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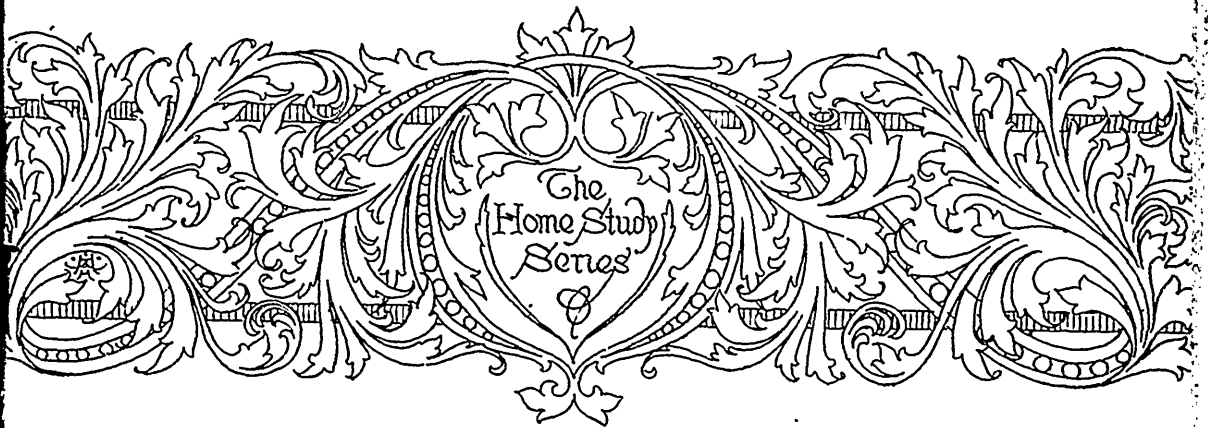
TORONTO

January-March, 1920

Vol. XXVI., No. I

THE HOME · STUDY QUARTERLY

For Seniors and Home Department



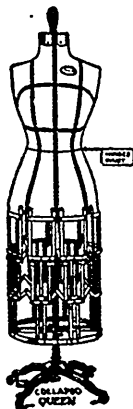
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CHURCH AND GERRARD STREETS, TORONTO

The Home Study Quarterly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXVI. Toronto, January, February, March, 1920

No. 1

Your Share in the Great Peace Thankoffering

The War has been won, and peace has come again. Your older brothers and sisters fought in the War or served as nurses or helped in some other way. If you had been a little older, you would have been keen to help, too.

They helped in order to make the world a better world, and although the War in Europe is ended, the war for a better world is still going on. It will not be ended until every kingdom and tongue and nation shall become the kingdom of our blessed Lord Jesus.

You can help mightily in that war. The Forward Movement of the Churches in Canada is being carried on to spread the Kingdom of God more widely in Canada and in the heathen lands, by lifting up the fallen and by leading those who do not as yet know Jesus, to know and love and serve him. You can help in this.

One very definite thing you can do is to help in raising the \$4,000,000 which our Church is to raise in February as part of this great effort. The share of the Sunday Schools and Young People in this fund is *one-tenth* of the whole. It is to be spent on School homes and Hospitals and other necessary buildings and equipment in our missions in Canada and amongst the heathen abroad, and in extending our Sunday School and Y.P.S. work until every child and young person whom we can reach has been enlisted in the service of Jesus Christ.

Your teachers and leaders will lay the plans for the raising of this money before you. There is no use of our saying that you will be eager to help. We know it ; and that each and every one of you may be relied on to do his or her share. You will gladly give of money that you may have or may earn, to

this good object. It is an investment which will make you happy, which will pay ; and the fact that you are going into it heartily will stimulate the younger scholars and gladden the hearts of the older people.

The motto should be—Each and every one to give all he or she can.

◆◆◆ When John Joined Up

By Mary I. Houston

If John Anson had not been feeling particularly out of sorts, he certainly would have opened the door from the inside in answer to the knock, instead of merely calling, "Come in," and leaving the visitor to open it from the outside.

"All right, if you say so." The voice was a cheery one and the smile on the face of the boy who thrust his head in the doorway would, at any other time, have made John Anson give back an answering smile. As it was he did rise as he said, "Sit down, won't you. I—I don't think—"

"You don't think you know me. Well, neither you do,—yet, but we'll soon remedy that. I'm Bob Phillips, captain of the Rovers, our church hockey team, and I hear that you play."

"So I do, real hockey, but I don't think I'm going to have much time this winter for church societies and such things. I'm here to study, you know, and after two years in France it's no easy matter to buckle down again to school books. No fun being in with a lot of fellows who were mere kids when I left, either, but that's something we can't help. If I play hockey at all, it will be with the college team. Henderson's after me now. You don't know him, I suppose."

If John had been watching his visitor instead of staring at the floor, he would have

noticed the smile that passed over his face as, after a few minutes more conversation, he picked up his cap and started for the door.

"Well, if you won't join us, perhaps you'll come to some of the games. They're not half bad—sometimes, and we've a coach this winter who is a pretty good scout. We play on the Regal Rink ice every Monday, Wednesday and Friday from seven till eight, and our first exhibition game will on the twentieth. Keep the date if you can." And with the jolliest smile in the world he was off.

"The church is all right in its place," John muttered as he jerked his Latin Grammar from the bottom of a pile of books, "but it just doesn't make hockey or rugby players worth speaking about. It's all very well for mother to talk about 'linking up with some church' when a fellow comes to a strange city, but she just doesn't know."

It was two weeks later that Bob Phillips, hockey boots in hand, met John Anson at the corner of Grand Street.

"Coming my way?" was the cheery greeting. "Don't suppose you'll come inside, but if you're walking as far as the church we may as well toddle along together. I've just been getting a new edge put on my skates, so I've got to tote them along as we have an executive meeting before practice."

The distance between the corner and the church door seemed remarkably short, and as Bob, with a hearty "So long. See you some day again," started up the steps, John almost found himself following. Somehow the pool game he was counting on having down town did not seem nearly so enticing as when he set out. That smile of Bob's was contagious. It mightn't hurt to go once or twice and see them practice, even if he didn't play with them. And perhaps this would be as good a time as any to slip in to the manse and hand in that letter his mother had enclosed in her last one.

The minister himself was just opening the door to someone to whom he had been talking in the hall when John rang the bell.

"Hold on a minute, Henderson," he said, holding out his hand to John, who blushed to the roots of his hair as he gave his name and mumbled out his errand. "Come back and meet our young friend here. Perhaps

he's heard of you already. Mr. Henderson is the leader of our Young Men's Club and the greatest hockey fan in the church," was the introduction, and John found his hand being grasped by a muscular one as he sat down opposite—Ralph Henderson, the man about college whom he most wanted to know.

What he talked about and how he accepted Henderson's invitation to join the Rovers John never could quite tell, but as he walked to the Regal Rink that night, accompanied by the man whose praises had filled so many pages of his home letters, he was supremely happy.

And it was just like John to say to himself as he opened the door of his own small bedroom two hours later, "I'm glad I met him, but I'm more glad still that I didn't know he was going to be there when I took that letter to the manse."



Partnership in the Home

By Rev. P. M. MacDonald, M.A.

Partnership in a home! What is the idea? Well, to answer the question, it is just the idea that is embodied in a business where partners share the responsibility, the work, the losses and the rewards of that business.

If your home is a cheerful, comfortable place that other girls and boys like to visit, and where you and they have "swell fun" every time they come, you will discover, if you think about it, that it is partnership that makes your home like that. If it is a cheerless and uncomfortable place, and if your chums and friends avoid it, you may be sure that the lack of partnership makes the place where you live only a house and not a home. A home is far more than a house, however costly and large, or however modest and small, the house may be.

Homes don't happen in this world, but they are built on the cheerfulness, the helpfulness, the kindness, the fair-play, the honesty and the truth of those who are in them. As one has said, "home is the resort of love, of joy, of peace and plenty, where, supporting and supported, polished friends and dear relations mingle into bliss."

Homes, to be right, must have cheerful people. Grouchy girls or boys are very "trying" persons. And very wasteful, too,

because they make it necessary for the others in the home to contribute extra cheerfulness in order to keep the atmosphere at the proper level of pleasantness. Grouchiness is like sand in sugar, or salt in ice cream.

Partnership in the home means that all the members should try to help each other in every possible way, and that each one should have a share in the tasks that are found in the average home. It was once thought that certain kinds of work were only for girls and mothers, and that if a boy ever got busy on such tasks he ought to be called "a sissy." You have often heard it said that only girls should wash dishes, sweep floors, sew on buttons and peel vegetables. Now that is out of date. One of the good results of the Boy Scout teaching is that they take their turn at the mop, and the dish-pan, and the carpet sweeper when the need of their doing it comes about. And there are boys who now mend the holes they wore in their stockings on the "hike," and make the porridge, and they do both these as well as a girl ever did. They have the partnership idea and like it.

Girls that believe in this way of helping the home, do not impose upon their brothers, and expect them to do everything about the house. The partnership plan requires that the girls in the home should find their own tasks and do their full share in the business of home making. Girls are now the valued helpers in work that was once judged beneath them, and in the home there are countless opportunities for their help. Some girls are brightest and busiest outside the home. This is to be deplored.

All in the home should seek the partnership of kindness. Where this is done, the home becomes a place where memories will begin to grow for the brightening of all the after days of life. Too many young persons seem to think that their parents should be kind always, but they fail to feel it their duty to be kind in return. There are many sore hearts in the world, and some of the sorest are those of kind parents who get no returning kindness from their children. That would be a strange partnership where one put in all the work and capital, and the other took out all the gain. Are you as kind as you should be to those whose kindness to you has never failed once ?

An important requirement in the home partnership, is fair play. When the charge of not being fair, in play or work, can be made against you then your partnership is of poor quality. Be fair in every matter in the home. Play the game squarely, honestly. Go in for good team play. Don't try to get all the praise when others have shared in the work.

Toronto

*** A War Hymn

By Rev. Norman A. McEachern, B.A.

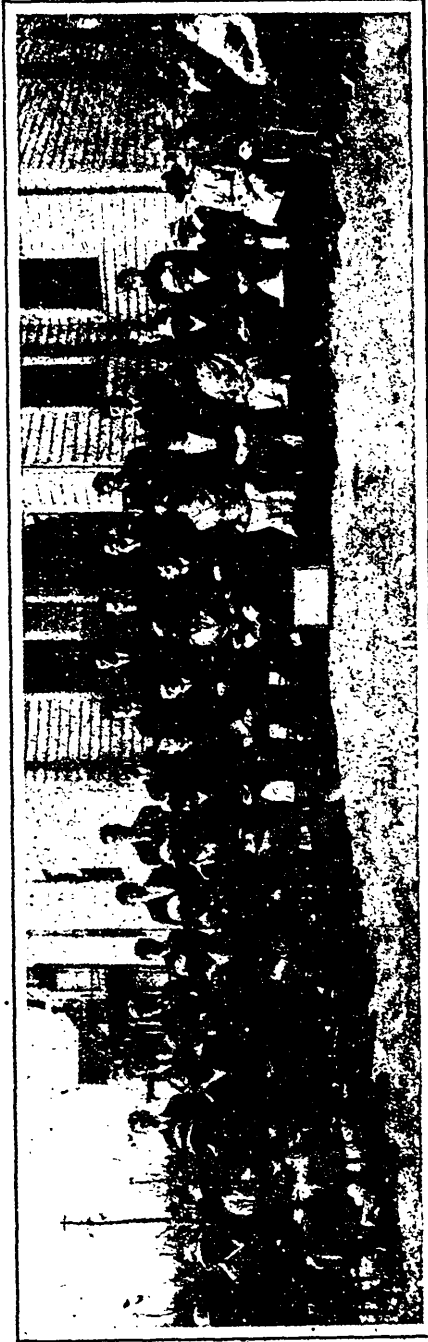
The convoy of five Canadian troop ships bearing some 20,000 Canadian soldiers out to war was nearing the "danger zone," and concealed excitement lurked everywhere. At any moment a German submarine might appear in the offing, or might loose hidden destruction upon us. Word had passed that the British destroyers would meet us at noon, which added to the general air of expectancy.

It was Sunday morning, and the troops paraded on deck for church service, a mass of life belts and rugged manly faces. The band played a stirring march as they gathered on the fore deck and crowded the companion-ways, the Commanding Officer formally "handed over" the parade to the Chaplain, and the service began . . . "God is our refuge and our strength . . . therefore will we not be moved . . ." the opening sentence read, and then the hymn, "The Son of God goes forth to war !"

One can but imagine, or recall, the sweep of music and the thrill of song that filled the decks and floated out to sea, as two thousand Canadian soldiers sang this crusader's hymn on the high seas, where hidden and swift death lurked around them, as they hurried to the fields of France.

A fit setting indeed for this stirring war hymn of the "good fight of faith," for the hymn has the qualities that appeal to the men of high adventure.

Hum the tune, and at once the swing of marching men, the glint of bayonets, the flare of bugles, the roll of drums leap into the imagination. Next, think the words into the tune,—the picture changes. It is not the armies of the nation or Empire any longer, but the "armies of the Lord," apostles, saints, martyrs, the good and the true, marching



"We Will Do It" Bible Class, Wilson Church, Florence, N.B.

