

NE 29, 1892  
JUNE 29, 1892.  
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FAMILY PHYSICIAN  
Railway  
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F TRAINS  
30th, 1891.  
d Time.  
CTION.  
for Fredericton  
and Intermediate  
St. Stephen,  
Woodstock  
Junction, St.  
Vanceboro,  
Boston, and  
Sphen, Houli-  
at Junction, St.  
4.30 p.m.  
8.35, 9.15, 10.15  
McAdam Jun-  
p.m.; Van-  
8.30 p.m.; St.  
m.; St. As-  
DERICTON.  
0 p.m.  
ON.  
Woodstock and  
SSON.  
Woodstock, and  
PERSON.  
Pass. Ag't.  
St. John, N.B.  
PAINT.  
aints; 1 barrel  
3 cases Van-  
all the popular  
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usual shades.  
half gallon tin.  
e of the best  
make reliable  
UT & SONS.  
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E STAMPS  
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St. New York  
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und.  
SHERMEN.  
from the man-  
ly, Trout Fly  
books, Lures,  
Lures, Hooks,  
and retail at  
Hardware Store.  
Hardware Store  
Ointment.  
and efficacious  
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e, Burns, Salt  
am, Salt Rheum,  
Hoarseness, inter-  
at 25cts. a box,  
S. S. SON & CO.,  
Middleton, N.S.  
S AND HOME  
FURNITURE, and  
N.C. Richmond  
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Pens, Cow Stab-  
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T. NUT & SONS.  
RON.  
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T. NUT & SONS.

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**WORM**  
**SYRUP**  
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**The Sabbath-School.**  
**INTERNATIONAL LESSON.**

Third Quarter-Lesson II.—July 10.

THE DESCENT OF THE SPIRIT.—Acts 2:1-12.

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

WAITING FOR THE PROMISES OF THE FATHER.—Ver. 1. Who. There were 120 disciples (1:15), the more devoted and earnest of the believers on Christ, most of them Galileans (2:7). This number included the 11 apostles (1:13), the brethren of Jesus (1:14), who seem at this time to have become believers, though formerly they did not accept him (John 7:5), and the women who were the devoted followers of Jesus. Among them were Mary the mother of Jesus, Mary Magdalene, Mary, wife of Cleopas, Joanna, wife of Chuza, Susanna, Salome, Mary and Martha of Bethany.

Where. In the upper room in Jerusalem, a large room like a hall, used for special purposes. It was doubtless the room where the disciples were when Jesus appeared to them after his resurrection.

How long. Here they remained from the ascension, 40 days after the resurrection, till Pentecost, 50 days after the Passover, counting from Saturday before Christ's resurrection. Thus the time would be about ten days.

What doing. In prayer and supplication because, although the gift was promised, the way to the blessing was through prayer. The promise encouraged not idleness and inactivity, but earnestness in prayer.

The reason for prayer as a condition of the best blessings lies not in God's unwillingness to give, but (1) there is need of strengthening and increasing our faith. (2) Prayer intensifies our desire and our appreciation of the gift. (3) Prayer prepares us to receive the gift, in far larger measure than would otherwise be possible. (4) Prayer makes us realize that the blessing is a gift from God, and thus brings us into closer relation with him.

THE PROMISE FULFILLED.—THE HOLY SPIRIT BESTOWED.—Vers. 1-3. And when the day of Pentecost. The second of the three great Jewish feasts, the Passover being first, and the third the feast of Tabernacles, in which all the males were required to go up to Jerusalem. Pentecost is the Greek name of the feast, derived from Pentecostos, fiftieth; because it was kept on the fiftieth day after the Passover sabbath. Among the Hebrews it was called the Day of First Fruits, the Feast of Weeks, because seven weeks later than the Passover, and the Feast of Harvest; i. e., of Wheat Harvest.

