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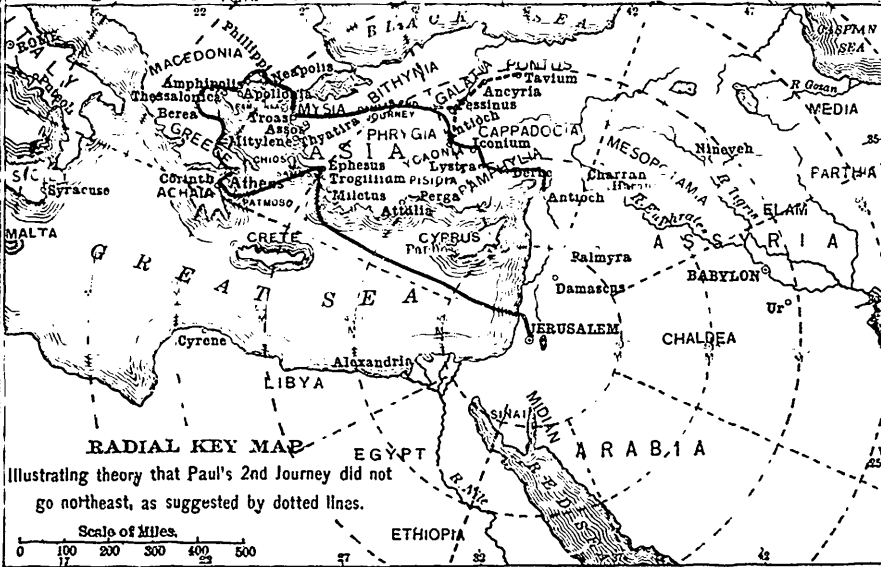
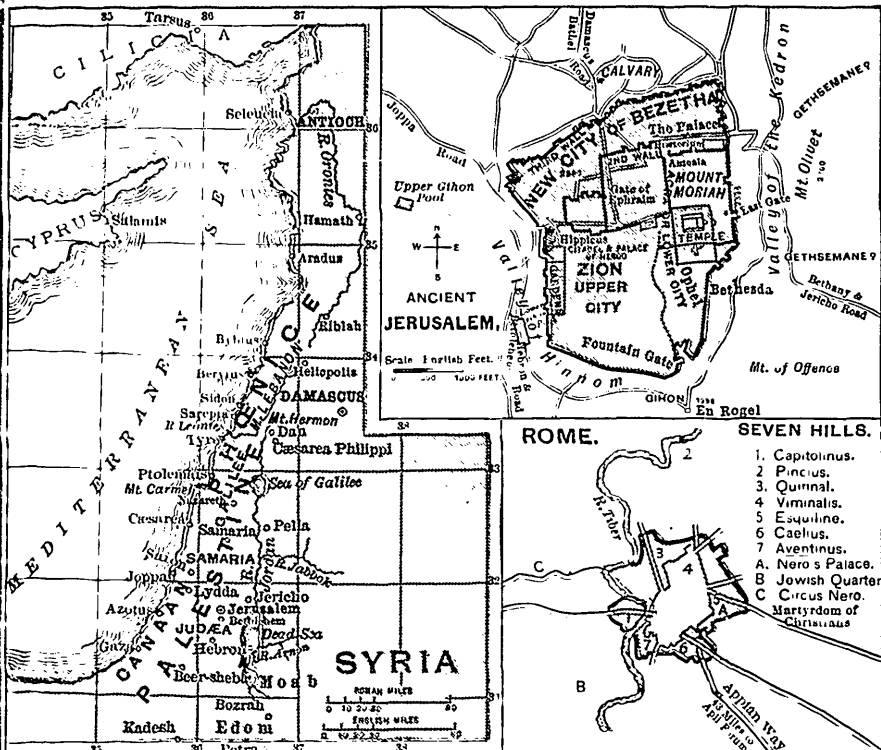
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**RADIAL KEY MAP**  
 Illustrating theory that Paul's 2nd Journey did not go northeast, as suggested by dotted lines.

# The Teachers' Monthly.

Vol III.

JANUARY, 1897.

No. 1.

## SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents.

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No man since the fall is able, in this life, perfectly to keep the commandments of God,<sup>a</sup> but doth daily break them in thought,<sup>b</sup> word,<sup>c</sup> and deed.<sup>d</sup>

<sup>a</sup> Eccl. vii, 20. For there is not a just man upon the earth, that doeth good, and sinneth not.

<sup>b</sup> Gen. viii, 21. The imagination of man's heart is evil from his youth.

<sup>c</sup> James iii, 2. The tongue can no man tame; it is an unruly evil, full of deadly poison.

<sup>d</sup> James iii, 2. In many things we offend all.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.<sup>a</sup>

<sup>a</sup> Jer. xix, 11. He that delivered me unto thee hath this greater sin.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.<sup>b</sup>

<sup>b</sup> Gal. iii, 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

<sup>c</sup> Matt. xxv, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,<sup>a</sup> with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.<sup>b</sup>

<sup>a</sup> Acts xx, 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

<sup>b</sup> Prov. ii, 1. My son, if thou wilt receive my words, and hide my commandments with thee; V. 2. So that thou incline thine ear unto wisdom, and apply thine heart to understanding; V. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding; V. 4. If thou seekest her as silver, and searchest for her as for hid treasures; V. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,<sup>a</sup> whereby we receive<sup>b</sup> and rest upon him alone for salvation,<sup>c</sup> as he is offered to us in the gospel.<sup>d</sup>

<sup>b</sup> Heb. x, 39. We are not of them who draw back unto perdition: but of them that believe to the saving of the soul.

<sup>c</sup> John i, 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

<sup>d</sup> Phil. iii, 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

<sup>e</sup> Isa. xxxiii, 22. The Lord is our Judge, the Lord is our law-giver, the Lord is our king; he will save us.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,<sup>a</sup> whereby a sinner, out of a true sense of his sin,<sup>b</sup> and apprehension of the mercy of God in Christ,<sup>c</sup> doth, with grief and hatred of his sin, turn from it unto God,<sup>d</sup> with full purpose of, and endeavour after, new obedience.<sup>e</sup>

<sup>a</sup> Acts xi, 18. Then hath God also to the Gentiles granted repentance unto life.

<sup>b</sup> Acts ii, 37. When they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

<sup>c</sup> Joel ii, 13. Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

<sup>d</sup> Jer. xxxi, 18. Turn thou me, and I shall be turned: for thou art the Lord my God. V. 19. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

<sup>e</sup> Ps. cxix, 59. I thought on my ways, and turned my feet unto thy testimonies.

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer;<sup>a</sup> all which are made effectual to the elect for salvation.

<sup>a</sup> Acts ii, 41. Then they that gladly received his word were baptized. V. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing and converting sinners,<sup>a</sup> and of building them up in holiness and comfort,<sup>b</sup> through faith unto salvation.<sup>c</sup>

<sup>a</sup> Ps. xix, 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple.

1 Thes. I. 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

o Rom. I. 16. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation unto every one that believeth.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence,<sup>p</sup> preparation,<sup>q</sup> and prayer;<sup>r</sup> receive it vith faith<sup>s</sup> and love,<sup>t</sup> lay it up in our hearts,<sup>u</sup> and practice it in our lives.<sup>w</sup>

<sup>p</sup> Prov. viii. 34. Blessed is the man that heareth i<sup>v</sup>e, watching daily at my gates, waiting at the posts o<sup>r</sup> my doors.

<sup>q</sup> 1 Pet. ii. 1. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakinge. V. 2. As new born babes, desire the sinc<sup>e</sup> are milk of the world, that ye may grow thereby.

<sup>r</sup> Pa. cxix. 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

<sup>s</sup> Heb. iv. 2. The word preached doth not profit them, not being mixed with faith in them that heard it.

<sup>t</sup> 2 Thes. ii. 10. They received not the love of the truth, that they might be saved.

<sup>u</sup> Pa. cxix. 11. Thy word have I hid in mine heart, that I might not sin against thee.

<sup>w</sup> James I. 25. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them;<sup>x</sup> but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.<sup>y</sup>

<sup>x</sup> 1 Cor. iii. 7. So then, neither is he that planteth anything neither he that watereth, but God that giveth the increase.

<sup>y</sup> 1 Pet. ii. 21. The like figure whereunto even

baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented,<sup>z</sup> sealed, and applied to believers.<sup>a</sup>

<sup>z</sup> Gen. xvii. 10. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

<sup>a</sup> Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism,<sup>b</sup> and the Lord's supper.<sup>c</sup>

<sup>b</sup> Mark xvi. 16. He that believeth, and is baptized, shall be saved.

<sup>c</sup> 1 Cor. xi. 23. For I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread, etc.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,<sup>d</sup> doth signify and seal our engraving into Christ, and partaking of the benefits of the covenant of grace,<sup>e</sup> and our engagement to be the Lord's.<sup>f</sup>

<sup>d</sup> Mat. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

<sup>e</sup> Rom. vi. 8. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death

<sup>f</sup> Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

## LESSONS AND GOLDEN TEXTS.

### FIRST QUARTER.

1. Jan. 3.—CHRIST'S ASCENSION. Acts I: 1-14. Commit vs. 7-9. (Read the remainder of the chapter.) *Golden Text*—While he blessed them, he was parted from them, and carried up into heaven. Luke 24: 51.

2. Jan. 10.—THE HOLY SPIRIT GIVEN. Acts 2: 1-13. Commit vs. 1-4. (Study also vs. 14-31.) *Golden Text*—They were all filled with the Holy Ghost. Acts 2: 4.

3. Jan. 17.—A MULTITUDE CONVERTED. Acts 2: 32-47. Commit vs. 38, 39. *Golden Text*—The promise is unto you, and to your children, and to all that are afar off. Acts 2: 39.

4. Jan. 24.—THE LAME MAN HEALED.—Acts 3: 1-16. Commit vs. 13-16. *Golden Text*—His name through faith in his name hath made this man strong. Acts 3: 16.

5. Jan. 31.—THE BOLDNESS OF PETER AND JOHN. Acts 4: 1-14. Commit vs. 10-12. (Read also vs. 15-31.) *Golden Text*—There is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

6. Feb. 7.—TRUE AND FALSE GIVING. Acts 4: 32 to 5: 11. Commit vs. 32, 33.

*Golden Text*—Man Looketh on the outward appearance, but the Lord looketh on the heart. I Sam. 16: 7.

7. Feb. 14.—THE PRISON OPENED. Acts 5: 17-32. Commit vs. 29-32. (Read vs. 12-32.) *Golden Text*—We ought to obey God rather than men. Acts 5: 29.

8. Feb. 21.—THE FIRST CHRISTIAN MARTYR.—Acts 6: 8-15; 7: 54-60.) Commit vs. 57-60. (Read chaps. 6 and 7.) *Golden Text*—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

9. Feb. 28.—THE DISCIPLES DISPERSED. Acts 8: 1-17. Commit vs. 5-8. (Read also vs. 18-25.) *Golden Text*—They that were scattered abroad went everywhere preaching the word. Acts 8: 4.

10. March 7.—THE ETHIOPIAN CONVERT. Acts 8: 26-40. Commit vs. 29-31. *Golden Text*—Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. Acts 8: 35.

11. March 14.—SAUL, THE PERSECUTOR, CONVERTED. Acts 9: 1-12, 17-20. Commit vs. 17-20. (Read vs. 1-31.) *Golden Text*—This is a faithful saying, and worthy of all ac-

ception, that Christ Jesus came into the world to save sinners. I Tim. 1: 15.

12. March 21—CHRISTIAN SELF-RE-  
STRAINT.—I Cor. 9: 19-27. Commit vs. 25-  
27. (May be used as a temperance Lesson.)

*Golden Text*—Every man that striveth for the  
mastery is temperate in all things. I Cor. 9: 25.  
13. March 28. — REVIEW. *Golden Text*—  
The word of God grew and multiplied. Acts  
12: 24.

## WHAT THE BOOK OF THE ACTS WAS MEANT TO TELL.

The book of Acts describes the fulfilment of the promise of the Father to baptize the followers of Jesus with the Holy Spirit, and the results of this baptism. It begins with Pentecost, and ends with the first visit of Paul to Rome. It dwells at great length on the outpouring of the Spirit, and on all the events which led to a wider range in the preaching of the gospel. It has two marked characteristics; it dwells on the continual presence of Jesus with his disciples, and on the preparations for, and the beginnings of each new spread of the gospel.

(1) *The main purpose of this book is to trace all through the interval, the continued action of the risen Lord.* The outpouring of the Spirit at Pentecost was the first fulfilment of the promise, "Lo, I am with you always unto the end of the world," and in the Acts of the Apostles this first fulfilment is repeated over and over again in the acknowledgement of the continual presence of the living risen Saviour. The word "Lord" meaning not God, but the Lord Jesus, the Saviour, occurs nearly one hundred times (18: 9, 10; 23: 11).

(2) This presence of the risen Lord was the presence of the Holy Spirit who proceeds from the Father, and if the Gospels record the mission of the Son, the book of Acts describes the mission of the Spirit. *The book is the Gospel of the Holy Ghost.*

Jesus had promised that there should be a double witness-bearing for Him: the witness of faithful loyal men who had been with Him from the beginning, and the witness of the Comforter, the Spirit of truth, whom He was to send to His disciples (John 15: 26, 27), and this promised presence and witness-bearing of the Holy Spirit is everywhere made manifest in the Acts of the Apostles (1: 2, 5, 8, 16).