Always Ready to Help

By REV. F. M. MILLIGAN, B.A.

The "We Will Do It" Bible Class, of Wilson Church, Florence, N.B., was organized in 1917 as an effort to hold the older teen age boys and girls in the Sunday School, and the present enrolment of 67 is sufficient indication of the success of the effort.

The Class meets with the main School for opening exercises, after which it holds its session in the vestry. Frequently it responds cheerfully to the call for substitute teachers, and a large number of its members have had experience teaching the Primary and Junior classes.

As its name suggests, the Class holds itself ready to help in any practical way it can, in any work of the church. It takes responsibility for the decoration of the church building at Christmas and other seasons. It has financed the Christmas Tree and annual excursion and picnic, and its male members have helped in the distribution of the Forward Movement literature.

The Class is attentive to its sick members.

Perhaps the most significant thing about this large group of young people, and it is an indication of the fine leadership and instruction of their teacher, is the fact that nearly all the members have become communicant members of the church since the Class was organized, twelve of them having come to the Lord's Table for the first time in May, 1918.

down through the centuries under the "blood-red banner" of the crucified Son of God, conquering and to conquer.

This hymn makes its appeal to the highest and best in our manhood.

It appeals to the *heroic*, and no greater appeal, not even Britain's call or Belgium's strangled cry in 1914, has ever been sounded in the hearts of men than the call of the cross, to do and to dare "for God and for the right."

It appeals to the *will to sacrifice*,—the "blood-red banner," the martyr's death, the apostles who "mocked at cross and flame," the unnumbered host who "climbed the steep ascent of heaven," all challenge the deepest and strongest power within us, the power of sacrifice.

It challenges us from the heights of all true and high endeavor for God, to join the great company—from the Christ and Stephen the first martyr and the twelve apostles, down to the last child of God, who has fought a good fight and finished the course and kept the faith. *Who follows in their train?*

Smith's Falls, Ont.

A Real Church Member

By Rev. W. D. Reid, B.D.

If you would be a real church member, you must be a Christian. Of course, you may be a church member without being a follower of Christ, but, in that case, you are only a hypocrite. You must believe in Christ as your own personal Saviour, and you must be strongly resolved that you are going to follow him and do his will. That is the big thing, the all-important thing in being a church member.

If you are a church member, a follower of Christ, you must keep yourself up to the mark spiritually. In order to do this, you must read your Bible every day. When you steep your mind in Christ's word, you grow like him.

A consistent church member is a praying member. Prayerless church members are of but little use in the church, and never get anywhere in the Christian life. Have your time for prayer every day, and in your supplications do not forget your church, its work, and, above all, your minister.

Come regularly to public worship in God's house. Nothing in the world is more discouraging to a church or to the minister, than

to see many of the church members lax and indifferent in their church attendance. Some members drop in now and then with a sort of "How-are-you-getting-along air," which betokens no vital interest in the church at all. How the minister learns to value the members who are there twice a Sunday, whether the weather is fair or foul! These are the Christians who grow and develop in the faith.

Come regularly to the Lord's Table. The Lord's Supper is intended as a means of grace to the church member, and he neglects it at his peril. Some people talk about the responsibility of coming to the Table, but do we not consider the responsibility of staying away? If we are real followers of the Master, we must obey his voice and "do this in remembrance of him."

Don't be afraid to give a testimony for Christ whenever the opportunity so to do presents itself. When you join the church, you say to the world, "I belong to Christ;" don't be afraid to say it after you belong to the church. A little girl had been rummaging in her mother's trunk, and found an old church certificate which had never been presented, and said: "Oh, Mother, I have found your religion in your trunk." There are many who are apt to keep their religion concealed in a trunk or somewhere else. Let us not be afraid to say whenever we get a chance, "Whereas I was blind, now I see." It will do ourselves good, it will help some other person, and it will be well pleasing to the Christ we profess to serve and follow.

Do some work for Christ. Christ's kingdom must be advanced by church members. If we do not our duty, it will fail. Every effort, every sacrifice, made for Christ and his church, makes us stronger and better Christians.

A good church member will be generous to the church and will give all that he or she can possibly afford, for its upkeep.

Be loyal to your church. Always speak well of it and of your minister. Discard the critical spirit entirely, and enter into every part of its life and work with consecrated zeal and enthusiasm. A church member following these instructions will grow in the Christian life, and will be a great blessing to the church.

Montreal

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Last Quarter, Peter and John were disciples. Now they are apostles. Last Quarter they were with Jesus. This Quarter they are without him. But they are new men, mightily persuaded of the resurrection of Jesus, and we study the boldness of Peter on the day of Pentecost arising from his conviction.

Lesson I.

PETER PREACHES AT PENTECOST January 4, 1920

THE LESSON PASSAGE—Acts 2 : 14, 22-24, 32-42.

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

22 Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24 Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

32 This Jesus hath God raised up, whereof we all are witnesses.

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.

34 For David is not ascended into the heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

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.

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 ?

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.

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.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

GOLDEN TEXT—Whosoever shall call on the name of the Lord shall be saved.—Acts 2 : 21.

SENIOR AND HOME DEPARTMENT TOPIC—The Permanent Meaning of Pentecost. ADDITIONAL MATERIAL—Luke 24 : 49 ; Acts 1 : 8, 12-14 ; 4 : 31 ; 1 Cor. 12 : 4-11.

THE LESSON EXPLAINED

I. A CRUCIFIED CHRIST.

—14, 22, 23. Peter, standing up. He who followed afar off, faces the multitude unflinchingly. The lesson includes the miracle of Peter's conversion, as well as that of the three thousand. Pentecost always begins with an emboldened Peter. *Be this known.* Some had thought to explain away the Pentecost miracle of tongues by drunkenness. This charge Peter refutes. *Jesus of Nazareth.* He begins with what they knew of Jesus. *Approved of God.* They could not deny the miracles he had wrought. *Delivered by the determinate counsel.* To Peter the cross is now a



THE DAY OF PENTECOST

divine design. The gospel has the cross in its heart. *By wicked hands have crucified.* The guilt of the crucifiers is none the less.

II. A RISEN CHRIST.—

24-36. *Whom God . . . raised up.* Peter is as certain of the resurrection as he is of the death of Christ. Peter's conviction is equal to his courage. *Exalted ;* to the place of power as well as honor. *Hath shed forth this, which ye now see.* This miracle of tongues of which they were witness, has one explanation—Jesus. The death and resurrection of Jesus must form the centre of all messages that are Pentecostal. *David.* David uses words that

are only intelligible when applied to one who, coming after, is greater than he. *Sit . . . on my right hand*; share with me the kingdom. *Foes thy footstool*. To put one's foot on the neck of one's enemy meant complete triumph. *Lord and Christ*. Peter presses home the charge that, in crucifying Jesus, they had been fighting against God.

III. A FORGIVING CHRIST.—37-42. *Pricked*; with sorrow at Peter's words. They are convinced of the truth of it all. *What shall we do*; to escape the result of their wickedness. *Repent*. Peter's remedy is as pointed as his accusation. Submit to this Jesus whom ye crucified, for he comes not with condemnation, but with pardon. The gospel always spells opportunity. *To you your children, . . . all that are afar off*. "There's a wideness in God's mercy like the wideness of the sea." The gospel proves guilt only to offer

pardon. *Three thousand souls*; a great response to a great offer. *Steadfastly*. It was no passing enthusiasm.

Lesson Questions

What charge does Peter make against the Jews?

What does the resurrection prove about Jesus?

What effect did Peter's speech have?

Who are included in the gospel promises?

For Further Study and Discussion

1. What promise of Jesus explains Pentecost? (Acts 1 : 8.)

2. What does Christ do for us in heaven? (Heb. 7 : 25.)

3. Are people responsible for sins of ignorance?

4. Do miracles happen in our day?

PROVE FROM SCRIPTURE—That Jesus was God's Son.

SHORTER CATECHISM—Ques. 32.

THE LESSON IN DA'LY LIFE (Daily Readings)

Monday—Witness for Jesus, Acts 1 : 1-9.

Jesus never encouraged curiosity. He never discouraged interest. Curiosity asks about times and seasons which belong to God alone. Curiosity is ready for information. Interest is ready for inspiration. Curiosity asks about divine intentions. Interest asks about human responsibilities and duties. Curiosity asks, "What will God do?" Interest asks, "What must I do?"

Tuesday—The coming of the Holy Spirit, Acts 2 : 1-8.

The outpouring of the Spirit came with Christ because only in him do we fully understand the divine nature and, because we understand God in Christ, we are ready to receive him. In Jesus, God is like sweet air and sunlight and the doors of the human heart open to receive him.

Wednesday—Prophecy fulfilled, Acts 2 : 14-21.

Christ is not an afterthought of God. He is a forethought. Christ did not come into the world to remedy a broken purpose. He came to reveal the unbroken purpose of God. And what God saw in unbroken wholes, he gave to his prophets to see in glints and gleams.

Thursday—The resurrection foretold, Acts 2 : 22-32.

Hints of the resurrection in the scriptures before Christ's time? Yes, and not on written page alone. The wayside flower, the golden harvest, the season's processional, all cry aloud that life rises from every grave in which it is hid. What the psalmist sang yesterday, the flower flames to-day.

Friday—Three thousand converted, Acts 2 : 33-42.

"There are no Pentecosts now." This is your sigh. How many were there in Peter's day? You are not responsible for the statistics of the kingdom. The faithful preparation of ground and sowing of seed is yours. The harvest is God's. You cannot command the rain and the dew and the sun.

Saturday—The path of life, Ps. 16 : 1-11.

God and goodness. Goodness and gladness. These three things are bound together in the bundle of life. Do not let us ever forget that religion gives not only the promise of the life that is to be, but the possession of the life that now is.

Sunday—The promise of the spirit of truth, John 16 : 7-15.

"He shall not speak of himself"—this is the mark of the spirit of truth. It is a virtue that we all need to cultivate—not to speak of ourselves. There are other subjects of conversation that will interest your friend. For example, your neighbor will be interested in hearing about himself occasionally.

A PRAYER

O God, help us to see the real meaning of our sins. Help us to understand that our sins crucify Christ afresh. Help us to understand that we are crowning Jesus when we are loyal to him. Help us to build his throne in the world, and to this end may we be ready to throne him in our own hearts as master of all. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Last lesson we saw the three great spear thrusts of Peter's message—Christ crucified; ascended, redeeming. To-day we see another demonstration of the new certainty that has come to Peter and John through the fact of a risen Saviour. One great proof of Christ's resurrection is found in the new Peter that has arisen.

Lesson II. PETER AND JOHN HEAL A LAME MAN January 11, 1920

THE LESSON PASSAGE—Acts 3 : 1-16.

1 Now Pe'ter and John went up together into the temple at the hour of prayer, *being the ninth hour.*

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ;

3 Who seeing Pe'ter and John about to go into the temple asked an alms.

4 And Pe'ter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Pe'ter said, Silver and gold have I none ; but such as I have give I thee : In the name of Je'sus Christ of Nas'areth rise up and walk.

7 And he took him by the right hand, and lifted him up : and immediately his feet and ancle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God :

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Sol'omon's, greatly wondering.

12 And when Pe'ter saw it, he answered unto the people, Ye men of Is'rael, 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 ?

13 The God of A'braham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus ; whom ye delivered up, and denied him in the presence of Pil'ate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ;

15 And killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses.

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.

GOLDEN TEXT—Freely ye received, freely give.—Matt. 10 : 8 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Helping Men to Help Themselves. **ADDITIONAL MATERIAL**—Matt. 10 : 7, 8 ; Mark 1 : 29-34 ; 9 : 27 ; Luke 4 : 40 ; John 14 : 12 ; 1 Peter 4 : 11.

THE LESSON EXPLAINED

I. THE MIRACLE.—1-5. *Into the temple.* The separation between Judaism and Christianity



PETER HEALS A LAME MAN

had not yet come. *The ninth hour ; three o'clock. Lame from his mother's womb.* He was over forty years old. *Laid daily at the gate ;* that he might ask alms. His case is desperate and conspicuous. *Called Beautiful ;* leading to the inner court and made of Corinthian brass. *Seeing Peter and John.* To him they are only

ordinary worshipers. *Asked an alms.* This is his sole expectation. *Peter, fastening his eyes ;* looking intently as if to read him. *Gave heed . . . expecting to receive something.* Peter's manner is unusual, but it awakens hope of nothing more than a dole.

II. THE MULTITUDE.—6-11. *Silver . . . I have none ;* a poor beginning for the lame man. *Such as I have give.* Gold is not the measure of our helpfulness. Every life has some thing richer to give. Every life has some deeper need. *In the name of Jesus.* Peter glories now in the name he denied once. *Rise up ;* an undreamed of command. *Took . . . lifted ;* to help him physically and encourage his faith. *His feet . . . received strength ;* not "before" but "as" he obeyed. God helps him as he helps himself. *Into the temple ;* not home or to the street, but into God's house to give thanks. *Leaping ;* in the new

ecstasy of free motion. *The people saw . . . knew . . . it was he*; the miracle is unmistakable. *Ran together unto them*; to hear what explanation they will give. *Porch . . . called Solomon's*; on the eastern side of the temple.