Why this took place on the Day of Pentecost. (1) Because at this feast, being in the summer, greater numbers were present in Jerusalem than at any other season, from all parts of the world. From a census taken in the time of Nero more than 2,700,000 were gathered at the Passover, and still greater numbers came to Pentecost. Thus the good gift would most easily be carried back to all parts of the world. (2) It was the "feast of harvest," and so it was meet that it should witness the first great gathering of the fields that were white to harvest, when 3000 were converted in a day. (3) It was one on which, more than any other, the Israelite was to remember that he had been a bondsman in the land of Egypt, and had been led forth to freedom; and it was, therefore, a fit time for the gift of the Spirit, which was to guide the Church into the truth which should make men free indeed. (4) According to Jewish tradition, the Law from Sinai was given on this day. It was a day of revelation from God; and therefore especially fitting for this new gift from heaven of the Holy Spirit, who reveals the truth and implants the new heart that enables men to obey the law as naturally as good fruit grows on a good tree. (5) By the presence of Jews from all lands, it commemorates the universal brotherhood of Israel. Was fully come. Soon after dawn, some time before nine o'clock, the third hour. They were come. The 120 mentioned above. With one accord in one place. Doubtless in the upper room where the apostles abode. And suddenly. Without any previous indication. They were expecting the fulfilment of Christ's promise, but in what manner it would be fulfilled they did not know. There came a sound from heaven. A sensible, outward expression of the spiritual reality, so that there could be no mistake, no uncertainty. As of a rushing mighty wind. It is not said that there was any wind, but only a sound as of a wind. The audible sign filling the room announced the Power represented by it as doing the same. The wind is a symbol of the Holy Spirit. (1) It is invisible. (2) It is powerful. (3) It is secret, hidden in its action. It is all-pervasive. The air penetrates even the hardest rocks. (5)

It is the means of life. It filled all the house. As a token that it filled every part and faculty of the soul, which is the temple of the Holy Ghost, and that it would extend over the whole earth. And there appeared. After the audible sign immediately follows the visible. Cloven tongues like as of fire. Observe, not tongues of fire, but tongues of a fiery, burning appearance, though without real heat. Plumpre likens it to a shower of fiery tongues. And it sat upon each of them. There appears to have been no discrimination between the apostles and the others, nor between the men and the women. The appearance was not a momentary flash; the influence was to be permanent.

The Symbol of the Flame. This symbol of the Holy Spirit represented the light which should shine into each mind, revealing the truth of God. The light which the disciples should impart to the world. Light cannot be hidden. If it ceases to shine, it ceases to exist. The burning energy and zeal with which the disciples should be subdued. The comfort, warmth, cheer, life, joy, blessing, which the Holy Spirit would impart. The resistless power with which the Spirit consumes errors, and burns up evil. It is a purifying, cleansing power.

The Symbol of the Tongue represented the means by which they were to spread the Gospel. A tongue of fire—man's voice, God's truth; man's speech, the Holy Spirit's inspiration. It was manifold to express the comprehensive character of the gift of the Spirit; the Spirit of God was a gift designed for all countries, nations and tongues. There was one Spirit, but many tongues.

THE EFFECTS OF THE OUTPOURING OF THE SPIRIT.—Vers. 4-12. And they were all filled with the Holy Spirit. Implies a reception from the Spirit of extraordinary powers, in addition to ordinary sanctifying grace. That the Holy Spirit was not now for the first time bestowed upon men is plain from the fact that the same language here employed is used respecting Elisabeth, Zacharias and John the Baptist; and the Old Testament repeatedly makes mention of the influence of the Holy Spirit upon the minds of the prophets and others. That which was peculiar in this event is that now for the first time all were filled with the Holy Ghost, not merely the apostles; and the influence was not occasional and transient, but abiding. But the chief difference is the abundance and power with which the Holy Spirit is now given, thus characterizing the Gospel times as the dispensation of the Spirit. Formerly like the early dawn, light, now like the full splendor and power of the day; formerly like the first early fruits, now like an abundant harvest. Began to speak with other tongues. Other than their mother tongue. This showed what had been meant by the promise of speaking with new tongues.

