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February, 1920

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# THE TEACHERS MONTHLY



The  
Home Study  
Series

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✻ Presbyterian Church in Canada ✻

Rev. R. Douglas Fraser,

Editor & Business Manager,

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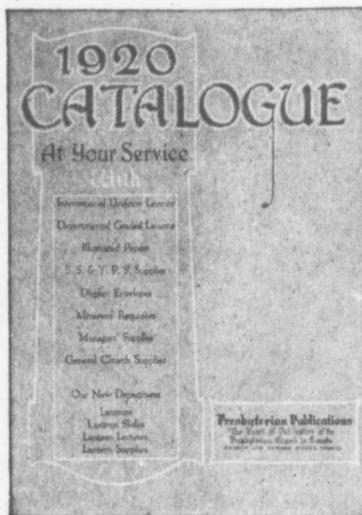
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# The Teachers Monthly

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

Vol. XXVI.

Toronto, February, 1920

No. 2

## EDITORIAL

### **Failure, or Success ?**

No Sunday School teacher or officer or scholar can plead ignorance of what is asked of the School in connection with the Forward Movement February drive for one-tenth from the Sunday Schools and young people, of the \$4,000,000 subscription then to be made by our Canadian Presbyterian Church for its building, equipment and extension Fund. The TEACHERS MONTHLY, the PATHFINDER, EAST AND WEST, the Forward Movement monthly paper, and our various QUARTERLIES have given full information, and the booklets and leaflets from the Board of Sunday Schools and Young People's Societies, issued through the Forward Movement's Publicity Department, have made all details clear.

The articles in the S.S. and Y.P.S. Boards' pages in the present issue of the TEACHERS MONTHLY (see pages 78, 79) tell explicitly what is to be done and how to do it. The envelopes and subscription cards sent out in January to all Sunday Schools will be at hand to help make the subscription a success.

If it is anything short of a complete success, it will be simply because those who have the responsibility for the working out of the plan,—the teachers and officers and other leaders in the School and among the young people,—have failed to measure up. Success, in the last analysis, depends on reaching every scholar and young person with a personal request to give or promise what he or she can. It is a case of simple multiplication ; multiply each scholar and young person by a straight chance to give or subscribe, forgetting no one, passing by no one,—and the thing is done.

It would be a thousand pities if there should be even the least coming short. Our great Home Mission work and Foreign Mission work, and the extension work of our Sunday School Board, all need the help which this special Fund will afford them ; and every child and young person needs the spiritual uplift which helping to raise this money will give.

Those mid-February days will be days of wonderful opportunity ; and unless we much mistake the sort of stuff our Sunday Schools and Young People's organizations and their leaders are made of, the allotted task will be done, and the full allocation raised.

### **After the \$4,000,000 Has Been Raised**

The raising of the \$4,000,000 Fund, great as the undertaking is, is merely an incident in the Forward Movement. This sum will help vastly in adequately providing our missions at home and abroad with the buildings and equipment and means of further extension which the growth of the work and its continually enlarging opportunities so clamantly demand.

The \$4,000,000 must be backed up, and followed up, by enlarged giving to the maintenance of the work represented in the Budget givings from year to year. That increase should be at least 20% each year, so that at the end of five years, the second great financial objective of the Forward Movement will have been reached, namely, the doubling of the giving to the Budget within the five years.

But this, again, is not all, nor the chief part. The heart of the Forward Movement is the deepening of the spirituality of the Church, and an ever increasing ingathering into the kingdom of the Lord, a wider consecration to Christ-service, and the hastening on of the good time when Christ shall rule in the lives and hearts of all men the world around.

The part that the Sunday School and the youth will play in such a world growth in righteousness and the true service of God, is like the part the young wood plays in the growth of a mighty forest tree. If the Forward Movement is to work out as it ought to work out in these immediately coming years, the Sunday School and the young people of the churches must assume their full responsibility for that progress.

### Getting the Crowd

It was at the close of a most interesting and informing discussion of Sunday School plans and methods. The advantages of graded instruction had been convincingly set forth. A full explanation of the Curriculum had been given. Many excellent ways of working had been described.

Then it was, that the chairman of the meeting, a worker, who during many decades has been notably successful in the work of gathering in and training Sunday School scholars, hit the bull's eye fair in the centre, when he reminded those before him how futile all the most up to date teaching methods and the most complete equipment would be, *unless the scholars were there to be taught.* This veteran urged the primary importance of getting and keeping the enrolment and attendance up to the maximum possible.

Getting the crowd is a first Sunday School essential. When this has been done, the best in the way of plans and equipment is none too good.

### Education More Than Schooling

A very large convention was held in Winnipeg in October last made up of business and professional men, farmers and labor men, as well as of representative ministers and other distinctively church workers, to discuss what education really means and to devise plans for its betterment. The opinion prevailed that the spiritual and the moral is of fundamental importance in the education of children and youth.

We have discovered, and nothing has done so much to make it clear, as the War and the period of reconstruction, that mere intellectual or technical training, without a training in religion and morals, may be as much an injury as a benefit.

The Sunday School has never had any doubt on this point. It has always acted on the principle that the fear of the Lord, is the beginning of wisdom.

### Lantern Depots

Sunday Schools and churches, and public and high schools as well, will be glad to learn that we have now established Provincial Depots for the handling of our Lantern Lectures and the sale of Lanterns, Lantern Lectures, and Lantern Supplies as follows:—for the Maritime Provinces, at Truro, N.S.; for Manitoba and Ontario west of Port Arthur, at Winnipeg; for Saskatchewan, at Saskatoon; for Alberta, at Calgary; and for British Columbia, at Vancouver. Ontario east of Port Arthur, and Quebec, will be served from our offices in Toronto.

This Dominion-wide arrangement will bring the advantage of our Lantern Department within easy reach of every part of Canada.

It is a pleasure to announce that this Department, taken on by us last May, has kept us "on the hop" ever since. It has rendered valuable service in the promotion of the Forward

Movement, and is apparently very widely appreciated throughout the Church. Our large stock of Lantern Slides and Lantern Lectures, and the special terms on which we can sell Lanterns to churches, Sunday Schools, and public and high schools and other educational establishments, combine to render the Department widely serviceable.

### King Child and King Grown-up

Professor Hugh Hartshorne, in his fascinating and informing book, *Childhood and Character*, declares it to have been the splendid achievement of the nineteenth century to have made education completely self-centred. "King Child is on the throne, and must be obeyed." The reign of King Grown-up was at an end.

But, as Professor Hartshorne points out, "the twentieth century has dethroned King Child," and has assigned to him his proper place "as a citizen with increasing rights and duties in the new democracy." True democracy has no favoritism for either children or adults, but demands that the interests of all persons, young and old shall receive just consideration.

This emphasis on the social aspect of education is true and timely. Since, in a democracy, every child is a potential ruler, exercising his authority alongside a multitude of others holding a like position, it is essential to the stability and welfare of society, that the child should be trained in the knowledge of his rights and the recognition of his duties.

For those whose distinctive interest is in religious education, the lesson is plain. It is not that there should be less concern for the individual child. His soul is of priceless value, and the saving of it to a life of future happiness is a matter of tremendous importance. But the child has to live in society, discharging the obligations resting upon him as belonging to the social organism. And he cannot be fully equipped for citizenship on earth any more than he can be prepared for citizenship in heaven, without religious nurture and training.

### Living Up to One's Name

A good reputation brings responsibility with it. Along with a good name comes the obligation to live up to it. When Jesus changed Simon's name into Peter,—a rock—the disciple became bound to be a rock-like man.

All this is as true of Sunday Schools as it is of individuals. A School has a good record for Bible Study ; that is a reason for special diligence and faithfulness on the part of every teacher and scholar. It has been noted for its excellent singing or its liberal offerings or its orderliness ; it is up to every member of the School to see that the high standard of the part is maintained.

### The Basic, With the Very Little Ones

An ounce of specific example is worth a pound of mere theory. In a family known to the writer it was the habit at family worship, when the children were very young, to read a Bible story day by day, and then question the little ones on the points in the story and encourage them to give as much of it as they could in their own words. The result was that these children grew up with the great stories and truths of the Bible (for most of the truths of the Bible are given in the story form) so imbedded in their minds and hearts as to form a basis for all after teaching. Now that some of these children have grown almost to manhood and womanhood, the results of the plan have been made evident. They know their Bibles, they love Bible Study, they are keen for helpful Christian service suited to their years.

The Lesson is, begin young with the little ones ; make the little ones familiar with the Bible stories and thus with its great truths concerning God and Christ and Christian life and conduct. There is then something solid and lasting on which to build further instruction and development.

## WITH OUR CONTRIBUTORS

### Simon Peter: A Study in Character

*By Rev. Professor William Manson, M.A.*

The character of Peter is, by universal admission, one of the most fascinating in scriptural biography, and this fascination it owes partly, to the frank and open-hearted humanity of Peter, partly, to the greatness of the events in which, as disciple and apostle, he was privileged to bear a part, above all, to that intimate nearness to Christ into which his erring, as well as generous and lovable, personality brought him. Any estimate which we form of his character must take account of two things, first his natural endowments, and then the transformation which he underwent when he became a disciple of Jesus Christ. There is no character among the disciples in whom we may trace so clearly the Master's workmanship.

1. Peter brought with him into the service of the Master all the qualities acquired by his experience as a fisherman on the Galilean Lake. These were courage, faith, resourcefulness, above all patience, the quality without which no fisher can succeed. These qualities are important, for Jesus said that he would use them, and make Peter a "fisher" of men. There were young men in Galilee who were looking for the Messiah, but they were full of the spirit of discontent and idleness. They had no wish to continue at their ordinary callings, because they desired to take up arms against the Roman government. When Jesus came, it was not to those restless and dissatisfied spirits that he went in order to obtain disciples, but to the men of toil. He respected their manly labor, and he saw in them the steady and reliable qualities which would make them fit disciples. Such a man was Simon Peter, whom the Lord now called to follow him. He had learned as a fisherman the priceless lesson of quiet patience, a quality very near to the "meekness" of which Jesus speaks, and of which he says that those who have it are blessed.

2. We are accustomed to think of Peter as a man of immensely strong character, for that is the meaning of the new name which Jesus gave him at his calling. He said to him: "Thou art Simon; thou shalt henceforth be called Cephas or Peter, which means a Rock." By nature, Peter was not at all like a rock, but like shifting sand or running water. With all his good qualities, he was impulsive and passionate, easily misled and diverted from his purpose. When Jesus gave

him the name of "Rock," he was thinking of the new character which he was to form in Peter. All of us need in the same way to have a new spirit given to us, and when we submit our wills to Christ, the weak are made strong, and the unstable and erring are given tenacity of purpose. We should think of the new name which Jesus has for all his followers, and ask ourselves what he desires us to be.

3. Peter had in his heart always a deep and sincere love of holiness, and he felt the divine purity and goodness of his Master. He desired to be like Jesus, and if he had many faults, he saw them and grieved over them. Once he fell down at Jesus' feet, and said, "Depart from me; for I am a sinful man, O Lord." He felt unworthy to be a disciple of Jesus, and wished for the moment to go away. But Jesus would not let him go, but laid his hand on him, and said that he would make him an apostle to men. We must always think of Peter's heart as full of reverence, and full of the desire to be like his holy Master. This is the spirit which makes a true disciple, for Jesus says that those who hunger for holiness of character shall have what they so fervently desire.

4. It is a characteristic of Peter that he is always found with his Master and that he constantly strives to imitate him in every action of his life. There is no task or danger which he is not ready to face for Jesus' sake. Is not this the meaning of the cry which he uttered when he saw Jesus walking on the water, "Lord, if it be thou, bid me come unto thee on the water?" He wished to follow Jesus in everything, even though to do this was as difficult as to walk on water. Only, he discovered that he needed faith and the Master's hand to support him, and this is the key to Peter's life all through.

5. If there was one fault which more than another hindered Peter in his desire to be a like-minded follower of the Master, it was the pride which made him unwilling to stoop to lowly acts of service. The ideas of service which Peter cherished were the great ideas, and the occasions in life which he loved were the great occasions. Thus on the Mount of Transfiguration, when he saw his Master revealed in his glory, Peter was in his element, so to speak, and said, "Lord, it is good for us to be here." But when, in the Upper Room, the same Master went down on his knees to wash the disciples' feet and give them all a

practical lesson in humility, Peter felt uncomfortable, and at first opposed his Master's wish. He wished to see Jesus put on the crown and sceptre, and when he saw him, instead, go down on his knees to wash his feet, he was disappointed. But if Peter had this fault, he also, when he saw his error, made full amends, and we may believe that he learned his lesson in humility. Peter often, as Jesus said to him, thought of things "not like God, but like man." Yet he was always willing to learn the right, and he belongs to the teachable, those whom Jesus calls the poor in spirit, whose is the kingdom of heaven.

6. The character of Peter illustrates the truth that a man may prove weakest where he seems to be strongest. If there was anything in which Peter was strong, it was his power of speaking the truth, and confessing the right. At Caesarea Philippi, it was he to whom it was first given to confess Jesus as

the Messiah, the Son of God, and Jesus said, "Blessed art thou, Simon Bar-Jona: for flesh and blood has not revealed it unto thee, but my Father which is in heaven." Yet afterwards, it was Peter who denied him among the servants in the court-yard. So scripture points out to us that we may fall on that side on which we seem strongest, if we forget Christ and begin to trust in ourselves. Moses was the meekest of men, and yet he sinned through pride. Solomon was the wisest of men, and yet he sinned through folly. Christ says it is absolutely necessary for his disciples to keep near to him if they are to be strong or holy. He says: "Apart from Me you can do nothing." Peter learned that lesson, and it was because he learned it well, and received the spirit of his Master, that he became the great apostle whose career is so full of abiding interest and inspiration.

Knox College, Toronto.

## The Programme of the Early Christian Brotherhood

BY REV. PROFESSOR J. W. FALCONER, D.D.

[Students of The Programme of Christianity in the New Standard Teacher Training Course, Second Year, by Dr. Frank Sanders, will find Professor Falconer's article useful in connection with Chapter II. of that book—  
EDITORS.]

We cannot easily overestimate the honor which comes to us because of our membership in the Christian Church. This is a divine institution, which has had a most remarkable history. It was founded by Jesus Christ, who said: "On this rock I will build my Church," and it is fulfilling more and more the purpose for which it was formed. Though often attacked by foes without and within, though rent asunder by schisms and heresies, though often corrupted by error and evil, the Church has constantly held on its way, and it is more powerful to-day than at any previous time of its history. It is making the largest contribution to the regeneration of society, and to the healing of the divisions of the world.

In a recent number of the Hibbert Journal, this statement is made: "If what has been done by the Church or the Churches for the good of man, be eliminated, that which is left for the credit of other benefactors will be little indeed."

The League of Nations, on which we are resting our hopes for universal peace, can only be successful if there is some deeper unity, such as the league of Churches, which will inspire all nations with the brotherly love of Jesus.

It is, therefore, a very important theme which is here presented in the Book of Acts: it is nothing less than the story of the rise

and progress of the Church. The key to the meaning of this great book is to be found in ch. 1:8. The Acts show us how the little band of followers of Jesus increased first in Jerusalem, then spread to Judea, after that to Samaria, and then to the uttermost parts of the earth. "Like a mighty army moves the Church of God."

1. *The Divine Power.* Jesus had promised that he would not leave his disciples comfortless, but would come to them, and impart new power to them. This is abundantly fulfilled in the Acts which is the narrative of the working of God's spirit of grace and power.

(a) *The birthday of the Church.* As the disciples were praying in the Upper Room, the Spirit descended upon them with great power, so that they realized that there was a new influence helping them in their work. Great multitudes hear the Gospel, and many additions are made to the Church. Pentecost is called the birthday of the Church.

(b) *Miraculous power.* The disciples find themselves in possession of a grace which enables them to work miracles, and convince the unbeliever. This same Spirit of Jesus is present with them to heal the sick.

(c) *First organization.* The growth of the Church makes it necessary to organize the forces with more care, and here again it is the divine Spirit which becomes the guiding principle. They are to look out men full of the Spirit and wisdom.

