# BIRLE LESSONS FOR 1876.

INTERNATIONAL SERIES. SUNDAY, May 7th, 1876 .- The Power of Jesus' Name.—Acts iii. 12-26.

COMMIT TO MEMORY: Vs. 19-21.

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

DAILY READINGS .- Monday, Acts xiv. 11-18. Tuesday, John i. 1-14. Wednesday, Hebrews ii. 9-19. Thursday, Luke xxiii. 16-23. Friday, Romans viii. 18-Saturday, Ephesians i. 15-23. Sunday, Deuteronomy xviii. 15-19.

ANALYSIS. - I. Personal power disclaimed. Vs. 12. II. God glorifying Jesus. Vs. 13. III. Whom the Jews killed. Vs. 14. 15. IV. Miracle explained. Vs. 16. V. Extenuation of guilt. Vs. 17-21. VI. Appeal to the fathers. Vs. 22-26.

had been universally known as a lame beggar stands in the Temple by the side of his own benefactors, Peter and John. It is getting near to evening, time fitted for sober thought, and Peter improves his opportunity by renewing the charge of Christ's crucifixion, which he was accustomed ever to bring forward after the day of Pentecost, in order to lead the Jews to a conviction of guilt, and then to repentance and to faith. While act. not acquitting the Jews of all criminality, he nevertheless extenuates their ' ignorance, and shows that their act was the eternal purpose of God. So does he bring them within the pale of God's | 25-27. mercy. See chap. xiii. 27; Luke xxiii. 34; 1 Cor. ii. 8. With great aptness and attractiveness of speech he carries them back to promises made to their fathers concerning Christ, the Messiah; in many ways, by direct charges, by ex. tenuating circumstances, by historic appeal, endeavoring to convince of sin and lead to faith in Jesus, the Saviour.

Exposition.-It is God's method to teach first by deeds and then by words; to exhibit truth first in facts, and next in statements. This makes his revelation most solid, substantial, real. This is why the Bible is so largely history. and so unlike a mere system of philosophy. So Peter here does as Jesus had been wont to do-takes up the miracle wrought in the presence of the crowd, and still before them in the person of the healed beggar, and tells them what it means.

I. The guilt of rejecting Christ .-Verse 14 .- Saw it, etc. That is, the rush and wonder of the crowd. Vs. 31. he spake. Answered. Their looks and movements were a language which called for an answer. Ye men of Israel. An honorable and courteous address, and pertinent also, as Peter was about to speak of the fulfilment of the covenant and face. "hope of Israel"—of the grace that made Jacob into an Israel, and if received would make the fleshly Israel into the spiritual Israel. See in vs. 13, and vs. 21-26, this aspect of the matter made prominent. Why marvel ye at this? "This" man standing among them, healed and whole. Why look ye? etc. They seemed to refer the miracle to the apostles, as though it were due to something in them which was not in other men-either some power by which they change immediately, or some merit which led God to work it in order to glorify them—two quite distinct views, which yet agreed in making the apostles the heroes, and in fixing attention on them, and which were thus equally false and mischievous.

Verse 13 .- The God of Abraham, etc. See above on vs. 1, and below on vs. 21-26. Into their conduct and their speech-were wrought the assurance that they were not preaching a new gospel, but the "old, old" gospel of their fathers, of the ages-the everlasting gospel of the blessed God. Hath glori fied his Son ["servant," Isaiah xlii. 1-9. So in vs. 26, and iv. 27, 30.] Jesus. The immediate reference seems most naturally to be to the miracle about which Peter is discoursing. ii. 22-24. Whom ye delivered up [to Pilate] and denied. Emphatic contrast between God's treatment of Jesus, and the Jews' treatment of Jesus. When he was determined, etc. More exactly, and more true to the his-

tory also, "he having judged that Jesus ought in justice to be released. See Luke xxiii: 13-16. Mark here a second contrast between the Jews and the heathen Pilate, still to their shame and condemnation.

Verse 14.—But ye denied the Holy One and the Just, etc. Another contrast, thrusting up into bold and horrible relief their guilt.

Verse 15 .- Killed the Prince of life, whom, etc: A double contrast. Killed, not merely one who was alive, but him who was the Life, its Author, Source, "Prince"—life spiritual and life natural -their life. Struck down him who held them up, cursed him, who alone could take from them God's curse.