III. THE MIGHT.—12-16. *Peter . . . answered.* Peter sees his opportunity to preach the truth. *As though by our own power.* Peter knows whence his power came. *The God of Abraham . . . hath glorified his Son.* God working through Jesus is the cause. *Denied . . . in the presence of Pilate.* The Jews refused to acknowledge the kingship of Jesus. *Desired a murderer*; Barabbas. *His name.* Peter presses home the startling truth that the rejected, the crucified Christ, has risen and performed this miracle. Wonder becomes dismay. Peter's accusation is piercing, but true.

Lesson Questions

What did the lame man expect from Peter and John?

What was Peter's answer?

How did the man show his gratitude?

What message had Peter for the people?

For Further Study and Discussion

1. Where do we read of ingratitude for healing? (Luke 17 : 11-19.)

2. What does Paul say is the importance of Christ's resurrection? (1 Cor. 15 : 14.)

3. Can public institutions take the place of private beneficence?

4. Is there any sufficient reason why people should be poor?

PROVE FROM SCRIPTURE—That Pilate wished to free Jesus.

SHORTER CATECHISM—Ques. 83.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter and John heal a lame man, Acts 3 : 1-10.

Life is a temple with many beautiful gates which we do not seek to enter. We linger by them, seeking little doles of things that cannot satisfy. Then Jesus comes, and through him, and with him we enter the temple of a new life.

Tuesday—The power of Jesus' name, Acts 3 : 11-18.

Peter has no philosophical or theological explanations of miracle. His explanation is personal—Jesus. His explanation is dynamic—faith. "His name through faith in his name hath made this man strong." The glory of Christianity is that it crowds its explanations into a few words,—love, faith, Jesus.

Wednesday—The call to repentance, Acts 3 : 19-26.

The gospel always presents the highest possibilities of life as being within our reach. A right view of the past always means a blessing for the present. Repentance which gives us a vision of our blind and wilful past, does not fail to bring refreshing and reviving hopes for the present.

Thursday—The king's highway, Isa. 35 : 1-10.

Where there is a king's journey to make there is always a king's highway to take. God's commands never deal with destinations and goals alone. He makes provision for the way. The whole armour of God—not only weapons with which to fight the great fight, but shoes with which to make the daily march.

Friday—Healing the sick, Mark 1 : 21-34.

We see Jesus in the synagogue, the home, the crowd, and everywhere moved with pity for these sick in body, mind or soul. Jesus dealt with the matter of daily food and raiment, of daily mental worry and burden, as well as the great matters of the soul. He taught that these daily matters were not everything. He did not teach that they were nothing.

Saturday—Greater works to be done, John 14 : 8-14.

Greater works are being done. Jesus fed five thousand, but his followers crossed the seas and fed Belgium, a starving nation. He healed the sick, but his followers went to Serbia and ministered to a nation smitten with typhus.

Sunday—Strength from God, Mark 11 : 20-26.

Mountain moving it not the greatest thing in the world unless it be God's will. We may remove mountains and be nothing ourselves. To bear all things, believe all things, to hope all things, to endure all things, for love's sake are greater achievements. Faith may cast mountains down; love carries them.

A PRAYER

Help us to find every beautiful gate of life and enter in. Help us to see how beautiful is the gate of a mother's love that God has given us to see how beautiful are the gates of home, to see how beautiful are the gates of thy house, to see how beautiful are the gates of the morning that open on every common day. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—While Peter was speaking to the people in Solomon's porch, he was interrupted by priests and the captain of the temple, with the Sadducees who denied the resurrection. Peter and John were held in custody until next day when they appeared before a general gathering of elders and scribes, including Annas and Caiaphas.

Lesson III. THE BOLDNESS OF PETER AND JOHN January 18, 1920

THE LESSON PASSAGE—Acts 4 : 3-21.

8 Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'rael,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole ;

10 Be it known unto you all, and to all the people of Is'rael, that by the name of Je'sus Christ of Nas'areth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved.

13 Now when they saw the boldness of Pe'ter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Je'sus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men ? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jeru'salem ; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Je'sus.

19 But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

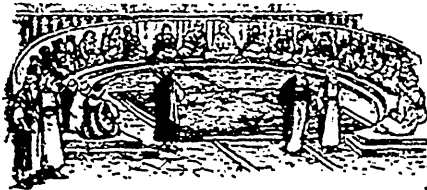
21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people : for all men glorified God for that which was done.

GOLDEN TEXT—Stand fast in the faith, quit you like men, be strong.—1 Cor. 16 : 13.

SENIOR AND HOME DEPARTMENT TOPIC—The Need and Source of Christian Courage. ADDITIONAL MATERIAL—Matt. 5 : 10-12 ; Acts 5 : 12-42 ; 20 : 22-24 ; 2 Tim. 4 : 6-8, 16-18 ; Heb. 11 : 32, 38.

THE LESSON EXPLAINED

I. THE MIRACLE EXPLAINED.—8-10. *Peter ; again the spokesman. Filled with the Holy Ghost.* Peter now confronts not the multitude, but the religious authorities who had hounded Jesus to



THE SANHEDRIN IN SESSION

death. He needs the help of God. God's spirit always gives courage. By *what means*. The priests could not deny the miracle, but they might attempt to attribute it to Beelzebub as they had done with Jesus. *Be it known unto you.* With absolute certainty, Peter declares that Jesus, raised by God from the dead, had made the man whole. Their enmity against Jesus had, in reality, been enmity against God.

II. THE SAVIOUR PREACHED.—11, 12. *You builders ; a touch of sarcasm.* In their building, they had missed out the chief stone of all. *Neither is there salvation in any other.* Peter gives Jesus his true and absolute place. The supremacy of priest and temple is gone.

III. THE APOSTLES RELEASED.—13-17. *Saw the boldness of Peter ;* in his manner, word and thought. *Ignorant ;* rather ordinary and common. *Took knowledge . . . that they had been with Jesus ;* not that they recognized them now, for the first time, as disciples of Jesus, but rather, remembering that they were disciples of Jesus, they saw that they had learned from Jesus the boldness they now displayed. Their past discipleship with Jesus explains their present fearlessness. To be with Jesus always means to be like him. *Conferred among themselves.* They cannot deny the truth, but they wish to suppress it. If the people become infected with this new belief, they see danger to their place.

18-21. *Commanded them not to speak . . . nor teach . . . in the name of Jesus.* In their folly,

they think that they can hush up things. A notable miracle, a risen Christ, a fearless apostle, a deeply impressed multitude cannot well be suppressed. *Right in the sight of God.* Peter strikes a great note. God and the priests are in conflict. Whose command is to be obeyed? Peter has a way of presenting matters that admit of no argument. *We cannot but speak.* Silence would have been impossible. Peter had been called to the very work of witnessing for Jesus. *Things . . . we have seen and heard*; in particular the fact of a risen Christ. This is the heart of his testimony. *Further threatened . . . let them go*; not all they wished but all they dared to do. *Because of the people.* There is no mistaking the attitude of the people. They glorified God for the miracle.

Lesson Questions

- Before whom did Peter speak?
- How did the priests explain the boldness of Peter and John?
- What was the policy of the rulers?
- How did Peter receive their command?

For Further Study and Discussion

1. Where do we read of the rejected corner stone? (Psalm 118 : 22.)
2. When was Jesus accused of working miracles through Beelzebub? (Mark 3 : 22.)
3. Should we allow free discussion of all subjects?
4. Should a Christian ever use sarcasm?

PROVE FROM SCRIPTURE—That Peter was imprisoned.

SHORTER CATECHISM—Ques. 84.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The arrest and trial, Acts 4 : 1-7.

Howbeit many of them which heard the word believed. The priests have undertaken the most difficult task in the world,—that of fighting the truth. They can arrest the disciples but not the truth. To attempt to suppress the truth is like gathering fragrance in a net.

Tuesday—The boldness of Peter and John, Acts 4 : 8-16.

The presence of the Spirit means courage and power to face difficulties whatever they may be. It enabled simple and unlearned fishermen to confront and confute haughty and browbeating priests. To receive the Spirit is to face things however difficult. This is what the Spirit means for you.

Wednesday—Hearkening unto God, Acts 4 : 17-22, 29-31.

Silence is golden,—sometimes. Sometimes it is cowardice. Peter was to be a witness for Jesus and to that task he must be true. Something wonderful has happened. Peter knows the secret of that wonderful thing.

Thursday—Help in the Lord, Psalm 124 : 1-8.

God always reinforces his own. The shepherd with his sling is not alone before Goliath. Daniel is not alone in Babylon, Peter and John are not alone before the council of priests and Sadducees. If the angels were not at Mons, God was, and God was enough.

Friday—Delivered from prison, Acts 5 : 17-25.

When men persist in being blind to the beauty and truth, they are smitten with a second blindness—blindness to its power. They think that closed lips, prison doors, skilful conspiracy can frustrate the truth. There is only one policy towards truth,—recognition, confession, obedience.

Saturday—The good fight, 2 Timothy 4 : 6-8, 16-18.

Paul believes that life is a great plan of God. He believes that fidelity to that plan brings its certain reward in the future life. Any thought of the future that make the present life a battle to be fought, a race to be won, a faith to be held fast, cannot be derided. The thought of the future that confirms the present, cannot be unworthy.

Sunday—The triumphs of faith, Hebrew 11 : 32-38.

Faith has a double revelation to make. It shows us what God can do for man. It shows us what man can do for God. Faith waits on God. Faith works for God. Faith says, "God can do all things for me." Faith says, "I can do all things for God."

A PRAYER

Help us, O God, so to live that others shall see in us some difference that they explain by our friendship with Jesus. Help us to find for ourselves some difference that Jesus makes in us when we are confronted with some danger or difficulty in life. Help us to speak or to keep silent according to thy will. Make us faithful witnesses for thee. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—The early Christians who possessed houses or land, sold, not necessarily all, but part, and laid the money at the apostles' feet. This fund was not a common fund for equal division among all, but any in need were helped therefrom. The writer of Acts is courageous enough to show that the early church was not perfect, though unselfish.

Lesson 1V. PETER STANDS UP FOR TRUTH AND HONESTY January 25, 1920

THE LESSON PASSAGE—Acts 5 : 1-11.

1 But a certain man named Anani'as, with Sapphi'ra his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Pe'ter said, Anani'as, why hath Sa'tan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land ?

4 Whiles it remained, was it not thine own ? and after it was sold, was it not in thine own power ? why hast thou conceived this thing in thine heart ? thou hast not lied unto men, but unto God.

5 And Anani'as hearing these words fell down, and gave up the ghost : and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and

GOLDEN TEXT—Lying lips are an abomination to the Lord : they that deal truly are his delight.—**Prov. 12 : 22 (Rev. Ver.)**.

carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Pe'ter answered unto her, Tell me whether ye sold the land for so much ? And she said, Yea, for so much.

9 Then Pe'ter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost : and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

SENIOR AND HOME DEPARTMENT TOPIC—Modern Forms of Hypocrisy. **ADDITIONAL MATERIAL**—Matt 6 : 1-18 ; 23 : 1-36 ; Gal. 6 : 7, 8.

THE LESSON EXPLAINED

I. PETER AND ANANIAS.—1-6. A certain man named Ananias; in striking contrast to Barnabas, just mentioned, who honestly and lovingly sold land and laid the money at the apostles' feet. The truthfulness of the record is shown in telling about Ananias as well as about Barnabas. With

Sapphira. The act is done after deliberation and consultation. She who should have helped Ananias to his best, helps him to his worst. Kept back part. The sin lay in not giving all that he pretended to give. A love for the praise of men, and a love of money combined in the action. Laid it at the apostles' feet. They are supreme in the new church.

3-6. Peter said. He is illuminated by the spirit. To lie to the Holy Ghost. Ananias had forgotten that it was not enough to deceive men. God is the great fact with which sin must reckon. Was

it not thine own ? There was no compulsion to sell anything or give anything. It was purely

voluntary. Concealed this thing in thine heart. Peter emphasizes the deliberateness of it all. Not lied unto men, but unto God. Sin never falls short of God. Any attempt to make capital out of



ANCIENT MASKS

our religious places puts us in the place of Ananias. Ananias . . . fell down ; smitten by God. The greatness of the punishment must be measured by the evil such a spirit would have wrought if unchecked. Great fear ; the sense of the reality of God's nearness to his church would fill them. Wound him up ; wrapped him in his robe for burial. Buried him. In hot climates but little delay was possible between death and burial.

II. PETER AND SAPPHIRA.—7-11. His wife . . . came in ; seeking Ananias. Whether ye sold the

land for so much. Doubtless Peter knew of her part in the conspiracy. But this question would give Sapphira an opportunity to confess her guilt and escape the fate of Ananias. *Yea, for so much.* Ignorant of the fate of her husband she determines to confess nothing. Both had shown determination to carry on the deception. Had she known of the fate of her husband she might have confessed but then it would have been to avoid, not sin, but its penal consequences. Repentance mourns over the sin itself. Even the impenitent may be moved by the penalties of sin. *Agreed together to tempt the Spirit of the Lord*; to take the risk of sinning against the Spirit. *Shall carry thee out*; sharing in his punishment as in his guilt. *Great fear came upon all the church*; realizing that God is love yet hates sin.