(d) The preaching of Stephen, and the work of Philip in Samaria are due to the direct work of the Spirit, while the call of Peter to admit the Gentile Cornelius into the Church comes from the same source.

(e) The foreign missionary movement. Here again the activity of the divine power is seen in this memorable expansion of the Church.

Thus on each critical occasion, the divine power of Jesus is made manifest, so that every step is inspired by his wisdom. The disciples learned that it was not merely their own strength that was effecting all this change, but that their unseen Master was present to fulfil his promise. And as we think of the Forward Movement of the Church to-day, we must not make the fatal mistake of neglecting this spirit of Jesus. We must not forget that it is the Church of Christ, and that he is present with us to give us wisdom and power and devotion. We must lay emphasis on the spiritual realities, and so dedicate ourselves to prayer and service, that the Holy Spirit of God may take possession of us and rule in our hearts.

"Jesus, with thy Church abide :  
Be her Saviour, Lord, and Guide  
While on earth her faith is tried :  
We beseech thee, hear us."

2. *The Human Agents.* God works through the will and intellect of men and women, who become his agents. This is clearly illustrated in :

(a) The manner in which great leaders appear in every new crisis. Peter comes forward in a new light. He is no longer the weak and impulsive man who fails before the taunts of the crowd, but he is a bold and resourceful leader. He is a pioneer who is ready to open the door unto the Gentiles that they may become heirs along with the Jews. So also Stephen boldly proclaims the larger truth of the Gospel, and suffers as the first in the noble army of the martyrs, while he introduces us to Paul, who is to be the new hero of the Church in its missionary enterprise.

(b) The same fact is evident in the work of the ordinary member of the Church. The rank and file of the people assume responsibility for the support of the Church. They all continue in prayer and in the fellowship of the apostles, they all exercise the duty of supporting the poor and weak, they act as agents in spreading the truth, while they also choose the men who are to take the oversight of things. Every member is a servant in the Early Church, which is not an autocracy where one or a few rule, but is a democracy where the whole community takes part in the task of government.

(c) The human side is also sadly evident in the elements of selfishness and evil which manifest themselves in the greed of Ananias and Sapphira and the sin of Simon Magus—forces which have continued in the Church throughout all ages, and threaten to restrict and hamper the working of the divine Spirit of Jesus.

It is as the members feel their individual responsibility in this great mission of the Church to evangelize and purify the world that they also come to recognize the limitation of their own power, and are more and more impressed with the necessity of seeking the help of the divine grace which God is waiting to impart.

Halifax, N.S.

### The Teachers' Meeting

By John K. McMeekin, Jr.

This meeting is one of the most important meetings held in our Sunday School. We call for a meeting once a month, though I must say that we have often to forego our regular meeting on account of other meetings. Our aim is to have an up-to-date School, so that when a teacher or officer has anything that I think is of importance a special meeting is called.

At the meeting no time is wasted. We get busy at once, ask some one to open with prayer and then proceed with the business. It has always been my aim to conduct this meeting in a thorough business manner, keep strictly to business in hand, and not allow discussions to drift from one thing to another, and getting nowhere. We discuss one item at a time and finish it.

It is important to keep the teachers thinking, because when the mind is working, you are going to get beneficial results. If there seems to be a lull come over the meeting, the superintendent should help out by offering suggestions himself.

The superintendent must be a live wire, otherwise, I am afraid, the Teachers' Meeting and the Sunday School will find there is something missing. A good superintendent should know his teachers well, try and get every teacher to express himself. There is many a good teacher who, when it comes to the meeting, seems to have very little to say, while he may be withholding some valuable suggestion. Such teachers should be encouraged to speak out, thus helping to make it a real Teachers' Meeting.

Get the teachers to find out how others are working in different Schools, discuss these matters, and if they are improvements, try them. Impress on the teachers the valuable help that is to be had by attending conven-

tions. I remember at a convention in Montreal hearing Dr. J. C. Robertson say that the teaching materials prepared were not used as they should be. I reported to my teacher and Sunday School, and asked how many read the Daily Readings. I am ashamed to say

there were very few. I immediately put this plan into operation : Get the boys and girls to read the Daily Readings, and have the parents initial them. I find this working wonders ; nearly all our School has taken it up.  
Valleyfield, Que.

## The Securing and Training of Teachers

BY REV. K. M. MUNRO, B.A.

The problem of securing teachers for the Sunday School will be moving toward a solution when the church begins to realize, in a worthy measure, that teaching in the Sunday School is the biggest job in the church. Judging by the investment of the average church in the Sunday School, it is not considered a very important work. Some day we are going to see that the church's biggest and most important task is the religious education of the young.

The awakening of the church to the importance of the Sunday School is a responsibility which must be laid upon the minister. When, under an awakened leadership, people are made to see that the religious education of the young is a task calling for the highest and most thorough training, the finest talent, then there will be an abundant supply of teachers, for since the beginning of time, there has never been a dearth of volunteers for a really challenging task.

We have tried to get teachers by telling them that the work was easy, we are going to get teachers by telling them that the task is hard.

The work of teacher training is going to be stressed and insisted upon in the days just ahead. If we will not allow any one, no matter how great his willingness or our confidence in his character to repair our time-piece when it gets out of order, unless he has had a special training, neither will we allow any persons, no matter how great their willingness or our confidence in their character, to meddle with that far more delicate spiritual organism of our boys and girls, unless they have had some special training.

We shall be as insistent on having trained teachers in the Sunday School as we are at present insistent on having trained teachers in the public schools. As it is easier to spoil a sapling than a tree, so we are coming to realize that the Sunday School teacher has even more need of training than the man in the pulpit.

The day is coming when Sunday School teachers shall be paid, for we shall find it impossible to secure teachers with the necessary training who can afford to give so much

expert service free. And if some one holds up his hands in horror at the thought of paid Sunday School teachers, let him reflect that if the ministry suffers to-day, it suffers from being underpaid rather than overpaid.

But what may we do in the meantime ? Let every church insist on an up-to-date library for the teachers. Let there be a teacher training class. Have regular meetings for the teachers. Discuss such a question as "What is the aim of teaching?" and discover that a teacher may teach for twenty years and yet not have a clear cut conception of why he is teaching.

Send teachers to Sunday School conventions. Let there be sermons preached regularly on the biggest task in the church, the training of the young and the training of the trainers of the young. Let the colleges, instead of devoting so much time to the way in which churches were run in bygone centuries under entirely different conditions, instruct the coming ministers as to how to run a church in this new day under new conditions. Let the colleges set the child in the midst as Jesus did, and when our young ministers go out to preach, teacher training will be stressed, religious education will be insisted upon, and instead of spending our time rescuing a few people from the way in which they should not have gone, we will be training up the young in the way in which they should go, and the pitiable inefficiency of many of our religious undertakings will be a thing of the past.

North Sydney, N.S.

## Should the Sunday School Pay Its Way ?

By A. M. McKenzie

Do we mean that the scholars should contribute the total money necessary to pay all the expenses of the Sunday School ?

Of course, the scholar does not pay, the parents do. But even the parents should not be called upon to pay all.

Neither the scholars nor their parents are called upon to pay the total cost of our public schools. The community at large is assessed

for that purpose. In like manner, the church should be assessed for the total cost of the upkeep of all our Sunday Schools. Let us hope the time is not far distant when all the members of the church will pay, with their other weekly contributions, their assessment towards the expenses of their own Sunday School,—a liberal portion for the work of the General Assembly's Sabbath School Committee, including the support of Schools less favorably situated.

This is not too high an ideal for our people. All that is necessary is to put the matter squarely before them. No apologies, no begging the question. Citizens do not object to paying their public school tax, and surely citizens of the Church of Christ should, with far more cheerfulness, pay their Sunday School tax.

If we have any appreciation of our privileges, we will want the children to enjoy these privileges to the fullest extent. If we have any appreciation of our responsibility as

members of the Church of Christ we will see that they receive the very best that the Sunday Schools can give, or at least that the lack of funds does not stand in the way.

What about the scholar? How would such a system affect him? Not at all. The fact that public school training is free does not make a poorer or better scholar. It is a condition which exists and has no influence on conduct in any way.

But you say, in the Church, children should be taught to give. True, but do not let them imagine they are giving, when they are only paying their just debts, or a part of them.

Our children should be taught to give, and it should be a cooperative teaching, originating in the Sunday School, strengthened in the home, and fruiting in the earned contribution of the child to help tell the wonderful story of Jesus to the little children of heathen lands, or to help feed, or cheer, or comfort, as Christ would have us do.

Hamilton, Ont.

## THE DEPARTMENTS

### Story Telling for the Sunday School Teacher

By Mrs. J. J. Eaton

The use of stories is very old. We read in our Bibles that at the Passover each year, when the lamb was eaten, the youngest child in the family who could speak, asked, "What mean ye by this service?" and the father would then tell the assembled family the story of the Passover. Thus, knowledge was handed down without books, by the use of the story. So, all great teachers who have had character building for a purpose, have used stories—even Jesus, who was a Master story teller. Can not we, then, as Sunday School teachers, follow his example, and teach by the use of stories?

What are stories for? Some stories stimulate the emotions, some teach, some inspire, some give joy, some make the child laugh—all are important.

A well told story remains, a vivid picture in the mind of the child, and that is why we use the lesson passage as a story, doing away with the reading of "verse about," which leaves a number of disconnected ideas, without any unity as a whole.

Stories have a wonderful influence, and are being used more and more in our churches, in our schools, in our homes.

One morning, a little seven year old boy refused to let his aunty wash him. She tactfully went on with other duties, and started "Once upon a time," etc., and told the story of the Pig Brother (Sara Cone Bryant, How to Tell Stories to Children).

The minute the story ended, the little lad held up his face to be washed, his only remark being, "I don't like pigs."

A little ten year old girl always "forgot" to do the things she should. She loved stories, and one night her mother told her the story of Pippa, that happy little mill girl, who always wanted to make others happy, and, unconsciously, because she was so happy herself, she did so, by singing over and over:

"Oh, the year's at the spring,  
The day's at the morn,  
Morning's at seven,  
The hillsides dew-pearled,  
The lark's on the wing,  
The snail's on the thorn;  
God's in his heaven,  
All's right with the world."

The little ten year old's first remark the next morning was: "Mother, I'm going to be a little Pippa to-day and make every one happy. I'm not going to forget once." And she didn't.

"But," you say, "when are we—Sunday School teachers—to tell these stories? Our lesson story takes all our lesson teaching period," and so it should.

But, other stories may be used in the session programme in the different Departments. Occasionally, perhaps, a nature story may be told as a part of the Junior, Primary or Beginners' session programme, or a Thanksgiving story—a Christmas story, a snow story, some story that will teach as well as make the programme attractive.

Besides, there are the little "class" gatherings—the parties and picnics as well as the "whole Department" outings. A story always completes these good times together. In one school, a large class of thirteen and fourteen year old boys asked that the Primary superintendent might come to their banquet and tell them a story.

There are also the practices, perhaps for anniversary—or Christmas. A story told

at each of these practices ensures a good attendance, and calls forth the best efforts of the scholars.

Where can we get stories? The following are just a few of the many excellent books, full of good stories: For the Story-Teller, by Miss Bailey; How to Tell Stories to Children, by Sara Cone Bryant; Why the Chimes Rang, by Alden; Christmas Legends and Stories, by Phebe Curtis; Stories for Sunday Telling, by Miss Bailey.

But, let us always remember that our own personality must go into the story—it is the "story in us" that we put into the lives of the girls and boys, and, if we remember the aim of our story and make it a vivid picture, it may be of right, of unselfishness, of kindness, of God himself, of something to make the boys and girls better in their daily lives, then, surely, we will be following in the footsteps of the Master Story Teller.

Toronto

## Telling a Story to Primaries

BY MISS B. C. JOHNSTON

THE LITTLE GIRL WHO HELPED

Once there was a little girl who lived in a country far away from her mother and her daddy and her brothers and sisters. She lived in a soldier's home. He was a very great soldier,—a captain—and his name was Naaman. Now this little girl lived in this house to help Naaman's wife. Every day she tidied up her mistress' room, or helped her to dress, or went messages for her, and whenever Naaman's wife called her, she came very, very quickly and did just as she was asked to do.

You would have thought that Naaman's wife would be very, very happy, with her beautiful home and a little girl to help her; but she was not. The reason was that Naaman was sick. He was so sick that no one thought he could get better. The king of the country felt very badly, for Naaman was one of his very best soldiers, and he wanted to help, so he sent for all the great doctors in the country but they could not make Naaman better. Naaman's own soldiers felt badly, and they wanted to help, but no matter how they tried, Naaman was still no better. Naaman's wife felt very, very badly and she wanted to help, but no matter how well she nursed him, he only grew worse. And the little girl who helped Naaman's wife loved her mistress and she wanted to help too.

One day, this little girl came into her mistress' room and there she found her with her

head on her hands, crying. Oh! how she wished she could help. Right then, she thought of a very good man named Elisha, who lived in her own country far away. She remembered that Elisha was the friend of God and that God helped Elisha do wonderful things, so she said to Naaman's wife: "Oh, I do wish my master would go to the prophet in my country. God would help Elisha make him well."

How glad Naaman's wife was to hear this. She went at once and told Naaman, and then the king heard of it too. The king told Naaman that he must go at once to see this man who would make him well. So Naaman called some of his servants and some of his soldiers to get ready for the journey. They brought out horses and harnessed them to chariots and soon they were on their way.

On and on, and on, they drove, for it was a long journey, but after a time they came to the house where Elisha the friend of God lived. Naaman sent one of his soldiers to knock at the door, and when Elisha's servant came, the soldier told him that Naaman the great captain had come to be made well. The servant carried the message to Elisha, and Naaman and all his soldiers waited outside. They waited and waited and wondered what Elisha would do.

Presently the door opened and Elisha's servant came out and said to Naaman: "Go and wash seven times in the river Jordan

and thou shalt be well." At first, Naaman thought this was a strange thing to do, and he said he would not obey, but then he decided that it would be best to do as Elisha said. So he rode down to the river and dipped himself in once, twice, three times, yes, seven times, and when he stepped out, he was well.

Then Naaman and all his soldiers started home just as quickly as they could, though

not before they said: "Thank you" to Elisha. How happy the king was when he saw his great soldier come back! How happy the soldiers were, to have their captain well again and how very happy Naaman's wife was to have her husband better, but the happiest person in all that country was the little girl who made every one glad because she helped.

Toronto

## Reaching the Junior Through His Fancy

BY MABEL CREWS RINGLAND, B.A.

While the Junior is matter-of-fact to an extreme, logical and a realist, we must not imagine that he cannot be appealed to through his fancy. For at this age he is a peculiar mixture of fact and fancy, realism and idealism, the doer and the dreamer. He has reached the stage where he seldom, if ever, thinks of the child he has been, but rather of the man he will be, and everything he comes in contact with, consciously or unconsciously influences these ideals.

Educators agree in the verdict, that one of the most powerful influences in this realm is the story the Junior reads or hears. "Stories are the oldest form of transmitted culture, and the most formative," said Richard G. Moulton, and we who have watched their effect on the plastic child mind, must agree with him. For the story is simply life pictured in words and the story-teller can make attractive and worth-while whatever sort of life he wishes. If he can but stir the feelings of his hearers, he can influence them as he wills, for the simple reason that, in the words of Professor Edward Porter St. John, "all the energy of the moral life is in the feelings, and the story stirs these as law and even exhortation never can."

From the many kinds of stories obtainable, the teacher of Juniors must make a very careful selection, using only those that illustrate principles or stir the emotional life in a wholesome way. Two general classifications may help in a study of the various types:—**IDEALISTIC STORIES** which are imaginary, but teach truths or principles, and **REALISTIC STORIES**, which are true to fact, both of which have their recognized place in religious education.

The first group, **IDEALISTIC STORIES**, represents a type of story which must be tactfully and wisely handled in a Junior Class, where it will be acceptable only on the ground of its being fiction, pure and simple. Under this head come myths and allegories, legends and fables. "Legends," says one authority,

"have a considerable element of fact and form the natural link that joins fairy tale and myth with the historic stories." The classic myths and legends have made a strong appeal to the fancy of young people, and are valuable in so far as they teach the fundamental principles of conduct, but many of them have to be carefully revised in order to eliminate certain crudities and undesirable elements. Fables are equally appealing to the boys and girls of this age, but without this disadvantage. In them wrong is always punished, while virtue and truth are rewarded. This utilitarian teaching is just what impresses most strongly the Junior's type of mind which is constantly asking, "Will it pay?"