Verse 16 .- His name. That is, Jesus himself acting as Saviour, by which name he was known, since in that character he had revealed himself; and | The little bird clings to its bough! so as such had come to be known. Through faith, viz., the faith of the apostle, (not of the beggar), by which alone, and not by inherent power or THE SCENE OF THE LESSON .- He who merit (vs. 12) they differed from their leaders. The faith which is by him, etc. The apostles' faith, founded upon those evidences which he himself, in his works and word, his resurrection and ascension, had furnished. ii. 22.

> II. Salvation by accepting Christ .-Verse 17. - Brethren. Of the same Israel. Wot. Know. Compare our word wit. Ignorance. Partial ignorance, not a full knowledge of the nature of their

Verse 18 .- Which God, etc. The words of the prophets, as given in the brook which flows through the Scripture, the apostles and the Saviour garden-a pretty little brook which in consequence of a higher necessity in regarded as God's words, and of full divine authority. Comp. Luke xxiv.

Verse 19. - Repent. Be converted. Turn, change sides. Repentance is called regeneration, viewed as effected by God's agency; and conversion viewed as an act of man's agency—the same change named from two aspects. Blotted out. Or erased. When. It should read in order that. The refreshing, in the enjoyment of the Spirit given to them as the sons of God, which through repentance they become. Exactly as in

Verse 20 .- He shall send, etc. The second coming. The glorious issue and culmination of all present and spiritual "refreshing" from the Lord's presence which is the first fruits and pledge of that full bliss which we are to have in the Lord's presence.

Verse 21 .- Whom the heaven, etc. See i. 9-12. Until the time. How long is not revealed, as Jesus and the arostles especially declare. Which God hath spoken, etc. "The everlasting gospel' -the very gospel of his nation to whom

III. The Confirmation from Scripture. - Verse 22.-Moses, etc. In Deut. xviii. 15, 18, 19. Moses at Sinai was mediator and type of The Mediator. He also permanently talked with God face to

Verse 23.- Every soul. Every man or person. The people. Originally the national congregation, but typically the spiritual Israel, God's saved ones.

Verse 25 .- Ye are, etc. Conciliatory -an effective argument and plea for them to accept Jesus, the Saviour, "Salvation was of the Jews"-first offered them. And in thy seed, etc. Showing that from the beginning, as now, it was understood that the God of Israel was the God of all mankind, and of themselves could and did work the that the Saviour was to be for all-a thrust his beak between two stones, and

> Verse 26 .- Unto you first, etc. Special mercy overmatching their special guilt of rejection. Every one of you, "Mark both the individuality, each for himself -and the universality, all and all alike.

> QUESTIONS. -Vs. 12. When is human wonder at fault? Vs. 13. Why does Peter so often refer

> to "the God of Abraham"? Vs. 14. What is the contrast drawn

> vividly in this verse? Vs. 15. What is meant by "Prince of life"? In what sense was the Prince of

> life killed? In what sense not killed? Vs. 16. By whom was this faith exercised, by the lame man or by the

> Vs. 17. What is meant by "through ignorance ye did it "? Are there any so ignorant of God as to be excused for sin? Rom. iii. 19. Of what prayer does Peter's concession remind us? Luke xxiii. 34. Of what man? 1 Tim. i. 13.

Vs. 19. Is conversion the cause or the result of regeneration? What says Paul of repentance? Acts xvii. 30.

regard Christ's coming?

Vs. 21. What are meant by "times of restitution "?

Vs. 23. What will be the doom of al who do not now hear and obey the Lord Jesus? Mark xvi. 16, 17. -Baptist Teacher.

SUNDAY, May 14th, 1876 .- Christian Courage.—Acts iv. 8-22.

# YOUTHS' DEPARTMENT.

### I wonder Why.

I wonder why The white clouds stay up in the sky! The birds light low that fly so fast, The downy thistle falls at last, But the fair clouds are always high: I wonder why!

I wonder how Sometimes at night when I awake, And hear the tree-tops moan and shake, think, "how sleep the little birdies I wonder how!

We leave the fair earth for the sky; I wish that we might always stay; That the dear Lord might come some

I wonder why

And make it heaven! Yet we must die. I wonder why.