Lesson Questions

What did Ananias and Sapphira agree to do?
 What was their motive in so doing?
 Wherein did their sin lie?
 What was their punishment?

For Further Study and Discussion

1. What does the Bible say about the love of money? (1 Tim. 6 : 10.)
2. What class did everything to win the regard of men? (Matt. 23 : 5.)
3. Does it matter what men think of us?
4. Should people know what we give to God?

PROVE FROM SCRIPTURE—That Christians should not lie.

SHORTER CATECHISM—Review Ques. 82-84.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter stands up for truth and honesty, Acts 5 : 1-11.

Some sins have circumstances that palliate. Some sins have circumstances that aggravate. In some sins the temptation is sudden and overwhelming. Ananias' sin was deliberate. His sin was for a petty end,—the praise of men. He sought to deceive men and ignored God.

Tuesday—A citizen of Zion, Ps. 15 : 1-5.

Notice that the virtues that bring a man unashamed into the presence of God are social and brotherly virtues. There is speech without bitterness or slander. There is fidelity to oath and covenant. There is refusal to capitalize another's financial extremity. There is honor for the innocent and upright. There is contempt for the churl.

Wednesday—Sincere worship, Matt. 6 : 1-8.

One of the unfailing marks of sincerity is quietness. It does not cry aloud or lift up its voice in the street. God's greatest visitation comes to us in our loneliness. They come as stars and dew came in the loneliness and silence made by night.

Thursday—Putting away evil, Eph. 4 : 25-32.

There is a great phrase—"the expulsive power of a new affection" which bears on this passage. We only put away the old as we receive the new. To fight against evil alone is like keeping the garden clear of weeds and never planting flowers. Every growing flower means a banished weed.

Friday—Telling the truth, 1 Sam. 3 : 10-18.

Frankness is one of the great cleansing and healing virtues of life. It is like a flow of fresh cold water that keeps the channels clear. People are more prepared to hear all the truth than we think, provided we remember that we have not told all the truth until we have told it in love.

Saturday—Warning against hypocrisy, Matt. 23 : 1-15.

These words of Jesus are full of noble scorn. He makes two indictments against the Pharisee. First, the Pharisee's religion belittles other men counting them but burden bearers. Second, the Pharisee's religion magnifies himself. True religion magnifies the other man, belittles oneself.

Sunday—God hates falsehood, Prov. 6 : 16-23.

The law of God seems to build barriers but it is like the hedges that line the highway. There is always an open way before us. Liberty is not power to go anyway. Liberty is power to go in one direction. When we walk in the way we see the hedge's beauty. Only when we turn aside do we feel its thorns.

A PRAYER

Help us, O God, to find in religion the joy of thy thoughts towards us. Save us from having regard to men's thoughts of us. Help us to live as unto thee alone, to give as unto thee alone. Make all our gifts a sincere acknowledgment of our measureless debts to thee. For his name's sake. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—In the interval, the opposition to the church has increased until it results in the arrest and martyrdom of Stephen, one of the deacons appointed to the charge of the common fund, a man of great power. Chief among the persecutors is Saul, afterwards the great apostle. He made havoc of the church.

Lesson V.

PETER AND JOHN IN SAMARIA

February 1, 1920

THE LESSON PASSAGE—Acts 8 : 4-8, 14-25.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them : and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost :

16 (For as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of

GOLDEN TEXT—Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.—Acts 1 : 8 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Commercializing Religion. **ADDITIONAL MATERIAL**—Matt. 10 : 9, 10 ; John 12 : 1-6 ; Acts 1 : 18, 19 ; 1 Cor. 9 : 6-15 ; 1 Tim. 6 : 3-10.

THE LESSON EXPLAINED

I. PHILIP'S PREACHING.—4-8. *They that were scattered abroad* ; as an inevitable result of the persecution. *Went everywhere preaching* ; another result not foreseen by the enemies of the church. It was like scattering fire. Every exile became a propagandist. *Philip* ; named second in the list of deacons, ch. 6 : 5. *City of Samaria*. Jewish feeling would make Samaria an unattractive field, but God used the persecution for his own purpose. *With one accord gave heed*. A ready, responsive field is what missionaries often unexpectedly find. The gospel, rightly understood, means joy.

II. SIMON'S REQUEST.—14-19. *Apostles . . at Jerusalem*. They had remained to hearten and encourage the persecuted Christians. *Sent . . Peter and John* ; to look into the work and help it on. Their presence meant much. *Prayed . . that they might receive the Holy Ghost*. It is quite evident that a special gift of the Holy Ghost came through the apostles: *He was fallen upon none of them*. They were believers in Jesus but

the apostles' hands the Holy Ghost was given, he offered them money.

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

had not received this special gift. *Laid . . hands on them* ; as a visible sign of the invisible gift.

When Simon ; a sorcerer of great power in Samaria. Impressed by the genuine miracles wrought by Philip, and thinking it good policy to side with Philip in view of great impression made on



SIMON MAGUS

the people, he became a disciple. He watched the miracles more than he listened to the truth. *Saw . . the Holy Ghost was given*. Now he saw a greater miracle and it seemed to be done by the laying on of hands. *He offered them money*. He wholly misunderstood the

spirit and motive of the disciples. To him they simply seemed unusually successful dealers in the marvellous. It was a matter of business.

III. PETER'S REBUKE.—20-25. *Thy money perish with thee.* Peter speaks with his usual decision and energy. *That the gift of God may be purchased with money.* The power of money has always been overestimated. There are a thousand things it cannot buy. *Thou hast neither part nor lot.* He had not entered into the meaning or the spirit of the gospel. *In the gall of bitterness;* in the condition of an unregenerated heart. *Simon . . . said, Pray ye . . . for me.* Simon has a wholesome dread of the words spoken by Peter. *Preached the gospel in many villages;* on their way back. They see that God has given them a new field.

Lesson Questions

What was the result of the persecution at

Jerusalem?

How did the Samaritans receive Philip?

Who were sent down to Samaria? Why?

What offer did Simon make? With what success?

For Further Study and Discussion

1. When did the Samaritans reject Jesus? (Luke 9 : 51-56.)

2. When did Jesus tell of coming persecution? (John 16 : 1-3.)

3. Would a thorough-going Christian be persecuted to-day?

4. Which is most likely to overestimate money.—the rich or the poor?

PROVE FROM SCRIPTURE—That Peter was poor.

SHORTER CATECHISM—Ques. 85.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The Samaritans' corrupt worship, 2 Kgs. 17 : 24, 32-41.

Compromise may be, as one has said, the soul of statecraft but it is the death of religion. Baal or Jehovah, God or mammon, choose this day whom ye will serve. Blessed are whole-hearted. They inherit everything. Unblessed are the half-hearted. They inherit nothing.

Tuesday—Jesus and the Samaritan woman, John 4 : 19-26.

The great things of life are always nearer than we think. The woman believed in one who would tell all things. It was a far off vision. But lo, on this common day the Messiah stood before her. "I that speak unto thee am he." Great opportunities do not announce themselves. They wait for us at the common place in the common day.

Wednesday—Samaritans believing on Jesus, John 4 : 35-42.

If life has not given us all we earned, remember that it has given us things that we have never earned. We are continually reaping harvest we did not sow from fields we did not plough. Our joys often grow in the garden of another's sorrow.

Thursday—Philip preaches the gospel, Acts 8 : 4-13.

Love drew Jesus to Samaria. Persecution drove Philip to Samaria. Our inclinations or prejudices are poor guides to our field of duty. They sent Jonah westward when God sent him eastward. Our likes and dislikes should never be allowed to assume mastery and direction of our actions.

Friday—Peter and John in Samaria, Acts 8 : 14-25.

We sometimes think of selfishness as being keen-eyed and quick-witted, yet how dull and dense it sometimes shows itself to be. Simon so misunderstands the new movement in Samaria that he thinks a little money will make it subservient to his purpose.

Saturday—Telling others about Jesus, Acts 8 : 26-35.

The noblest calling in life is to be a seeker after truth. Such was the Ethiopian eunuch. How much of our time is spent in avoiding the truth. Half our arguments about the truth are simply attempts to turn aside its real thrust and stab. To seek truth requires real persistence, to receive it requires real courage.

Sunday—The mission of the twelve, Matt. 10 : 1-8.

"Freely ye have received, freely give." The tree gives back in shadow, beauty and strength what it receives from the rivers of water by which it is planted. The flowers must give back the splendors of the sun they absorbed. Giving back is the law of nature and of grace.

A PRAYER

We thank thee, O God, that life is filled with so many things that are priceless, without price, beyond price. We thank thee that our poverty may be made rich by thy grace. We pray that thou wilt help us to find all the riches of life that are hidden in Christ. Give us the wealth of hungering soul and thirsting hearts. For his sake. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—A great event has happened in the interval. The writer turns aside from the activities of the apostles to tell of the conversion of Saul on his way to Damascus—an event of immeasurable importance. Meanwhile, Peter has been laboring diligently in Judea and Samaria. Our lesson finds him in Joppa.

Lesson VI.

PETER AT LYDDA AND JOPPA

February 8, 1920

THE LESSON PASSAGE—Acts 9 : 32-43.

32 And it came to pass, as Pe'ter passed throughout all quarters, he came down also to the saints which dwelt at Lyd'da.

33 And there he found a certain man named Æne'as, which had kept his bed eight years, and was sick of the palsy

34 And Pe'ter said unto him, Æne'as, Je'sus Christ maketh thee whole : arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lyd'da and Sar'on saw him, and turned to the Lord.

36 Now there was at Jop'pa a certain disciple named Tab'tha, which by interpretation is called Dor'cas : this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died : whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lyd'da was nigh to Jop'pa, and

GOLDEN TEXT—The prayer of faith shall save him that is sick, and the Lord shall raise him up.—James 5 : 15 (Rev. Var.).

the disciples had heard that Pe'ter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Pe'ter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dor'cas made, while she was with them.

40 But Pe'ter put them all forth, and kneeled down, and prayed ; and turning him to the body said, Tab'tha, arise. And she opened her eyes : and when she saw Pe'ter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Jop'pa ; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Jop'pa with one Si'mon a tanner.

GOLDEN TEXT—The prayer of faith shall save him that is sick, and the Lord shall raise him up.—James 5 : 15 (Rev. Var.).

SENIOR AND HOME DEPARTMENT TOPIC—The Secret of Spiritual Power. ADDITIONAL MATERIAL—Mark 9 : 28, 29 ; Luke 5 : 16, 17 ; 6 : 12, 19 ; Eph. 3 : 14-19.

THE LESSON EXPLAINED

I. LOVE'S LABOR.—32-36. Peter passed throughout all quarters. Saul overshadows for the time, but Peter is busy in Christ's work and he is being prepared for a larger vision of the kingdom. Lydda ; near Joppa on the plain of Sharon on the way to Jerusalem. Æneas ; probably one of the Christian community. Kept his bed eight years : a chronic and incurable case. Jesus Christ maketh thee whole. Notice how Peter effaces himself and gives Christ his place. There was at Joppa ; on the Mediterranean shore. Theseaport of inland Jerusalem. Now called Jaffa. Tebitha, means "Gazelle" as does the Greek word, Dorcas. This woman . . . full of good works. She was a follower who had given herself wholly to works of love. Kindness and benevolence was the programme of her life. This was social service on an individual plan.

She had won a large place in the community.

II. LOVE'S TEARS.—37-39. She died . . . they laid her in an upper chamber. In Jerusalem no dead body lay over night, but outside Jerusalem three days might intervene between death and burial. They sent unto him. The community,

in the greatness of their loss, felt the need of Peter's presence and consultation. Desiring him that he would not delay to come. It is a good sign to be sent for in times of sorrow. There are people to whom we instinctively turn then. Then Peter arose and went ; a ready response to

need. All the widows stood by. These were the poor whom Dorcas had befriended. Their weeping told the story of Dorcas' life. Selfishness is never missed. Love always is.

III. LOVE'S TRIUMPH.—40-43. Peter put them all forth. Oriental mourning is loud and



ORIENTAL BEDS

demonstrative. Peter desires quietness and following the example of Jesus at the raising of Jairus' daughter, he puts them all out. Like his master, he refuses to make a miracle into a spectacle. Religion discriminates between enthusiasm and excitement. *Peter . . . prayed . . . and said, Tabitha, arise*; recalling her to life. *Saints*; believers in Christ. *Many believed in the Lord*; as a result of the miracle. *Tarried many days*; harvesting the spiritual result of the miracle. *With one Simon a tanner*. The calling of the tanner was an abomination to the Jew. But we will find that there is a gradual breaking down of prejudices in Peter's mind. This should be true of every life that is growing.

Lesson Questions

- What two miracles did Peter perform?
 What was the character of Dorcas?
 What tribute was paid to her?
 With whom did Peter make his abode?