*Æsop* is the old reliable source of fables, and for the other forms of idealistic stories, we may go to—*Bulfinch's Age of Fable and Age of Chivalry*; *Hawthorne's Wonder Tales*; *Kingsley's Greek Heroes*; *Brooks' Story of King Arthur* and *Sidney Lanier's The Boy's King Arthur*, or any of a host of others. *Laura E. Richards* has given us two books of allegorical tales for both old and young, which are said to be as near perfection as possible, in *The Golden Windows* and *The Silver Crown*.

But of even greater charm for Juniors is the other group—the **REALISTIC STORY**, which must reflect real life as well as illustrate a principle. The inspiring hero tales that fire the imagination of our boys and girls may be drawn from history, biography, the Bible or personal experience. There is absolutely no limit to the sources of this material and the teacher who is constantly on the lookout is sure to be rewarded. There are many excellent books to be had, but *Plutarch's Lives of Illustrious Men* is one of the oldest and best, while *Charlotte Yonge's Book of Golden Deeds* is worthy of mention.

Then, too, there are many splendid collections of stories of all types from which the teacher may select her material. One of the most helpful of these is *William Byron*

Forbush's Manual of Stories, which contains over six hundred stories arranged under different virtues. There is also *Some Great Stories and How to Tell Them* by Richard Wyche, President of the National Story Tellers' League.

But the teacher who would have a fund of good stories at his finger tips must be prepared to do some work. Not only should he be constantly seeking and filing away stories for future use, but also practising the art on every possible occasion, telling and retelling each story to himself until he can give it without hesitation or notes. For he cannot

give what he has not already made his own, nor can he stir the imagination and kindle the fires of fancy in his hearers if he himself does not see the picture and feel the inspiration of it.

Perhaps some busy teachers will think that the effort and time spent on this work will not be justified by the returns. To all such, I can say without reservation—you will find it one of the most profitable and fascinating of studies, and, which is more vital, your power as a teacher will be increased a thousandfold.

Toronto

## The Intermediate Class

BY REV. WILLIAM SCOTT, B.D.

### I. THE CLASS AT WORK

"I don't know what has come over Harry lately," said the mother of a fourteen year old boy to the writer one day. "He used to be such a smart lad to help around the house, but now he gets cross when I speak to him about the chores, and he sleeps in so late in the mornings that I can hardly get him off to school in time."

Now, the writer knows Harry, who is a pretty good sort in reality, and he has observed among other things that Harry has been very busy growing lately; in fact, during an absence of several months, Harry seems to have changed into a new person and looks at his former teacher with different eyes. As the mother spoke of her son's shortcomings in respect of the chores, the writer thought of the many Harrys he had known, who suffered not from laziness, but from lassitude, a physical condition that is characteristic of the period of rapidly growing bones and stretching muscles. The Intermediate boy is not industrious. Maybe it is nature's way of protecting him while he is growing. At any rate, the fact remains that, as a general rule, he does not like to work either with his hands or his head.

The Intermediate Class at Work! It is the common complaint of teachers in this department that they cannot even get their classes to pay attention, much less to work. Yet, the problem is mainly one of adjustment, and is not by any means as difficult as it sometimes seems. Though the Intermediate does not like tasks of a monotonous kind, he likes activities, and may be interested in his Sunday School work if it is made sufficiently varied and appeals to his ideal interests.

#### *Some suggestions:*

1. We must remember that the Intermediates are no longer children and that they are very apt to become indifferent to the activities of the general School. It is important

that they should feel that they have a distinctive place in the School. Organized Departments, one for the girls and one for the boys, meeting by themselves, are the ideal, but in the majority of Schools it is not feasible to have Departments separated from the rest of the School. In all cases, however, it may be arranged that the class shall have its own classroom or corner, suitably equipped and decorated, and preferably its own closing exercises. The writer is convinced that, especially in the case of boys, it is essential to have the class feel that they are playing a part in the School which is worthy of their age and position relative to the smaller children.

2. We must not be discouraged if we seem to teach little. The Intermediate is fairly familiar with the story material of the Bible if he has attended Sunday School up to this time and is apt to think the lesson stories trite; but he is not sufficiently developed to be interested in the deeper aspects of Bible study. For these reasons, he is difficult to teach. It is advisable to depart from the regular style of teaching by introducing short debates, by a little research work or by dramatizing some of the Bible incidents. Remember that we are more likely to appeal to the real interests of Intermediates through their activities than through formal teaching.

3. Teaching tinged with emotion is likely to hit the mark. The appeal to the ideals of loyalty and strength and courage, which all Intermediates possess, will produce results some day. We must be very patient with the readjustments which all boys and girls must make. They are emerging into a new era of their lives and they make many mistakes and fall into many pitfalls. But let us wait and be patient, for as some one has said: "The work is not judged till sundown!"

Souris, Man.

## S. S. AND Y. P. S. BOARD

*The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.*

### The Forward Movement Peace Thank Offering

#### HOW TO RAISE THE SUNDAY SCHOOL SHARE

When the Sunday School War Memorial was launched, \$300,000 was decided on by the Forward Movement Committee as the Sunday School share of the \$4,000,000 Peace Thank Offering. Already over \$80,000 of this amount has been raised through the WAR MEMORIAL CAMPAIGN begun last year. The balance of \$220,000 is to be subscribed this month in connection with the general canvass throughout the church for the Peace Thank Offering. No Sunday School will want to be left out. All will want to have a share in this Thank Offering to God for peace and victory. How can each Sunday School reach its share? The following five steps are suggested:

#### I. DECIDE ON YOUR ALLOCATION

There is only one allocation made to each congregation of its share of the whole \$4,000,000. In this is included its share of the \$300,000 as well. It is suggested, therefore, that the Sunday School and Young People should on the average aim at ONE TENTH of the congregation's allocation. On this basis, if a congregation is allocated \$5,000, the Sunday School would aim at \$500 of this. Of course, in some cases, where the Sunday School is large and vigorous and the congregation relatively small, one-tenth would not be a large share. Perhaps, on the other hand, in a few cases, where the church is a large down town one, with a small Sunday School, one-tenth might be a rather large proportion. The exact share must be a matter for final decision of the local church and Sunday School in consultation. One thing is certain, that every Sunday School must do its very best if the \$300,000 is to be raised. And we are confident that the Schools will do their best.

#### II. CALL A COUNCIL OF WORKERS

A full council of workers should be held and plenty of time taken to write out the details of the campaign. Not only officers and teachers, but also representatives of the older boys and girls and young people's classes,

should be present so as to get a real enthusiastic appreciation of the meaning and purpose of the undertaking. The more democratically this council is carried on, the more effective its work will be.

#### III. APPORTION THE AMOUNT AMONG THE CLASSES

This method takes advantage of the class spirit and loyalty, and will do much to ensure success, as was proved many times in the WAR MEMORIAL CAMPAIGN. There are two ways this may be done:

1. The apportionment may be made by the Workers' Council and sent down to the classes, or,

2. The classes may be challenged to measure up to their very best, without first being told how much would be required from each class. This more democratic way was tried with splendid results in the WAR MEMORIAL.

#### IV. SECURE INDIVIDUAL SUBSCRIPTIONS

It is not enough to secure the loyalty and enthusiasm of a group of boys and girls, we should seek to secure the personal participation of each individual boy and girl, at least of the Junior Teen Age and Young People, not merely for the sake of raising so much money, but also for the religious and educational value to the boys and girls themselves of earning or saving a dollar or five or ten dollars from their own pleasure and giving it to God's work amongst other boys and girls. That boys and girls will do this has been proved by the Y.M.C.A. "Earn and Give Campaign" among teen age boys. Suitable subscription cards and class envelopes will be provided to carry out this plan.

#### V. FOLLOW UP TO A FINISH

It is hoped that the Sunday School share will all be reached by the end of 1920 since the Schools have already been at work for a year. It is already a year in operation.

The envelopes and other literature provided simplify the work of FOLLOW UP, so that, as each payment comes due, the proper record and report may be made.

### Progressive Work in the Far North

The following extract from a letter of Rev. Wm. B. Smith, Spirit River, several hundred miles north of Edmonton, shows how fully the programme of work outlined by our Board may be carried out under even the most difficult circumstances.

"I suppose I can claim to be the farthest northwest minister in our church. I came up here in May, and found the field rather out of gear and the work practically suspended. At Spirit River, I organized the Sunday School of which my wife took charge. We have now 40 children on the roll and a full staff of teachers. For September, we had an average weekly attendance of 36. A Girls' Guild was formed which has gone along nicely during the summer. It is run at present as a Community Guild. We have a Cradle Roll of 15 at date. Last night we organized the boys in a teen age club. They have elected their officers and I have secured the principal of the school and the local constable to take an active part. We will take up the C.S.E.T.

programme with these boys. I am persuaded this club will be a huge success.

"I organized two Sunday Schools in the country. At White Mountain, we have 35 on the roll, with an active Adult Bible Class. I have good teaching material at hand at this point, and things have gone along easily and successfully. I expect to organize a Y.P.S. in the near future.

"At the other point, Roycroft, we have the help of two day school teachers, but we can only muster 12 children. There is a large Austrian settlement here. However, we have kept going all summer and we may increase a little as time goes on.

"There is another point in a far corner of the field which is difficult to reach. I have held services there but am at a standstill for the present. When the cold weather comes I may manage a week night meeting.

"I shall be glad to hear from you giving as much information as you can. I got out of touch with things when I was overseas and up here we are a little isolated."

## A WORD FROM THE BUSINESS MANAGER

### THE BOOK OF FAMILY DEVOTION

A little book for which our whole Church, this long time, has been looking—THE BOOK OF FAMILY DEVOTION, is now on sale. It has been prepared under the direction of our General Assembly, by persons of exceptional qualifications, and is heartily commended by the General Assembly for use in the family for morning and evening family worship.

The plan is most practical, a prayer for each morning and each evening of seven days, each prayer being preceded by a few suitable scripture sentences. A list of longer Readings from the scriptures, from which a selection may be read as a part of the worship, is also given in the Appendix, as well as a carefully chosen list of Psalms and Hymns from the new Book of Praise.

There is, besides, another group of prayers, with scripture sentences, for each morning and each evening of the week, which may be used as a substitute for the prayers in the regular list or as additional prayers.

A third division is made up of prayers connected with special events and experiences in the family life, with the life of the Church and its missionary and other work, and with the good estate of the nation. Several pages are devoted to very brief children's prayers easily memorized.

The prayers themselves are simple, direct, and, in the best sense, homely. They are framed to fit into the family life, and to bind the family together in their daily communion with God. Some of the prayers are from the great masters of former days, in the spiritual life, and some by the devout of our own day.

With the revived interest in the Home and Home Life, this long looked for little volume is sure of a very hearty and Dominion-wide welcome. Would it be too much to hope that every family in our Church might begin the New Year by beginning the use of the Prayers and Scripture Readings and Hymns here offered in so attractive a form? It is not designed that the users of the book should confine themselves to the language of the printed page. "The hope is," as the compilers say in the preface, "that it will not only supply prayers, simple, heartfelt and reverent, for family use, but that it will also awaken a prayerful spirit which will, in course of time, create its own form of expression."

The book itself is of convenient size and is printed in large, clear type on strong, durable paper; 108 pages, beautifully bound in maroon cloth and lettered in gold. Sent postpaid for 75 cents.

Order your copy from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

## OUR LIST OF PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1920

### ILLUSTRATED PAPERS

**EAST AND WEST (Weekly).** 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

**THE KING'S OWN (Weekly).** 50c. per year. Five or more to one address, 40c. per year, 10c. per quarter. (May begin with any month.)

**JEWELS.** 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

### MISSIONARY INSTRUCTION

**THE LESSON ON MISSIONS.** A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12c. a year.

### UNIFORM SERIES

**TEACHERS MONTHLY.** 80c. per year. 2 or more to one address, 72c. per year, 18c. per quarter.

**PATHFINDER (A monthly Bible Class and Y.P.S. Magazine).** 55c. per year, 14c. per quarter. 2 or more to one address, 50c. per year, 13c. per quarter.

**HOME STUDY QUARTERLY.** 5 or more to one address, 24c. per year, 6c. per quarter.

**INTERMEDIATE QUARTERLY.** 5 or more to one address, 24c. per year, 6c. per quarter.

**JUNIOR QUARTERLY.** 5 or more to one address, 24c. per year, 6c. per quarter.

**PRIMARY QUARTERLY.** 5 or more to one address, 24c. per year, 6c. per quarter.

**HOME STUDY LEAFLET.** 5 or more to one address, 9c. per year, 2½c. per quarter.

**INTERMEDIATE LEAFLET.** 5 or more to one address, 9c. per year, 2½c. per quarter.

**JUNIOR LEAFLET.** 5 or more to one address, 9c. per year, 2½c. per quarter.

**COLORED LESSON PICTURE ROLL,** \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)

**COLORED LESSON PICTURE CARDS (Corresponding to Roll),** 14c. each per year, 3½c. each per quarter. (Includes American postage.)

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT

FOR THE TEACHER

**BEGINNERS TEACHER'S QUARTERLY.** 80c. per year, 20c. per quarter.

**BEGINNERS PICTURE ROLL.** \$1.00 per quarter (American postage included).

FOR THE SCHOLAR:

**BEGINNERS BIBLE STORIES.** 32c. per year, 8c. per quarter.

#### PRIMARY DEPARTMENT

FOR THE TEACHER:

**PRIMARY TEACHER'S QUARTERLY.** 80c. per year, 20c. per quarter.

**PRIMARY PICTURE ROLL.** \$1.00 per quarter (American postage included).

FOR THE SCHOLAR:

**PRIMARY BIBLE LESSONS.** 32c. per year, 8c. per quarter.

**PRIMARY HAND WORK (13 sheets per quarter in envelope.)** 48c. per year, 12c. per quarter.

#### JUNIOR DEPARTMENT

FOR THE TEACHER:

**JUNIOR TEACHER'S QUARTERLY,** 80c. per year, 20c. per quarter.

FOR THE SCHOLAR:

**JUNIOR WORK AND STUDY LESSONS.** 48c. per year, 12c. per quarter.

#### INTERMEDIATE DEPARTMENT

**INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars),** 80c. per year, 20c. per quarter.

**INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars),** 60c. per year, 15c. per quarter.

#### SENIOR DEPARTMENT

**SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars),** 80c. per year, 20c. per quarter.

**SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars),** 60c. per year, 15c. per quarter.

#### YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

**TEACHER'S MANUAL (any one of the Courses),** 80c. one year, 20c. each Quarterly Part.

**STUDENT'S TEXT BOOK (any one of the Courses),** 60c. one year, 15c. each Quarterly Part.

### Lesson Calendar : First Quarter

1. January 4 . . . Peter Preaches at Pentecost. Acts 2 : 14, 22-24, 32-42.
2. January 11 . . . Peter and John Heal a Lame Man. Acts 3 : 1-16.
3. January 18 . . . The Boldness of Peter and John. Acts 4 : 8-21.
4. January 25 . . . Peter Stands Up for Truth and Honesty. Acts 5 : 1-11.
5. February 1 . . . Peter and John in Samaria. Acts 8 : 4-8, 14-25.
6. February 8 . . . Peter at Lydda and Joppa. Acts 9 : 32-43.
7. February 15 . . . Peter and Cornelius. Acts 10 : 30-48.

8. February 22 . . . Delivered from Prison. Acts 12 : 5-17.
9. February 29 . . . Peter Writes about Christian Living. 1 Peter 2 : 1-5, 11, 12, 19-25.
10. March 7 . . . John Writes About Christian Love. 1 John 4 : 7-21.
11. March 14 . . . John on the Isle of Patmos. Rev. 1 : 4-18.
12. March 21 . . . John's Picture of Worship in Heaven. Rev. 7 : 9-17.
13. March 28 . . . The Life Work of Peter and John. Read Rev. 21 : 21 to 22 : 5.