What was the Gift of Tongues? The disciples began to speak in various languages; viz., the languages of the nations below enumerated, and perhaps others. (1) Was this speaking in various languages a gift bestowed on the disciples for their use afterwards, or was it a mere sign, their utterance being only as they were mouthpieces of the Holy Spirit? The latter seems certainly to have been the case, for Peter makes no allusion to the things said; there is no trace whatever of such a power (speaking in various languages) being possessed or exercised by the apostles; there is no need of such a power, for the Greek, or at most the Greek and Latin, was the medium of communication throughout the known world; Paul, who spoke with tongues more than all could not understand the dialect of Lycaonia. I believe, therefore, the event related in our text to have been a sudden and powerful inspiration of the Holy Spirit, by which the disciples uttered, not of their minds, but as mouthpieces of the Spirit, the praises of God in various languages, hitherto, and possibly at the time itself, unknown to them. And there were dwelling in Jerusalem. Permanent residents and pilgrims who had come up to the feast. Devout men. Truly religious men, waiting for the appearing of the promised Messiah. Out of every nation under heaven. Only a very small portion of the Jewish people lived in Palestine during the times of our Lord and his Apostles; by far the largest number were natives of other lands, dwelling in large colonies or in small communities. Now when this was noised abroad. It must mean either the sound of the rushing, mighty wind, or the sound of the disciples talking in the various languages. Most modern interpreters regard it as the sound made by the coming of the Spirit. The multitude came together, and were confounded. Either the individuals were perplexed, or, more probably, the whole assembly were thrown into excitement, discussing the meaning of the singular phenomenon. Every man

age (or dialect). The meaning is, not that all the disciples spoke all the dialects, but that each one spoke in some one, so that all were heard. It would seem that each apostle was speaking to a group, or to individuals. Are not all these Galileans. All the eleven apostles were inhabitants of Galilee. Provincials, notoriously rough and usually of little culture, were men most unlikely to be acquainted with foreign idioms. In our own tongues wherein we were born. Persian, Syriac, Aramaic, Arabic, Coptic, Greek and Latin were languages used by the inhabitants of the places named. The Gospel belongs to all languages, and makes all peoples one. Parthians, Medes, Elamites. In the Persian kingdom. Mesopotamia. The country lying between the river Tigris and the Euphrates. Here were captives from Israel, and the Jewish captives were left by Nebuchadnezzar. Judea. Judea appears in the catalogue of nations, because St. Luke desired to enumerate all the languages spoken that day by the disciples on whom the Spirit had fallen. Cappadocia, Pontus, Asia, Phrygia, Pamphylia. These were all countries within Asia Minor. Egypt. The vast numbers of Jewish residents in Egypt had necessitated the translation of the Hebrew Scriptures into a language they could understand. Two-fifths of the population of the great city Alexandria were said to have been Jews. The parts of Libya about Cyrene. Libya lay to the west of Egypt. Cyrene was a large city of Libya, where the Jews, amounted to a fourth part of the whole population. Strangers from Rome. These were, no doubt, a Latin-speaking people. Jews and proselytes. Jews by birth, and proselyte converts from heathenism. The numbers of these proselytes were very great in all the large cities, and especially in Rome. Crete. Inhabitants of Crete, now called Candia, a large and well-known island in the Mediterranean Sea. Arabians. Large numbers of Jews were settled in Arabia. The wonderful works of God. The disciples praised God in these different languages, thus offering to him, on this birthday of the new creation, the homage of all nations. Were all amazed, and were in doubt. They did not know what to make of what they saw and heard.

This was the birthday of the Christian Church. 1. Some believed. Their souls were prepared to understand the good news, and were open to receive the truth. 2. Some mocked. Such is always the case in a revival of religion. 3. There was a marvelous change in the disciples. Their whole nature was transformed. Peter, speaking to this crowd, seems hardly a relation of the man who, skulking around the trial, thrice denied his Lord. 4. There came a wonderful power upon the people, leading 3000 of them to become disciples in one day. Such a power has been often felt since, and nothing can account for it but the Holy Spirit of God.

PRACTICAL HINTS. The condition of the descent of the Holy Ghost with converting power in the Church is ever the same as at his first coming. The gift is to all, for all should have part in the work. The gift is adapted to all. It speaks to each one's soul, each one's needs.

The disciples were first enlightened and blessed, and through the people. The blessing came upon the devout, to those who were prepared by living up to the light they had. The baptism of the Spirit is the way of power. The weak, the unlearned, the poor become mighty.

The W. C. T. U. Column will be found on page 2.

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