For Further Study and Discussion

1. Where does Joppa figure in the old Testament? (Jonah 1 : 3.)
 2. When was Jesus sent for by friends in trouble? (John 11 : 3-7.)
 3. Are the poor really helped by ordinary charity?
 4. Should we mourn for the Christian dead?
- PROVE FROM SCRIPTURE—That prayer helps in sickness.
 SHORTER CATECHISM—Ques. 86.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter at Lydda and Joppa, Acts 9 : 32-43.

"Full of good works,"—a splendid phrase. It describes one who is seeking not the irreducible minimum in service but the ever increasing maximum. Service is sometimes an incident of life, sometimes an accident. For Dorcas it was a programme, a habit, a passion. All the energies of life flowed one way.

Tuesday—God's protection, Ps. 61 : 1-8.

"Wide is the sea. Small is my boat. Help thou me." This is the fisherman's prayer. The sense of utter dependence on God is one of the abiding elements of religion. Our efficiency and sufficiency are to be found in God.

Wednesday—Jesus heals a paralyzed man, Luke 5 : 17-26.

For some, friendship is a cistern that gathers and gathers and keeps all. For others, friendship is a fountain that gives and gives and holds nothing back. For some, friendship is being carried. For some, it is carrying. The friends who brought their sick friend to Jesus knew that the luxury of being a burden was less than the glory of carrying a burden.

Thursday—The secret of spiritual power, Eph. 3 : 14-19.

There is a very vital connection between root and reach. The lift and spread of the tree above the earth is proportioned to the grip of the root on the earth. The cataract that leaps upon the world draws upon a distant pool hid among the hills. Paul's life flames across the world because it is hid in Christ.

Friday—Prayer and healing, James 5 : 12-20.

Brevity of speech is always power. We muffle our yea and nay when we add to them meaningless phrases. Men who define themselves in a word have the world at their feet. It was a strength, not weakness that made John define himself in a word,—a voice.

Saturday—The centurion's servant, Matt. 8 : 5-13.

The faith of this soldier strikes us like the hills. It is so massive and so bold. But in our thinking of his strength let us not forget his tenderness. All this eloquence of faith is on behalf of a servant who is dear unto him.

Sunday—The touch of faith, Luke 8 : 40-48.

What a contrast in faith. The faith of the soldier is bold. He has no difficulty in expressing it in words. The faith of this woman is such that it expresses itself in a timid, furtive touch. But the touch interprets as well as the tongue. Jesus responds to both.

A PRAYER

Help us to give ourselves altogether to thee that we may give ourselves wholly to thy work. May we be remembered by the kindnesses we have done in thy name. Help us to build our house by the side of the road where need passes by. Make us as fountain and shadow by the way. Help us to have the master's mind. For Jesus' sake. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—While dwelling with Simon, Peter saw in a trance a great sheet knit at the four corners full of all manner of wild beasts, creeping things and fowl. A voice said, "kill and eat." Peter refused, saying that he had never eaten anything common or unclean. But the voice said, "What God hath cleansed, that call not thou common." Our lesson gives the significance of this vision.

Lesson VII.

PETER AND CORNELIUS

February 15, 1920

THE LESSON PASSAGE—Acts 10 : 30-48.

30 And Corne'lius said, Four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Corne'lius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Jop'pa, and call hither Si'mon, whose surname is Pe'ter ; he is lodged in the house of one Si'mon a tanner by the sea side : who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee ; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 Then Pe'ter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons :

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Is'rael, preaching peace by Je'sus Christ : (he is Lord of all :)

37 That word, I say, ye know, which was published throughout all Judæa, and began from Gal'ilee, after the baptism which John preached ;

38 How God anointed Jesus of Naz'areth with the **GOLDEN TEXT**—The same Lord is Lord of all, and is rich unto all that call upon him. —Rom. 10 : 12 (Rev. Ver.).

Holy Ghost and with power ; who went about doing good, and healing all that were oppressed of the devil ; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jeru'salem ; whom they slew and hanged on a tree :

40 Him God raised up the third day, and shewed him openly ;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

46 For they heard them speak with tongues, and magnify God. Then answered Pe'ter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we ?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

SENIOR AND HOME DEPARTMENT TOPIC—Significance of the Conversion of Cornelius. ADDITIONAL MATERIAL—Acts 5 : 1-11.

THE LESSON EXPLAINED

I. PETER'S AUDIENCE.

—30-33. *Cornelius ; a Roman officer and a true worshiper of the true God. Was fasting ; self-denial as an aid to communion. Prayed ; for more light. A man . . . in bright clothing ; an angel of God. Thy prayer is heard ; for light and truth. Send . . . Simon . . . who . . . shall speak unto thee.* Peter is to give the needed truth. Meanwhile, Peter's vision had prepared him



ROMAN CENTURION for this very thing.

Are we all here present. The centurion did not keep his religion to himself. He has called his friends and relatives.

II. PETER'S SERMON.—34-43. *God is no respecter of persons ; a statement of tremendous importance.* Peter had learned the significance of his vision. The saying of the voice, that nothing in the animal world was common or unclean, had a vaster application. It meant the abolition of all distinctions between man and man, between Jew and Gentile in the gospel. *In every nation he that feareth . . . is accepted ; a mere explicit statement of the same truth.* Grace is neither racial nor geographical nor historical in its applications. The heart decides all. *The word . . . preaching peace by Jesus Christ.* The gospel comes in Jesus Christ. *Who went about doing good.* The gospel was preached by Jesus

Christ, in power. *And we are witnesses.* The gospel is witnessed by the apostles. *Whom they slew.* The gospel is Christ crucified. *Him God raised.* The gospel is Christ risen. *Judge of quick and dead.* The gospel is Christ ascended judge over living and dead. *All the prophets witness.* The gospel in Christ is foretold by prophecy. *Whosoever believeth.* Peter recognizes that the universal idea of the gospel lies in the Old Testament.

III. PETER'S CONVERTS.—44. 45. *The Holy Ghost fell*; Peter's interpretation of the gospel's application is confirmed in marvelous manner. It falls on Gentiles as well as Jew. *They of the circumcision*; that is Jews. Peter had six Jewish companies with him as they see this marvelous confirmation of Peter's words.

Lesson Questions

Describe the vision of Peter.
What did it mean?
Describe the character of Cornelius.
How did God show his approval of Peter's words to Cornelius?

For Further Study and Discussion.

1. Where do we read about unclean animals? (Lev. 11 : 1-8.)
2. Where do we read of another worthy censure? (Luke 7 : 1-10.)
3. Does one race produce worthier Christians than another?
4. Is it Christian to exclude people from our land?

PROVE FROM SCRIPTURE—That a soldier asked Jesus for help.

SHORTER CATECHISM—Ques. 87.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The vision of Cornelius, Acts 10 : 1-8.

Note that the devout captain had a devout soldier that waited on him continually. This is not a mere coincidence. It was either the law of attraction of like to like, or the law of influence which makes for likeness between those who are together. Christian character is both magnet and transformer.

Tuesday—The vision of Peter, Acts 10 : 9-20.

Peter's first idea of the kingdom of God was that of making a garden in the wilderness, beautiful but walled and secluded. God's idea was making a garden of the wilderness—a garden spreading over the wilderness in a tide of beauty. Peter's vision called for the removal of the walls.

Wednesday—Peter and Cornelius, Acts 10 : 21-33.

This is an interesting meeting. We have two men whose minds are opened by the spirit. One is prepared to impart the truth. The other is prepared to receive the truth. The mind should be like the heavenly city. It should have gates on every side and they should be closed neither by night nor by day.

Thursday—Peter's Message, Acts 10 : 34-43.

We are all inclined so to think that the sun becomes part of our municipal lighting plant, while the clouds belong to our parish pump. So in our religion we are tempted to believe that we are a peculiar people set apart, and to forget the universal need and capacity of the human heart for God.

Friday—The Spirit given to Gentiles, Acts 10 : 44-48.

The great missionary enterprises of the church confirm the truth of this passage. Wherever the Christian missionary has gone, he heard the people learn to speak with a new tongue, and learn to think with new thoughts.

Saturday—The Church and the Gentiles, Acts 11 : 1-11.

An angel in the house of a Gentile! This was a surprising piece of news for this assembly of Jews at Jerusalem. It was more than surprising, it was disconcerting. Nevertheless the presence of the spirit was seen in their willingness to part with their prejudices. What the spirit does with your prejudices is of great significance.

Sunday—All peoples praising God, Ps. 67 : 1-7.

Religion has taken to itself many beautiful words. Religion is life. Religion is liberty. Religion is beauty. Religion is power and in this psalm it is saving health and song. Religion is not the dust and ashes and death of life. It is life's glory.

A PRAYER

Help us to remember that thy angel visits people whom we never visit. Help us to believe that there are possibilities for God in every human heart. Keep us from building barriers of indifference or prejudice between ourselves and others. Keep us from building barriers between others and God. Make us one family in thy love, that no one may be common in our sight. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Meanwhile the fires of persecution burn fiercer than ever. Herod Agrippa, grandson of Herod the Great, and a strict observer of the law, killed James, the brother of John. Finding that this greatly increased his popularity with the Jews, he now laid hands on Peter and had him cast into prison.

LESSON VIII. PETER DELIVERED FROM PRISON February 22, 1920 THE LESSON PASSAGE—Acts 12 : 5-17.

5 Peter therefore was kept in prison : but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains : and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon him, and a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him ; and wist not that it was true which was done by the angel ; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord ; and they went out, and passed on through one street ; and forthwith the angel departed from him.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34 : 7.

SENIOR AND HOME DEPARTMENT TOPIC—Things Wrought by Prayer. **ADDITIONAL MATERIAL**
—2 Kgs. 6 : 8-17 ; Luke 22 : 39-46 ; Acts 16 : 25, 26 ;
Phil. 4 : 6, 7 ; Heb. 1 : 14 ; James 5 : 16-18.

THE LESSON EXPLAINED

I. PETER AND THE SOLDIERS.—5, 6. *Kept in prison.* Peter was arrested at the commencement of the Passover feast and Herod meant to deal with him after the feast was at an end. *Prayer was made.* The church in its helplessness turned to God. Our last resource is often the only one necessary. *Without ceasing.* The loss of Peter seemed, from a human standpoint, calamitous,—hence the urgency and constancy of the prayers. *When Herod would have brought him forth ;* deliverance would now seem impossible. *Between two soldiers bound ;* no lack of vigilance.

II. PETER AND THE ANGEL.—7-11. *The angel of the Lord.* Peter's work is not yet done and even Herod is powerless against him. *Arise . . . Gird thyself.* The angel is God's messenger but not Peter's servant. He must help himself. *Wist not that it was true.* The whole experience seems like a dream. *Past the first and second*

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness but ran in, and told how Peter stood before the gate.

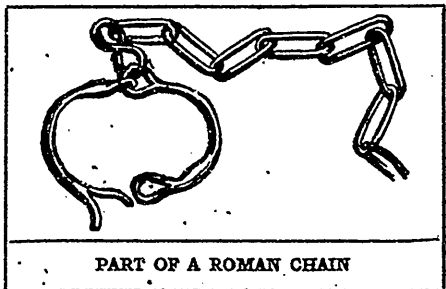
15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking : and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34 : 7.

ward ; guards stationed at intervals. *Iron gate ;* the main entrance gate. *Opened . . . of his own*



PART OF A ROMAN CHAIN

accord ; through divine power. Difficulties vanish only as we come face to face with them. *The angel departed.* Peter needed an angelic deliverer but not an angelic conductor. He

knows his way. *Come to himself*; recovered from the shock of astonishment. *Expectation . . of the Jews*; who rejoiced at the thought of his death.

III. PETER AND HIS FRIENDS.—12-17. *House of Mary*; sister of Barnabas. *John . . Mark*; taken by Paul and Barnabas on their first missionary journey. *Gathered together praying*. These meetings were at private homes, evidently for fear of the Jews. *At the door of the gate*. The door of the gateway leading into the inner court. *When she knew Peter's voice*. Fear made her cautious. *Opened not the gate for gladness*; forgets about admitting Peter in her joyous anxiety to tell the news. *Thou art mad*. Like many people they were not ready to believe in the answer to their prayers. *It is his angel*. The Jews believed that every man had a guardian angel. *Go . . unto James*; the Lord's brother and head of the Jerusalem church.

Lesson Questions

Who imprisoned Peter and why?
Tell all that the angel did for him.
To whose home did Peter go?
How did Rhoda show her caution and her forgetfulness?

For Further Study and Discussion

1. What was the end of Herod? (Acts 12 : 21.)
2. Learn something more about John Mark (Acts 13 : 13, 15 : 36-40. 2 Tim. 4 : 10.)
3. Did the astonishment of Peter's friends show lack of faith?
4. Should teachers of false doctrines ever be punished?

PROVE FROM SCRIPTURE—That Paul was delivered from prison.

SHORTER CATECHISM—Review Questions 85-87.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter delivered from prison, Acts 12 : 1-10.

There are prisons into which the tyrant may cast us. There are prisons into which we cast ourselves, or which we build gradually round ourselves. "Self is the only prison that can bind the soul," says Van Dyke, and from this prison only God can deliver us.