(a) *All service in the Church is dependent on the gift of the Spirit.* The Seven, the first office-bearers in the Christian community, "were full of the Holy Ghost" (6: 3). When Stephen's work is mentioned, it is recorded that he was "full of the Holy Ghost" (6: 5), and because he had this gift of the Spirit he was able not only to preach and bear witness but to see the Son of Man standing at the right hand of God (7: 55). Compare also ch. 9: 17; 11: 24; 13: 2-4; 8: 29; 20: 28.

(b) *All living fellowship in the gospel of Jesus Christ is recognized to be the result of the presence and power of the Holy Spirit.* The disciples of the Church of Jerusalem received a second baptism after prayer for increased zeal and power of work (4: 31); Peter and John were sent down to Samaria that the converts there might receive the Holy Ghost (8: 14, 15); the churches of Judea and Galilee and Samaria are described as "walking in the fear of the Lord and the comfort of the Holy Ghost" (9: 31); and the twelve disciples of Ephesus who had heard only of the baptism of John received the Holy Ghost when Paul had made them know Jesus Christ and Him crucified (19: 6).

(c) *Every advance made by the Church towards catholicity was guided and witnessed to by the Holy Spirit.* It was the Holy Ghost Who inspired the freer teaching of Stephen, and Who prompted the mission journeys of Philip. The gift of the Holy Ghost fell upon Cornelius and his friends while Peter was addressing them (10: 44-47), and Peter was at pains to vindicate his conduct by appealing to the witness of the Spirit (11: 15-17; 15: 8). The Holy Spirit justified the men of Cyprus and Cyrene when they preached the Lord Jesus to the Gentiles (11: 21); sent Paul and Barnabas to be Apostles to the Gentiles, and guided the decision of the brethren assembled in council at Jerusalem.

(d) *The sins of false brethren were against the Holy Ghost, and were rebuked by Him.* Ananias "lied unto the Holy Ghost" (5: 3), and he and his wife conspired "to tempt the Spirit of the Lord" (5: 9); while the sins of Simon the sorcerer (8: 18-20), and of Elymas (13: 9), were rebuked in the authority of the Holy Spirit.

Everywhere the Spirit is seen working, guiding, and upholding the infant Church of Christ, and the book of Acts is a record of the beginnings of the dispensation of the Holy Ghost.

(3) *The Acts, like Genesis, is a book of beginnings or origins.* The analysis makes us see at a glance that Luke dwells upon the spread of the Church. He describes his Gospel as an account of what Jesus began to do and teach, and his book of the Acts may be similarly spoken of as a description of what Christ's Apostles began to do and to teach. He is at pains to note each beginning, and what leads to the beginning, and having done so he is content to be silent about the growth which must follow the beginnings. The book fills up the gap between the Gospels and the Epistles, not in a detailed history of the churches of Jerusalem, Corinth, Galatia, Rome, etc., but by describing the beginnings in each place, and in such a fashion that the reader must insensibly be led to feel more the rapid spread of the kingdom of Christ than the special shape it took in any one place. —Thos. M. Lindsay, D. D.

# Notes on the Lessons.

## LESSON I—January 3rd, 1897.

### Christ's Ascension. ACTS I: 1-14.

(Commit to memory verses 7-9.)

GOLDEN TEXT: "While he blessed them, he was parted from them, and carried up into heaven." Luke 24: 51.

PROVE THAT—Christ Jesus will come again. Acts I: 11.

SHORTER CATECHISM. Question 82. *Is any man able perfectly to keep the commandments of God?* A. No mere man since the fall is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

LESSON HYMNS. *Children's Hymnal*—Nos. 54, 55, 56, 57.

DAILY PORTIONS. *Monday.* The Ascension. Acts I: 1-14. *Tuesday.* The parting blessing. Luke 24: 44-53. *Wednesday.* To the Father. John 16: 1-11. *Thursday.* For us. Heb. 9: 23-28. *Friday.* On the Throne. Heb. 10: 1-13. *Saturday.* Head over all. Eph. 1: 15-23. *Sabbath.* Alive for evermore. Rev. 1: 9-13 (*The I. B. R. A. Selections.*)

### EXPOSITORY NOTES.

INTRODUCTORY. Our lessons for this year cover the history of the founding of the Christian church together with the inspired writings which contain its doctrinal belief. The Gospels record the ministry of Jesus, the Acts and Epistles, that of the Holy Spirit in organizing and instructing the church. The Book of the Acts was written about A. D. 63 and its history covers a period of 30 years, or one generation. Its writer was Luke, probably a gentile (Col. 4: 11, 14), born at Antioch and a physician by profession. Tradition says that he was also a painter.

LESSON PLAN. I. The Father's Promise. vs. 1-8. II. The Son's Departure. vs. 9-11. III. The Spirit's Coming. vs. 12-14.

1. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.—The "former treatise" referred to is the Gospel by Luke. This is proved, not only by the fact that they are addressed to the same person but also their similarity of style and the use of peculiar words and phrases. According to tradition Theophilus was a prominent man at Antioch. The name means "Lover" or "Friend of God," and the title "most excellent" (Luke 1: 1) is indicative of rank, like our "excellency," or "my lord." See similar cases (ch. 23: 26; 26: 25). (R. V.) Some see here a hint that Luke's Gospel contains but the beginnings of our Saviour's work and the Acts are the continuation of His activity. A perfectly true thought (see page 3).

2. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen—The Gospel of Luke closes with an account of the Ascension. It took place 40 days after the resurrection. "Three things are stated in this verse: 1, the apostles were chosen by Jesus; 2,

he gave a command, or commission to them (Luke 24: 44-49); and 3, the command was given through the Holy Spirit, that is, the Holy Spirit was the Medium through whom the apostles received or understood the command" (Rice). The divine appointment of the apostles as the supreme and inspired organizers of the Church could not be more plainly stated.

3. To also whom he shewed 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—"Passion" is an old English word for "suffering." Jesus was seen very often by his disciples after his resurrection under a great variety of circumstances so that there could not be the least doubt of the reality of his being the same person. The word for "proofs" means "proofs that convince." His teaching during those 40 days is not recorded but doubtless it concerned the true nature of the gospel dispensation. It may have included the form of organization which the church was to take. (1 John 1: 1-3; 2 Pet. 1: 16; Luke 24: 39).

4. And being assembled together

with them, commanded them that they should not depart from Jeru'salem, but wait for the promise of the Father, which, saith he, ye have heard of me—It was important that the disciples should not disperse until fully equipped for their work. Jerusalem was the centre of Jewish thought and influence and here the inauguration of the Kingdom would make the deepest impression (Isa. 2: 3). Christ had frequently spoken of the coming of the Holy Spirit (Luke 12:11, 12; John 16:7-15), and his advent had been predicted in the Old Testament (Joel. 2: 28, 29; Acts 2:17, 18; Isa. 44: 3; Ezek. 36: 25-27).

5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence—Did the apostles ever receive Christian baptism? It is clear that they baptized others (John 3: 22; 4: 1, 2) and it seems reasonable to suppose that before doing so they would themselves have been baptized by Jesus. If this was not the case, then we must believe that the baptism of the Holy Ghost made the water baptism superfluous. John's baptism was symbolic and preparatory; this was to be the reality, and complete the endowment with blessing. (Matt. 3: 11).

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel?—This does not refer to another meeting (verse 4), but the previous verses give the words which suggested the question and so the writer takes up the thread of his narrative anew ("therefore"). "Would this baptism of the Spirit be the restoration of the Kingdom?" Not till after the Spirit came do they seem to have grasped the true nature of the gospel dispensation. (Luke 19: 11; 24: 21).

7. And he said unto them. It is not for you to know the times or the seasons, which the Father hath put in his own power—"Times or seasons" (R. V.) The fixed dates of future events (Deut. 29: 29). Curious speculations about the future are apt to withdraw attention from present duties. "Hath set within his own authority" (R. V.) Compare Mark 13: 32. All events are at the absolute disposal of God who orders all things according to the counsel of his own will (Eph. 1: 11). He has not seen fit to reveal his future plans further than is necessary for our guidance

in the path of duty. He does not gratify idle curiosity.

8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru'salem, and in all Jude'a, and in Sama'ria, and unto the uttermost part of the earth—The word for "power" is not the same as in the preceding verse. It is a term specifically used of the power of the Holy Spirit (ch. 6: 8; Luke 4: 14; 22: 49; Acts 10: 38; Rom. 15: 13; 1 Cor. 2: 4; Eph. 3: 16; Heb. 6: 6). They were to be "endued" (Luke 24: 49), clothed with, spiritual power. The Spirit abiding upon them and characterizing them as a garment does the person. This was to qualify them for their mission of world-wide witness-bearing. (John 15: 27; Luke 24: 47, 48; Matt. 28: 19, 20). The truth of christian doctrines rests upon the historical reality of the resurrection. (1 Cor. 15: 17).

9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight—"As they were looking" (R. V.) Jesus raised his hands for a parting benediction, and they cast themselves down in solemn adoration, worshipping him as God (Luke 24: 51, 52; Matt. 28: 9, 17). Gazing earnestly after their slowly ascending Lord they saw him enveloped in the cloud that symbolized the presence of deity and borne on it as a chariot the Mighty Victor began his triumphal march to glory. (Matt. 17: 5; Ex. 13: 21; 2 Chr. 5: 13, 14).

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel—Doubtless these were angels in human form. Their white apparel is emblematic of the perfect holiness which belongs to the inhabitants of heaven (Rev. 7: 9, 13, 14; 3: 5, 18; 4: 4; 6: 11, &c.). Dr Rice suggests that they were Moses and Elias (Matt. 17: 3). Angels always looked like men (Gen. 18: 2, 16; 19: 10, 12, 16; Judges 13: 6, 8, 10, 11; Mark 16: 5, and many other passages).

11. Which also said, Ye men of Gal'ilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven—The Galilean dialect was very marked (Matt. 26: 73; Acts 2: 7) as much so

as broad Scotch is with us. This is an assurance that Jesus will personally and visibly return (Rev. 1: 7; Dan. 7: 13; Matt. 26: 64; Luke 21: 27, &c. See also Ps. 104: 3).

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey—According to the account in Luke's Gospel (24: 50) they were "over against Bethany" (R. V.) when Jesus ascended. The crest of Olivet was the boundary between the "districts" of Bethphage and Bethany. Jesus led his disciples to the summit of Olivet. "When on Olivet I was impressed with the belief that Jesus on this occasion took the upper road over the top of the mount. It was more private; and the moment the summit was passed, he and his disciples were in absolute solitude. Jerusalem is shut out by the hill, and Bethany is hidden until we reach a rocky spur overhanging the little nook in which it lies embosomed. I saw one spot, as far from Jerusalem as Bethany, very near the village, and yet concealed from view; and I thought that it, in all probability, was the very place on which the Saviour's feet last rested." (Porter). "A Sabbath-day's journey" was 2,000 cubits or about three-quarters of a mile. This is the distance which a Jew was permitted to travel on the Sabbath without being considered a violator of the Fourth Commandment.

13. And when they were come in, they went up into an upper room, where

abode both Peter, and James, and John, and Andrew, and Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelo'tes, and Judas the brother of James—"The upper chamber" (R. V.), the use of the article seems to suggest that it was the well-known room in which the last pass-over was eaten and the Lord's Supper instituted (Mark 14: 15; Luke 22: 12). Instead of "abode" the R. V. reads "were abiding," it was their customary place of meeting. Not of common lodging (John 19: 27).

14. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren—R. V. "These all with one accord continued steadfastly in prayer" omitting "supplication." "They were not merely in one place; they were one in mind and spirit; they were one in prayer. The emphasis is a *oneness* of purpose; not merely playing at "comity" towards one another as some denominations do now, but praying together in oneness of soul. The women were there too; though in Jewish custom they could not worship in an equal place with the men, they had such a place in the early assembly. Mary was there, beloved, but not having superior authority. This is the last mention of her in scripture." (Dr. Rice). The brethren of Jesus now believed on him (John 7: 5).

### BIBLE SEARCH LIGHTS.

1. What other mention have we of Luke? (Col. 4: 14; 2 Tim. 4: 11). What reason to think that Theophilus was a man of rank? (Luke 1: 3; compare Acts 23: 26; 24: 3; 26: 25). Who spoke of Christ as "mighty in deed and word"? (Luke 24: 19).

2. Had Jesus prophesied of his ascension? (John 6: 62; 20: 17; and others, all in John's gospel). When is it referred to in the Old Testament? (Ps. 24: 7; 68: 18; see Eph. 4: 8).

3. How often did Christ appear to his disciples after his resurrection? (Mark 16: 14; Luke 24: 15, 34, 36; John 20: 19, 26; 21: 1, 14; 1 Cor. 15: 5, 6). Mention some other notable periods of 40 days duration? (Gen. 7: 12; 50: 3; Ex. 24: 18; Num. 13: 25; 1 Sam. 17: 16; 1 Kings 19: 8; Jonah 3: 4; Matt. 4: 2). What proof did our Saviour give of the real substantial character of his resurrection body? (Luke 24: 39, 42, 43). What evidence that it differed very much from ours? (John 21: 19; Luke 24: 31).

4. Why were the disciples commanded to wait at Jerusalem? When did Jesus speak of the Holy Spirit as a future gift to his disciples? (John 16: 5-10). What light does this verse throw upon the meaning of the word "baptize"?

5. Recall instances in which the expectation of an earthly kingdom had been a source of jealousy among the disciples? (Mark 9: 34; Matt. 20: 21, 24).

6. The "power" which wrought through Jesus would in future work through the apostles (Luke 4: 14; Acts 10: 38). What special power had Jesus promised to his disciples? (Mark 16: 17, 18; Luke 21: 15). Was testifying to the historical facts regarding Christ a special



function of the apostles? (Acts 1: 21, 22; 10: 40-42; 1 Cor. 9: 1). Contrast this commission with the earlier one and give the reason for the difference (Matt. 10: 5, 6).