### \*AN ORDER OF SERVICE

#### Opening Exercises

##### I. SILENCE.

##### II. OPENING SENTENCES.

How excellent is thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

With thee is the fountain of life ; in thy light shall we see light.

O send out thy light and thy truth ; let them lead me ; let them bring me unto thine holy hill, and to thy tabernacles.

We have thought of thy lovingkindness, O God, in the midst of thy temple.

O Lord, open thou my lips ; and my mouth shall show forth thy praise.

##### III. SINGING. Hymn 4 (136), Book of Praise.

Glory be to God the Father,  
 Glory be to God the Son,  
 Glory be to God the Spirit,  
 Great Jehovah, Three in One ;  
 Glory, glory,  
 While eternal ages run !

##### IV. PRAYER (closing with the Lord's Prayer). All remain standing.

##### V. SINGING. Hymn 256 (541), Book of Praise.

Stand up ! stand up for Jesus !  
 Ye soldiers of the cross ;  
 Lift high His royal banner,  
 It must not suffer loss ;  
 From victory unto victory  
 His army He shall lead,  
 Till every foe is vanquished  
 And Christ is Lord indeed.

##### VI. READ RESPONSIVELY. SEE SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each lesson.

##### VII. SINGING. Psalm or Hymn selected.

(This selection should usually be one adapted especially to the little children.)

##### VIII. READING OF LESSON PASSAGE.

##### IX. SINGING. Psalm or Hymn selected.

#### Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

##### I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

##### IV. LESSON STUDY.

#### Closing Exercises

##### I. SINGING. Hymn 262 (538), Book of Praise.

Onward, Christian soldiers, marching as to war,  
 Looking unto Jesus, who is gone before.  
 Christ, the Royal Master, leads against the foe,

Forward into battle, see His banners go.

*Onward, Christian soldiers, marching as to war,  
 Looking unto Jesus, who is gone before.*

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

\*The numbers of the Praise Selections in brackets are those of the new Book of Praise

III. SINGING. Hymn 616 (814), Book of Praise.

Salvation and immortal praise  
To our victorious King !  
Let heaven and earth, and rocks and seas,  
With glad hosannas ring.

IV. CLOSING PRAYER.

V. CLOSING SENTENCES.

Let the word of Christ dwell in you richly  
in all wisdom ; and let the peace of God rule  
in your hearts.

And whatsoever ye do in word or deed, do  
all in the name of the Lord Jesus.

Lesson V.

PETER AND JOHN IN SAMARIA

February 1, 1920

Acts 8 : 4-8, 14-25.

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

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

5 Then Phil'ip went down to the city of Samar'ia, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Phil'ip 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 Jeru'salem heard that Samar'ia had received the word of God, they sent unto them Pe'ter 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 Je'sus.)

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

18 And when Si'mon saw that through laying on of

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 Pe'ter 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 Si'mon, 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 Jeru'salem, and preached the gospel in many villages of the Samaritans.

THE LESSON PLAN

- I. Philip's Preaching, 4-8.
- II. Simon's Request, 14-19.
- III. Peter's Rebuke, 20-25.

HOME DAILY BIBLE READINGS

M.—The Samaritan's corrupt worship, 2 Kings 17 : 24, 32-41. T.—Jesus and the Samaritan woman, John 4 : 19-26. W.—Samaritans believing on Jesus, John 4 : 35-42. T.—Philip preaches the Gospel, Acts 8 : 4-13. F.—Peter and John in Samaria, Acts 8 : 14-25. S.—Telling others about Jesus, Acts 8 : 26-35. S.—The mission of the Twelve, Matt. 10 : 1-8.

**Primary Catechism**—*Ques. 70. Which is the Third Commandment?* A. The Third Commandment is, "Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh His name in vain."

**Shorter Catechism**—*Ques. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?* A. To escape the wrath and curse of

God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

**Lesson Hymns**—Book of Praise : 264, (444), 105 (282), 456 (590), 452 (365), 562 (798), 454 (583). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Isa. 61: 1-3, 10, 11. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercises of the School.

**Lantern Slide**—For Lesson, B. 111, Peter and John give the Holy Ghost to the First Converts at Samaria. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

**Time and Place**—About A.D. 33; Samaria.  
**Connecting Links**—The growth of the kingdom proceeds rapidly. Its influence

spreads beyond Jerusalem to the villages in the neighborhood. The new believers show their faith by bringing the sick to the apostles

for healing. All the sick thus brought were cured. Ch. 5 : 12-16. The apostles are arrested by the Jewish authorities and imprisoned, but are miraculously released by an angel of the Lord, who commands them to continue their preaching in the temple. The Jewish rulers, in their rage, are minded to slay them, but are dissuaded from their purpose by the prudent Gamaliel. (Ch. 5 : 17-24.) In chs. 6, 7 we have an account of the appointment of the Seven and the martyrdom of Stephen, while ch. 8 : 1-3 describes the persecution of the church after the death of Stephen, and the consequent dispersion of the disciples from Jerusalem to all parts of Judea and Samaria.

#### I. Philip's Preaching, 4-8.

Vs. 4. *They . . . scattered abroad* ; Moffatt's translation is "those who had to scatter," that is, on account of the persecution of the church in Jerusalem, which obliged many of those who had been most active in proclaiming the new faith, and were, therefore, in greatest danger from the Jews, to leave the city. *Went about* (Rev. Ver.) ; literally "passed through." The thought is of a thorough visitation of the region referred to. *Preaching the word* ; "spreading the word as good news." This verse describes the general effect of the persecution ; it resulted in the wider preaching of the gospel. An account of a particular instance of such preaching follows.

V. 5. *Philip* ; the second mentioned of the seven so-called "deacons," ch. 6 : 5. He is mentioned only here and in ch. 21 : 8, where he is described as Philip the Evangelist. *Went down*. Jerusalem was "up" because of its elevated situation, and because the house of God was there (see Ps. 122 : 1, 3, 4). It was the religious capital and centre of the Jewish race. *To . . . Samaria* ; the capital of the district also known as Samaria. It was at this time called Sebaste, the Greek equivalent of Augusta, in honor of Augustus Caesar. *Preached Christ* ; the Messiah, for whom the Samaritans, as well as the Jews, were looking. (See John 4 : 25.)

Vs. 6-8. *The multitudes gave heed with one accord* (Rev. Ver.) ; "attended like one man" (Moffatt). *Hearing* ; the message which Philip brought. *Seeing the miracles* ; Rev. Ver., "the signs." The wonderful works

were signs that Philip's message was from God. *Unclean spirits* ; unclean because they defiled their victims. *Came out* ; at the word of Philip. *Crying with loud voice* ; Moffatt, "screaming and shrieking." *Palsied* ; paralyzed. *Great joy* ; as there always is where the gospel is preached and believed.

Amongst those who accepted the teaching of Philip and received baptism, was Simon Magus, that is "Simon the Sorcerer," one of a class quite common in the East, "who used 'magic' . . . to establish a reputation for special kinship with the divine" (Century Bible). Vs. 9-13.

#### II. Simon's Request, 14-19.

V. 14. *The apostles . . . at Jerusalem* ; where, braving all danger, they had remained, at the headquarters of the Christian band, to give counsel and help to the widely scattered missionaries of the new faith, v. 1. *Heard . . . Samaria . . . received the word of God* ; the whole gospel of Jesus, Luke 5 : 1 ; 8 : 11. It was unexpected and joyful news that the people of Samaria, in spite of their hostility to the Jews (John 4 : 9), had accepted the gospel. *Sent . . . Peter and John*. Laying aside their Jewish prejudices against the Samaritans, the apostles follow the direction of the Holy Spirit, and send two of their leaders to Samaria.

V. 15. *Come down*. See on v. 5. *Prayed for them* ; thus making it clear that not from the apostles, but from God, was blessing to come to the disciples. John, with his brother James, had formerly wished to call down fire on one of the villages of the Samaritans (Luke 9 : 54) ; but now he calls down the Holy Spirit. *They might receive the Holy Ghost*. The Samaritan believers had already received the influences of the Spirit, inclining and enabling them to turn from sin and believe on the Saviour ; they were now to receive special powers through the indwelling of his Spirit, proof that they were to have the full privileges of the church.

Vs. 16, 17. *Fallen upon none of them*. Compare ch. 10 : 44 ; 11 : 15. *Baptized into the name*, etc. (Rev. Ver.). Baptism was a tie by which the new converts were bound to Christ as his followers, servants and worshipers (compare Matt. 28 : 19). *Laid . . . their hands upon them* ; as an outward sign

of the bestowal of the Gift, to help the faith of the recipients (compare ch. 9 : 17). *They received* ; in some outward manifestation, as appears from the sequel. Perhaps the gift took the form of tongues (see ch. 2 : 4) or of miraculous power.

V. 18. *Simon*. See vs. 9-13. Simon's was no saving faith ; perhaps he was merely convinced that Philip's power was greater than his own. *He offered . . . money*. Simon, like all the magic workers of his time, imagined that the disciples had some secret by which their wonders were performed, and he supposed that they would share the gift if sufficient compensation were offered.

V. 19. *Give me also this power*. The word "simony" is derived from Simon's name. It means the act of purchasing power or office in the church by means of money, instead of being fitted for it and seeking to use it for the glory of God and the good of men.

### III. Peter's Rebuke, 20-25.

V. 20. *Peter said . . . Thy silver* (Rev. Ver.) *perish* ; an expression of intense abhorrence of Simon's proposal. *With thee* ; a plain intimation of Simon's own doom, unless he repents of his sin. *Thought . . . gift of God . . . purchased with money*. The powers proceeding from the indwelling of the Holy Spirit are not to be bargained for, but received into empty hands from God, who bestows them freely. This Simon might have learned from the prayer of the apostles, v. 15.

V. 21. *Neither part nor lot in this matter* ; no real share in the ordinary blessings of the gospel, much less in the special gifts of the Spirit or the power to confer these upon others. *Heart is not right*. Simon's offer had behind it not a mere error of judgment, but a deliberate, sinful intention. *In the sight of God* ; before whose eyes every secret purpose is open and bare, Jer. 17 : 10.

V. 22. *Repent*. There is still hope for this deceiver, if he will turn from his sin. *Pray the Lord* (Rev. Ver.) ; that is, Jesus. *If perhaps . . . forgiven*. Peter's "if" does not express doubt on his part that Simon would be freely forgiven should he truly repent, but fear lest sin had so hardened his heart that he would not repent.

Vs. 23, 24. *In the gall of bitterness*. The gall of venomous reptiles was supposed to be

the source of their venom, and so gall is used to represent the poison of sin in the heart, which spread throughout the whole life and also affects others. *In the bond of iniquity* ; the slave of his own covetousness. *Pray ye . . . for me*. Simon is terrified, but not repentant. "He confesses his fear of punishment, not horror of guilt."

V. 25. Simon disappears from the pages of New Testament history. The Samaritans are scarcely mentioned again (see Acts 15 : 3), but Luke has accomplished his design in describing the expansion of the church. The apostles return to Jerusalem, preaching the gospel by the way in many villages of the Samaritans.

### Light from the East

By Rev. Professor R. Davidson, D.D., Toronto

SIMON MAGUS—In the early centuries of Christianity much was told about this Simon Magus. Outside of Acts ch. 8, he is not mentioned in the New Testament, but legends soon grew that held him up to denunciation. He begins as a chief heretic in the New Testament. In the second century Ignatius calls him the "first-born of Satan," and Irenæus calls him the "first of all heretics," the leader of all that misguided succession of teachers who denied that Jesus was really man, or that he was really God, who denied that this was God's world, or that he was in Christ reconciling it to himself. His heresy had a large following in the second century ; his followers worshiped him as a god.

Simon was a heretic, and he was a magician. Men told in the third century that he could make statues walk, he could appear wrapped in fire without being burnt ; he could fly, and bake bread out of stones, he could change himself into a serpent or a goat ; he could open and shut doors ; he could make vessels in his house wait upon him, without its appearing how they were moved. Here we see a phrase in that long war between religion and magic, a war as old as religion itself. The conflict was sharp for centuries after Christ and this conflict is reflected in the stories of Simon. The meeting with Peter is duplicated many times, Simon moving about from place to place in constant opposition and everywhere speaking calumnies against the apostle.

By the fourth century the ultimate contest and discrediting of Simon had been placed in

Rome, a symbol of the triumph of the true religion over all the magical arts.

### THE LESSON APPLIED

By Rev. Principal J. M. Millar, D.D., Edmonton, Alberta

The first three verses of this chapter give an account of the persecution that devastated the infant church. Then follows the marvelous story of Philip's preaching of the gospel and the rich fruits of his mission in Samaria. How closely persecution is linked with the religious progress of the Christian church.

Dr. Malcolm J. McLeod uses a fruitful illustration from the great scientist, Alfred Russell Wallace, to show how the darkness of life often prepared the way for the bright morning. Wallace maintains that if there were no Sahara there would not be a vineyard round it for a thousand miles. It is the dust particles flying in the air that make possible the clouds.

Whether this be scientifically true or not it is an undoubted fact that sometimes "it is the desert tracks of life that prepare us for the richest harvests." The same writer quotes brother Lawrence as saying, "God often sends diseases of the body to cure those of the soul."

At all events, the tribulations through which the early Christians passed formed the pathway to the further triumph of their new faith. What seemed to be sheer calamity and destruction turned out to be, in the providence of God, victory and progress. Christ's name was proclaimed with power by Philip amongst the Samaritans and these strange people listened with joy to the message.

Notice, secondly, the fact that the Christian faith cannot be kept within narrow boundaries; it must expand. The writer of Acts gives us the three stages of growth. First Christianity flourished in Jerusalem; second, it overflowed its banks into Samaria; third, it swept onward through the Roman empire. It is the nature of a tree to expand, so that it will grow over a band with which it may be girdled. Similarly, the roots of a tree may break through masonry. As Hastings says: "If a church does not send the gospel into all the world, and proclaim glad tidings to the perishing, then of what earthly use is it in the world?"

Orders came to a battalion to have a squad sent into no man's land. It was a particularly dangerous piece of work that was required and volunteers were asked for. One of the men approached, listened to the request quietly, picked up his rifle and said simply, "Let's go." "Let's go" became a phrase in the American army. It is a good phrase for the church. So often we have been tempted to wrestle over trivial differences of opinion. We should listen instead to the resounding words, "Go ye into all the world, and preach the gospel to every creature."

The story of the progress of the Christian religion is being repeated to-day. We watched the bulletin boards so eagerly during the tremendous crises of the War. We watched the telegrams that showed the ebb and flow of battle. Here in the first section of the lesson passage we have the first important bulletin reporting the progress of the vanguard of the Christian army. Read the whole passage and observe what a conquering religion Christianity is.

Moreover, its onward march actually brings rejoicing to the cities and towns it reaches. In these days there are thrilling stories of the success of missionary enterprise. The Rev. Kali Charan Chatterjee was a fakir who sat cross-legged by a river bank. Women washed his feet and drank the water afterwards, in the belief that thus their sins would be purged away. This man was converted and became a great power in the land. Years later, the University of Edinburgh bestowed on him its highest honor.

After forty years of eminent Christian service, he has declared that a great intellectual ferment is stirring in India and that a harvest will be gathered that will make the results of to-day poor in comparison. Even now forty thousand a month are being baptized in India as converts to Christ. Let our motto be that of Livingstone: "I will go anywhere, provided it be forward." This is the sort of courage we need as a church if we are to have a real "Forward Movement."

Next, notice the unity of the whole Church. Peter and John were delegates from the mother church at Jerusalem, and they came with sympathetic purpose. What is it that binds the Christian Church into one? One may phrase it in different terms but in view of the incidents recorded in this passage, we may say that the possession of the spirit is the mark of unity. Cornelius felt the stirring of the Spirit within his heart before he was baptized, and while he still listened to Peter's preaching. Perhaps we might say that

Christians are bound together by their common consciousness of God in their hearts, and their common desire to obey him.

