

a positive abrogation of the ritual which observed the distinction of "clean" and "unclean" in the animal world. Peter's conduct shows how firmly he adhered to this ritual, even though a loyal Christian. The application was undoubted. Nothing was common which God had cleansed. The old separation of Israel from the Gentiles passed away, when God came to both alike.

3. The removing of Peter's doubt in his meeting with Cornelius. The story should be carefully studied that the class may see how Peter was led to see that God had accepted the Gentiles.

This is an illustration of how God works in the interests of men, and especially in bringing in the true brotherhood. Insist on the thought of the Golden Text. The value of integrity of character with the light we have, is a most precious truth.

For Teachers of the Boys and Girls

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The title of the Lesson, "Peter and Cornelius", suggests the treatment. Here are two outstanding men, differing in nationality, training, circumstances, yet having something most vital in common, and very much needing one another.

After a hint of the above to the class, seek to make each of the two stand out distinctly. The task should not be difficult.

1. *Cornelius*. These are the points to be elicited by questions: (1) A Roman city, named after the Emperor, garrisoned by Roman troops, and the Roman capital of Palestine. What sort of soil for godliness? (2) Cornelius, a soldier, a "centurion" (see Exposition for explanation). Would a Roman Gentile, or heathen soldier, likely be a seeker after God? (3) A godly man—work out v. 3 in detail. Here is a man whose face is toward the light, but with much yet to learn. Will not God lead him into more light? See Matt. 13:12 (first clause).

2. *Peter*. Here is an opportunity for review, beginning with what Peter had done for Æneas and Dorcas (ch. 9), his preachings and imprisonments, especially the sermon at Pentecost (ch. 2), and back still further to the first Lesson of the year, with its promise and command to Peter and the rest from the

heavenly Lord and Master, ch. 1:8. Evidently Peter is just the person whom Cornelius needs to meet.

3. *How the two were brought together*. Take the class through the story stage by stage.

CORNELIUS—

(1) Cornelius' vision, at a prayer hour (see Exposition). (2) An angel visitant, God's messenger. (3) God's approval of his earnest and pious life, v. 4. (4) The instruction to send for Simon Peter, vs. 5, 6. (5) Cornelius' prompt obedience, vs. 7, 8. A good opportunity here, for a conversation on obedience to God, how ready and complete and trustful it should be.

PETER—

(1) Peter also at prayer (see Application, on v. 9, for the place prayer occupies). (2) His trance (see Exposition): how many different ways God has of revealing Himself to men! (3) The great sheet from heaven, and its motley collection of animals, the command to kill and eat, Peter's remonstrance, God's reply, the final repetition, and the withdrawal of the sheet. (4) Peter's puzzlement, the coming of the messengers, and the Spirit's command to go with them to Cornelius. (5) Then Peter's welcome to the messengers, and his journey with them to Caesarea, vs. 23, 24a.

This is a great turning point in the history of Christianity, and the teacher should make clear to the scholars these three things: (a) The prejudice which prevented even a holy apostle like Peter, who had been a Jew, from having any dealings with Gentiles; (b) At what pains the Lord Jesus (for it was He who had spoken to Cornelius and to Peter) was to break down the prejudice; (c) How the most fixed prejudice breaks up, like snow before the sun, in the presence of a plain command of our Lord and Master.

Follow Peter to the house of Cornelius, and lead out the scholars to tell what Peter brought to Cornelius—the knowledge of Jesus as the Saviour of all who believe; followed by his acceptance of that Saviour and acknowledgment of Him in baptism. Also, what Cornelius brought to Peter—the knowledge that in God's sight Jews and Gentiles were alike; and that the salvation of Jesus Christ is for all men alike.