Serial Story of Southern Life, by Marie B. Williams.
- Stories of Old-Time Poor-Houses, by J. D. Chaplin.
- Tales of the Old Dutch Farmers of New York, by Eugene M. Prince.

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