Lastly, note the temptation is to commercialize religion. Simon Magus is a solemn reminder of this dreadful temptation. If a man hides his roguery under the mask of a Sunday School superintendent, or is leading a double life of any kind while professing to lead others in holiness, he is following in the footsteps of Simon Magus who wanted to purchase the Holy Spirit with money.

## FOR TEACHERS IN THE ADULT DEPARTMENT

By Rev. M. B. Davidson, M.A., Galt, Ont.

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

Introduce the lesson by showing how it grows out of the circumstances connected with the tragic death of the first Christian martyr.

Remind the class that the death of Stephen was immediately followed by a great wave of persecution directed against the Jerusalem church. The result of the unsettlement of the church was that, while the apostles themselves remained in Jerusalem, many other members of the church left for other parts of Judea and Samaria, and wherever they went the gospel was proclaimed.

Remind the class, too, that it is in connection with the death of Stephen and the resulting persecution that we first meet with that great man Paul. Call attention to the Golden Text, and show how literally its fulfilment was being brought about. At the same time, speak of how long the complete fulfilment of it has been delayed. Where does the fault lie? In how far must we share the blame? Say something about the responsibility of the church for giving effect to the missionary programme of its founder. Now discuss:

1. *The Gospel Preached in Samaria*, vs. 4-8. Point to v. 4 as a good illustration of how God overrules evil for good. What was intended as a fatal blow at Christianity only served to provide greater opportunity for its spread. Point out that religious persecution nearly always fails of its purpose.

Make sure that the class understands that the Philip of the lesson is not the apostle of that name, but the deacon and evangelist. Have some one read Acts 6:5. Refer to Acts 21:8 to show how Luke had opportunity to hear from the lips of Philip an account of his evangelistic work.

Remind the class of Jesus' experience with the Samaritans. What reception did Philip's message meet with? Call attention to the significant statement of v. 8. Is this a natural result of such a message as the gospel of Jesus?

2. *The Mission of Peter and John*, vs. 14-17. Ask the class for reasons for sending Peter and John to Samaria. Was it to investigate affairs there, or was it merely in order to give an official recognition to the work of Philip? Remind the class that, while the Samaritans kept the law of Moses, they were practically heathen in their origin. The preaching of the gospel to them was a step in the direction of preaching it to the Gentiles. What further blessing came to the Samaritans through the visit of the two apostles from Jerusalem?

3. *Commercializing Religion*, vs. 18-25. Refer to the information given about Simon in vs. 9-13. What was it that really had led Simon to become a professing Christian? How did he prove his complete misunderstanding of Christianity? Show how Peter's stern rebuke was justified. Are there people to-day who seek to commercialize religion? Ask the class for possible examples.

## FOR TEACHERS IN THE SENIOR DEPARTMENT

By Rev. J. M. Duncan, D.D.

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

The Topic for Senior class is: **THE COMMERCIALIZING OF RELIGION.** Explain the meaning of this phrase. It signifies using religion as a means of material and personal gain. Refer to the meaning of the word "simony" (see Lesson Explained, v. 5). Discuss the spirit and practice of thus commercializing religion in the light of the lesson passage. Take up the following points:

### I. THE CHURCH GROWING BY PERSECUTION

Refer to the description of the persecution of the church in Jerusalem, which followed in the death of Stephen (vs. 1-3), and its effect in the scattering from Jerusalem of many active church workers. See HOME STUDY QUARTERLY or LEAFLET for the outcome. "It was like scattering fire. Every exile became a propagandist." Turn to the special example of such propagandism, that of Philip, vs. 4-7. What Philip was this? Where did he go? Was there anything remarkable in his choosing this field? (See QUARTERLY or LEAFLET.) How was his message received? What was its effect? What in the gospel causes joy?

What did these early propagandists of Christianity make out of it? Did they seek or gain any personal advantage? Bring out clearly the unselfishness of these preachers. They were constantly exposed to peril and suffering by their advocacy of Christ's cause. Contrast their spirit with that of those who take up with religion for what there is in it.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

If your pupils admire heroism, they should feel the thrill of this early church life. They will recall the boldness of Peter and John. Now, even the martyrdom of Stephen does not silence the "witnesses." Lead the class to see the connection between the "great persecution" (v. 1), and the visit of these apostles to Samaria.

1. *Philip in Samaria*, vs. 4-8. Have the class identify this Philip, the pioneer mis-

### II. THE SOURCE OF SPIRITUAL GIFTS

Direct attention, next, to the visit of Peter and John to Samaria. Why had the apostles remained in Jerusalem? (See QUARTERLY or LEAFLET.) What did Peter and John do for the converts in Samaria? Were these people Christian before this? The principle to emphasize is, that all gifts for service in the church are from him.

The bearing of this principle on the commercializing of religion is plain. If all spiritual gifts come from the Holy Spirit, it is obviously impossible that they can become things for sale and purchase; and, further, it is clear that those who would make them such are deeply dishonoring the Holy Spirit.

### III. THE CONDEMNATION OF SIMON

Bring out the story of Simon. "He watched the miracles more than he listened to the truth." (QUARTERLY or LEAFLET.) Follow out the hint of this sentence in bringing out the explanation of Simon's conduct. Dwell on Peter's out-spoken condemnation.

### IV. PRESENT DAY APPLICATION

Is Simon's sin possible to-day? Do people join the church for the sake of helping their business? Do they join a particular church because it is more fashionable or popular than others? Do churches pay more attention to the rich and influential than to the poor and obscure? Discuss such present day illustrations of simony as these, and show how the condemnation of Peter applies to them.

siary to Samaria (see Acts 6 : 5 and 21 : 8). There will be a danger of confusing him with Philip the apostle. The pupils should be able to give you an illustration from nature of this spread of Christian teaching.

Here is an opportunity to impress the truth that God makes even "the wrath of men to praise him." Narrow-minded Jews would hesitate to take the gospel to these Samaritans. Doubtless, too, they would be surprised at

their ready acceptance of Jesus as the Messiah. The antipathy towards the Samaritans and the historic reasons will be remembered. Get the class to point out from the scene of John, ch. 4, the evidence that these mongrel Jews were looking for a Messiah, and the statement of Jesus, which in this lesson is corroborated by the response of the Samaritans. Ask the pupils for any modern instance of an ingathering on the mission field similar to this glad acceptance in Samaria.

*Peter and John on an Important Mission, vs. 14-17.* Get the class to discuss why the twelve, the close companions of Jesus' earthly life, should have been recognized leaders in the early Christian church. Why should Peter and John have a place of special prominence among these acknowledged leaders? The reason for the visit to the new converts in Samaria is to be understood from the position of authority belonging to the apostles.

It is interesting to note that one of these accredited missionaries from Jerusalem had once called down "fire from heaven" upon an inhospitable Samaritan village, Luke 9 : 54. Keep uppermost in these studies the idea of how Jesus transforms the life of his followers.

*Dealing with a Spurious Convert, vs. 18-24.*

Ask several pupils to give you their idea of Simon the Sorcerer. Build up from these ideas a picture of the man. The nature of the impression made upon Simon by Philip's preaching and even more by his miracles is indicated in v. 13. If his mind had been dazzled by these "signs," there is no evidence that his heart had been moved to repentance. Contrast his attitude with that of the men who cried, "Men and brethren, what shall we do?" ch. 2 : 37.

What was his sin so sternly rebuked by Peter? An explanation of simony, the effort to trade in spiritual things, should fasten the sin of Simon in the pupil's mind. Note how Peter deals faithfully with this spurious convert. Is his repentance satisfactory or still selfish? V. 24.

*Fulfilling the Great Commission, v. 25.* Have a pupil give an account of the ancient torch-race as an illustration of the Golden Text (see INTERMEDIATE QUARTERLY). Commend the work of Peter and John in Samaria. Point out how they did more than confirm the new converts, and exercise the right reproof in a much needed case. Have the class indicate and admire their zeal and unstinted service, as they preached in "many villages."

## FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B. A. Ross, Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Have a short talk with the scholars about the events which led to the scattering of the Christians through Samaria and Judea, as learned from Acts chs. 5, 6, 7. Speak of the fearlessness with which the apostles continued to preach and minister in the name of Jesus, of the bitterness with which the Sanhedrin persecuted them, of the martyrdom of Stephen and the flight of all the Christians, except the apostles, from Jerusalem. Ask what the priests and rulers hoped to accomplish by this persecution, then have v. 4 read and invite opinions from your pupils as to the result.

Who is spoken of in v. 5? What is said about him? Explain that Philip and Stephen were two of seven men who shortly before this had been appointed to look after the business

affairs of the church. (See Acts 6 : 1-6.) The city of Samaria must mean the chief city of the province of Samaria. What did Philip accomplish in Samaria? Vs. 5-8. Apply these verses to the result of the work of Christian missionaries everywhere and at all times. Show that by the help of God's Spirit, evil spirits are cast out and diseases are healed now as then, and that the preaching of the gospel always brings great joy.

What do we learn from v. 14? Who remembers another visit John paid to Samaria? (See Luke 9 : 51-56.) What did he ask then? What did he ask now? V. 15. How had he become so altered? Was the apostles' prayer answered? V. 17. Explain that in both the Old Testament and the New,

the laying on of hands is a symbolical act, which sometimes expresses benediction and sometimes the imparting of spiritual authority and power.

Bring out what is learned from vs. 9-11, 13 about Simon the Sorcerer, then ask what is learned about him from vs. 18, 19. Have Peter's reply (vs. 20-23) read verse by verse and discuss it. Simon deceived Philip and the Samaritans for a time, but he could not deceive God. How did he answer Peter's

warning? V. 24. He seems to have been afraid of the punishment of his sin, but not to have repented of it, and because the Bible tells us no more about him, we fear Peter's honest rebuke had no effect.

What does v. 25 tell us about the apostles? God's servants always find work to do for him.

Have the Golden Text repeated and show how the enemies of Christianity helped to fulfil Christ's words.

## FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Oglevee

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON.** To teach that the true follower of Jesus should tell the good news to those near at home and to those far away.

**INTRODUCTION.** Although Peter and John were allowed by the men of the Sanhedrin to go free, their enemies did not stop making trouble for them. Day by day the trouble grew worse and worse, not against the disciples alone but against every one who had taken the name of Christian, so that the followers of Jesus had nearly all of them to leave Jerusalem. But wherever they went they carried with them the story of Jesus.

**THE STORY.** One of the men named Philip went to the city of Samaria. The people listened to him and saw him heal the sick and the lame in Jesus' name, and a great many of them believed. Peter and John heard of the wonderful time in Samaria and they went down to help Philip. There was a time of joy almost like they had had in Jerusalem, and the Holy Spirit came into the hearts of the new Christians as Peter and John prayed with them. One of the men who believed was Simon, a man who had pretended to be a sort of god himself, and who had imposed on the people for many years. But there was so much work to be done that Peter and John soon went back to Jerusalem, stopping at the towns on the way to preach and teach as they went along.

Philip did not go with them, for God had other work for him to do. An angel appeared to him and told him to go out a certain way in-

to the desert, the great wide stretch of sand where for miles and miles there were no trees.

Traveling along the hot, sandy desert that day was a man in a chariot, a man in fine clothing, for he was a rich man. He had come up to Jerusalem from the country of Ethiopia where he had charge of all the queen's treasures and was a man of great importance. Now he was going home again, and as he rode along he was reading aloud from the old Bible. Very few people in those days could read, you know, and very few had copies of the precious scriptures, for every copy had to be made all by hand, so when Philip met that rich Ethiopian on the desert that day and heard him reading aloud the Bible words, I think he knew why the angel had sent him to that strange place.

At another time Philip would hardly have dared to run out after the chariot as he did now, and say to the man, "Do you understand what you are reading?" But it was quite plain that that was the very thing which he had been sent there to do, so he did it.

The traveler asked Philip to come up and ride in the chariot with him, and then he began asking questions which Philip joyfully answered. He had been reading the words that long ago Isaiah, the prophet, had said about Jesus the Saviour who was to come into the world; and Philip explained that the Jesus that he and Peter and John were telling about was the one that Isajah meant.

In great wonder and surprise the Ethiopian listened. Here was a man who had known the Saviour, and the Ethiopian believed

every word that Philip said. He wanted to be a real Christian, and to give his life in service for Jesus, and as a pledge and a promise he said to Philip, "Behold here is water; what doth hinder me to be baptized?"

Here and there in the desert is a little spring of water where thirsty people may get a drink for themselves and their camels or their

horses. So here by the spring where there was a little bit of green grass and perhaps a few trees, the chariot stopped, and Philip and the Ethiopian got out, and had a little service of baptism.

Then in some strange way that we do not know, God caught Philip away so that the Ethiopian did not see him again.

### FROM THE PLATFORM

## A GIFT RECEIVED REQUESTED REFUSED

Begin by pointing out that the lesson speaks of a wonderful gift. (Print A GIFT.) Ask what this was. A little question will elicit the answer that it was the gift of the Holy Spirit. The scholars will tell you by whom this gift was bestowed and the place where this was done. Now ask by whom was this gift RECEIVED (Print). It was, of course, by the Christian converts at Samaria. Discuss what this gift meant. The point to emphasize is that it carried with it some power of an unusual kind. Next, ask: By whom was this gift REQUESTED (Print). Bring out the selfish purpose of Simon Magus, in making this request. A third question may be: By whom was this request REFUSED (Print)? Of course, by Peter and John. Why did some receive the Holy Ghost, while Simon was refused. Bring out the truth, with great emphasis, that only those receive such a gift who are sincere and unselfish in their purposes and practices.

Lesson VI.

### PETER AT LYDDA AND JOPPA

February 8, 1920

Acts 9 : 32-43.

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

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

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.

**THE LESSON PLAN**

- I. Love's Labor, 32-36.  
 II. Love's Tears, 37-39.  
 III. Love's Triumph, 40-43.

**HOME DAILY BIBLE READINGS**

M.—Peter at Lydda and Joppa, Acts 9 : 32-42. T.—God's protection, Psalm 61 : 1-8. W.—Jesus heals a paralyzed man, Luke 5 : 17-26. T.—The secret of spiritual power, Eph. 3 : 14-19. F.—Prayer and healing, James 5 : 12-20. S.—The centurion's servant, Matt. 8 : 5-13. S.—The touch of faith, Luke 8 : 40-48.

**Primary Catechism**—*Ques. 71. What are some of the common ways of taking God's name in vain? A. Profane swearing, and speaking about God and holy*

things in a light or thoughtless way.

**Shorter Catechism**—*Ques. 86. What is faith in Jesus Christ? A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.*

**Lesson Hymns**—Book of Praise : 69, (223), 111 (272), 297 (519), 263 (523), 585 (745), 293 (521). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Ps. 62 : 1-8. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 711, All the widows stood by weeping. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

**THE LESSON EXPLAINED**

**Time and Place**—About A.D. 33 ; Lydda and Joppa.

The narrative of Peter's ministry, interrupted to give an account of the appointment of the Seven (ch. 6 : 1-7); the martyrdom of Stephen (chs. 6 : 8 to 7 : 60); the extension of gospel preaching from Jerusalem throughout the districts of Judea and Samaria and the mission of Philip in the city of Samaria ; and the conversion of Saul (ch. 9 : 1-31), is resumed in to-day's lesson.

**I. Love's Labor, 32-36.**

V. 32. *Peter went throughout all parts* (Rev. Ver.). Peter's movements occupy the chief place in the first part of the Acts. We have here a specimen of many journeys that filled up the early days, when churches were formed in many villages, and were kept in touch with the mother church at Jerusalem by visits from the apostles. *To the saints* ; holy persons, those consecrated to God and therefore under obligation to be pure in heart and conduct, a common name for the early Christians (see 1 Peter 1 : 15). *At Lydda* ; a town 25 miles northwest of Jerusalem on the road to Joppa. As Lydda lay on the route from Azotus to Cæsarea (see ch. 8 : 40), it seems likely it had received Christianity from Philip, or at least that this evangelist had helped to strengthen the hold of the new faith.

V. 33. *A certain man named Æneas* ; a Greek name : he was probably a Hellenist or Greek-speaking Jew. We do not know whether or not he was a Christian. *Kept his bed eight years*. It is like Luke the physician to be so precise. Clearly Æneas was incurable by human power. *Sick of the palsy* ; a

helpless paralytic.