Tuesday—Peter rejoins his friends, Acts 12 : 11-19.

The angel leaves Peter on the street but Peter has his friends and he takes himself to them. The angel may save us from the prison but it leaves us on the street and only the friend can save us from the daily weariness of the street. To be a real friend is one of the noblest professions of the world.

Wednesday—God's care of us, Ps. 34 : 1-8.

There is the earthly friend whose welcome waits us at the end of the street. There is the invisible friend who follows us all the way of the weary street with covert of outspread wing, with gift of sudden light, with word spoken in due season.

Thursday—How prayer helps, Matt. 7 : 7-11.

Jesus speaks of prayer as asking, seeking, knocking. But it must be persistent asking, seeking, knocking, based on a belief in God's genuine interest in us and his willingness to give us all things needful and all things helpful. There is always some immediate return in prayer.

Friday—Rejoice and pray, Phil. 4 : 1-7.

Rejoice is the great word of this epistle of Paul. Paul insists that the rejoicing spirit is the true spirit of the Christian. And remember that Paul who wrote this is Paul the aged, Paul the prisoner. But he makes even his chains a matter of rejoicing.

Saturday—God delivers Elisha, 2 Kings 6 : 8-17.

Chariots of God without a break round about Elisha, chariots of God nearer Elisha than was the host of Syria,—this is what the young man saw when his eyes were opened. Christ has come to open our eyes so that we cannot look on a flower without finding there an angel of comfort.

Sunday—Jesus at prayer, Luke 22 : 39-46.

Prayer is the expression of friendship with God. We never let a friend pass us without greeting him and so we cannot let a day go by without saying something to God, our friend of friends. And if we pause to say something to him, he will not be slow to say something to us.

A PRAYER

Save us from the prison house we build, from the chains we forge for ourselves. Show us, O God, what a narrow and dark world selfishness makes. Teach us that our selfishness spoils the world for others and spoils it for ourselves. Help us to leave the prison of selfishness for the house of friendship, and help us to find in Christ what friendship means. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—This week we study a letter written by Peter to his brethren scattered through Asia Minor. These brethren were being subjected to a fierce persecution for Christ's sake and Peter writes to urge them to be faithful to Jesus until the time of his appearing.

Lesson IX. PETER WRITES ABOUT CHRISTIAN LIVING February 29, 1920

THE LESSON PASSAGE—1 Peter 2 : 1-5, 11, 12, 19-25.

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby :

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul :

12 Having your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

19 For this is thankworthy, if a man for conscience

toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently ? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even heretofore were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps :

22 Who did no sin, neither was guile found in his mouth :

23 Who, when he was reviled, revileth not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously :

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness : by whose stripes ye were healed.

25 For ye were as sheep going astray ; out are now returned unto the Shepherd and Bishop of your souls.

GOLDEN TEXT—He that saith he abideth in him ought himself also to walk even as he walked.—1 John 2 : 6 (Rev. Ver.)

SENIOR AND HOME DEPARTMENT TOPIC—Ideals for Christian Living. ADDITIONAL MATERIAL—Rom. 12 : 17-21 ; 1 Peter 4 : 1 to 5 : 11.

THE LESSON EXPLAINED

I. CHRISTIAN GROWTH

—1-5. Peter has just urged his readers to have sincere love to their brethren. But this is possible only when certain things in life are laid aside. *All*. Peter emphasizes the word. Evil habits are to be dropped

completely like an old garment. *Malice* ; desire to injure one's neighbor. The faults that Peter mentions are unbrotherly faults. *Guile* ; getting the better of another by deception. *Hypocrisies* ; hiding one's evil intents under a show of friendliness. *Envy* ; jealousy of another's prosperity or happiness. *Evil speakings* ; gossip,



HEAD OF ST. PETER

slander, scandal. *Newborn babes*. Christian life is a growth from small beginnings, like natural life. *Desire the sincere milk*. This growth comes through spiritual food. The pure unadulterated word is to the soul, what milk is to the babe. *Tasted that the Lord is gracious*. Our past experiences of God's goodness makes us hunger for more. *Living stones*.. *lively stones*. Peter now likens Christ to a corner stone with whom the believers are built into a temple. *Disallowed*.. *of men*. Men rejected and crucified Jesus. *An holy priesthood*. Believers are priests that offer up their life free of the faults mentioned by Peter.

II. CHRISTIAN TESTIMONY.—11, 12. *Strangers and pilgrims*. Those to whom Peter wrote were to love one another, laying aside all that hindered that love. But they dwell in a strange land and they have duties to the Gentiles about them. *Abstain from fleshly lusts*.. *Having your conversation honest*. Their life conversation is to be free from selfishness and marked by seemliness. Life must always be more than putting off. It must put on something which can be seen

Whereas they speak against you. The early Christians were often accused of being seditious and immoral. *Good works, which they . . . behold.* The positive and plain goodness of their lives would contradict these slanders. *In the day of visitation; day of judgment.*

III. CHRISTIAN OBEDIENCE.—19-25. *If a man for conscience . . . endure grief.* They are not to stumble at ill treatment from the Gentiles. *Do well, and suffer for it.* Such unmerited suffering has its reward. Suffering for our own errors has none. *Hereunto were ye called.* This very innocent suffering is what Christians must endure, following after Christ. *Christ also suffered.* His whole redemption was wrought by sinless suffering on the cross. *Committed himself to him; believing that he would justify his innocence.* *On the tree; the cross.* *Bishop; overseer.* Believers are brought to Christ by his innocent suffering and healed by his stripes.

Lesson Questions

- To whom was this letter written?
 What sins does Peter say should be laid aside?
 What duties do Christians owe to those about them?
 What is the great motive to patient endurance of suffering?

For Further Study and Discussion

1. Where was this letter written from? (1 Peter 5 : 13.)
2. Where do we read more of the believer's priesthood. (Rev. 1 : 6.)
3. Should a man's reputation determine our attitude to him?
4. Do any suffer more than they deserve?

PROVE FROM SCRIPTURE—That the church is the body of Christ.

SHORTER CATECHISM—Review Questions 82-87.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Peter writes about Christian living, 1 Pet. 2 : 1-5, 11, 12.

This is a bold figure that Peter uses when he speaks of "lively stones." The stone is a good emblem of passivity heven from the bed rock, carved and shaped, hoisted and placed, abiding where placed. But Peter wants a living temple and so he calls for lively stones. Christian life is to be living, keen, aggressive, progressive.

Tuesday—Doing as Jesus did, 1 Pet. 2 : 19-25.

When we come to that point where we see our suffering has no root or cause or explanation in ourselves, we come to the place where Jesus was. Peter teaches that such suffering is to be borne as Jesus bore it—quietly, uncomplainingly conqueringly.

Wednesday—David spares Saul, 1 Sam. 26 : 5-12.

It requires but little imagination to see the daring of David's action and little imagination to see that his chivalry was equal to his daring. And beyond his chivalry, we see his faith in God's purpose which enables him to refuse a short way to his destined place. God's plan, he thought, did not call for smiting a sleeping man.

Thursday—Overcome evil with good, Rom. 12 : 14-21.

"Mind not high things," says the apostle Paul. Paul had in Christ two great omnipotences in life. "I can do all things," he writes. "I can do without all things," he says in effect. He can leave the pursuit of high things alone for he has the company of high thoughts.

Friday—Partakers of Christ's suffering, 1 Pet. 4 : 12-19.

Paul has the same idea when he speaks about filling up that which is lacking in the afflictions of Christ. Cross bearing must continue down the ages. There must be some who go by the way of sorrow, bearing a cross that is not their own.

Saturday—On guard, 1 Peter 5 : 1-11.

What availeth valor without vigilance? What availeth courage without constancy? What availeth power without persistence? The kingdom of heaven cometh not by spasm. Carrying on and carrying through is the great duty of the Christian. Life may have its battle. It always has its long march.

Sunday—The blessed life, Matt. 5 : 1-10.

The Beatitudes of Jesus make it abundantly clear that the true riches of life are all inward in their cause, and inward in their realization. Things cannot make us rich. Their absence cannot make us poor. Life consisteth not in the abundance of the things which a man possesseth.

A PRAYER

Help us, O God, to make our lives a living and a loving sacrifice to thee. Help us to find a living place in thy temple for the devotion of our lives. Make Jesus to be for us the living bread on which we feed our souls. Make us willing to carry our cross like Jesus. This we ask in his name. Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—Last week we turned from Peter in action to Peter in letters. To-day we do the same with John. This letter was doubtless written from Ephesus where John spent his last years. This letter shows a spirit mellowed by Christ until love, and love alone is the supreme thing.

Lesson X. JOHN WRITES ABOUT CHRISTIAN LOVE March 7, 1920 THE LESSON PASSAGE—1 John 4 : 7-21.

7 Beloved, let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God ; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

GOLDEN TEXT—Beloved, if God so loved us, we also ought to love one another.—1 John 4 : 11 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Christian Love Regenerating Society. ADDITIONAL MATERIAL—1 Cor., ch. 13 ; Philemon.

THE LESSON EXPLAINED

I. LOVE, A PROOF OF SONSHIP.—7-10. *Beloved* ; a favorite word of John. *Let us love.* John has been speaking of the necessity of true doctrine especially regarding the personality of Jesus. All teaching that does not give Jesus his right place is false. But right thinking is not all. We must live Christ rightly and that can only be done through love. *One another.* This love must be love for one another as well as for God. *Every one that loveth is born of God.* We cannot see love for God except through manifestation of love to one another. But we cannot manifest that love apart from God. He is the invisible fount and giver of it all. Love is a river that watereth the earth but its source is above. *Knoweth God.* Love helps us to understand God, his nature, his motives, his dealings. *God sent his only begotten Son.* God's love for us revealed itself in sacrifice. *Not that we loved God.* Divine love



ST. JOHN : Thorwaldsen

came while we were unlovable, unloving, unlovely. *Propitiation* ; Jesus removing the barrier that sin made between God and us.

II. LOVE, A CHRISTIAN OBLIGATION.—11-16a. *We ought . . . to love one another.* God's love for us must have earthly results. *No man hath seen God at any time* ; and therefore the love for one another that can be very readily seen proves the reality of the love-giving God whom we cannot see. A loveless life has no argument for God. A loving heart is a mighty argument. *Hereby know we that we dwell in him.* This same love for others is not only a proof for the world, it is a satisfying proof for ourselves of God's presence in us.

III. LOVE, DELIVERANCE FROM FEAR.—16b-21. *God is love* ; the briefest and finest definition of God in the world. *He that dwelleth in love dwelleth in God* ; because love everywhere comes

from God and leads to God. *That we may have boldness. Love makes us kind. It also makes us brave. In the day of judgment. It lifts from us the burden of fear both for to-day and the last great day. Because as he is, so are we in this world.* Our attitude to the world is that of Christ, and he had the overcoming, fearless attitude. *Perfect love casteth out fear; because it gives a perfect trust in God's motives.*

Lesson Questions

- What is the great theme of this letter?
Where does love first begin?
How can God's love be made visible on earth?

What is John's short definition of God?

For Further Study and Discussion

1. How does James describe the law of love? (James 2 : 8.)
2. What does Christ say is the greatest commandment? (Matt. 22 : 36-38.)
3. Can we learn to love unlovable people?
4. Should there be a jail in a community ruled by love?

PROVE FROM SCRIPTURE—That love is "the greatest thing in the world."

SHORTER CATECHISM—Review Questions I-
II.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—John writes about Christian love, John 4 : 7-14.

Whatever machinery we may have for realizing our social programmes and our moral reforms, John insists that there must always be but one motive and that motive must be abundantly visible—love. We may deal with people in such a way that we seem to be imposing our will on them rather than exposing our love.

Tuesday—God is love, John 4 : 15-21.

If we love perfectly, we trust perfectly. The heart that has love within it, is the heart that finds love everywhere else. If we love God we will believe that, whatever may be the facts and experiences of life, the end will show love and love only.

Wednesday—The greatest thing, 1 Cor. 13 : 1-13.

Eloquence, faith, knowledge, charity are nothing without love. But love can make a mighty use of them. Love is the virtue that fits in everywhere and at all times. Love is the virtue that can make eloquence, faith, knowledge, charity fit in at the right juncture.

Thursday—Loving one another, Luke 10 : 25-37.

If the priest had but crossed the road to look, he might have had compassion when he saw the gaping wounds of the wounded man. The Samaritan did cross the road. He gave himself a chance to have compassion. It was when Moses went out to see his brethren that his heart went fully with his brethren.

Friday—Showing our love, 1 John 3 : 13-18.

Love is like light. It can reveal itself through something exceedingly small. Love has its great occasions when it crowns the beloved with many crowns. It has its small occasions when it unobservedly throws a flint from the rough way of the beloved.

Saturday—Brotherly love, Philemon 8-20.

Paul restores Onesimus a runaway slave to his master Philemon. Does this seem an endorsement of slavery? Note that the spirit in which Paul seeks to make this restoration must be the ultimate death of slavery,—not as a slave to a master but as a brother to a brother.

Sunday—The Great commandment, Matt. 22 : 34-40.