### The Adventures of Five Ducks.

It was a beautiful morning in spring; the sun shone, the birds sang, the grass was all covered with a fresh dew. In St. Nicholas for April. flows quietly across fields enamelled with flowers-Madam Duck gave lessons in swimming to her little ones. You know, of course, that the first duty of a duck is to learn to swim well and naturally. Madam Duck took good care of that branch of the education of her children. She corrected them when they did not swim well, made them hold their heads straight, and, moreover, taught the older ones to dive. The young ducklings were not now at their first lesson, and already made a good figure in the water. So, after having studied for some time, the young scholars asked permission of their mother to go and have a little promenade on the water. She gave permission, and soon our ducklings were sailing gayly down the stream. The two elder ones headed the march, and served as advance-guards; after them came the three others. It was the first time they had been out alone, and they gazed at everything on the right and on the left, because to them everything was new and strange. As they swam on, the brook grew larger, gay butterflies fluttered about among the flowers, and beautiful birds sang on the bushes.

They had already swum for some time, when suddenly a great noise was heard. The water was agitated. The ducks, frightened, turned back just in time to see the hind-foot of a great old frog disappear under the water. "Indeed, it was not worth while to be frightened about such a little thing,' said the largest of the ducks, who was called Neptune; but he also had been well scared. They laughed off their fear, and continued their course. At this moment, their attention was attracted by piteous cries from one of the three little ducks; he had seen something on the bank of the stream which he thought to be good to eat, and had could not draw it out again. He was beating himself about like a madman, when the others arrived. The two large ones seized him, each by a wing; the two little ones took him by the tail, and they pulled as hard as they

At length, by dint of pulling, they succeed in disengaging their little brother, with his beak half-dislocated and a prey to a horrible toothache. He wept bitterly, but his comrades succeeded in consoling him, and he followed them at a distance, but without' laughing and joking with them. Still swimming, they arrived before a house where there was a little dog. As soon as he perceived them he rushed straight at them, barking with all his might, as if he wished to swallow at least two of them at a time. But, coming to the bank of the stream, he stopped, undecided, not having the courage to plunge in. When the ducklings saw how cowardly he was, they stopped, looked at him with dis-

Vs. 20. How did the early Christians dain, and joined their quacks of defiance to his furious barking. At the noise they made, the door of the house opened; a little boy stepped out, and came running towards our ducks; he had not a very agreeable look, and when, instead of chasing away the little dog, he commenced to pick up stones, the ducks began to doubt his intentions. The advance-guard gave the signal to retreat, and turning about, they filed off at full speed. It was time, for the little boy had already begun to throw stones at them. But, happily, the more stones he threw, the less he succeeded in hitting them. When they were out of reach of his attacks, they turned to see what he would do. The little rascal almost cried with rage, and ran along the stream, to get nearer to them; but his anger hindered him from seeing where he walked; he made a false stepplump! and there he was in the water. Hearing his cries of distress, his mother ran and pulled him out of the water, and giving him two good cuffs, sent him into the house to dry himself. The fall of the angry little fellow raised a wild laugh among the ducks; but they thought it would not be prudent for them to continue their explorations further on that day, so they started to return to their mamma.

> On their return nothing happened to them which it would be worth while to record, and they passed the rest of the day in talking of their adventures, and in recounting them to Mamma Duck .-

BY H. F. SMITH, D. D.

A person going from one denomination to another recently, gave as a prominent reason the lack of sociability in the church she left. That was not sufficient cause for the change. Principles should take precedence of feeling; but the incident suggests some thoughts on the topic. Doubtless some excellent people, who are peculiarly sensitive, think that they are overlooked, neglected, perhaps ignored, when nothing of the kind is designed by any one.

It is not reasonable to expect that in a large church each should receive an equal amount of attention from all. The structure of society, even in the Church of Christ, does not correspond to such expectation.

Is there not, however, just cause for complaint in many instances. It is natural for the young, and those who have lately entered the fold, to wait for approaches from those who have been longer in the church home. Many a young plant in the Lord's garden has grown slowly and borne fruit sparingly from lack of cultivation. Let the more experienced think of this. There should be a mutual conformity to the covenant promise to "watch over one another." The church is a "family," suggesting oneness in purpose, sympathy, heart; as such we should dwell in the " unity of the Spirit, and in the bonds of peace." Let there be the hand-grasp of recognition when we meet in the sanctuary, and let our lives be such that we shall be glad to know and be known as followers of the Lord wherever we

The influence of a cordial welcome to strangers in building up a congrega tion has been tested most favorably. There is a great power in the combined courtesy and attention of even a few mambers. What a result would be ac complished if all made exertion in this direction!