9. How many persons saw the ascension of our Lord? (Mark 16: 14; verse 13 R. V.)

10. How often are angels employed in connection with the ministry of Christ?

11. What prophecy of his second coming had Jesus himself uttered? (Matt. 24: 30, 31; 26: 64).

## PRACTICAL LESSONS.

I. THE FATHER'S PROMISE. The Book of the Acts of the Apostles has been called the "Acts of the Holy Spirit" because it narrates the progress of the kingdom of Christ, after his withdrawal from earth, under the guidance of the promised Comforter. The third Gospel and the Acts form one history in two volumes. The first the biography of Jesus on earth and the second the continuation of his work in the Church. The word "began" is emphatic. It signifies that the work of Jesus, in his personal ministry, was initiatory—was only a beginning. It was to be continued by him and carried to its consummation after his ascension. Hence the thread of the story is resumed at the point where the gospel leaves off. "We never know what is wrapped up in a beginning. The harvest is in the grain; the oak in the acorn; all later history in the start. 'In the beginning' God created; and all things have followed. We speak of the Gospel of Luke as a life of Christ; but Luke declares that it only tells what Jesus 'began both to do and teach.' All the future history of Christ's church and of redeemed souls throughout eternity was wrapped up in his teaching and doing. Jesus one day told the story of the prodigal son. You can read it in five minutes. The words, spoken into the air, entered human ears, and stayed in men's minds. The parable was written down as inspired by the Holy Ghost, and has been seed-corn for eternal harvests. Jesus raised from the dead the daughter of Jairus, the son of the widow of Nain, and Lazarus. These were the beginning of the innumerable multitude whom he will raise. Christian art, architectonic literature, civilization, life, salvation, were wrapped up in the beginnings of Christ's work. We see already bountiful harvests; but greater things are yet to come. The earth shall be full of the knowledge of the Lord; all nations shall know him; every knee shall bow to him. War shall cease. Their shall be no drunkenness nor evil. Humanity shall be redeemed. And through all eternity, what Jesus *began* to do

will be unfolding. Let us think seriously how our own beginnings will continue. A stone thrown into water sends its ripples to the shore; a word spoken influences a life, and that life another. You lead a soul to Christ; and not only is that one saved, but that one becomes a helper in leading others to Christ. They that turn many to righteousness shall shine as the stars." (Dr. Rice)

II. THE SON'S DEPARTURE. Our last view of Christ is not upon the cross, but ascending from Olivet into glory; not in agony of atonement, but in the act of blessing; not in seeming defeat, but in manifest triumph. We have not a dead but a living Saviour, to whom we shall go, and like whom we shall be, in glory. A few years ago a delegation of Sioux Indians was present at a public meeting in the Philadelphia Academy of Music. Red Cloud, whose burly form and natural eloquence had attracted much attention was called upon to speak. Turning to Mr. G. H. Stuart he said, "Red Cloud wants to ask you one question,—who made us? Did you ever see the Great Spirit or his Son? You have told Red Cloud that the Great Spirit came down from heaven, and dwelt among the white men, and again that he went up again, what did he go up again for? Red Cloud has come and wants to find out?" (Peloubet). For these and other reasons. (1) His bodily presence on earth would have prevented the diffusion of the gospel. Men would have felt that near Christ's person was a more blessed spot than any other on earth. He would have hindered men from realizing his own promise, and command, "Lo I am with you, go ye therefore." (2) It braced the disciples by throwing them upon their own resources in a life of faith. They were trained to christian manhood and spiritual self-reliance under the sense of his abiding spiritual presence. (3) It was a fitting close to his life's work. (4) The rest of his mediatorial office must be performed in heaven. It was the custom of the Roman emperors at their triumphal entrance

to cast new coins among the multitudes; so doth Christ, in his triumphal ascension into heaven, throw the greatest gifts for the good of men that were ever given. As Joseph was secretly sent before by God to prepare a place in Egypt for his brethren; so more openly doth Christ ascend to heaven to prepare a place for his brethren. While the going up of Elias may be compared to the flight of a bird which none can follow, the ascension of Christ is, as it were, a bridge between heaven and earth, laid down for all who are drawn to him by his earthly existence. (Bib. Museum).

III. THE SPIRIT'S COMING. Then followed days of patient waiting in expectant faith and prayer. The twelve disciples had increased to a hundred and twenty. But they were weak in themselves. Their power was to come from God. Power came through the Holy Spirit. "Not by might nor by power, but by my Spirit saith the Lord." We look to wealth, learning, social influence, to enlarge the church. It may grow, as a human institution, in these ways; but its divine power is through the Holy Spirit. You meet your class to-day to tell them this story, you hope it will do them good, you have studied the lesson in order to teach it, yet you say, "I cannot make it interesting; I cannot do my scholars any good." No you cannot, without the power that comes from above. Seek the Holy Spirit, and souls may be converted to-day. (Dr. Rice). Our lesson teaches us the kind and method of service which Christ requires. (1) To look expectantly. We too are to "wait for the promise of the Father;" to ask, to seek, to knock, again and again, not impatient but pleading the promise to bestow. (2) To receive gratefully. We too shall be "baptized with the Holy Ghost." God will come to us in rich effusion if only we ask earnestly and wait patiently. (3) To submit cheerfully. Our Lord oftentimes says to us, "It is not for you to know." We long to know many

things not revealed, and this is his reply to our vain curiosity. Or we long to effect impossible things, and then he says to us, "It is not for you to do." He imposes limits to our action as well as to our knowledge, and within these bounds we must be content to move. (4) To testify faithfully. "Ye shall be witnesses unto me." It was a far higher function for the apostles to bear witness to Christ—to the greatness of his person, the beauty and tenderness of his Spirit, the fulness and joy of his salvation—than to be the depositories of heavenly secrets as to dates and places. There is nothing we should so earnestly aspire and so strenuously strive to become, as faithful witnesses of Jesus Christ. We cannot conceive of a nobler work than to be, by life and lip, bearing testimony to him, constraining our fellowmen, persuading our scholars, to realize his readiness to receive, his willingness to forgive, and his power to bless and to ennoble them. (Selected).

#### ADDED POINTS.

1. The proofs of Christ's resurrection ought to convince everyone.
2. Jesus is still present with his church.
3. We should prayerfully wait God's time for sending blessings.
4. We need the Holy Spirit to fit us for serving Christ.
5. Without the baptism of the Holy Ghost, baptism with water cannot save us.
6. How to perform present duty is more important than knowledge of future events.
7. Jesus will come again, meantime we are to bear witness for him.
8. United, earnest prayer will be abundantly answered.
9. God's blessings come when we are ready to receive them.
10. Jesus lives and reigns a Prince and Saviour.

#### BLACKBOARD REVIEW .

Our lesson is upon the ascension of Christ. It is the closing scene of his earthly ministry and connects his redemption work with the founding and progress of his church. WHY DID JESUS GO AWAY? *To fulfil prophecy.* It had been predicted in the Old Testament and he had himself foretold it. It was the closing proof of his Messiahship. (2) *To continue his work.* The scene of his activity must now change. The High Priest must pass within the veil with the atoning blood. (3) *To send the Holy Spirit.* A new dispensation on earth

must be inaugurated. Jewish centralization must be broken up and a world wide religion established. (4) *To bestow blessings.* Old divines spoke much of the "ascension gifts" of Jesus. He brought gifts for men purchased by his blood, and being exalted head over all things to the church he is the dispenser of these. He is the fountain and source of all spiritual blessing. (5) *To assure us of victory.* In his triumph we shall have a share. Because he lives

## WHY DID JESUS GO AWAY?

# TO

FULFIL PROPHECY.  
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PREPARE A PLACE FOR US.

we shall live also. "He'll not be in glory and leave me behind." (5) *To prepare our home.* "I go to prepare a place for you." "Where I am there shall ye be also." He will come again for us and we shall be forever with our Lord.

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### LESSON II—January 10th, 1897.

#### The Holy Spirit Given. ACTS. 2: 1-13.

(Commit to memory verses 1-4.)

GOLDEN TEXT: "They were all filled with the Holy Ghost." Acts 2: 4.

PROVE THAT—The Holy Spirit brings power for service. Acts 2: 38.

SHORTER CATECHISM. Question 83. *Are all transgressions of the law equally heinous?* A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

LESSON HYMNS: *Children's Hymnal*—Nos. 73, 77, 81, 83.

DAILY PORTIONS. *Monday.* The Holy Spirit given. Acts 2: 1-13. *Tuesday.* Fulfilment of prophecy. Acts 2: 14-24. *Wednesday.* The Promise. John 14: 15-26. *Thursday.* Spirit of Truth. John 16: 12-16. *Friday.* The Revealer. 1 Cor. 2: 6-14. *Saturday.* Spiritual Gifts. 1 Cor. 12: 1-11. *Sabbath.* Fruits of the Spirit. Gal. 5: 16-26. (*The I. B. R. A. Selections.*)

### EXPOSITORY NOTES.

INTRODUCTORY. For ten days after the ascension the disciples, one hundred and twenty in number, assembled day by day in the upper room at Jerusalem, waiting for the fulfilment of the promise. Their time was chiefly spent in prayer, but on one occasion they chose a successor to Judas in the apostolate. This was Matthias. The incident shews that the apostles were already recognized as an official body under that title having special duties to perform.

LESSON PLAN. I. The Waiting Disciples. vs. 1-4. II. The Wondering People. vs. 5-13.

1. And when the day of Pentecost was fully come, they were all with one accord in one place—Pentecost was one of the three great Jewish feasts when all the males were required to go up to Jerusalem (Deut. 16: 16). The name means "Fiftieth" and was given because it fell on the fiftieth day, after the passover (Deut. 16: 10; Lev. 23: 15). The festival was "fully come" *i. e.* the observance of it was in progress. The R. V. margin reads "was being fulfilled." The whole company of believers, including the women, were assembled in the upper room, probably, where they had eaten the last pass-over, whither they returned from bidding their Lord farewell and where the election of Matthias had taken place. It was the hour of the morning sacrifice (ch. 2: 15).

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—It was not a wind, but

was a sound like that made by a violent tempest. It was no creation of excited fancy for they were not expecting any such thing, and others heard it all over the city and came flocking to the house to see what was the matter. It was clearly supernatural and so they said that it came from heaven. The wind is often taken as an emblem of the Holy Spirit's influence (John 3: 8; 2 Sam. 5: 24; Ezek. 37: 9; S. S. 4: 16).

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them—Literally, "there appeared to them tongues as of fire, being distributed, and it sat upon each one of them." Thus these were not forked tongues, as the word "cloven" might imply, nor were they real fire. There was a flame which parted itself into tongue-like portions. A small flame appeared to rest on the brow of each one. It did not flash like electricity but glowed with a steady and mild radiance, it "rested" on each for some time. It was brighter than the sunlight. Not the apostles only, but all present received the outpouring. It was the baptism of the whole church of Christ (1 Pet. 2: 9). It is difficult to see how those who say that "baptism" invariably means "immersion" can explain the use of that word here where there could be no immersion in anything but sound. The Spirit of God does not envelope the body, but fills the heart.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance—As the flame touched each head, every man received a consciousness of a new and mighty power, each one felt as man had never felt before—the presence and love of God. The ecstatic utterance of praise which followed was merely an outward sign of the grace and power of the Holy Spirit. (Schaff). "Other tongues" can only mean languages different from their own. Whether the speaker understood what he said is not clear. From 1 Cor. 12: 10; 14: 27 we would infer that another person as interpreter was necessary in some cases. Their utterances were not under their own control. They were inspired in the strictest sense of the term.

5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven—These were men like Simeon (Luke 2: 25). Wherever a Jew might

have been born he desired to spend his declining years and be buried in the Holy Land. Their wellknown reputation for piety would give their testimony great weight. The Jews at this time were scattered over the whole world, and many resided permanently in foreign parts.

6. And when this sound was heard (R. V.), the multitude came together, and were confounded, because that every man heard them speak in his own language—Some think that it was the voices of those speaking in foreign languages that were heard and the report of it spread. But in that case we would have expected "these voices" or "sounds" in the plural. It is not likely that they would have spoken loudly enough to attract the attention of passersby, but a sound that would shake the house (3: 31) would be heard a long distance and create alarm in the city. The meaning is, not that all the disciples spoke all the dialects, but that each one spoke in some one, so that every stranger in the audience heard his own language.

7. And they were all amazed and marvelled, saying one to another, Behold, are not all these, which speak, Galileans?—The northern accent was noticeable in Jerusalem as the Scotch would be in London (Mark 14: 70).

8. And how hear we every man in our own tongue wherein we were born?—Some think that the miracle was wrought by the multitude. That the disciples all spoke in their usual dialect but that the Spirit caused the people each to hear as if in his native tongue. We see nothing to be gained by this view. It is not in harmony with the plain meaning of the narrative and would make the "devout Jews" and not the disciples the subjects of the Holy Spirit's operations. In that case the tongues of fire rested on the wrong persons. That unlettered Galilean fishermen and such like should at once have become proficient linguists was indeed marvellous. They compared notes with one another before they realized what this inspired "Babel" meant.

9, 10. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of

**Rome, Jews and Proselytes**—The Parthians, Medes and Elamites dwelt near the Caspian Sea. It was among them that the ten tribes were placed when carried captive by Shalmanezzer, king of Assyria. Mesopotamia was the country between the rivers Tigris and Euphrates of which Babylon was the chief city. Cappadocia, Pontus, Asia, Phrygia, and Pamphylia were provinces of Asia Minor, Asia was the most westerly and comprised Caria, Lydia and Mysia, Ephesus was its capital and to its "seven churches" the Epistles given in Rev. 2: 1-3; 22 were sent. Immense numbers of Jews dwelt at Alexandria in Egypt, and it is said that one-fourth part of the population of Cyrene were Hebrews. "Strangers of Rome" were residents of that city sojourning at Jerusalem during the feast. Proselytes were converts from heathenism to Judaism.