Jesus was never embarrassed nor hesitant in his answers to those who sought to tempt and test him. No one ever tried to entrap Jesus a second time. Four times in this chapter a web is woven for Jesus. Four times he brushes it aside as the sea sweeps away a straw.

A PRAYER

We thank thee, O God, that thou didst love us before we loved thee. We thank thee that while we were yet all unworthy thou didst send thy son Jesus Christ to draw us to thyself. Make us worthy of this wondrous love of thine. May thy love for us impel us to love others. May we believe in him as thou hast believed in us. Amen.

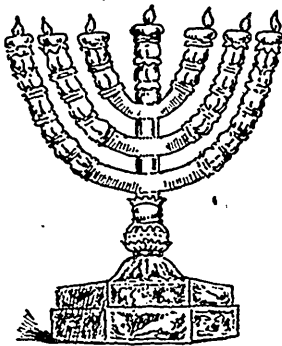
First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—To-day we study once more the mind of John as seen in his writings. John is now a very old man. During the reign of the Roman Emperor Domitian, John, who had been living in Ephesus, was exiled to the island of Patmos where he saw the vision of which our lesson forms a part.

Lesson XI.

JOHN ON THE ISLE OF PATMOS

March 14, 1920

THE LESSON PASSAGE—Rev. 1 : 4-18.**GOLDEN CANDLESTICK**

4 John to the seven churches which are in A'sia : Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne ;

5 And from Je'sus Christ, who is the faithful witness, and the first begotten of the dead,

and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. A'men.

7 Behold, he cometh with clouds ; and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. Even so, A'men.

8 I am Al'pha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

GOLDEN TEXT—Jesus Christ is the same yesterday and to-day, yea and forever.—Heb. 13: 8 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Glorified Christ the Centre of The Revelation.

THE LESSON EXPLAINED

I. JOHN'S GREETING TO THE CHURCHES.—4-8. *Seven churches.* Seven is the perfect number, and these seven churches are taken as representative of the whole church. *In Asia ;* in the province of Asia, of which Ephesus was the capital. John would know this region. *Which is . . . is to come ;* God as an eternal and everlasting being. *Seven spirits.* The operation of the spirit is represented as sevenfold. *Jesus Christ . . . faithful witness . . . first begotten of the dead . . . prince of the king.* Christ, by his life, revealed faithfully the father. By his death and resurrection he became the fruits of them that sleep. By his ascension he has become supreme over all. *Made us kings and priests.* Believers

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Je'sus Christ, was in the isle that is called Pat'mos, for the word of God, and for the testimony of Je'sus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying. I am Al'pha and Omega, the first and the last : and, What thou seest, write in a book, and send it unto the seven churches which are in A'sia ; unto Eph'esus, and unto Smyr'na, and unto Per'gamos, and unto Thyat'ira, and unto Sar'dis, and unto Philadel'phin, and unto Laodice'a.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ;

15 And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16 And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me. Fear not : I am the first and the last :

18 I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

share in Christ's glory as kings. As priests, they exercise his intercessory and sympathetic ministry among men. *Behold, he cometh.* Remember this book is written to encourage persecuted believers. How the thought of a returning Christ would encourage spirits. *Which pierced him.* His crucifiers are to behold his glory. *Alpha and Omega ;* the first and last letters of the Greek alphabet. Christ is all containing, all controlling, all completing.

II. JOHN'S VISION OF CHRIST.—9-18. *I John ;* John exiled to Patmos in the Aegean where he toiled in the stone quarries. *In the kingdom and patience.* John believes in the kingdom, but patience is needed for its realization. *In the*

Spirit; filled with God's spirit even in lonely Patmos. *Write in a book*. All visions received in private are for communication. *Seven golden candlesticks*; representing the seven churches. Each church is a light bearer. Each church is precious to God as gold to man. *In the midst* . . . *Son of man*; signifying that Jesus is with his churches. *Garment . . . girdle*; supreme kingship and priesthood. *Head . . . white like wool*; venerableness. *Eyes . . . flame*; reading all things like an open book. *Feet . . . brass*; his unwearying strength. *His voice is majestic as the sea*. His word powerful as a sword. His face a glorious sun. The seven churches represented by stars are safe in the hand of such a Saviour.

What was the vision meant to do?
Describe the appearance of Christ.
Name the seven churches.

For Further Study and Discussion

1. Were those seven churches faultless? (Rev. 2:4.)
2. What is the work of the Holy Spirit? (John 16:13.)
3. Is the world's present unrest hopeful or discouraging?
4. Which is best for Christianity,—prosperity or adversity?

PROVE FROM SCRIPTURE—That Jesus' disciples will be persecuted.

SHORTER CATECHISM—Review Questions 12-20.

Lesson Questions

Where did John have his vision of Christ?

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The revealing of Jesus Christ, Rev. 1:1-8.

The opening verses of the Revelation of John are like great organ notes whose sound restores to us not life's lost chord but life's lost realities. The power of Rome might be turned against Christ's children but John places the sceptre of power in the hands of him which was, and is, and which is to come.

Tuesday—John on Patmos, Rev. 1:9-18.

The sea made Patmos a prison, but God made it a place of vision for John. There John had a vision of Christ and every detail of that vision was one of power. Even the voice of Christ was louder than the many waters that washed the shores of Patmos.

Wednesday—The sealed book, Rev. 5:1-7.

What a strange contrast—the lion of the tribe of Juda—a Lamb as it had been slain. Yet these two are one and the same. It all means that all lasting victory and dominion belongs to the self-sacrificing, self-disciplining spirit.

Thursday—"Worthy is the Lamb," Rev. 5:8-14.

It is the pierced hand that opens the book. It is the pierced heart that receives the song. It is the life that surrendered everything that is worthy to receive power and wisdom and riches and strength and honor and glory and blessing.

Friday—Isaiah's vision, Isa. 6:1-8.

The vacant throne on earth. The occupied throne in heaven. Isaiah saw the uplifted throne only when the glory of the earthly throne was lost in gloom. God means that the impoverishments of earth should mean the enrichment of our thoughts of heaven.

Saturday—The disciple that testifies, John 21:20-25.

John's gospel ends with the assertion of certainty. It means that everything recorded in the gospel is fixed and certain, that this old earth was visited by one who was and is the bread of life, the light of the world. It means that all life begin, continue and end in love. It means that God refuses to let us go.

Sunday—A message for the church, Rev. 3:7-13.

"To Him that overcometh." Some one has sneered at Christianity because he says that it makes heaven a place for those who have failed on earth. Let him read Revelation and learn that only to the one that overcomes, does God give the crown. Heaven is not a heaven for weaklings.

A PRAYER

O God help us to remember that thou dost never forget us. Help us to remember that thou art mightier than everything that is mightier than we are. When our hope is dim and our strength is low, strengthen us with the thought how mighty and overcoming Christ is. May we cast ourselves on him. May we hear him say, "Fear not." Amen.

First Quarter : Studies in the Lives of Peter and John

LESSON FOREWORD—We come to the end of our Study of Peter and John. John's training is more than ended, it is completed. The disciple who saw Jesus on the cross, now sees him high and lifted up and with him all those who have trusted in him. Our training for Christ is completed only when we think and see victory.

Lesson XII.

JOHN'S PICTURE OF WORSHIP IN HEAVEN

March 21, 1920

THE LESSON PASSAGE—Rev. 7 : 9-17.

9 After this I behold, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, A'men : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. A'men.

13 And one of the elders answered, saying unto me,

GOLDEN TEXT—Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.—Rev. 7 : 12.

SENIOR AND HOME DEPARTMENT TOPIC—The Permanent Message of The Book of Revelation.

THE LESSON EXPLAINED



PETER AND JOHN

I. THE REDEEMED MULTITUDE.—9, 10. A great multitude ; one hundred and forty-four thousand,—twelve thousand from each of the twelve tribes. This number is not a mathematically exact number but is symbolical of a vast company. *Of all nations ; the fruit of Christ's love from all the world. Stood before the throne ; as worshipers and servants. Clothed with white robes.* White was the color that symbolized victory. *Palms in their hands ; as the sign of rejoicing.* In the feast of Tabernacles, the Jews carried palms in their hands. *And cried ; unceasingly. Salvation ; rather, the glory of salvation, which belongs to God. Redemption is the theme of the song. To God . . . unto the Lamb.* The place of both in redemption is recognized.

What are these which are arrayed in white robes ? and whence came they ?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

II. THE ADORING ANGELS.—11, 12. *All the angels.* Only the redeemed can sing about redemption, but now the angels join in. *The elders ; twenty-four in number,—representatives of Christ's church and people. And the four beasts.* One is lion like symbolizing kingship. One is ox like symbolizing strength. One is man like in face, symbolizing reason. One is eagle like representing aspiration. These are before the throne because they belong to God. *Blessing and glory.* If the angels cannot sing about salvation they are yet a glorious thought of God.

III. THE ENTHRONED SAVIOUR.—13-17. *What are these . . . and whence.* John has this question in mind but hesitates to ask it. The elders ask it for him. *Sir, thou knowest.* I do not know, but thou dost. *Came out of great tribulation.* Tribulation comes from a Latin word meaning threshing machine. These redeemed ones have come out of trials of life purified, as the grain comes out of the threshing machine without the useless chaff. *Washed their robes.* Life is likened to the robes they wear. Their life, like robes lacking in whiteness, were purified by

Jesus. *Made . . . white in the blood of the Lamb.* Through the sacrificial death of Jesus, this cleansing came. One of the permanent messages of Revelation is, that tribulation refines and purifies. Greatness of life cannot come by any easy process. There is no such thing as the bloodless victory. *Therefore are they before the throne of God*; as sharers in the Lamb's victory as they have been sharers in his suffering. *Serve him day and night.* Life has become one unceasing devotion to God. *He that sitteth on the throne shall dwell among them*; not awe, but friendship, is heaven's atmosphere. *Hunger no more.* Earth's disabilities have passed. *Feed them . . . lead them*; as a shepherd does his flock. *Wipe away all tears.* All cause of soul sorrow is removed, and is replaced by unending joy.

Lesson Questions

- Describe the multitude that John saw.
 What is the theme of their song?
 Who and whence were these people according to the elder?
 Describe their state and condition in heaven.
- For Further Study and Discussion**
1. What does the psalmist say about affliction or tribulation? (Ps. 119 : 71.)
 2. Would the angels like to understand redemption? (1 Peter 1 : 12.)
 3. "I am not interested in heaven at present." Is this a right sentiment?
 4. Should music have a larger place in our worship?

PROVE FROM SCRIPTURE—That Jesus gives living water.

SHORTER CATECHISM—Review Questions 1-29.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—John's picture of worship in heaven, Rev. 7 : 9-17.

The redeemed in heaven comes nearer to God than the angels do. Angels can sing of God's glory. The redeemed can sing of God's love. The wonders of his power are less than the wonders of his love. Love is the abiding theme of the ransomed.

Tuesday—Worshiping God, Rev. 19 : 1-10.

We are always judging life by its unfinished stages or by its particular experiences. We forget that there is a working together of our experiences. We diagnose life just when we have scrambled, all mud, out of the Slough of Despond, or when we are yet in Castle Doubting. John waits till life has moved on to the throne of God.

Wednesday—The heavenly home, John 14 : 1-6.

Heaven is the place prepared by Christ for his own. Therefore we know it will be a satisfying place for Christ understands us. It will be a homelike place for Christ will be there. It will be a large enough place—our souls having room and space—for Christ says it will have many mansions.

Thursday—A new heaven and earth, Rev. 21 : 1-5.

In a modern city it is only the stones and mortar that are near together. There are gulfs as wide as that which separated Dives from Lazarus, between life and life. But in heaven hearts are drawn together in one love.

Friday—The throne in heaven, Rev. 4 : 1-11.

Remember the full significance of all this majesty of sound and color and form. The people for whom this was written were people who had place upon the earth. The tyranny of Rome was turned against them. But John paints in colors of the sun and shouts with a sea-like voice that there is a throne above the throne.

Saturday—"Come, ye blessed," Matt. 25 : 31-40.

The other wise man we read of in Van Dyke's story started out with three precious stones to give to the Messiah, but he parted with them one by one to help some one in need. Yet he received the blessing of Christ because he had helped the needy.

Sunday—"Inasmuch as ye did it not," Matt. 25 : 41-46.

There are sins of commission and sins of omission. There are sins of defiance and sins of neglect. Notice that the condemnation of Jesus falls on people whose sin was that of omission. Dives did not abuse Lazarus. He neglected him.

A PRAYER

Help us to remember that in the end it is God's plans that triumph. May we remember when nothing seems to go right that there is a throne of God. Help us to do our daily duty and fight our besetting sin and leave the issues of life to thyself. Help us to remember that heaven is a homelike place. For Christ's sake. Amen.

First Quarter : Studies in the Lives of Peter and John

Lesson XIII. REVIEW : THE LIFE WORK OF PETER AND JOHN March 28, 1920

TO MAKE READY FOR THE REVIEW—Read over each lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan. Review your Shorter Catechism (Questions 1-38).