Vs. 34, 35. *Jesus Christ*. Peter makes no claim of personal power to work a miracle. Jesus is the only healer, and though unseen, still works through the disciple. *Maketh thee whole*. The present tense indicates that the cure was immediate. *Arise, and make thy bed* ; "arrange thy sleeping mat (used by the poor) for thyself." For years others had done this for him. Now he is to be able to wait upon himself. *Arose immediately* ; proof that the healing was complete. *In Sharon* (Rev. Ver.) ; "the Level," the plain, 50 miles long, between Carmel and Joppa, on the borders of which Lydda lay. *All . . . turned to the Lord* ; convinced by the miracle that Jesus was the Messiah.

V. 36. *Joppa* ; the modern Jaffa, the landing place of travelers to Jerusalem, the seaport of that city, well known in the Old Testament history, 2 Chron. 2 : 16 ; Jon. 1 : 3. *Tabitha . . . called Dorcas*. The first is the Aramaic, and the second the Greek word for "antelope" or "gazelle." The Greek name has special reference to the brightness of the animal's eyes. *Full of good works* ; "given up to," or "devoted to," them. *Almsdeeds* ; kindnesses to the poor, the particular sort of good works for which Dorcas was noted.

**II. Love's Tears, 37-39.**

Vs. 37, 38. *Died . . . laid her in an upper chamber* ; delaying the burial, possibly in the hope that one so full of good deeds might be restored to them. *Lydda was nigh to Joppa* ; about 10 miles distant. *Heard . . . Peter was there . . . sent . . . desiring him . . . to come*. They longed for the comfort and help of the apostle,

through whom Jesus had wrought such a wonder at Lydda.

V. 39. *Peter arose and went*; eager, in the spirit of Jesus, to convey comfort to those so sorely stricken with grief. *Upper chamber . . . widows stood by*; those who had helped Dorcas in her good works. *Weeping*; a repetition of the scene in the house of Jairus (Mark 5:38-43), only with real mourners instead of hired ones. *Coats and garments . . . Dorcas made*. They gave her praise, taking none to themselves.

### III. Love's Triumph, 40-43.

Vs. 40-42. *Peter put them all forth . . . prayed . . . said, Tabitha, arise*. In raising Tabitha, Peter imitates the actions of Jesus in raising the daughter of Jairus, with the one point of difference, that the disciple prayed, while Jesus did not. The Master's power was his own; the disciple's must be got from him. *Known . . . many believed in the Lord*; deeply impressed by his marvelous power working through his follower.

V. 43. *Tarried . . . with one Simon a tanner*. Many find in this description of his host a sign that Peter was overcoming his Jewish prejudices; because the trade of the tanner was held in great contempt by the Jews on account of the constant contact with the skins of dead animals.

### Light from the East

"THEY TURNED TO THE LORD" (v. 35)—Christianity was born in Palestine; there Jesus lived and died, and the apostles preached. But 300 years passed before a large part of the population became Christians. Palestine was mainly Jewish, and not many Jews turned Christian. The early converts were drawn from the poor, less settled classes in Gentile cities, very few had either position or property. Most of the Christians who had been Jews fled to Pella, a Gentile city, during the confusion of the great rebellion of A.D. 66-70. There were Greeks in the coast towns, especially Caesarea, in the cities of the Maritime Plain, in the town of the Highlands, but most in the cities of the Decapolis.

In spite of Peter's activity, Lydda and Joppa remained purely Jewish towns. Joppa was the Jewish port, as distinguished from Caesarea, the port of the Gentiles. And Lydda, with the neighboring Jabne, and Tiberias, the new city on the Sea of Galilee, were, in the second century, great centres of Jewish learning. As for Nazareth and Capernaum, fanatical Jews made it impossible for Christians to live in them. Palestine remained but slightly Christianized till the time of Constantine, at the beginning of the fourth century.

### THE LESSON APPLIED

The story of the raising of Tabitha is an amazing one and it is as well for us not to expect its repetition. It will be profitable for us to fix our thoughts rather on the noble features of her character that made her so dearly beloved by all.

*First*, Tabitha or Dorcas was a conspicuous example of practical piety. She did not say to the needy, "Be warmed," and go her way. She did not say, "Lord, Lord," and forget to minister to the poor and hungry at her side. She did not think that religion was for one day only and might be relegated to the land of forgetfulness the rest of the week. She did not think that faith, unsupported by every day actions, would make her acceptable with God. No, her piety was plain, unpretentious, sincere love of her fellow creatures. It was what James calls "pure religion and

undefiled before God and the Father."

*Second*, Dorcas shows the astonishing influence of a single individual in the community, the far-reaching effect of one individual whose heart is aflame with unselfish purposes of blessing.

What heartfelt sorrow swept the community when the news was carried from house to house, "Dorcas has died." It would appear that here too was a woman who had lived for her sisters in particular. V. 39 shows this. In the world of fashion how many women live to outshine their sisters if possible. When the Prince of Wales made his recent tour through Canada, how many elaborate gowns were purchased for the ball room. And the cost of them—ah, well, such an amount would be sorely grudged for the extension of Christ's kingdom.

The world is ready to give homage as the community in Joppa did, to a life of ministry and devotion, though too often the heroine is unaware of it until it is too late. Dorcas was a dressmaker, and she moved the whole city by her extraordinary kindness to the widows. Mary Slessor was a young Scotch girl whose father was a drunken "ne'er do well." She achieved incredible things for Christ in the darkest places of Africa. She loved her dusky friends so intensely that she poured out her soul for them, and they repaid her love with faith and fidelity.

*Third*, notice the relation between sickness and prayer. The Christian Scientists endeavor to gloss over the hard facts of pain and sickness, and they have great faith in the power of the mind over matter. Now there is no doubt that the mind exerts a very powerful influence in some ailments, but when real sickness comes, as come it does, what use is prayer? Much every way. It disposes the mind to calmness so that physical agencies for restoration may have full sway. It strengthens and comforts the heart, to tell out to our Father in heaven our sorest troubles, our hopes and our fears. His will may or may not be found in our recovery from illness.

If we press the matter too far, we are landed in insoluble difficulties, for why should any one die, any person of genuine Christian faith, if our prayers can always beat back the angel of death? We should be guided by the example of Jesus himself. He prayed that he might "if possible" be spared the death of the cross. Was his prayer answered? Certainly it was—in the strength, assurance and calmness with which he went to Calvary.

*Fourth*, think of a few of the women who have earned the right to rank with Dorcas as dispensers of light and comfort. What throws an unfading halo about the head of Ruth? Was it not her simple devotion to Naomi, her beautiful unselfishness. What about Joan of Arc? Her memory has been revived in a beautiful song. Why think of her after all these centuries? That simple girl had faith that fired the French nation. Why do we honor the memory of Florence Nightingale? Is it not just because she nursed soldiers during the Crimean War? And many a nurse to-day has her same devoted spirit, and goes down to the grave before her time because she has the spirit of Florence Nightingale and of Dorcas.

### FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Introduce the lesson to-day by calling attention to the conversion of the apostle Paul, described in the earlier part of our chapter, and to the work which he did after his conversion in the city of Jerusalem, described in vs. 28, 29. What was the result of his preaching? How did the friends of Paul deal with the plot to kill him? See v. 30. It has been suggested, that Peter was one of those active in getting Paul out of Jerusalem, and that he accompanied Paul on the way to Caesarea. If so, this would help to account for Peter's presence in the district where we find him in our lesson. Point out, also, that Philip, the evangelist, had been at work in this same district (Acts 8:40), and Peter may have been delegated to make the same sort of visit there as he and John had previously made to Samaria, Acts 8:14.

1. *Peter Visits Lydda*, vs. 32-35. Show

from v. 32 that Lydda and Joppa were not the only places visited by Peter in his absence from Jerusalem. Have some one point out the situation of Lydda on the map, noticing its direction and distance from Jerusalem. Draw attention to the fact that Christianity was beginning to make its force felt in an ever widening area,—there were already "saints" at Lydda. Is it probable that Æneas was one of these saints? Speak of the severe nature of his affliction, cutting him off from the activities of life for so long. Bring out the significance of the words used by Peter in v. 34, suggesting, as they do, the belief of Peter that Christ was still a living, active presence with his disciples. What was the widespread result of the healing of Æneas? Remind the class that Sharon was the fruitful plain extending along the sea coast from Joppa to Carmel.

2. *Peter Visits Joppa*, vs. 36-43. Use the map again to show the situation of Joppa, the modern Jaffa, the port of Jerusalem, and indeed the only seaport ever possessed by the Jews. What sort of woman was Dorcas? Ask the class to think in their own minds of any women whom they know who render such service to-day as this woman rendered in her time.

Spend a few minutes in emphasizing the splendid work done by Christian women along the lines of missionary and benevolent

activity. Indicate the place which Peter evidently held in the esteem of these early Christians. What place did prayer have in the restoration of Dorcas? What effect did her restoration have in Joppa?

Did Peter leave Joppa immediately? What great call was preparing for him as he abode in Joppa? Seek to show how God leads us on one step at a time, and how much depends upon our taking each step as it presents itself.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

Probably the best way to deal with this lesson will be to take up the two miracles, one by one, keeping in view their bearing of the narrative upon the Topic for the Seniors:

#### THE SECRET OF SPIRITUAL POWER

1. *The Healing of Æneas*, vs. 32-34. Call attention to the activity of Peter. For a time he is overshadowed by Paul, but he is busy in the Lord's work, and is being prepared for a larger vision of the kingdom. (See HOME STUDY QUARTERLY OF LEAFLET.) Do not pass by the title "saints" given to these early Christians. For its significance, see Lesson Explained. Have the location of Lydda pointed out.

Turning to the story of the miraculous healing, direct attention, first, to Æneas. Was he a Christian? (See Lesson Explained and QUARTERLY OF LEAFLET.) Emphasize the helplessness and hopelessness of the case, a paralytic, and that of eight years' standing. No merely human power could restore his strength.

Take, next, Peter's action in the face of this utter helplessness and need. Does he make any claim to be a miracle worker. Whose power is it that he invokes? (See Lesson Explained and QUARTERLY OF LEAFLET) How is the completeness of the cure brought out? What was the effect of the miracle upon the people round about Lydda?

2. *The Raising of Dorcas*, vs. 36-42. The situation of Joppa and the meaning of the two names "Tabitha" and "Dorcas" should be brought out. Discuss the character of

this woman and the work which she did,— "social service on an individual plan" (QUARTERLY OF LEAFLET). Have the scholars note how instinctively the friends of Dorcas sent for Peter in their time of sorrow. Do people turn to us in such times? Bring out, also, the place which Dorcas held in the hearts of those whom she had befriended.

Take up now the actual raising of Dorcas. In what particular did Peter imitate Jesus? (See Lesson Explained and QUARTERLY OF LEAFLET.) What does Peter's kneeling in prayer indicate as to the source of the power on which he depended? Why did he need to pray before attempting to bring Dorcas back to life? Bring out the wonder of the miracle and its effect, both on eye witnesses and those who were told of it.

If the scholars have been led into the heart of the lesson, it will not be difficult to bring home to them "the secret of spiritual power." Peter said to Æneas: "Jesus Christ maketh thee whole," and in the presence of the dead body of Dorcas, he "kneled down, and prayed." The apostle received all the power needed for these miracles from Jesus Christ, and he received it in answer to prayer. It is from the same source that we must receive all spiritual power for Christian service and we must obtain it in the same way.

An effective closing may be made by having the scholars read the "Additional Material" referred to in QUARTERLY OF LEAFLET: Mark 9 : 28, 29; Luke 5 : 16, 17; 6 : 12, 19; Eph. 3 : 14-19.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY or LEAFLET.

This lesson might be introduced by asking what kind of a life is most beautiful, and also what kind has the greatest influence. The discussion arising will present the Intermediate Topic, THE BEAUTY AND INFLUENCE OF AN UNSELFISH LIFE. This topic finds illustration both in the life of Peter and of Dorcas. In the meantime John disappears from our studies because his labors separate him from his colleague, after they report to the church at Jerusalem the results of their mission to Samaria.

1. *Peter at Lydda*, vs. 32-35. Have the position of Lydda pointed out on a map. Get the pupils to tell anything they know about this "village not less than a city" (Josephus). The place of this lesson in the mind of the pupils will depend upon how they connect it with other things in their thinking. The interest in St. George of England and his connection with Lydda may be used to give to-day's teaching a secure place in the memory. Any information about the modern "Ludd" will serve the same purpose.

Why was Peter in this town at that time? In the scholars' QUARTERLY and LEAFLET, there is an interesting quotation from Chrysostom on this point. Explain what is meant by the "saints" at Lydda. From the faith shown by Aeneas (v. 34) it might be discussed whether he was one of these "saints." Bring out by questioning the helplessness and hopelessness of this case. Show from Peter's words whose power is responsible for the cure. The difference between Peter's words and Jesus' words in a similar situation shows clearly that the apostle is the Master's agent.

2. *A Beautiful Christian at Joppa*, vs. 36, 37. Joppa, the modern Jaffa, should be located on the map and any items either of

ancient or modern interest discussed. Have the class give their impression of the character of Tabitha or Dorcas. It may be profitable also, as well as interesting, to have them imagine what she looked like and how she was dressed. Note that the name may be descriptive of her appearance. What definite information have we about her character? Have references read which picture the care for the poor in the early Christian Church. It is probable that others were inspired by Dorcas' example, and she was able to get them to engage in the charitable work. The "widows" of v. 39 indicate an organization for Christian charity. The full measure of Dorcas' worth and work began to be realized when she died.

3. *Peter Restoring Life*, vs. 38-43. Discuss the significance of this message to Peter as casting light upon his reputation. Note the part of the friends, and particularly the "two men," in securing the restoration of Dorcas. Is it probable that their faith strengthened Peter's faith in the power Christ had given him? The Rev. Ver. "entreating" (v. 38) indicates their earnest faith.

Have the class read Mark 5 : 40, 41. Note wherein this scene is similar and different. Peter probably proceeds step by step according to his recollections of the earlier scene. Show how the disciple's dependence upon his Master necessitates the differences. Get the pupils to describe the feelings of the Christians at Joppa when their benefactress is restored to life and service. The accessions to the ranks of the believers and the impression made on the people generally may account for Peter's long sojourn in Joppa. This story bears directly on our next lesson.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Begin by a very short review of last week's lesson. Ask how many parts there are in this week's lesson. Who is the chief actor in each part and which verses of the lesson passage belong to each part?

The bitter persecution of the Christians, about which we spoke last week, ceased for a

time and the churches prospered greatly. When this peaceful time came, what did Peter do? V. 32. What is meant by "all quarters," "saints?" Ask for opinions as to why Peter visited all quarters. Speak of the help and encouragement he would bring to the small bands of Christians scattered all

over Palestine.

What places visited by Peter are mentioned in our lesson? Question on the location of these places, and on a map of your own sketching, indicate their position. Joppa (now called Jaffa) the seaport of Jerusalem, on the Mediterranean shore and about thirty-four miles northwest from Jerusalem. Lydda (now Ludd) ten miles from Joppa on the Jerusalem road. Ask who remembers about some one preaching in all the cities along that coast. (See Acts 8:40, Lesson for July 7, 1919.) It is likely that here, as in Samaria, Philip had been the first Christian missionary.

What did Peter do at Lydda? Question on the details given in vs. 33-35. Note Æneas' unquestioning faith in the power of Jesus to cure him, and in Peter's authority to invoke that power. Compare this miracle with the healing of the lame beggar, Acts 3:5-7.

What is the other part of the lesson about?

What does v. 36 tell us about Dorcas? What other words can the pupils suggest to describe such a person? What did Jesus say about such people? (See Matt. 10:42; 25:40.) What do we learn from v. 37? What unusual thing was done? Who can find, in v. 38, any reason for not burying Dorcas at once? What did Peter do? V. 39. What did he find? Impress the truth that love springs from love and hate from hate?

Have vs. 40, 41 read silently, then ask a pupil to retell the story. Ask why Peter prayed. What did he ask for? Was his prayer answered? Compare this account with Luke 8:51-56. Jesus who is Lord of life and death, simply commands the dead to arise.