11. **Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God**—Crete is now called Candia. Arabia is the country still known by that name. Their utterances were ascriptions of praise to God for his redemption of sinners through Christ. The true nature of this had now burst upon them and they rapturously proclaimed it (Rom. 11: 33).

12. And they were all amazed, and

were in doubt, saying one to another, what meaneth this?—The original means that they did not know what to make of what they saw and heard. They had no doubt of the facts, for their ears bore testimony that in their own various mother-tongues the great works of God were being published, and they had just said so. (Lumby).

13. Others, mocking, said, These men are full of new wine—They only ridiculed the earnestness of the disciples. These mockers, men incapable of serious and devout appreciation of the work of the Holy Spirit, attributed the tension of feeling which they saw, and the unintelligible words which they heard, to the effect of wine. So Festus said, "Paul thou art mad." So the unbelieving Jews of Pontus and Asia thought it strange that the Christians should live holily, and spake evil of them in consequence (1 Pet. 4: 4, 14). So Ishmael mocked Isaac (Gen. 21: 9), and so in all times "they that are born after the flesh do persecute them that are born after the Spirit" (Gal. 4: 29). (Hervey). "New wine" should be "sweet wine." The earliest vintage was not till August, six weeks after Pentecost. Such wine had been specially prepared and was very intoxicating.

### BIBLE SEARCH LIGHTS.

1. Is there any evidence that the early church commemorated this day? (ch. 20: 16). By what name is it known to day and why so called? (Whitsunday). What special promise to earnest united prayer? (Matt. 18: 19, 20; Acts 12: 5).

2. Where is the wind used as a symbol of divine influence? (John 3: 8; 2 Sam. 5: 24; Ezek. 37: 9; S. S. 4: 16).

3. Fire is an emblem of the divine presence (Ex. 3: 2; 13: 21; Lev. 10: 2; Ps. 97: 3; Heb. 12: 29). What bearing has this miracle upon argument concerning the mode of baptism? (verses 17, 33; ch. 10: 45; Ezek. 36: 27).

4. Why was the gift of tongues bestowed? (1 Cor. 14: 22). What promise was here fulfilled? (Mark 16: 17). Mention other cases in which this gift was bestowed (Acts 10: 46; 19: 6).

6. Give instances in which the Galilean accent is noticed (Mark 14: 70; Judges 12: 6). Was there a sneer at the presumed ignorance of rough Galileans? (John 1: 46; 7: 41, 52; Isa. 9: 1, 2).

8-11. How did Jews come to reside in Parthia &c.? In Babylon? What led them to scatter so widely over the world?

13. Mention some other mockers (Gen. 21: 9; Gal. 4: 29; 2 Kings 2: 23; Acts 26: 24). What is our consolation when reviled? (Matt. 5: 11, 12; 1 Pet. 4: 4, 14).

### PRACTICAL LESSONS.

I. **THE WAITING DISCIPLES.** The disciples were in one place, in one spirit, and engaged in prayer. This is the way to make ready for a revival. Some of our towns and

cities have seen very blessed works of grace during the past few months. The methods varied, but there were some things essential—the same that were shown by the apostles. People were united in prayer, and they met together with one accord. (S. S. World). God's plans may seem to ripen slowly but they ripen surely. The time of fulfilling every promise of his, and every type and symbol of his word, will not fail, however the days meanwhile may drag. *The world waited long, from the first promise of the Messiah in Eden to the birth of the Messiah-Babe in Bethlehem.* But in the fulness of time the Messiah was here according to promise. It was a long time from the days of the prophet Joel to the day of Pentecost; but the day of Pentecost came, and with it all its foretold blessings. So now the promised day of Christ's second coming will not fail, however it may seem to tarry. "The Lord is not slack concerning his promise, as some men count slackness." "The day of the Lord will come." (Trumbull). The Holy Ghost came suddenly. This has been true in revivals. David Brainerd, among the Indians, felt the Spirit's presence as a mighty wind. Perhaps you have been in a congregation when the Holy Spirit came and filled the house. We ought to pray for the divine presence. We believe that the Holy Spirit is always in Christian souls; but there have been and will be special manifestations. Observe that *all* were filled with the Holy Ghost, not simply John and Peter, but every one. We say of some great evangelist, "Oh yes, he has the Holy Spirit; and so have some three or four with him." But if the rest have not, then we have not reached the measure of Pentecost, when *all* were filled. Certainly you may be filled with the Holy Spirit if you wait in prayer and open the soul to the divine indwelling. (S. S. World). To be thus filled is the privilege of every believer (Acts 6: 3; 11: 24). It may be secured by each just as these disciples secured it by an obedient and prayerful waiting on God for the fulfilment of his promise. And the spiritual effects which follow the realization of this fulness are, unlike the miraculous, permanent and universal. Something of these effects may be seen in the spiritual changes wrought in those by whom the Holy Spirit was now received in his fulness. With his reception by these disciples there came to them—

1. *Spiritual illumination.* They had re-

ceived a measure of the Spirit long before this, but not such as to preclude dimness of spiritual vision. Down to the very last they could not comprehend Christ's teaching concerning the true nature of the kingdom he came to establish. They were utterly confounded by his humiliation and death; and in his very latest interview with them he found it necessary to reprove them for a question based upon their misapprehension of his instruction. But from *this time forth they display a spiritual discernment which saves them from any such misunderstanding.* If we would see clearly alike our duty and our privilege we must be filled with the Spirit. Like fire, he illuminates.

2. *Spiritual purification.* We cannot trace the course of these disciples, so far as it has been made known to us, without clearly perceiving that any measure of the Spirit they may have received before this did not save them from very great spiritual infirmity, which was evidenced by acts which make us wonder if they belonged to Christ at all. The best of them yielded to intense vindictiveness (Luke 9: 54), unworthy ambition (Matt. 20: 20-28), and cowardly inconstancy (Matt. 26: 69-75). But with the fulness of the Spirit such things disappear. They are henceforth new men. Their record is blotted by no such lapses. The Christ-like is developed in their characters and expressed in their lives. Such effects follow the reception of the Spirit's fulness still, like fire, he purifies.

3. *Spiritual inspiration.* This appears in the courage of these disciples. For instance, the fact that Peter was the spokesman on this occasion is not to be accounted for on the ground of his natural ardor and impetuosity; it has a profounder significance. This is the Peter who denied his Master with oaths and curses but a few weeks before. *There* a maid servant put all his courage to flight; *now* being baptized with the Holy Ghost and with fire, he is not dismayed by thousands; but with sublime self-possession he proclaims Jesus and the resurrection. So much is it to be "filled with the Holy Ghost." This spiritual inspiration appears also in the assurance and triumphant joy of these men. These take the place of doubt and darkness in their experience. So it will ever be. To be brave and blessed—full of courage and full of consolation, we must be "filled with the Holy Spirit." Like fire he warms and cheers. (Meredith.)

II. THE WONDERING PEOPLE. Those whom God leads make no mistakes. The promptings of the Holy Spirit are safe to follow. What a blessed thing it would be for the world if every believer in Jesus spoke only as the Spirit gave him utterance. That kind of speaking was a good beginning for the Christian Church. It is a pity that this beginning has not been better followed up. Yet the Holy Spirit is still ready to teach and to guide every disciple of Christ. When we are to preach, or to teach, or to write, or to speak, we ought to ask the Holy Spirit to give us utterance. (Tru. bull.) No wonder the people marvelled. Thoughtful ones pondered deeply, frivolous ones jeered. A question is better than a sneer. The true scientific spirit is a questioning spirit, and not a sneering spirit. A man who is in honest search of truth is not disposed to reject a new thing simply because it is new, any more than he would accept it as true simply because of its newness. He wants to enquire into it, and learn all about it, before he decides how much value there is in it. And here is where the true christian and the true scientist are at one in their methods. Both of them are child-like questioners after truth, asking in all openness of mind at every new revelation or suggestion

of God's power or of God's love, "What meaneth this?" But there are so-called christians and scientists, "falsely so-called," who substitute sneers for questions concerning any new view of religious truth, or any unfamiliar phrase of spiritual things; and because of this mood, these persons fail of the richest blessings, of the richest spiritual pentecost. (S. S. Times).

ADDED POINTS.

1. Those who are absent from church or prayer-meeting miss the blessing when it comes.
2. He who puts himself in the way of blessing is most likely to get it.
3. The Holy Spirit in the heart will make our speech pure, and wise, and beautiful.
4. The Holy Spirit, like fire, purifies, warms and illuminates.
5. The Holy Spirit, like the breath to the body, is life to the soul.
6. There is missionary work for us to do at home.
7. The gospel is for all nations.
8. God's works are wonderful.
9. Do not ridicule the earnestness of others even if you do not understand it.

BLACKBOARD REVIEW.

The question of the astonished multitude may furnish us with our text for review. Recall the promise of the ascended Saviour and his command to tarry at Jerusalem. Picture how the

WHAT MEANETH THIS?

THE

CHURCH'S

BIRTHDAY,

PENTECOST, A. D. 30.

intervening ten days were spent. Shew how the disciples were prepared to receive the blessing promised. How they were endued with power and spiritually equipped for their work. The Holy Spirit took up his abode in the church. It was the church's birthday. Do not let us lose

the sublime idea of the church as the living body of Christ animated and governed by the indwelling spirit. But the Spirit can dwell in the church only by living in the hearts of its members. He will come to us if we pray for him.

LESSON III—January 17th, 1897.

A Multitude Converted. ACTS 2: 32-47.

(Commit to memory verses 33, 39).

GOLDEN TEXT: "The promise is unto you and to your children and to all that are afar off." Acts 2: 39.

PROVE THAT—We all need repentance. Acts 2: 38.

SHORTER CATECHISM. Question 84. *What doth every sin deserve?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

LESSON HYMNS. *Children's Hymnal*—Nos. 27, 59, 128, 139.

DAILY PORTIONS. *Monday.* A Multitude Converted. Acts 2: 25-36. *Tuesday.* A Multitude Converted. Acts 2: 37-47. *Wednesday.* Call to Repentance. Isa. 55: 1-7. *Thursday.* Confession and Salvation. Rom. 10: 4-13. *Friday.* Born Anew. 1 Pet. 1: 17-25. *Saturday.* Joy in Heaven. Luke 15: 1-10. *Sabbath.* The Prodigal Returning. Luke 15: 11-24. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

INTRODUCTORY. Read carefully Peter's sermon and notice (1) how he answers the mockers; (2) points out the prophecy now fulfilled; (3) proves from Scripture that the death, resurrection and ascension of Jesus were foretold, and (4) concludes that therefore he was the Christ. He does not spare his hearers but boldly charges them with the murder of the Messiah.

LESSON PLAN. I. Awakened Sinners. vs. 32-37. II. Baptized Believers. vs. 38-41. III. Loving Brethren. vs. 42-47.

32. This Jesus hath God raised up, whereof we all are witnesses—The verb "raised up" here, and the noun translated "resurrection" in the previous verse, are parts of the same word, and make the statement very forcible in the Greek. David spoke of a resurrection which manifestly was not his own, but here is now come to pass the resurrection of Jesus, of which we all are witnesses. (Lumby). The "all" would include the whole number of the disciples for Jesus appeared after his resurrection to above 500 at one time. (1 Cor. 15: 6.)

33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear—Some read "to" or "at the right hand," but the most natural meaning of the Greek is that Christ was raised by the power of God symbolized by his "right hand." (Acts 2: 20; 10: 40; 13: 30; Rom. 1: 4; 4: 24; 6: 4; 8: 11; 10: 9 &c.) Stephen saw him in the place of honor and power (ch. 7: 56; 5: 31; Phil. 2: 9; Heb. 10: 12.) The Holy Spirit is represented as received from the Father and sent by him through the Son. (John 14: 26; 15: 26; 16: 7, 13; Acts 1: 4.) Evidently the "tongues of fire" remained visible for some time, making it plain that they can not be explained away as an electrical display similar to St. Elmo's fire.

34, 35. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my

right hand, until I make thy foes thy footstool—(Ps. 110: 1). David did not ascend into heaven, but went down to the grave and "slept with his fathers." But he spoke as a prophet, and of the same person, whom, though he was to be born of the fruit of his loins, he yet, in the Spirit, called his Lord. The words of this Psalm, the Jews in the discourse with our Lord recorded in Matt 22: 44, 45, admit to be spoken of the Christ. (Lumby). To sit on one's right hand is a common eastern expression for "be thou a sharer of my throne and power" (Matt. 20: 21). To put the foot upon the neck of an enemy is an expression for complete victory (Josh. 10: 24; Ps. 18: 40; 1 Cor. 15: 25). (Lumby).

36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ—Or "Let all the house of Israel know infallibly, therefore, that God has made him Lord and Christ—this Jesus whom ye crucified." Peter reserved the repetition of the charge of verse 23, that they had crucified the Messiah in delivering up Jesus, until the last, the climax of his address. Thus their awful guilt was brought home to their consciences with wondrous skill and power. (Dr. Rice).

37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren what shall we do—They were stung with remorse at their



awful guilt in rejecting and crucifying Jesus, whom Peter had clearly proved to be the Messiah. The word translated "were pricked" is not used elsewhere in the New Testament. It properly denotes to *pierce*, or *penetrate* with a needle, lancet or sharp instrument; and then to pierce with grief, or accute pain of every kind. It answers precisely to our word "conpunction." It this case it means that they were suddenly and deeply affected with anguish and alarm at what Peter had said. (Barnes). They asked "what shall we do?" *i. e.* what ought we to do, as a matter of duty, and what must we do as a means of safety. (Alexander).