GOLDEN TEXT—Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I commanded you : and lo, I am with you always, even unto the end of the world.—Matt. 28 : 19, 20 (Rev. Ver.).

Read Rev. 21 : 21 to 22 : 5.

THE LESSONS FOR THE QUARTER

"THE LIFE WORK OF PETER AND JOHN." This the title of the Review Lesson. Peter is the leader of the apostolic band. He displays great boldness of spirit and directness of speech. Christ has done this and that wondrous thing, he says. Yes, and you crucified that Christ. Therefore, repent. In Pentecost, in the temple before the haughty priests, in his dealing with Ananias and Sapphira and Simon, Peter shows himself conscious that a risen Christ means dauntless discipleship. We notice also a growing readiness to enlarge his views of the kingdom as occasion calls. He goes to Samaria and endorses the work there. He follows the leading of the vision that taught him nothing was common and sees the full scope and sweep of the gospel. While we see Peter broadening, we see John, his loyal partner, mellowing until his whole message is a call to love God and love one another.

LESSON I. THE PERMANENT MEANING OF PENTECOST, Acts 2 : 14, 22-24, 34-42.

One man before a multitude telling them certain and searching things about Jesus and their sin against Jesus. A multitude moved by his words and asking, "What shall we do?" A brief answer—"REPENTANCE, BAPTISM, FORGIVENESS." The spirit that produced Pentecost is here forever.

LESSON II. HELPING MEN TO HELP THEMSELVES, Acts 3 : 1-16.

See that man leaping up and down as he goes into the temple. See the crowd running after him and Peter and John, in great astonishment. The man asked money and got a miracle. "How did it happen?" the crowd ask. Through Jesus of Nazareth, once crucified by you, now risen and all powerful.

LESSON III. THE NEED AND SOURCE OF CHRISTIAN COURAGE, Acts 4 : 8-21.

Haughty priests first looking angry and overbearing. The same priests looking perplexed and then afraid. Why? Because Peter tells them of Jesus whom they crucified and whom God raised again. The same priests alone asking themselves, "What shall we do?" The same disciple saying, "I cannot be silent."

LESSON IV. MODERN FORMS OF HYPOCRISY, Acts 5 : 1-11.

The people plotting and planning to gain the praise of man and keep back part of the price. Two people forgetting all about God in their plans. Two people lying to Peter. Two people smitten by the hand of God. Many people whispering fearfully about what had happened.

LESSON V. COMMERCIALIZING RELIGION, Acts 8 : 4-8, 14-25.

What is all the stir of joy in Samaria? Philip has been there preaching the gospel. Many have been healed and many have believed. Who is that watching the people receiving the holy Ghost when Peter lays his hands on them? It is Simon who thinks everything has its price.

LESSON VI. THE SECRET OF SPIRITUAL POWER, Acts 9 : 32-43.

We enter the house of mourning. We hear those whom Dorcas had helped while she lived, weeping. We see Peter coming in haste. Why does he put the mourners out? Because the time for mourning is past. He prays. He speaks a commanding word. The world is the richer, for Dorcas is recalled.

LESSON VII. SIGNIFICANCE OF THE CONVERSION OF CORNELIUS, Acts 10 : 30-48.

We listen to Cornelius telling of his experience with the angel and then we listen to Peter speaking

out his experience of his own vision. Cornelius needed guidance. Peter needed enlargement of mind. And we see Peter's enlargement of mind when he says, "God is no respecter of persons."

LESSON VIII. THINGS WROUGHT BY PRAYER, Acts 12 : 5-17.

Man's extremity is God's opportunity,—a helpless man bound with chains and lying between two soldiers. His doom comes tomorrow. But an angel of God opens the way and leaves him on the street. Peter hurries to friends whose prayers had availed but who are incredulous when he appears.

LESSON IX. IDEALS FOR CHRISTIAN LIVING, 1 Peter 2 : 1-5, 11, 12, 19-25.

Peter is writing to distressed people. "Remember Christ," he says. Do not lose your ideal. Lay aside all the things that make you a poor friend. Put on the garments of a new life that the Gentile cannot help seeing. Follow the Master, bearing quietly the cross of suffering love.

LESSON X. CHRISTIAN LOVE REGENERATING SOCIETY, 1 John 4 : 7-21.

"Love one another," says John. By loving you understand God. By loving you make the invisible God visible to others. Love others first because God first loved you. Love, and fear will take its flight. Love chases fear as light chases the darkness. Love, for God is love.

LESSON XI. THE GLORIFIED CHRIST THE CENTRE OF THE REVELATION, Rev. 1 : 4-18.

John is in lonely far-off Patmos. It is the Lord's day and he is in that spirit that always receives the vision. He beholds the risen and exalted Christ, mighty, and glorious to look upon. Fire and sea, and sun, and stars, and fine brass are all needed to describe him.

LESSON XII. THE PERMANENT MESSAGE OF THE BOOK OF REVELATION, Rev. 7 : 9-17.

The crowning vision of John. There is the great multitude of the redeemed clothed with victory, and loud with song. Then there is the chorus of the angels. Then comes the question, "Who and Whence." Then the permanent principle of life is proclaimed,—"No tribulation, no redeeming song."

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—A lame man made well, Acts 3 : 1-10.

God is always ready to give us better things than we ask. Unlike many, we do not choose the better part. We are not ready for the better gift.

Tuesday—The story of two brave men, Acts 4 : 13-22.

Peter and John have lived down their past. They have left all timidity behind them. Their enemies can only explain it by remembering that they had been with Jesus. Peter would explain by saying that Jesus is still with them.

Wednesday—How an angel helped Peter, Acts 12 : 1-11.

Paul once found the door closed on him. Peter found the door open before him. It is God's will, closed door or open door, that is the best.

Thursday—"Lovest thou Me?" John 21 : 15-19.

Jesus sought to leave neither organization nor literature. "He trusted himself wholly to the impression he made on a few hearts." Did they love him? If so all was well.

Friday—Bearing witness, 1 John 1 : 1-9.

To be without sin is one thing. To be against sin is another thing. To feel no sense of indwelling sin is to feel no need of an indwelling spirit to cleanse us.

Saturday—The city of God, Rev. 21 : 21-27.

Heaven is a place of startling absences,—no temple, no sun, no tears. It is the place of one abiding and satisfying presence; God is there and he is all things.

Sunday—The river of life, Rev. 22 : 1-5.

The tree of life in Eden was a forbidden tree. In heaven it is set in the street and its fruit is for all. God's will is that every good thing will come in his good time.

A PRAYER

Help us, O God, to be true disciples like thy servants of old. May we not be ashamed to proclaim thy name. May we not be slow to trust in thee. Make us ready to follow in thy way and to accept the wider vision when it comes to us. Grant that Jesus shall help us to leave our old and worse selves behind. Amen.

SCHOLAR'S REGISTER

JANUARY-MARCH, 1920

Name.....		Address.....						Class.....	
DATE 1920	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
January 4.....									
January 11.....									
January 18.....									
January 25.....									
February 1.....									
February 8.....									
February 15.....									
February 22.....									
February 29.....									
March 7.....									
March 14.....									
March 21.....									
March 28.....									
Totals.....									



St. Andrew's College

Toronto

Canada

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FOR BOYS

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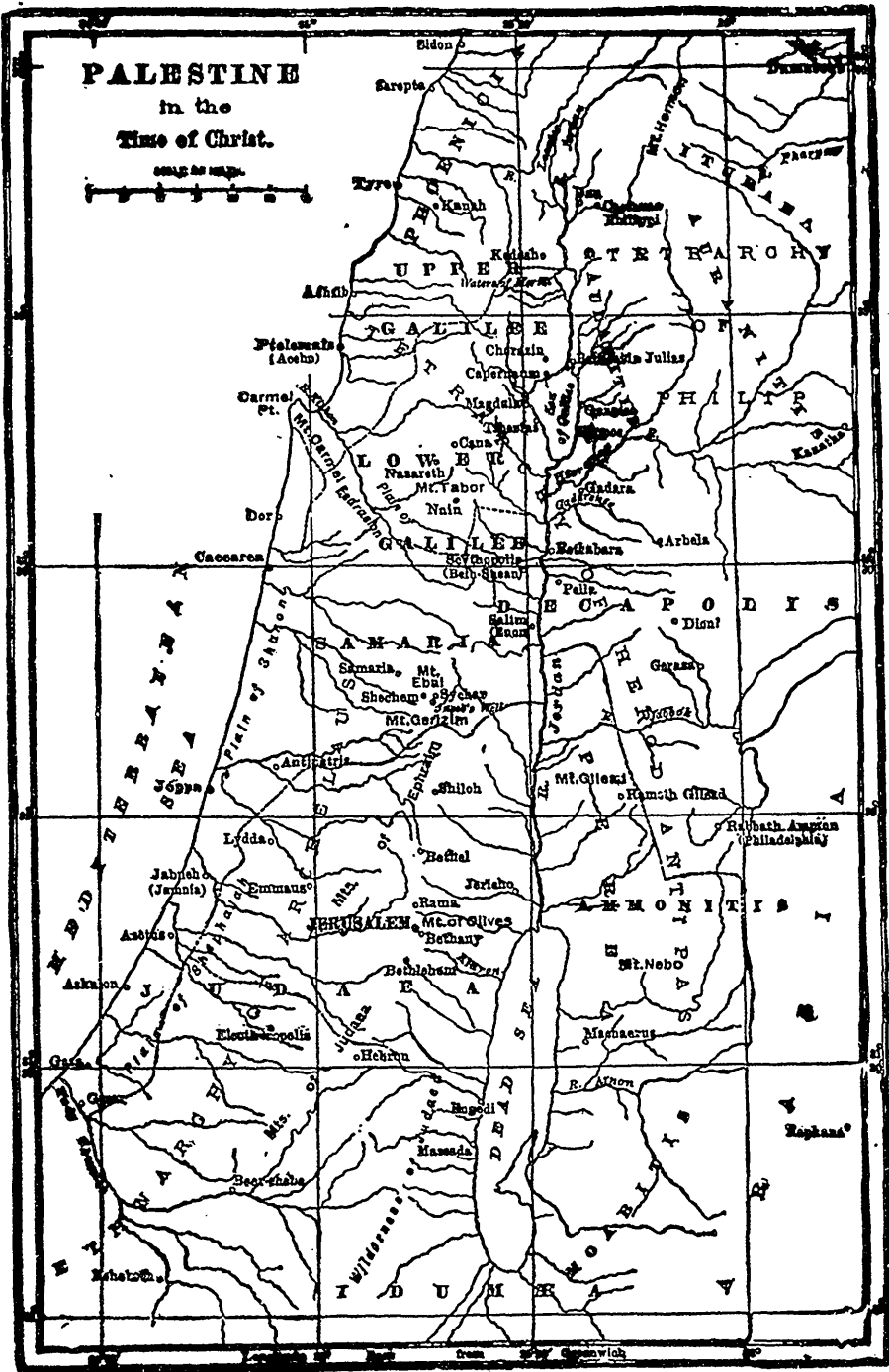
CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D., HEADMASTER

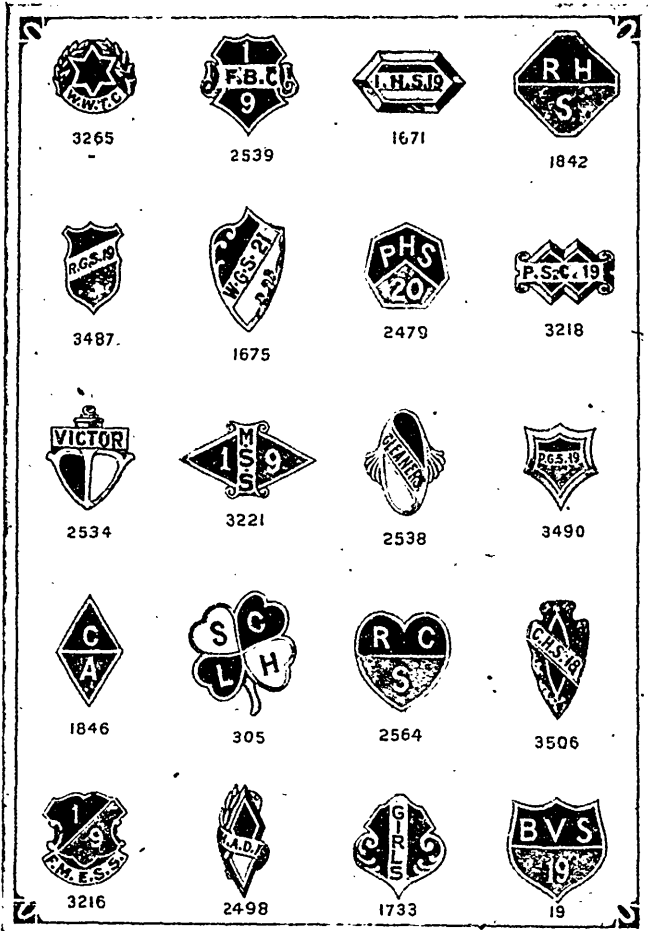
PALESTINE

in the
Time of Christ.

Scale of miles.



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Silver Plate	\$0.40 each	\$ 4.00 per doz.
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