Christians should remember that we band together for our edification and the extension of Christ's kingdom. To do this we must draw to us those whom we desire to benefit. Each can do something. The writer was led to an important step toward the ministry by a word in season from an "old disciple"; an eminent minister in Philadelphia says that he was drawn toward Christ and the church by a recognition and kind remark from a man of standing in Zion. As there are many new accessions to our churches just now, shall we not show by our attentions that we welcome young converts to the real communion of saints, and by our general walk lead the people of the world to say: "See how these brethren love one another"?- .- National Baptist.

Passover comes on Sunday this year for the first time in twenty-two years.

Faith and Hope.

A gentleman passing one of the halls occupied by the American Revivalists, observing a number of people leaving, asking one of the "workers" whether the service was over. "Yes, sir," replied he; "it is." "Has it been a good service?" "Yes, yes," said the "worker," "a very good service"; and then, putting his face close to that of the gentleman, he exclaimed: "Are you a Christian?" After a pause the gentleman replied: "I hope I am." "You hope you are! Hope won't do, sir. You must be sure, sir; you must be sure. Hope is not enough." " Nay," " Nay," answered the gentleman courteously; "you forget my friend, that the apostle Paul express. ly teaches that 'we are saved by hope." The "worker" seemed surprised at the quotation, but exclaimed: "Ah! yes, yes. But I tell you, sir, hope will not take you to Heaven. You must know that your sins are forgiven, sir." "But, my friend," pursued the gentleman, "you must know that the apostle Peter gave God thanks that he had in his abun. dant mercy begotten us again unto a living hope by the resurrection of Jesus Christ.' " This fact also seemed new to the "worker"; but he nevertheless replied: "Look at this paper, sir," holding a tract in his hand. "I am sure I have this; and you must be sure that your sins are forgiven. It is no use hoping, sir.,' " My good friend, you must read your New Testament a little more before you speak to others as you have spoken to me. Read it carefully, and see if it does not say in the Hebrews' 'For the law made nothing perfect; but the bringing in of a better hope did, by the which draw nigh to God.' 'Christ in you, the hope of glory.' 'Faith, hope, and charity.' 'In hope of eterral life, which God promised before the world began.' Faith produces hope; hope is the fruit of faith, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' Now," said the gentleman, kindly, "go home, my friend, and read what the New Testament says about hope, before you speak to any one as you have spoken to me. Good-night." The gentleman turned out to be the pastor of a London church who has preached to tens of thousands of people. Who the "worker" was did not appear.

# Blind spot in the Eye.

Here is a simple experiment by which we can prove the existence of a blind spot in the eyes. Shut your left eye, and with your right one look steadily at the cross below, holding the paper ten or twelve inches from the eyes.

Now move the paper slowly toward the eye, which must be fixed on the cross. At a certain distance the other figurethe letter O-will suddenly disappear; but if you bring the paper nearer, it will come again into view. You may not succeed in the experiment on the first trial' but, with a little patience, you can hardly fail; and the suddenness with which the black spot vanishes and reappears, is very striking.

We have often noticed another proof of this "blind spot." When, on Sunday morning, there is a movement among the ushers, and the contribution boxes are brought forth, they are easily seen at a distance. When, however, they are brought within three feet of the optic nerve of some people, they become invisible, and the afflicted ones who are asked to give look blankly into space, confused, and half conscious that something wrong is going on. They generally recover in time to boast of the large sums which are taken up in "our society."-The Globe.

Example.—Pause before you follow example. A mule laden with salt, and an ass laden with wool, went over a brook together. By chance the mule's pack became wetted, the salt melted, and his burden became lighter. After they had passed, the mule told his good fortune to the ass, who, thinking to speed as well, wetted his pack at the next water; but his load became the heavier, and be broke down under it. That which helps one man may hinder another. - Baptist Weekly.

A man's wife at Welshpool the other day gave birth to two boys, and the happy parents had them christened re spectively, "Moody" and "Sankey."

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