38. Then Peter said unto them, Repent, 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—We have in this short verse a summary of Christian doctrine as regards man and God. Repentance and faith on the part of man; forgiveness of sins, or justification, and the gift of the Holy Ghost, or sanctification, on the part of God. And both these are expressed in the sacrament of baptism, which, as it were, ties the act of man to the promise of God. For the sacrament expresses man's faith and repentance on the one side, and God's forgiveness and gift on the other. (Hervey). Baptism is only incidentally a public declaration of faith in Christ, it is essentially an entering into a solemn and gracious covenant relative to God wherein faith is declared and grace received. God certifies and seals to the baptized his "engrafting into Christ, and participation in the benefits of the covenant grace." Baptism is never, in the New Testament, regarded as having reference to the audience present or the community at large, it exclusively concerns the party baptized and the spiritual relationship established by it. To use "public profession of faith" as synonymous with baptism, as most notes on the lessons do, is to miss wholly its sacramental significance and fix attention on a mere accident of its administration. This is the first creed of the church and the original declaration of its terms of communion. (Ps. 56: 12; Gal. 3: 27; Rom. 6: 3, 11, 12). Read Isa. 1: 18; Matt. 1: 21; 1 John 1: 9. The gift of the Holy Ghost is

conditioned on repentance and baptism *i. e.* godly sorrow for sin and laying hold on the covenant of grace. Those who are "engaged to be the Lord's" in the sacrament of Baptism may rely upon all needed help of the Holy Spirit to conquer sin, grow in the graces of of christian character and serve the Lord in whatever duty he may call them to do. The gift of the Holy Ghost may vary in its manifestations (1 Cor. 12: 4, 7, 11) but it is as real to-day as when Peter first preached pardon to the penitent murderers of Jesus.

39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call—We cannot limit the reference in the word "promise" to the outpouring of the Holy spirit. Peter's sermon has been so full of Christ that *He* is uppermost in the thoughts of everyone. The PROMISE was understood by every Jew to mean that made to Abraham—the hope and consolation of Israel (1 Pet. 1: 18-20; John 1: 29, 30, 36; Rev. 7: 14). Jesus still receives the children of his people into his arms at baptism, "lays his hands upon them and blesses them" (Mark 10: 16). Let us not receive such grace in vain (2 Cor. 6: 1). Every pious Jew expected the conversion of the Gentiles. What surprised Peter and the others afterwards was that they should be permitted to become Christians without first becoming Jews (Isa. 57: 19; Eph. 2: 13, 17, 19). "Shall call" is better. "Shall call unto him" (R. V.) The gospel invitation is meant for all who hear it God "willeth not that any should perish, but that all should come to repentance" (2 Pet. 3: 9; Rev. 22: 17).

40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation—Lit. "crooked generation" (R. V.) Per-versely obstinate people, who stubbornly refuse to believe on Christ and accept salvation (Deut. 32: 5; Phip. 2: 15; 2 Cor. 6: 19; 1 Pet. 3: 21; ch. 16: 30-33).

41. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls—Baptism is not merely "the external and visible condition" of discipleship. It stands for a spiritual

transaction in which the believer, claims for himself, or his children (verse 39), the benefits of the covenant of grace, and receives, in God's name, the seal and attestation that they are certainly bestowed. Faith rests on the divine assurance thus given, and appropriates them undoubtingly. Would that believers realized what God stands ready to do for "his children" (Ezek. 16: 20, 21). Notwithstanding all that has been said it still seems to us incredible that so many could have been immersed on one day, especially as it was the rainless season when the brooks were dry and water was precious. They must have been baptized by sprinkling or pouring water upon them (Isa. 52: 15; Ezek 36: 25).

42. And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers—The "breaking of bread" is the earliest title of the Lord's Supper and that by which it is mostly spoken of in Scripture (Acts 20: 7; 1 Cor. 10: 16 &c.) It was a time of daily study, daily social intercourse, daily communion and daily prayers together.

43. And fear came upon every soul; and many wonders and signs were done by the apostles—The mockers were awed into silence and many miracles wrought by the apostles proved them to be the true successors of him who "went about doing good."

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

Not that they lived in one house but they constituted a social community by themselves, through their brotherly love. They were like one family (ch. 4: 32, 34).

45. And sold their possessions and goods, and parted them to all men, as every man had need—The verbs *sold* and *parted* are in the imperfect tense, indicating that the sale and distribution took place from time to time, as a recognized custom, whenever special occasions of distress called for them.

46. And they continuing daily with one accord in the temple, and breaking bread at home (R. V.), did eat their food (R. V.) with gladness and singleness of heart—The "at home" probably means the usual place of meeting as contrasted with the temple. The "lovefeast," which was a full social meal, was a prominent feature of the common life of the early christians and this is probably what is meant here. There is no reason why ordinary meals should be referred to at all in the connection.

47. Praising God, and having favor with all the people. And the Lord added to the church daily all those that were being saved. (R. V.)—No one could find any fault with such a religion and every day saw accession to their number "Salvation is not something entirely future; "it is a blessing which has begun, a process which is going on in the souls of believers. (Gloag).

#### BIBLE SEARCH LIGHTS.

33. What does this verse prove in regard to the persons of the Trinity from whom the Holy Spirit proceeds? (John 14: 16, 26; 15: 26: 16: 7).

34. For what purpose did Christ quote Ps. 110: 1? (Matt. 22: 42-45).

35. When is this passage again quoted and what does it there prove? (Heb. 1: 13).

36. When does Peter repeat this argument? (ch. 5: 30-32).

37. What prophecies began here to be fulfilled? (John 16: 8, 9; Zech. 12: 10). What others have asked a similar question? (Luke 3: 10, 12, 14; Acts 9: 6; 16: 30).

38. Is the Holy Spirit promised in connection with baptism? (Mark 16: 16; John 3: 3-8; Acts 22: 16; 19: 1-6). In the sacrament man's faith and God's faithfulness clasp hands.

39. Where is this promise found? (Gen. 22: 18; Acts 3: 25, 26; Gal. 3: 29). What is meant by calling the children of a believing parent "holy?" (1 Cor. 7: 14; Eph. 6: 1; and Col. 3: 20; compared with Eph. 1: 1 and Col. 1: 2. Children are included under the term "saints.")

40. Are believers to separate themselves from the world? (2 Cor. 6: 17; Rev. 18: 4).

41. Give other instances of large accessions to the church (ch. 8: 5-8; 19: 18-20).

49. Are Christians urged to be joyful? (Luke 2: 10; John 15: 11; Acts 13: 52; Phil. 4: 4; 1 Thess. 5: 16; 1 John 1: 4).

## PRACTICAL LESSONS.

By Rev. R. H. ABRAHAM, D. Sc.

I. THE EFFECTS OF PETER'S ADDRESS. Our Lord had promised Peter that he would "catch men" and now this promise is graciously fulfilled. Direct preaching brings direct results. The argument of Peter was conclusive, God had foretold the outpouring of the Spirit; David had predicted the resurrection of the Messiah; the apostles testified that Jesus had risen and ascended, and they ascribed the present work, which filled so many with astonishment, to him. The only possible conclusion was that he, whom the Jews had crucified fifty days before, was the true Messiah, the now exalted Lord. (1) The first effect of the address was seen in a work of conviction, "they were pricked in their hearts." Hearers of the word act differently, some treat it with indifference, others, feeling its force and power, resist it, while some, like those before us, yield to its convincing influence. The address was directed to their understanding, their judgment, their conscience, and being accompanied by the power of the Holy Spirit they were convinced of its truth. It is evident they had a deep and painful conviction of their danger. They saw the dreadful part they had played in the death of Christ. They were convinced that he was the Messiah. They realized that they had incurred the great displeasure of Almighty God, and had put to death the Prince of life their only deliverer. They saw the vileness of their hearts; the wickedness of their conduct in slighting, rejecting and crucifying the Lord Jesus. They saw now their danger, were alarmed about the consequences. The deed they had done they could not undo, what could they do? We believe the most effective agency in producing conviction of sin is a view of Christ and him crucified. (2) The second effect was a spirit of inquiry. True conviction of sin leads to anxious inquiry for the right course to pursue. This inquiry of the convinced soul, reveals a sense of wrongness and also a desire to be put right. It implies a sense of ignorance and dependence and a willingness to do what ever may be considered necessary.

The convinced part of the multitude asked "what shall we do?" Such an enquiry from such a people is truly striking. Think of their former prejudices, the contempt in which they had held Jesus and his followers, and it must be acknowledged that on this occasion the power of divine grace to convince and to humble was astonishing. Is it not manifested by subsequent events, that this grace was no less powerful and conspicuous, in raising thousands of broken hearted penitents, from a state of godly sorrow to that of holy joy. (3) The third effect was faith. They gladly received his word. Repentance without faith only leads to despair. It would be impossible to follow the instructions which Peter gave to this company of penitents without the exercise of vital faith. Inquirers have been well directed when they find their way to Jesus. (4) The fourth effect was obedience. Faith prompted to obedience. The preacher had said, "Repent and be baptized, and they that received the word were baptized." It has been said that obedience is the first duty of a soldier. It is certainly the first duty of a soldier of the cross.

II. THE FRUITS OF FAITH MANIFESTED. (1) In their adherence to truth. "They continued steadfastly in the apostles doctrine." They were steadfast in the teaching of the apostles, in the truths of their religion and in the practical duties of religion. This steadfastness would no doubt not only take the form of firm truth in, but also a distinct and manly testimony for the doctrines of the gospel. The testimony for truth, as opposed to prevailing error, in every avenue of life is to be maintained even at the risk of persecution. A distinct and manly testimony is always to be offered when an article of truth is assailed or in danger of being overlooked, and it should never be withheld because of opposition or unpopularity. Our testimony to be efficient must have two distinguishing characteristics; the truth must be spoken in love, and be confirmed and recommended by a holy example. Our hearts must be filled with

love to the persons of men while we oppose and detest their errors. Our testimony must be embodied in our life, and shine forth in our conduct—we are to let our light shine. (2) By their fellowship. One in Christ, they become one with each other. Having become united to Christ by a living faith; they have become one in principle of action, one in motives, one in object of affection, one in aim of life, one in prospect. For many this fellowship would include fellowship in suffering, but the sequel would be fellowship in glory. This fellowship with the saints is one of the grandest means of growth in spiritual life. (3) In observance of the ordinances of God's house, especially that of the "breaking of bread." Speaking of this Alford says "The Holy Communion was at first, and for some time, inseparably connected with the love feasts of the christians and unknown as a separate ordinance. It was called "breaking of bread" from the custom of the Master of the feast breaking bread in asking a blessing." The truly consecrated child of God will delight to avail himself or herself of all the means of grace, just in proportion as they grow in spiritual life they will appreciate more highly the ordinances of God's appointment. (4) By waiting upon God in prayer. Realizing their own weakness and at the same time conscious of the ability and willingness of God to help, they made continued application to him in prayer. This was done not only as individuals, but as a community, for no doubt social gatherings for prayer are here indicated. (5) By a spirit of reverence. "And fear came upon every soul. This was a spirit of reverence, or as Alford calls it, "a reverential astonishment," which filled every soul in the presence of the mysterious power of God, so markedly manifested in the wonderful changes which had been wrought in the hearts and minds of the multitude. (6) By their Brotherly Spirit. "All that believed were together." This not only implies unanimity of feeling, but also indicates that they met frequently together. They were like one family. They had one central home: they constituted a social community by themselves. By their aims, motives, desires, aspirations and sym-

pathies they were separated from the rest of the people, "and had all things common." There was no law enacted by which this community of goods was enforced. It was the out-come of their love for each other. They looked upon all that believed on the Lord as members of the same great family. They regarded all that they had as belonging to God, and therefore subject to the use of his church as he would make der. and through his people. The principles acted upon by this community of early christians are principles for all time. Faith in God and love to our fellowmen should lead us to do all in our power to relieve want and distress and spread gospel truth over the whole earth. They were willing to make great sacrifices for their fellowmen, "selling their possessions and goods." It was a time of special emergency and they were ready to meet it. The age in which we are living is one of large giving on the part of some, but how many have need to learn the lesson set by these early christians of *large* and *self-denying* offerings for the Lord's work. (7) By their daily life. A life of daily delight in religious worship, manifested by a constant participation in the privileges which were theirs—not only meeting in the temple or public place of worship, but carrying their religion into their social life and meeting from house to house for religious purposes—there was a life of joy and gladness in the service of God. They were satisfied and thankful. Because of the thankfulness of their hearts their lips praised God. Their whole life was a life of praise to God. (8) Continual conversions. All the work was attributed to the power of the Holy Ghost, all the glory given to God. It was not by might or power but by the spirit of the Lord that this wonderful work was being carried on. And as by their faith, devotion, worship, service and offerings they were honoring God, God honored them in adding to his church. In this picture of the experiences of the early christian church God has given us a very important object showing us what the church should be, and what she may expect when she becomes what she ought to be.

## BLACKBOARD REVIEW.

Our lesson closes with a beautiful picture of the religious life of the early church. If the call to repentance and the conditions of membership have been faithfully impressed upon

<b>THE EARLY CHURCH.</b>	
ITS LIFE—	ITS WORSHIP—
<b>ALL</b> SOCIABLE. UNSELFISH. KIND.	<b>DAILY</b> PRAYERS. COMMUNION. CONVERTS.
<b>Love, Joy, Peace.</b>	
GAL. 5: 22.	

the scholars in the class the superintendent's review may well close the study of the lesson by dwelling upon the prominent features of this description. As far as their intercourse with one another is concerned, these apostolic christians were *Sociable, Unselfish and Kind*.