Have the Golden Text repeated and close by showing its bearing on both the miracles studied in the lesson.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON.** To develop a love of doing kind things for others.

**INTRODUCTION.** Day after day the disciples went on with their work for Jesus. In those days when there were no railroads and no telephones and no telegraph and no newspapers, it took a long time to get any kind of message around; and the message was so precious that the disciples did not want to waste a minute. They wanted to be telling the good news of the gospel to every one that they could reach.

Here and there were little new churches starting up, and whenever they could Peter and John visited these churches. That was how Peter happened to go to the town of Lydda. There he found a man named Æneas, who had the palsy (a disease that keeps the whole body trembling), and who had not been out of his bed for eight years. Peter said to him, "Æneas, Jesus Christ healeth thee: arise." And Æneas was well, and arose from his bed, and all the people in that town believed and turned to Jesus.

Near Lydda was another town called Joppa, and in Joppa there lived a woman named Dorcas whom everybody loved. No wonder they loved her, for she spent her whole life

doing kind things for other people.

Just at this time Dorcas became very ill, and in spite of all their loving care she died. In great sorrow they sent over to Lydda for Peter, and he hurried to Joppa.

There in the house of Dorcas he found many friends. There were poor widows there that she had helped; some of them were showing little clothes that she had made for their children (like the little skirts and caps and aprons that some of you made for the children of Belgium and France, perhaps). They were telling how much they loved her, and were wondering who would help them now.

Peter sent them out of the room, and then he knelt down and asked God to send the spirit of Dorcas back to her body. Then he said, "Tabitha (which means Dorcas), arise," and she opened her eyes. And when she saw Peter she sat up. Peter took her by the hand and helped her to stand up, and then he called all her friends back into the room. Wouldn't you like to have seen what happened then? How they must have shouted and cried for joy as they crowded around Dorcas, loving her and scarcely daring to believe that this wonderful thing could be

true. How they must have thanked Peter!

But Peter gave all the honor to God, just as he always did. Of course the joyful news spread all over Joppa, and many believed on Jesus, and Peter stayed there "for many days" the Bible says, with a man named Simon.

Perhaps in your church there is a society called the "Dorcas Society," or perhaps you have heard of one in some other church, and now you know why it has that name. It is because the members, like Dorcas, want to sew and do other kind, loving things for the poor and for those who need help.

### FROM THE PLATFORM

PETER  
AT  
LYDDA

PETER  
AT  
JOPPA

Ask the scholars in what two places Peter appears in to-day's lesson. Draw two frames on the blackboard, and print in them PETER AT LYDDA and PETER AT JOPPA respectively. Bring out by questioning the details of each of the two miracles, the healing of Æneas and the raising of Dorcas. Ask the scholars for a point of resemblance in these two miracles. If they do not answer readily, ask who it was that Peter said really healed Æneas ("Jesus Christ maketh thee whole"), and what Peter did before he said "Tabitha, arise" ("kneeled down, and prayed"). The point to bring out is, that, in both cases, it is made clear that the power for working the miracles belonged, not to Peter, but to Peter's Lord. The lesson for us is, of course, that we need and may obtain the power of Jesus, for all our Christian service.

Lesson VII.

## PETER AND CORNELIUS

February 15, 1920

Acts 10 : 30-48.

**GOLDEN TEXT**—The same Lord is Lord of all, and is rich unto all that call upon him.—Rom. 10 : 12 (Rev. Ver.).

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 Jopp'a, 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 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.

44 While Pe'ter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

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.

#### THE LESSON PLAN

- I. Peter's Audience, 30-33.
- II. Peter's Sermon, 34-43.
- III. Peter's Converts, 44, 45.

#### HOME DAILY BIBLE READINGS

M.—The vision of Cornelius, Acts 10 : 1-8. T.—The vision of Peter, Acts 10 : 9-20. W.—Peter and Cornelius, Acts 10 : 21-33. T.—Peter's message, Acts 10 : 34-43. F.—The Spirit given to Gentiles, Acts 10 : 44-48. S.—The Church and the Gentiles, Acts 11 : 1-11. S.—All peoples praising God, Psalm 67 : 1-7.

**Primary Catechism**—*Ques. 72. Which is the Fourth Commandment?* A. The Fourth Commandment is, "Remember the Sabbath Day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates :

for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath Day, and hallowed it." *Ques. 73. Which day of the week is our Sabbath?* A. The first day of the week is our Sabbath.

**Shorter Catechism**—*Ques. 87. What is repentance unto life?* A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

**Lesson Hymns**—Book of Praise : 91, (261), 106, 108 (283), 122 (480), 129 (425), 136 (402), 560 (758) (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Rom. 10 : 1-13. (To be read responsively or in concert by the whole School.)

**Lantern Slide**—For Lesson, B. 1650, Peter Preaching in the House of Cornelius. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—About A. D. 35 ; Cæsarea, the Roman capital of Judea ; Joppa, about 30 miles north of Cæsarea.

**Connecting Links**—The Lesson follows immediately upon that for last Sunday.

While Peter was at Joppa, a remarkable happening took place at Cæsarea. There was in that city a Roman centurion, that is the officer in command of a hundred men. This officer, Cornelius by name, was a "proselyte of the gate," that is, he worshiped the God of Israel without having become a member of the Jewish race by circumcision. One day, at the regular hour of afternoon prayer, he saw in a vision, an angel, who announced to him that his prayers and almsgiving had found favor with God. The heavenly visitor bade the astonished soldier send to Joppa for Peter. This command Cornelius immediately obeyed. Vs. 1-8.

The next day, at noon Peter went up to the housetop to pray, and while there he became very hungry, having perhaps been observing one of the special Jewish days of fasting. Falling into a trance, he saw heaven opened and what seemed to be a great sail descending, being let down to the earth by ropes at the four corners. This "sail" contained representatives of the whole animal creation, and a

voice commanded Peter to arise and kill and eat. Peter objected on the ground that there were amongst the animals some which were unclean according to the law of Moses and therefore forbidden to him as a Jew. Again the voice spoke, bidding him not to call anything common or unclean which God had cleansed. The vision was repeated thrice and the "sail" was drawn up again into heaven. Vs. 9-16.

While Peter was in perplexity as to the meaning of the vision, the messengers sent by Cornelius arrived at the house of Simon the tanner in Joppa, where Peter was staying, and enquired of the apostle. The Holy Spirit announced to Peter the arrival of the messengers and their purpose, and bade him go with them to Cæsarea without hesitation, for the Spirit himself had sent them. Peter went down, received the message from Cornelius, and the messengers lodged with him over night. Vs. 17-23a.

Next day, Peter, accompanied by six of the Christian brethren (see ch. 11 : 12), went to Cæsarea, where Cornelius, with "his kinsmen and near friends," was waiting for him. The pious centurion received Peter with marks of religious reverence as a messenger from God. Peter, however, refused this homage as more than should be given to a mere man as he

declared himself to be. The apostle and his host then entered the house in which the company had assembled, and Peter explained that while, according to the teaching of the Jewish rabbis, it was unlawful for him to hold familiar intercourse with people of another nation, the Holy Spirit had shown him that he should call no man "common or unclean." He had, therefore, accompanied, without question, the messengers of Cornelius, and now enquired why he had been sent for. Vs. 23b-29.

### I. Peter's Audience, 30-33.

Vs. 30-33. *Four days ago*; counting in, as was the Jewish custom, the day at each end. We should call the period three days. *Until this hour*; the hour of Peter's arrival. *I was keeping the ninth hour of prayer* (Rev. Ver.); 3 p.m. *A man . . . in bright clothing*; a common Jewish expression to signify angelic or divine messengers (see v. 3, and compare ch. 1:10; Mark 9:3). Vs. 31, 32 repeat vs. 5, 6. *Thou hast well done*; a way of expressing thanks. *Before God*. This is the way, says Chrysostom, we ought to attend to God's servants. *To hear*; with the intention of obeying.

### II. Peter's Sermon, 34-43.

Vs. 34, 35. *Opened his mouth*, etc.; a solemn formula, introducing something of great importance. *Of a truth I perceive*; convinced by the story of the appearance of God's angel to Cornelius and the connection of that vision with his own. *God is no respecter of persons*; does not deal with men according to their birth or outward condition (compare Deut. 10:17; Luke 20:21). *In every nation*; whether Jew or Gentile. *He that feareth him*; as the true God. *Worketh righteousness*; obeys his law. *Acceptable to him* (Rev. Ver.). No longer is God's call to one people only; the call to repent is addressed to all people, and God will receive them.

Vs. 36, 37. *The word*; the gospel message as a whole. *Which God sent*. The message of salvation had its source in the love of God. *Unto the children of Israel*. The gospel was preached first to the Jews as God's chosen people. *Preaching peace*; peace now not only between God and the chosen race, but between God and Jew and Gentile alike.

*That saying ye yourselves know* (Rev. Ver.); "ye yourselves know the story of what has taken place." The gospel had reached as far as Cæsarea. Peter may have learned by conversation with Cornelius, that he knew the facts about the life of Jesus. *Judæa, beginning from Galilee* (Rev. Ver.); where Jesus' ministry began. *John*; the fore-runner of Jesus.

Vs. 38, 39. *Even Jesus of Nazareth* (Rev. Ver.). "Jesus of Nazareth" is to be taken in opposition with "that word" (Rev. Ver. "that saying") of v. 37. He himself is the embodiment of all that was preached. "Of Nazareth" points to his life as a man. The gospel preaching declares that he is, at the same time, the divine Son of God. *God anointed him* (Rev. Ver.); set him apart as his Messiah, which means, "the Anointed One." Peter had specially in view the baptism of Jesus (see Luke 3:22). *Doing good, and healing*; just the idea of Jesus' ministry set forth in the Gospels especially those of Mark and Luke. *God was with him*. Peter would have his hearers know that the power manifested in the works of Jesus was divine power. *We are witnesses*; because they have been with Jesus during the whole of his ministry. *Slew and hanged on a tree*. This was the treatment which Jesus received from the Jews.

Vs. 40-43. *Him God raised up*; thus declaring Jesus to be his own Son (compare Rom. 1:4). *Showed him openly*; Rev. Ver., "gave him to be made manifest," made clear by many proofs that it was the same body, which had been nailed to the cross, that was alive again. *Not to all the people*; for these would simply have refused to believe that it was really Jesus risen from the dead. *Witnesses, chosen before of God*. The apostles were appointed for this very purpose of witness bearing (compare ch. 1:18). *Did eat and drink*. See Luke 24:41-43 and compare John 21:12-15. *He commanded us*; that is God. It was, of course, through Christ that the command to preach came to the apostles; but Peter emphasizes the point that the command was of divine origin. *Ordained*; appointed. *Judge of quick (living) and dead*; all mankind. *Bear all the prophets witness* (Rev. Ver.) See Isa. 49:6; Joel 2:32.

### III. Peter's Converts, 44-48.

Vs. 44-46. *While Peter yet spake.* He was interrupted in his address. *The Holy Ghost fell on . . . them*; as on the disciples at Pentecost, ch. 2 : 4. *They of the circumcision*; the six Jews mentioned in ch. 11 : 12 as Peter's companions (see also v. 23). *On the Gentiles also*; as well as the Jews who had become Christians. Peter's friends thought that, before one could become a Christian, he must be circumcised and accept the law of Moses. *Speak with tongues.* Compare again ch. 2 : 4.

Vs. 47, 48. *Can any man*; that is, "surely no man can." *Forbid water.* The water of baptism was the visible sign of God's presence in those baptized. God's presence had been made clear, and there could be no reason for refusing the sign. Real baptism includes the gift of the Spirit and the application of water. The first had been bestowed, and the second could not be withheld.

#### Light from the East

GENTILE CHRISTIANS—Cornelius was one of a class of Gentiles who were prepared for

Christianity through the influence of Judaism. Wherever Jews lived, in Syria or Egypt, in Asia Minor, Greece or Italy, they gathered about their synagogues a class of adherents whom they hoped to convert into full-fledged Jews. "Almost everywhere there was a fringe of God-fearing heathen round a Jewish church. They adopted the Jewish form of worship, with its monotheism and absence of images, and frequented the Jewish synagogues, but confined themselves with regard to the ceremonial law to certain cardinal points, and thus could not be reckoned as actually belonging to the Jewish church" (Schuerer). It seems that they kept the Sabbath and the rules about food, but with many exceptions. Out of this class the proselytes came, and there is abundant evidence in the New Testament that it was from among these adherents of the synagogues that Paul drew most of his converts. We can readily understand with what bitterness the Jews would resent the methods of Christian evangelism. Christian preachers were reaping where they had planted and patiently watered the seed of true religion.

### THE LESSON APPLIED

We have arrived at a most important point in primitive church history. Christianity has risen like a river in flood and now it will overflow its Jewish banks. Cornelius, the Roman captain, offers his allegiance to Christ. What we have before us now in this lesson is the Christian church, not nationalistic, but human. It required a serious effort for the early church to pass beyond the narrow racial boundaries that hemmed it in, but it found its life in the wide expanses that beckoned it forward. Is the Christian church still called to look beyond its accustomed regulations and its familiar formulas?

Yes, surely it is the destiny of the Christian faith to reach out after the whole world regardless of racial characteristics. It will not do to talk about the "good old German god" or the god of any country in particular. God is a Spirit controlling all men and nations, equally interested in all, and demanding truth from all.

Further, Christianity is not Jewish in the

sense that it is a religion of external rules and precepts. Cornelius had the Christian spirit although he was a Gentile. He was a man of prayer and his prayers were heard. We cannot separate Christianity from any sphere of life.

Frederick Naumann was a German pastor who entered the Reichstag and became a great political power. It is said that he adores Jesus, and yet he says that the gospel is one of the standards of life but not the only one. "Besides the gospel there are demands of power and right." Thus he was able to justify Germany.

But the religion of Christ is not to be shut up within the narrow limits of Judaism, or the mere emotional ecstasy of Naumann; it extends far and wide over every department of life. "Jesus Christ means mastery everywhere or nowhere."

The lesson gives a valuable hint about the qualifications for church membership. Cornelius was neither a Jew nor a Jewish

proselyte, and yet he was admitted to the church because the Holy Spirit was in his heart. No doubt there was much in the religious traditions of the first Christians of which this alien captain was ignorant. What theory of inspiration did he possess? That mattered not a whit. Enough that his heart responded to Jesus as his Master. The truest qualifications are those of the heart rather than of the head.

Peter felt that Cornelius and those who were with him, were in spiritual fellowship with Christ, and the gates of the new church must swing wide open to admit them. How cheap and contemptible it sounds now after twenty centuries of religious education to hear the Roman Church denying the validity of Anglican orders, and Anglicans denying the validity of other Protestant ordination! This is to make the religion of Jesus a pile of prescriptions, a wretched system of rules and regulations.

It is to be observed that other religions outside of Christianity have good features about them, but they reach completion as they merge into Christianity. Why do we

send our young men and women to India, China, Korea? Not because all the inhabitants of these and other heathen countries are hopelessly damned, but because even though many of them may be very earnest according to the light they have, the light is dim and uncertain. As they look unto Christ the faint glimmering bursts into glorious brilliancy. This is what the conversion of the centurion teaches us in our attitude toward those who have not had our inestimable privileges.

We should strive to overcome our prejudices and gladly recognize the beauty of truth wherever we behold it. That is exceedingly difficult. Just think how zealous and even intolerant a person often becomes in his allegiance to his sect or party. It is right to be full of enthusiasm over our particular cause, but why be blind at the same time to the goodness and merits of other causes? Is it necessary to sing a Hymn of Hate just because we love our own country? Let us think of the spirit of Jesus who said of the Roman officer: "I have not found so great faith, no not in Israel."

### FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Be sure to keep in mind as the aim in teaching this lesson that the class shall see clearly the real significance of the conversion of Cornelius, and of his admission to the Christian church. Show the class that we are told of four turning points in the earlier history of the church: (a) the Day of Pentecost, (b) the conversion of Saul of Tarsus, (c) the conversion and baptism of Cornelius, the Gentile, and (d) the establishment of a Gentile Christian church at Antioch. Call attention to the space given by Luke to this account of Cornelius' conversion, as an indication of its importance in the eyes of the author. It will be necessary, before considering the lesson passage, to speak of the vision which came to Peter on the housetop at Joppa. Emphasize the fact that it required considerable persuasion to overcome the reluctance of Peter to open the church to Gentiles.