In regard to their religious duties they were regular in their attendance upon the *daily prayers* in the temple; each day they celebrated the *Lord's Supper* in connection with their meals, and it was a source of renewed gladness and inspiration; each day fresh converts were added and everyone spoke well of them.

### LESSON IV—January 24th, 1897.

#### The Lame Man Healed. ACTS 3: 1-16.

*(Commit to memory verses 13-16).*

**GOLDEN TEXT:** "His name, through faith in his name, hath made this man strong." Acts 3: 16.

**PROVE THAT—**We should pray for others. Jas. 5: 16.

**SHORTER CATECHISM.** Question 85. *What doth God require of us that we may escape his wrath and curse due to us for sin?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of his redemption.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 155, 38, 62, 71.

**DAILY PORTIONS.** *Monday.* The lame man healed. Acts 3: 1-11. *Tuesday.* The lame man healed. Acts 3: 12-21. *Wednesday.* Christ healing. John 5: 1-9. *Thursday.* The power of Christ. Luke 5: 18-26. *Friday.* In Christ's name. John 14: 1-14. *Saturday.* Signs following. Mark 16: 14-20. *Sabbath.* The power of faith. Matt. 7: 14-21. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

**INTRODUCTORY.** Our lesson gives an example of the "wonders and signs" wrought by the apostles. The time was during the summer of A. D. 30, some weeks after Pentecost.

**LESSON PLAN.** I. The Wonderful Cure. vs. 1-11. II. The Wonderful Saviour. vs. 12-26. (Read to the end of the chapter).

<p>1. Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour—The personal friendship of these two disciples is illustrated by many incidents (Luke 5: 1-11; John 13: 23, 24; 18: 15, 16; 21; 7). The hours of public prayer were 9 A. M.; 12 noon; and 3 P. M. (Ps. 55: 17; Dan. 6: 10; Acts 10: 9). This last was the ninth hour, reckoning</p>	<p>as the Jews did, from six in the morning; and it was the hour of the evening sacrifice when a large number were wont to congregate at the temple (J. F. and B). At this hour the incense was offered (Luke 1: 10; Ps. 141: 2).</p> <p>2. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple</p>
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which is called Beautiful, to ask alms of them that entered into the temple—He “was being carried” to the gate just as the apostles were about to enter. He was accustomed to lie here and beg probably for the greater part of the forty years he had lived (4: 22) compare Bartimaeus (Mark 10: 46). The gateways of the temple gave admission to the inner Court from the Court of the Gentiles and the court of the women: there were three on the north and the same number on the south, but the Beautiful Gate meant in this verse was probably the gate on the east which led from the Court of the women. The other gates, Josephus says, were overlaid with gold and silver, but this one was “made of Corinthian-bronze, and much surpassed in worth those enriched with silver and gold” (Lumby). Its correct name was the gate of Nicanor.

3. Who seeing Peter and John about to go into the temple, asked an alms—As there was no public provision for the poor and infirm this was the only way in which they could obtain support (Jer. 9: 8). (The *s* in alms is not the sign of the plural. Its original spelling was *almesse* and at first it meant “mercy,” then “an act of mercy.” It is now, however, treated as a plural noun, without a singular) (Deut. 14: 28, 29; 15: 7, 11; 26: 12, 13).

4. And Peter fastening his eyes upon him with John, said. Look on us—He wished to arouse the man’s attention and awaken expectancy. Compare Num. 21: 8; Isa. 45: 22. “When thou seest misery in thy brother’s face, let him see mercy in thine eye.” (Quarles). Peter doubtless perceived that he had faith to be healed (ch. 14: 9).

5. And he gave heed unto them, expecting to receive something of them—This expectancy is generally a condition of receiving (Math. 7: 7, ) but the gift exceeds the expectation as it did here (Eph. 3: 20).

6. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk—Not “I have none with me now,” nor “I have none to give to thee,” nor, literally “I have none,” for though Peter had left all to follow Christ (Math. 19: 27), he was not a mendicant; but, “Silver and gold are not for me to give,” *i. e.* “it is

not my means for doing good.” (Abbot.) “I am not going to give you any pecuniary help, but will help you in my own way.” He directed his attention to the crucified One (John 19: 19; Mark 16: 17, 18).

7. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength—He wished to shew sympathy and inspire confidence. Compare Christ’s practice (Matt. 8: 15; 9: 25; 14: 31; 20: 34; Luke 7: 14). The description of the cure is technical—the language of a physician (Col. 4: 14). This is one of the undesigned coincidences which prove that Luke wrote the Acts, and the Gospel which goes by his name.

8. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God—He did not hesitate, when he tried to obey, he found that he could do it. His ability to walk without learning how, must have been also miraculously bestowed. Then was fulfilled Isa. 35: 6.

9-10. And all the people saw him walking and praising God: 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—He was a well known man and there could be no doubt of his cure (ch. 4: 16, 21). The words express a very strong emotion of awe, or admiration, or astonishment.

11. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering—The man clung to his benefactors in gratitude and perhaps in nervous alarm at being the centre of such a commotion (Mark 5: 18). Solomon’s porch was a cloister or covered-walk along the east side of the temple area. It was built upon an artificial embankment which was the work of Solomon. Here the money-changers sat. According to some the whole court of the gentiles was popularly called Solomon’s porch (John 10: 23-28).

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

to walk—Peter answered the questions which the astonished people were asking one another. Like a true Christian worker, he directs attention away from himself to Christ.

13. The God of Abraham, and of Isaac and of Jacob, the God of our fathers hath glorified his Son (R. V. Servant) Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go—The word "Son" should be "Servant" and would carry the minds of his hearers back to Isa. 42: 1. (See Matt. 12: 18). Peter preached no new religion, but the fulfilment of the promises of the old. He speaks plainly, almost roughly because before the people could repent they must realize their guilt (Matt. 27: 2, 20; Luke 23: 18, 20, 21; John 19: 15; Acts 13: 28).

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you—R. V. "The Holy and Righteous One," whom even demons acknowledged (Mark 1: 24), and his judge acquitted. Barabbas was a murderer (Mark 15: 7; Luke 23: 19).

15. And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses—This remarkable title sets out in bold relief the sin and folly of those who delivered him to death and preferred a murderer. Christ is the source of all life here and hereafter. (See Bible Search Lights).

16. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all—On the ground of the faith which Peter and John had the use by them of the name of Jesus had been effective in the production of the miraculous result. "The faith which is by (or, through) him" is the faith wrought in them through the operation of Christ upon their hearts. The invocation of the name of Jesus resulted in the cure, because there was faith on the part of those who invoked it. (Dwight).

#### ADDED POINTS.

1. No one should absent himself unnecessarily from the stated services of the church.
2. We should have stated hours of prayer daily.
3. Giving to the poor is a good preparation for asking from God.
4. You can give what is better than money and what should always go with alms.
5. Be ready to lend a helping hand to the weak.
6. When you have received a blessing praise God for it.
7. Never desert your benefactors.
8. Give God the glory of all the good you do.

#### BIBLE SEARCH LIGHTS.

1. Note the close friendship of Peter and John (Luke 5: 1, 11; John 13: 23, 24; 18: 15, 16; 20: 2-4; 21: 7, 20, 21; Acts 3: 1, 3, 11; 4: 13, 19; 8: 14, 25). How many hours of prayer did the Jews have? (Ps. 55: 17; Dan. 6: 10).
2. What other apostle healed a cripple? (Acts 14: 8).
4. What other passages bid us look and be saved? (Num. 21: 9; John 3: 14, 15; Isa. 45: 22).
7. How did Jesus aid weak faith when healing? (Matt. 9: 29; Mark 7: 33; John 9: 6; and others).
8. Of what new spiritual relations is this miracle an emblem? (Isa. 35: 6; Lev. 21: 18). He could not serve God acceptably, (Deut. 15: 21, compared with Rom. 12: 1). Give an instance of the absence of gratitude in persons healed (Luke 17: 17. See also John 1: 11; Isa. 1: 2).
10. Why were miracles wrought by Christ and the apostles? (John 3: 2; 9: 16, 33; Acts 2: 22; 5: 12-14; 8: 6-8; 9: 33-35, 42; 1 Cor. 14: 22).
13. Where is Christ called the "Servant" of God? (Isa. 42: 1; Matt. 12: 18; Isa. 52: 13; 53: 11).

14. Where is Christ called the "Holy One?" (Ps. 16: 10; Mark 1: 24; Luke 1: 35; Acts 4: 27).

15. In what senses is Christ the Prince of Life? (John 1: 3, 4; 10: 10; 17: 1, 2; 1 Cor. 15: 20, 53-57; John 6: 51, 53-56. Compare Acts 5: 31).

16. Will the "name" of Jesus avail without faith in him as a Saviour? (Acts 19: 14-17). May even miracles be wrought through the name of Christ and yet the worker of them be unsaved? (Matt. 7: 22, 23; Luke 10: 20).

## PRACTICAL LESSONS.

By Rev. R. H. ABRAHAM, D. Sc.

1. *We should have fixed times and places for prayer.* There were two fixed hours for sacrifice and prayer,—the one in the morning at nine, and the other at three in the afternoon. These with a season at noon, were observed by the devout Jews, even when absent from Jerusalem. Regularity in the time and place of private devotions is as needful as regularity in public services, and the example of Peter and John teaches this important lesson, that not even eminent piety can subsist without the regular worship of God in private as well as in public. It is a good thing to have a little time with God during the hours of the day in a set place. Prayer is a real help in the discharge of business. In time of encampment Washington reserved to himself a grove where he could pray undisturbed. General Gordon had his set times for prayer during the day. Earl Cairns found prayer to be a great help in the discharge of important duties. While Lord Chancellor of England, he approached great questions of State policy with a calmness of spirit which he acquired in a season of quiet communion with God. Perhaps if some of us were more frequently in communion with God we would be more successful in the discharge of duties, and we might find more frequent opportunities of helping and blessing our fellows.

2. *Wayside service.* This important opportunity came to Peter and John while they were on the way to perform another duty. How frequently it is the case, that our best privileges and grandest opportunities come to us while in the discharge of duty. We should ever be on the alert for wayside service.

3. *The cry for help.* The suffering and sad look for sympathy and help from God's people. When money is needed to relieve the world's distress, men go straight within the gate of the temple to obtain it. This is a grand testimony to the worth of the gospel. Nearly all the charitable institutions of the world, and the

benevolent societies depend on those who go to the temple to pray, to supply the means to carry out their charitable and benevolent schemes. The love of Christ awakens in the heart of the christian a love for his fellowman.

4. *Be willing to do what is in our power.* The lame man looked for alms, but Peter and John were poor men. They had no money, but what they could do for the poor man they were willing to do. In the name of Christ they commanded the lame man to rise up and walk, and took him by the right hand and lifted him up. We see that money is not so essential to usefulness as some have supposed. The moneyless can show mercy, the poorest can give sympathy and consideration. We have each of us something which we can impart to render another life happier and more complete, and this we are bound to communicate. We have no responsibility for what we have not, but with such as we have we are in duty bound to help. The best gifts to the poor, or to any person, are not the exact things they need, but the power to obtain them for themselves. The command to rise and walk was accompanied by the helping hand. Some people are all heart but no hands. They are most profuse in their declaration of sympathy, &c., but they never put their shoulder to the heavily dragging wheels of life. Though there was no money in Peter's hands, there was help in them, and that help was rendered in raising the poor cripple to his feet.

5. *The influence of the miracle on the people who saw it.* The miracle was wrought in a public place, and at an hour when numbers were present for the evening sacrifice. They were perfectly satisfied that a wonderful miracle had been wrought on the lame man. There was abundant evidence as to the identity of him who had experienced the cure. The change wrought in this man was a proof of the reality of the cure. The multitude were filled



with wonder and amazement. They were aroused to the greatest possible interest in this matter. They were converted into earnest inquirers. Peter seeing the interest of the multitude, took advantage of their interested condition to proclaim to them the gospel.

6. *The power revealed.* When Peter saw the people ready to adore him and John, he stepped forward immediately, and disclaimed all honor on account of the miracle. He would not allow the people to think that they had performed it. The miracle was the work of God, they were only instruments in his hands for the doing of it. The power by which the lame man was healed was the power of Almighty God, that same God who had revealed his power to his servants of old. We should not be surprised at anything God does, when we remember what he has already done for us. By the working of this miracle Peter declared that God "hath glorified his Son Jesus." It is very evident that Peter's aim is to link the gospel with the former dispensation, and to shew that it was no new religion which he was proclaiming, but it was the same which had been theirs from the beginning. The attributing of the healing of the lame man to Peter and John by the people, shews how slow men are to see God in his dealings with men.

7. *The good which resulted from the miracle.* (1) The poor lame man was restored. This was a good thing in itself. He was fully restored, he is said to have had perfect soundness. Miracles of healing express God's kindness and love to the children of men in all ages and under all circumstances, they are a perpetual invitation for all the poor and needy to go to him. (2) An opportunity was given to preach

the gospel. Peter seeing the multitudes affected by the miracle, and evidently very much amazed and interested, preached to them the gospel of Jesus Christ. The results of this sermon were much the same as the sermon on the day of Pentecost, for we are told that "Many of them which heard the word believed," and the number were about five thousand. (3) God was Glorified. (a) This was accomplished by the man "Praising God." (b) Also by Peter, when he saw the people ready to adore him, he immediately directed their attention to God. The true teacher always hides behind Christ, directing attention, not to himself, but to the Master. (c) By many of the people, chapter 4-21. When the glorious works of the Lord are contemplated and comprehended more fully, the name of the Lord will be praised.

8. *A parable of redemption.* (Peloubet). This miracle has its spiritual side and is really a parable of redemption. (1) The helplessness of the lame man to cure himself, expresses the need we have of divine help, both for forgiveness of our sins and redemption from their power. Men are lame, sick, burdened and hindered by sin. (2) Our friends cannot save us, but they can help us to him who can save. (3) Jesus Christ is the only name under heaven given among men whereby we must be saved. (4) Sinners must look to him for aid. (5) The sinner has a part to do, in believing, in repenting, in accepting. (6) God gives us many aids to faith in what he has done for others. (7) God's spirit gives life. (8) The saved soul rejoices and praises God for his wonderful gift. (9) They declare what Jesus has done for their souls, for, whatever others may say, they know that Jesus is their divine Saviour.

### BLACKBOARD REVIEW.

Let the theme of Peter's discourse be ours, *Jesus, the Prince of Life*. Review briefly the

## JESUS, THE PRINCE OF LIFE.

**CREATOR**  
**REDEEMER**  
**INTERCESSOR.**  
**FRIEND**

**We are the children of the covenant**

(Verse 25).

facts of the lesson, shewing that the incident brings out the presence and power of Christ. Then take Peter's method and hold Him up to the school as *Creator, Redeemer, Intercessor and Friend*. Shew them that they having been baptized are as truly children of the covenant as those circumcised Jews

whom Peter addressed and Jesus waits to bless them by turning them away from their iniquities.

# Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montréal, P. Q.

## PREVIEW.

The acts of the apostles is called in some of the ancient manuscripts the acts of the Holy Spirit. We are to study and teach this coming Quarter the first nine chapters of this most interesting book. The question presents itself at once. How can we cluster around a central point the spiritual lessons taught in the subjects chosen, and make them simple and clear enough to be grasped and held by the child-mind? Shall we teach merely the historical acts of the apostles and pick lessons at random? or shall we attempt the more spiritual work of teaching the acts of the Spirit. Indeed can the teaching of the Holy Spirit be brought within the reach of the child-mind? Knowing as we do, the difficulties in the way, we cannot but feel that there is not a truth of more vital importance than this one to the church, to the individual member of the church, or to the truest life of the child. Let us then by prayerful study, and by the most careful preparation, endeavour to make this Quarter's Lessons, ones that will live in the child heart and influence it for eternity. How shall we do this?

A good Review depends upon good teaching throughout the Quarter, and good teaching, and a good review depend largely on a well thought out plan of work for the Quarter as a whole. If we take as our central spiritual truth to teach for the Quarter—"The work of the Holy Spirit in our hearts"—how shall we bring the thought to a point of contact with the child-mind? Although love is an abstract truth, and as Froebel says "the child's mind ripens and unfolds to the abstract truth only by and through the concrete." Yet love is an abstract truth so familiar to the child-mind, and so thoroughly understood, that we shall attempt to use it as a point of contact, to carry into the child heart the central truth of the Quarter. THE WORK OF THE HOLY SPIRIT—It will be necessary therefore every time, or at least as often as we speak of the Holy Spirit, to call Him the Holy Spirit of Love. Love is the first fruit of the Spirit, therefore, we will make it the prominent thought of the Quarter. As an aid to the teacher, it may be helpful to refer occasionally to a story in the letter to the children in the "Primary Quarterly for Little Folks." Early in the Quarter bring the child to understand that his heart is the dwelling place of the Holy Spirit of Love on earth, and impress the thought, we must not "hurt" the Holy Spirit.

The following will perhaps suggest a plan for binding the lessons together, and helping in the Review work. Get fourteen pieces of cardboard, fifteen inches long by eleven inches wide, or for a small class, make them half the size, and thus save expense. Cut holes in one end of each piece and tie together in book form, with ribbon, or other coloured string. This will make a book of fourteen pages. The outside page when finished will look like this.



The use of the two symbols—the Dove and the Book, will be helpful to keep prominently before the children's minds the thought of the—Holy Spirit of Love.

The second page of the book will be plain cardboard with the central Spiritual truth printed or written upon it, as follows :

LESSON	1.	The Holy Spirit of Love—Promised to the Disciples.		
"	2.	"	"	Coming as promised.
"	3.	"	"	Promised to all.
"	4.	"	"	Making me strong.
"	5.	"	"	Setting me free.
"	5.	"	"	Reading my heart.
"	7.	"	"	Making me brave.
"	8.	"	"	Keeping me faithful.
"	9.	"	"	Making me unselfish.
"	10.	"	"	Making me helpful.
"	11.	"	"	Changing my heart.
"	12.	"	"	Giving me victory.

Thus we have chosen a definite, spiritual thought for each lesson of the twelve. All of them pointing to the work of the Holy Spirit in the heart. Pictures of the Dove and the Bible are among Pease's symbols. The words on the first two pages may be printed with a coloured pencil, or wax crayon. Each of the other pages of the book is to represent a lesson. Number them, and after a lesson has been taught, take some symbol or picture, or both, or something that you have used to catch the eye in teaching the lesson, and paste or draw, or print it upon the page. This will help to recall to the child's mind the truth you taught—and by reviewing it, you will impress it. For example in Lesson III. your page might look as follows :



Review each Sunday as time will permit.



## LESSON I—January 3rd, 1897.

### Christ's Ascension. ACTS 1: 1-14.

I. GOLDEN TEXT: "While he blessed them, he was parted from them, and carried up into heaven. Luke 24: 51.

II. PREVIEW THOUGHT FOR THE QUARTER:

1. The work of the Holy Spirit of Love in the heart.
2. Do not grieve or "hurt" the Holy Spirit of Love. (See Preview for *Children in Little Folks' Quarterly*).

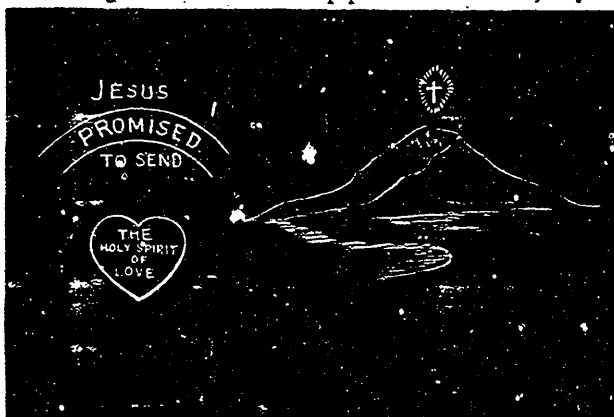
III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: The Holy Spirit of Love promised to the disciples.

IV. REVIEW: A few questions concerning David and Solomon—leading up to David's "greater Son." "A greater than Solomon is here."

V. SYNOPSIS OF LESSON: The book of Acts was written by Luke, probably during Paul's imprisonment at Cæsarea, 58 to 60 (A. D.) In some manuscripts it has been called "The Acts of the Spirit." The Saviour spent forty days with the apostles after the Resurrection, and commanded them to tarry at Jerusalem until they received the promised Spirit. The people still looked for the temporal kingdom, and continued to do so, until Jesus ascended and the Spirit came as promised. The Saviour led the disciples out near Bethany, and he was received up out of their sight. The angel appeared and told them that this same Jesus would in like manner come again. Then the people returned to Jerusalem, and continued in prayer in one place together.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.
2. Tell, or get some child to tell you the story of the rainbow set in the cloud—as a sign, or a symbol that God would keep his promise. Draw the rainbow. This can be done by fastening several pieces of coloured chalk together, and making it with one stroke.
3. Hold a small white paper cross in the hand, as you speak of Jesus. Briefly



review his life, beginning perhaps by getting from them as you hold the cross in your hand as high as you can (a) where Jesus lived before he came to this world? (b) Some promise of his coming. (c) The story of his childhood. (d) The story of his baptism, emphasize the Holy Spirit like a dove descending upon him. (e) The story of his ministry. (f) The

story of his crucifixion. (g) The story of his Resurrection.

4. Recall or tell about the promise of the Holy Spirit made by Jesus to his disciples in the Upper Room.
5. Sketch the Mount of Olives, and tell the story of the Ascension. Again point out the promise of the Holy Spirit, which Jesus made when saying farewell to the disciples.
6. Teach the Golden Text here.
7. God's promises are never broken.
8. The Holy Spirit of Love is promised to every boy and girl in this class—who will let him come into their hearts?

## LESSON II—January 10th, 1897.

### The Holy Spirit Given. ACTS 2: 1-13.

I. GOLDEN TEXT: "They were all filled with the Holy Ghost." Act 2: 4.

II. PREVIEW THOUGHT FOR THE QUARTER:

1. The work of the Holy Spirit of Love in the heart.
2. Do not grieve or "hurt" the Holy Spirit of Love. (See Preview for *Children in Little Folks' Quarterly*).

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: The Holy Spirit of Love coming as promised.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching, ought also to be recalled).

1. How many days did Jesus stay on earth after he rose from the dead?
2. How did Jesus go back to heaven?
3. Who saw him going?
4. Whom did he promise to send?

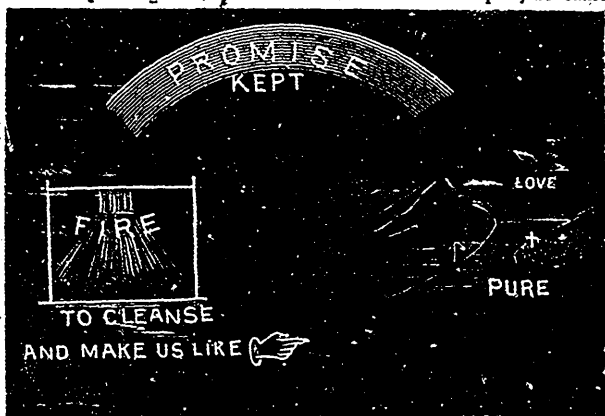
V. SYNOPSIS OF LESSON: The day of Pentecost was fifty days after the Passover, forty of these Jesus remained upon the earth, therefore, the disciples tarried as bidden ten days. As usual they were together in one place, when suddenly the Holy Spirit with the sound as of a mighty rushing wind filled the place. Unlike the baptism of Jesus, there was no dove-like descent. This time coming upon sinful men, he came in the form of tongues of fire, as a symbol of cleansing. The gift of tongues was given to the disciples, and men from all parts of the world, heard in their own tongues wherein they were born. The people were all amazed and were in doubt, saying one to another "what meaneth this." "Others mocking, said, these men are full of new wine."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.
2. God always keeps his promises. Draw the rainbow. Our lesson to-day is about a promise kept.
3. Tell the story of the baptism of Jesus. A little sketch similar to the cut will be helpful. Show a picture of the Dove descending.
4. The Holy Spirit did not come to the disciples as he came to Jesus. The dove teaches us that Jesus was pure in heart, but when he came to the disciples, he came

like a fire. The fire was to burn up everything that was impure in the hearts of the disciples, so that their hearts would become pure like that of Jesus. A few marks on the board (be they ever so rough) will make concrete to the children the place where the disciples were assembled and the descent of the tongues of fire. (See cut).

5. Teach the Golden Text here.



6. Cut out of thin cardboard, two hearts; with mucilage stick them together around the sides, thus making as it were, one heart open at the top. Before the lesson is begun, put some slips of paper inside this heart, one with the word "pride" written largely, or printed on it, another with the word "self," another, if you like, with

the word "temper," or any other that may better suit your class. As you teach, hold this heart in your hand. Our hearts like the hearts of the disciples are full of sin. Look! (draw out one and another of the papers within the heart). Nothing but the Holy Spirit of Love will ever drive these out of our hearts. We cannot drive them out ourselves, if we try never so hard. Who will let the Holy Spirit fill their hearts, so that the sins will be driven out?

## LESSON III—January 17th, 1897.

### A Multitude Converted. ACTS 2: 32-47.

I. GOLDEN TEXT: "The promise is unto you, and your children, and to all that are afar off." Acts 2: 39.

II. PREVIEW THOUGHT FOR THE QUARTER:

1. The work of the Holy Spirit of Love in the heart.
2. Do not grieve or "hurt" the Holy Spirit of Love. (See Preview for Children in *Little Folks' Quarterly*).

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: The Holy Spirit of Love promised to all.

IV. REVIEW: (These questions are only suggestive. The central spiritual truth and its teaching ought also to be recalled).

1. In what form did the Holy Spirit come upon Jesus?
2. Where were the disciples when he came to them?
3. In what form did he come to them?
4. What will the Holy Spirit of Love do for our hearts?

SYNOPSIS OF LESSON: Our lesson to-day divides itself into two parts:

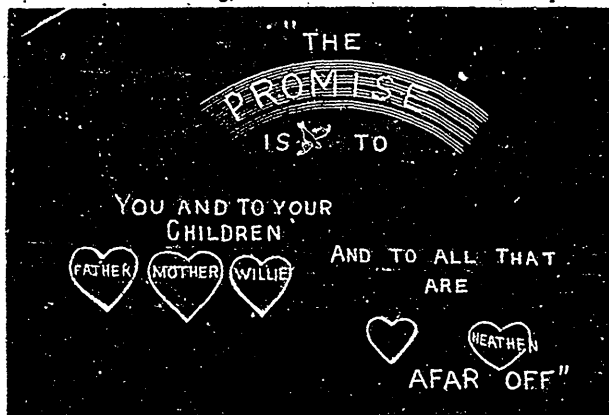
1. Peter's sermon after the descent of the Holy Spirit (Acts 2: 32-36). The boldness of Peter, after his reception of the Holy Spirit is manifest. He tells the people that they have crucified that same Jesus, both Lord and Christ.

2. The effect of Peter's argument. (a) The people were pricked to the heart and said, "what shall we do?" (b) Peter's reply is found in verses 38 and 39. (c) The first converts. 3,000 souls continue steadfast in the apostles' doctrine and fellowship.

(d) Fear upon every soul. (e) Wonders and signs done by the apostles. (f) Possessions and goods sold, and all things in common. (g) Living together in singleness of heart, praising God, and in favour with the people. (h) Daily additions to the church.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Gold-



den Text printed on the blackboard beforehand.

2. Begin by drawing the rainbow. Recall (a) The origin of the rainbow (b) The promise of the Holy Spirit, made by Jesus. (c) The promise kept.

3. Introduce and teach the Golden Text here.

4. The promise of the Holy Spirit of Love is to all. He wants to live in every heart; in father's heart; in mother's heart; in Willie's heart; in Mary's heart; in the bad boy's heart, as well as in the good boy's heart; in the heart of the heathen as well as in the heart of the christian. Make five hearts (different sizes if preferred),

similar to the one described in lesson II., VI., 6. On the outside of these write—say on the first “Father,” on the second “Mother,” and on the third “Willie.” Let us look inside of these three. The Holy Spirit of Love is in Father’s heart, and in Mother’s heart, but what do I find in Willie’s heart? Bad temper is there. Bad temper hurts the Holy Spirit and drives him out, and makes unhappiness in the home. Unless Willie allows the Holy Spirit of Love to live in his heart there will always be trouble in Willie’s home,

5. Here is the heart of a bad boy who comes to our Sunday school. I will not tell the boy’s name. At prayer time his head is not bowed reverently, his eyes are not closed, he is thinking about himself and what fun he can have, instead of worshipping God. Let us look into this heart, the Holy Spirit of Love is not there. He is afar off, but the promise is for him.

6. Here is the heart of a heathen mother in India. I look into her heart and see that she is cruel. She throws her child in the river, because the Holy Spirit of Love is not in her heart. She too is afar off, but the promise is for her.

7. Repeat the Golden Text together.

8. The promise of the Holy Spirit is for everybody, father and mother, and Willie in their home, for each little boy and girl in Sunday school, and for the cruel heathen mother far away.

9. If we will allow him to live in our hearts, he will make us patient and gentle and loving and kind. Who will allow him to-day? Who will be careful not to “hurt” him and drive him out this week?

## LESSON IV—January 24th, 1897.

### The Lame Man Healed. ACTS 3: 1-16.

GOLDEN TEXT: “His name, through faith in His name, hath made this man strong.”

Acts 3: 16.

#### II. PREVIEW THOUGHT FOR THE QUARTER:



1. The work of the Holy Spirit of Love in the heart.
2. Do not grieve or “hurt” the Holy Spirit of Love. (See Preview for Children in *Little Folks’ Quarterly*).

#### III. PREVIEW THOUGHT FOR TO-DAY’S LESSON: The Holy Spirit of Love making me strong.

IV. REVIEW: (These questions are only suggestive, The central, spiritual truth and its teaching ought also to be recalled).

1. Where did the Holy Spirit come from?
2. Who sent him?
3. Where is his home upon the earth?
4. What was last Sunday’s Golden Text?

V. SYNOPSIS OF LESSON: Among the many signs and wonders done by the apostles after the descent of the Holy Spirit, was that of the healing of the lame man. It was customary for many who were lame and blind to sit at the beautiful gate and appeal to the peo-

<p>LAME-MAN</p>  <p>MADE STRONG</p>	<p>LAME CHILDREN</p>  <p>MADE STRONG</p>
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ple who passed in and out for alms. Peter and John went up to the temple at the ninth hour (3 o'clock in the afternoon), and as they passed in, a lame man cried out to them. Peter took him by the hand and said to him "rise up and walk, and immediately his feet and ankle bones received strength. This miracle made a great commotion among the people, they were astonished at what they saw, and a great crowd ran together in Solomon's porch where Peter addressed them. See verses 12-16.

#### VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Have the Golden Text printed on the blackboard beforehand.
2. Have, if you prefer, the picture of "the Gate" drawn beforehand, though it is better usually to draw as the scholars look on. Perhaps a few lines pencilled on the board with either slate or lead pencil, which are invisible to all except yourself, will help you to draw before the class. Perhaps it would be better to have the picture of "the Gate" drawn, or printed, and held in the hand while you speak, and when you have finished, pin it to the board.
3. Tell the story of the healing of the lame man by Peter.
4. Teach the Golden Text here.
5. Who ever saw a lame child? Tell us about one.
6. Who ever saw a lameness like this? Here draw a very crooked line and write the word "selfish." Some boys and girls are lame in their bodies, and some are lame in their hearts. "Selfishness" is a lameness of the heart, so is "anger," so is "pride," as well as all other sins.
7. How were this man's feet cured? By faith in the name of Jesus.
8. How can our lame hearts be cured? The same way, by faith in Jesus.
9. What is the meaning of having faith in the name of Jesus Christ? A good many boys and girls think they can get their lame hearts healed, get those sins out of their hearts by trying and trying, and trying themselves to be good. Trying is not having faith. Faith, is trusting Jesus. If we live trusting Jesus, and are willing to do just what Jesus wants us to do, trying will be very easy. We must trust first, and try after.
10. If we have faith in the name of Jesus, are willing to do just what he wants us to do day after day, he will let the Holy Spirit of Love come into our hearts, and will drive out the selfishness, pride and anger, and all other sins.
11. Who will let the Holy Spirit of Love into their heart to-day?

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#### KNEE BLACKBOARDS.

The suggestions made in this magazine can be used in an ordinary class by the help of a paper pad, or better, a small blackboard held in the hand and laid upon the knees while teaching. Through the eye is the quickest way to the heart.

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Pease's Symbols for teaching the books of the Bible may be obtained in the United States by sending 50 cents to "Milton Bradly Co., Springfield, Mass.," or in Canada by sending 65 cents to the Publisher of this magazine. Add in either case 6 cents for postage. Many of these symbols can also be used in the teaching of the lesson, as suggested in these columns. They will be helpful to any teacher of a class of twelve years old and under. "Through the eye to the heart."



# Teacher Training.

TEXT-BOOK : HOLBORN'S "THE BIBLE, THE SUNDAY-SCHOOL TEXT-BOOK."

Analysis by REV. PROFESSOR CAMPBELL, LL. D., Presbyterian College, Montreal.

At the beginning of another year we direct attention to the Assembly's plan of helping our teachers to a better preparation for their work. It is recommended that there be a weekly meeting for the preparation of the lesson in every School, when the passage for the ensuing Sabbath shall be carefully studied under the most competent leader that can be obtained. The *Notes on the Lessons* in the TEACHERS' MONTHLY are designed as a kind of text-book for this part of the lesson study. Besides this, one book is indicated every year which our teachers are invited to read carefully. Last year we went twice over "The Evidences of Christianity" under the guidance of Prof. Ross. This year Prof. Campbell will conduct us through "The Bible, the S. S. Teachers' Text-Book." This little volume gives the teacher, in a concise and interesting form, the most salient points about the Bible as a book, and should be mastered by every teacher and student of the volume. Prof. Campbell will give two pages of analysis and comment every month, and the teacher's meeting should be drilled for five or ten minutes upon half a page of this each week. The teachers who do this will go over the text-book twice during the year, and be permanently possessed of invaluable information regarding the Book of books. The Assembly offers a diploma to all who will take the examination of the course of "HIGHER RELIGIOUS INSTRUCTION" in the Department of *Teacher Training*. For the *Syllabus* and all information write to REV. W. FARQUHARSON, CLAUDE, ONT., the Vice-Convenor in charge of this branch of the S. S. Committee's work.

## INTRODUCTORY LETTER ADDRESSED TO SUNDAY-SCHOOL TEACHERS.

*Origin and Purpose of this book.* It originated with the Committee of the Sunday-School Union, in furtherance of a scheme of the International Committee for Normal Study. Its purpose is to be a manual of instruction for teachers on the subject of the Bible. *Its plan.* This is to give evidence for the genuineness and authenticity of the several books of the Bible; to describe the process of the formation of the Canon; and to set forth the unique features of Bible language and style; without discussing theories of inspiration.

*Considerations pointing to a Divine origin of the Bible.* 1. Its survival of all attempts to destroy it, as by Antiochus Epiphanes' decree in 168 B. C., by that of Diocletian in A. D. 303, by the Church of Rome, and by minor efforts to exclude it from literature. 2. Its survival of all attempts to destroy belief in it. The books written to overthrow faith in the Bible, from those of Celsus and Porphyry in the 3rd century to the present day, alone constitute a large library, but the Bible lives while they are all but forgotten. 3. Its vast circulation. The demand for it yearly increases. Of the Revised Version of the New Testament published in 1881, more than a million copies were ordered in advance from the Oxford University Press alone; and a Chicago newspaper published the whole of it, received by telegraph, in one issue. Of the Old Version about six million copies are sold annually, mostly in English, but also in 298 languages and dialects. It is no objection to say that much of this is the work of wealthy societies, because the Bible called these into existence. 4. Its enormous influence on modern literature. It has leavened poetry, philosophy, history, all literature but that of technical science. Orators use its language. Twenty-one volumes of the British Museum Library Catalogue are devoted to the heading "Bible;" and books written to expound it or enforce its teaching constitute a considerable proportion of the whole mass of literature. The wonder becomes greater when we consider that many of its authors were imperfectly educated men, living in a small

country isolated from the great literary nations of antiquity. 5. Its influence on human life and character. Wherever it has been received, studied, and obeyed, men have grown in virtue and godliness, in love of liberty and humanity, and into triumph over death.

*The Bible a unity.* It is necessary to keep this in view, lest, in dwelling upon its human elements, the Divine be lost sight of. *But it is a progressive revelation.* It grew during more than a thousand years, in which God enlightened men by His Holy Spirit by degrees as they were able to bear it.

*How this text-book should be studied.* Diligently, thoroughly, by looking up all Scripture references, and consulting, as far as possible, the books mentioned that have contributed to its composition.

## CHAPTER I.

### ON THE EVIDENCES OF THE AUTHENTICITY AND GENUINENESS OF THE SACRED WRITINGS.

The evidence for the New Testament is more accessible than that for the Old; hence it is considered first.

I. THE NEW TESTAMENT. Evidence is internal and external. St. Augustine (died 430 A. D.) said the external evidence for the books of the Bible is as good as that for those of the classics. It is much better, for Scripture Mss. are far more numerous, relatively nearer to time of authorship, and more extensively referred to, than those of classical authors.

A. *Internal Evidence.* The thirteen Pauline Epistles chosen because the name of the apostle Paul, known through the Acts, is attached to them. i. *General Characteristics.* Though Greek, they are the work of a Jew, as is proved by Hebrew idioms, O. T. quotation, reference to Jewish customs, and exhibition of patriotic feeling. The writer confesses to having been brought up in a strict sect and to having been a persecutor, above which he has risen into complete Christian liberty. He shews acquaintance with Greek culture in his language, illustrations and the poetical quotations of 1 Cor. 15: 33, and Titus 1: 12. The biographical features of the Epistles are in complete accord with the history of the Acts of the Apostles, and that in many and varied particulars. The conclusion of this evidence is that Paul really wrote the Epistles which is confirmed by, 2. *Undesigned Coincidences*, which are refined as "points of argument, or minute, as casual, so evidently unintentional, that no forger could possibly have thought of inventing them." Examples: a. The contribution for the saints at Jerusalem mentioned in Romans 15: 25, 26. Compare 2 Cor. 8: 1-4; 9: 1, 2; 1 Cor. 16: 1-4; Acts 19: 21; 20: 21; 24: 17. These prove not only the genuineness of the Epistles, but also the historic truth of the Acts. b. The First Epistle to the Corinthians, as Paul's answer to a letter sent him by them. The answer does not come till the seventh chapter. Our lesson is taken up with reproof based on report, as 1: 11; 5: 1; 11: 18; In 1 Cor. 4: 12, Paul refers to his handicraft: compare 1 Thess. 2: 9; Acts 18: 1-3. In 1 Cor. 1: 12, he refers to divisions between Paul and Apollos: compare 3: 4-6; Acts 18: 1-8; 18: 23, 24-28; 19: 1. c. The Second Epistle to the Corinthians was Paul's congratulation of them on their reception of his first epistle, witnessed by Titus. Compare 2 Cor. 2: 1-13, and 7: 2-16. Other coincidences are 2 Cor. 11: 9; Acts 18: 1-5; to which add 2 Cor. 11: 32, 33; Acts 9: 23-25; and Acts 18: 5; 2 Cor. 1: 19. d. Coincidences in Galatians. Compare Gal. 1: 13, 14, with Acts 7: 58; 8: 13; 22: 3-5; 24: 4-5; also Gal. 1: 17, 18, with Acts 9: 22, 23, also Gal. 1: 22-24 with Acts 9: 26-28, and Gal. 2: 1, with Acts 15: 2. In the Epistle, Paul speaks of Jewish opposition, as in Gal. 2: 14: 4; 29; 5: 4, 11; 6: 12. Compare Acts 13: 49, 50; 14: 1, 2, 19; 17: 4-5. For the temptation in the flesh, compare Gal. 4: 13-14 with 2 Cor. 12: 7-9. Finally, justification by faith without works is the common theme of Romans and Galatians. To the Romans Paul supports it by argument, because he had not been at Rome. But to the Galatians he does so by authority and personal entreaty as to his own converts: see Gal. 3: 1; 4: 11, 14-16; 5: 2, 10. These few examples of numerous undisguised coincidences sufficiently prove the Pauline authorship of the Epistles and the historical truthfulness of them and the Acts of the Apostles.

(To be Continued).