1. *The vision of Cornelius*, vs. 30-33. What was the occupation of Cornelius? Remind

the class that the pictures given us of Roman soldiers in the New Testament, are uniformly favorable. Make it clear that, while Cornelius was a believer in the one true God, he was not a circumcised proselyte. Had he been a proselyte, his baptism would not have been the innovation which it plainly was. See Acts 6:5. Point to the way in which this centurion was commended for the combination in his life of faith and good works. Emphasize the significant word, "immediately," in v. 33. Refer to the danger of putting off the doing of that which we know we ought to do. Remind the class that visions have a way of fading and not returning. Show from v. 33 that others beside Cornelius were concerned in this visit of Peter.

2. *Peter's address*, vs. 34-43. What great lesson has the apostle been learning? Encourage the class to see what this meant in

the light of Jewish prejudice against other nations. Call attention to the rather confused construction of Peter's address as possibly reflecting his deep emotion on this critical occasion. Question the class as to Peter's description of Jesus' ministry. Think of all that is involved in the simple assertion that he went about doing good. Say something about the sense of responsibility evidently felt by Peter and the other apostles to preach Christ, bearing witness to his life,

death, and resurrection. Secure the opinion of the class as to the appropriate nature of Peter's address.

3. "*The Gentiles also*," vs. 44-48. Point out that in the early church, baptism seems to have usually preceded the gift of the Spirit. Can the class suggest any reason why at this time the usual order was reversed? What effect did this event have upon Peter's companions? What action did it lead to on the part of Peter?

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

In discussing the Senior Topic for this week, THE SIGNIFICANCE OF THE CONVERSION OF CORNELIUS, an effective start may be made from the words of Peter in v. 34: "Of a truth I perceive that God is no respecter of persons." Explain that it was a question much debated in the early church whether any one should be admitted to membership in the church who was not already a Jew. Peter's words just quoted mean that God makes no difference between people of different races. If God, therefore, puts people of all races on a footing of equality, the church should treat them in the same way. It will be the business of the teacher to show how this great truth is illustrated in the lesson. With this purpose in view, take up:

#### I. CORNELIUS' VISION

Bring out the character and religious standing of Cornelius. (See vs. 1, 2 and consult Lesson Explained, Connecting Links.) He was a "proselyte of the gate," a worshiper of the true God, but not a Jew by circumcision. Follow through the account which Cornelius gives of his vision (vs. 30-32), and bring out his instant obedience to the divine command which he received. Emphasize the fact that this vision was vouchsafed to one of God, to one who did not belong to the chosen Jewish race. This fact must have greatly impressed Peter.

Refer to the vision which was given to Peter at Joppa, and which prepared him for the coming of Cornelius' messengers and for obedience to the summons from the Roman centurion. (See vs. 9-16 and consult Lesson Explained, Connecting Links.)

#### II. PETER'S SERMON

Bring out the full meaning of the tremendous statements made by Peter in vs. 34, 35. (See for an excellent comment on them HOME STUDY QUARTERLY OF LEAFLET.) Peter's vision taught "the abolition of all distinctions between Jew and Gentile in the gospel." Grace is neither racial nor geographical nor historical in its applications. The heart decides all."

Follow Peter's sermon (vs. 34-43) of which a mere outline is given here, and show how he declares, with great clearness and power, all the great facts of the gospel. Lay stress on the "whosoever" of v. 43. Point out that the use of this word made it more certain that the gospel was meant for Cornelius than if his own name had been mentioned. For there might have been many another Cornelius. But "whosoever" takes in everybody.

#### III. THE DESCENT OF THE SPIRIT

The words of special significance for the teacher of Seniors in vs. 44-48 are in v. 47. The preaching of Peter was followed by the outpouring of the Holy Spirit on Cornelius and his Gentile friends just as in the case of the Jewish disciples at Pentecost. Now, if the Gentiles had received this supreme spiritual gift, it was certain that God meant them to be received into the Christian church. So Peter reasoned and acted on his conclusion.

It will be easy to make the application to the heathen of our own day and to foreigners who come to our shores, the blessings of the gospel are meant for them as well as for the Anglo-Saxon race.

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

This lesson presents incidents which occurred probably more than a year after those of last week's study. But there is a close connection. "Peter had got half way to Cornelius and the Gentiles when he lodged with a tanner." Because the tanner's trade was considered unclean, to lodge in Simon's house for this long period would tend to break down Peter's spirit of exclusiveness. The vision of vs. 9-16 was another step in overcoming prejudice, and prepared for the visit to Cornelius.

1. *Cornelius Explaining to Peter*, vs. 30-33. The class should be questioned about the location of Caesarea, and the nature of the Roman garrison there. Have them explain the military office of a centurion, and the usual type of person found in this position. Show the significance of Cornelius' praying "at the ninth hour." The explanation he gives meets Peter's request (v. 29), and makes a plea for a broadminded response to the clear divine call. What features in this report of his vision would give greatest assurance to Peter that the man "in bright clothing" had been speaking for God? The class might debate on who showed the greater faith, Cornelius or Peter. Note the prompt obedience of Cornelius in sending for Peter, and his faith shown in gathering the audience of friends and kinsmen, even before the apostle's arrival.

2. *Peter Laying Aside His Prejudices*, vs. 34-43. Ask why Peter was prejudiced against

Cornelius. Have the pupils relate the steps by which this prejudice was overcome. Explain the meaning of this apostle's refusal in the vision (vs. 9-16) and the significance of "thrice," v. 16. What words of Peter suggest amazement at the work of God? Would not the fact that the God, who had spoken in a vision at Joppa, had also spoken to Cornelius at Caesarea, make a deep impression? Enlarge and illustrate the important truth of v. 34. We see in this lesson passage that God seeks all men alike. We also see that the Holy Spirit effects the same results in Gentile as in Jew. Emphasize the fact that Peter gives practical evidence of his belief that God is ready to accept all. Note this in his preaching of Christ. The "whosoever" of v. 43 is a great admission for a Jew.

3. *Peter Admitting Gentile Converts*, vs. 44-48. The prejudice of Peter is even exceeded by that of others "of the circumcision." Have the pupils specially note the surprise in v. 45. What convinced Peter that these Gentiles should be received publicly into the Christian church? Get the class to point out how the Golden Text supports this broadminded attitude. Discuss our prejudices against people of different race, color, and language. From the lives of converts in our foreign mission fields, show that God is indeed "no respecter of persons." The native church life of Korea (Chosen) is a mine of such illustration. Have the pupils suggest ways of overcoming our prejudices.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY OF LEAFLET.

Have the Golden Text for Lesson V. (Acts 1:8) repeated, and lead your pupils to realize that in our studies from the lives of Peter and John, we have thus far found them witnessing for Jesus to Jews only, but in this week's lesson we learn how God sent Peter to preach to the people who were not Jews. Ask what name Jews gave to such people.

Recall the city and the house in which last week's lesson left Peter. Tell the pupils that leading up to this week's lesson we have a story in two parts, and draw from them the name of the city and the person connected

with each part. Just as the parts of a machine, although prepared in different places, fit perfectly when brought together, so God prepared Cornelius at Caesarea, and Peter at Joppa, and they fitted together perfectly in his plan for the carrying on of his work.

Remind the pupils of the contempt with which the Jews regarded Gentiles and of their rigid laws with respect to clean and unclean. Question to find out how much has been learned from their QUARTERLIES and from their reading of the first part of ch. 10, about Peter's departure for Caesarea.

Who had sent for Peter? What do the pupils know about Cornelius? He was a Roman centurion or captain over one hundred soldiers. He believed in, and worshiped the true God, but he had never become a member of the Jewish church, therefore he was a Gentile. What do we learn about him from vs. 30, 31? Because Cornelius was earnestly seeking to know the truth, God sent an angel to tell him how to find it out. What was he to do? V. 32. Did he follow the angel's instructions? V. 33. Who can tell why *we* is used? Cornelius had invited his friends to hear what Peter would say, v. 24.

What had Peter now learned? Vs. 34, 35. What is the meaning of "perceive," "respector of persons?" Who can express the same truth in other words? (Golden Text.) How had Peter been taught this truth? Have vs. 36-43 read and question on the meaning of each verse.

Peter was preaching to Romans who knew all about the events referred to, v. 37.

What wonderful thing happened? Vs. 44-46. What did Peter think about it? V. 47. What did he do? V. 48.

Have the Golden Text repeated again and close by emphasizing God's willingness to receive all who trust in Jesus as their Saviour.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON.** To teach that God's love for all his children is the same.

**INTRODUCTION.** Until this time all the Christians had been Jews. Their prophets had promised a Saviour, Jesus, and now he had come, and they felt that he belonged to them. But he knew that Jesus came, not to the Jews alone, but to be the Saviour of every man and woman and child in the whole world, and our lesson to-day tells how he sent this message to Peter.

**THE STORY.** Peter was still in Joppa, in the house of Simon the tanner, and one afternoon he grew very hungry, so while the people in the house were getting his dinner ready, he went up on the housetop. The houses were low and flat, and we read many stories of the people being out on these roofs as we would be on a broad porch. Peter went up there to be quiet and to pray, but soon he had a strange dream or vision. He thought that he saw, let down out of heaven, something like a great square sheet, held by the four corners; and in it were all sorts of animals and birds. At the same time he seemed to hear a voice saying, "Rise, Peter, kill and eat."

The Jews had many laws telling them just what food they might eat, especially what animals, and all other kinds were what they called "unclean," so Peter said, "Not so, Lord, for I have never eaten anything that is common or unclean. The voice spoke again saying, "What God hath cleansed, make not thou common."

Three times he saw the animals and birds and heard the voice, and then the great flat sheet went slowly up into the clouds, and Peter awoke, greatly puzzled to know what it all meant.

The day before this, something very strange had happened to Cornelius, the captain of a band of one hundred soldiers in the city of Cæsarea. He was a very good man, who prayed to God and gave much money to the poor. About three o'clock in the afternoon, when he was alone, he saw before him an angel who said, "Cornelius" and Cornelius, very much afraid although he was a brave, strong soldier, answered, "What is it, Lord?"

But Cornelius need not have been afraid, for the angel had only good news for him. The angel told him that God had heard his prayers and had seen the kind deeds that he had done, and had known of the poor people that he had helped; and that now he was to send men to Joppa, to the house of Simon the tanner who lived by the seaside, and bring to Cæsarea a man named Simon Peter.

Then the angel went away, and Cornelius quickly sent for two of his servants and for one of his soldiers. They were all three faithful friends as well as helpers, and after he had told them about the angel's visit, they started off for Joppa, and they reached Simon's house just after Peter had had his vision about the animals and was wondering what it all meant.

The men had asked where Simon lived, and

now they stood before the gate asking if a man named Simon Peter was there. At the same minute God's Spirit said to Peter: "Behold, three men seek thee. But get thee down and go with them, nothing doubting: for I have sent them."

So Peter went down to the men at the gate and said, "I am he whom ye seek. Why have you come?"

Then they told him of Cornelius, and of how an angel had told him to send for Peter. So Peter took the men into the house with him, and the next day they went back to Cæsarea. There they found many relatives and friends of Cornelius gathered in his house and as soon as Peter came in, Cornelius came and fell down before him to worship him. But Peter never wanted praise and honor for himself, and he very quickly said to Cornelius, "I am only a man like yourself."

Peter understood now the meaning of his vision on the housetop, and he explained it to Cornelius and his friends. All people who were not Jews were called Gentiles, and it was against the Jewish laws to come to a Gentile's house to preach as Peter was doing. "But God showed me that I must call no man common or unclean," he said, "So when you sent for me, I came without asking any questions."

Then came a wonderful prayer meeting when the Holy Spirit came down to the Gentiles as well as to Peter and the few Jews who had come with him from Joppa. Cornelius and his friends were baptized and ever since that day, every man and woman and child, no matter where they live, may know that Jesus is their loving Saviour, and that all the world has only one heavenly Father.

#### FROM THE PLATFORM

## Cornelius and Peter

There are three distinct scenes in the lesson chapter which should be made as vivid as possible. The first presents *Cornelius* (Write). Bring out, by questioning, his office, religious position, character, the visit of the angel, the assurance that God has accepted his prayers and good deeds, the command to send for Peter. The second scene presents *Peter* (Write). Question about his praying on the housetop, the trance, the vision and what it meant, the coming of Cornelius' messengers, the bidding of the Spirit. The third scene presents both *Peter and* (Write) *Cornelius*. The questioning should follow Peter to the centurion's house, and bring out the main points in his address, followed, as it was, by the coming of the Holy Spirit on the Roman household and their being baptized as believers. Impress the lesson, that those who have the gospel ought to carry or send it to all who have it not, of whatsoever race or country.

Lesson VIII. **PETER DELIVERED FROM PRISON** February 22, 1920

Acts 12 : 5-17.

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

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

6 And when Her'od would have brought him forth, the same night Pe'ter 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 Pe'ter 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.

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 Rhod'a.

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

#### THE LESSON PLAN

- I. Peter and the Soldiers, 5, 6.
- II. Peter and the Angel, 7-11.
- III. Peter and His Friends, 12-17.

#### HOME DAILY BIBLE READINGS

M.—Peter delivered from prison, Acts 12:1-10. T.—Peter rejoins his friends, Acts 12:11-19. W.—God's care of us, Psalm 34:1-8. T.—How prayer helps, Matt. 7:7-11. F.—Rejoice and pray, Phil. 4:1-7. S.—God delivers Elisha, 2 Kings 6:8-17. S.—Jesus at prayer, Luke 22:39-46.

Primary Catechism—*Ques. 74. Why is our Sabbath called the Lord's day? Because on that day Jesus*

Christ rose from the dead. *Ques. 75. How should we spend the Lord's day? A. We should spend the Lord's day in rest, in worship, and in doing good.*

Shorter Catechism—Review Questions 85-87.

Lesson Hymns—Book of Praise: 13, (142), 210 (488), 250 (543), 263 (523), 549 (718), 251 (544). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 121. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 170, The angel delivers Peter from prison. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—Passover, A.D. 44; Jerusalem: the fortress palace of Antonia, and the house of Mary, the mother of John Mark.

**Connecting Links**—The persecution of the church referred to in the lesson which seems to have been confined to Jerusalem, began shortly before the Passover of A.D. 44. It was due to the brief rule of a native prince, Herod Agrippa I., who "was by policy, if not by conviction, a zealous patron of the Jewish law. His reign has been called the Indian summer of Judaism.

The policy of Herod was to strike at the leaders of the church to begin with; and then, if this proved to be pleasing to the Jews, to take further measures. Accordingly James, the brother of John, was beheaded. Next, Peter was seized and cast into prison. This was done at the Passover season,—a good time for Herod's purpose, since Jerusalem would be full of Jews burning with enthusiasm for the Jewish Law. This, however, meant some delay. The Jews would have thought

it a sort of profanation to pass judgment on any one during a festal season like the Passover. Vs. 1-5.

#### I. Peter and the Soldiers, 5, 6.

V. 5. *Prayer was made without ceasing* (Rev. Ver.), "earnestly;" the same word is used in the description of our Lord's prayer in Gethsemane (see Luke 22:44). The disciples did not despair because of James' death, but pleaded with God for Peter. *Of the church*; that is, by companies of its members scattered here and there throughout the city. They would meet in private houses, for the persecution would render public Christian services dangerous. *Unto God*. This was a matter between the king of heaven and King Herod. The fact that the Christians betook themselves to prayer shows that their minds were not dismayed.

V. 6. *When Herod would have brought him forth*; for sentence and execution. Herod intended to occupy the throne of judgment, while Peter should be led forth before the people, so as to make the proceedings as

spectacular as possible. The king counted on adding immensely to his popularity amongst the Jews. *The same night*; to all human appearance, Peter's last night on earth. *Between two soldiers bound with two chains*; fastened by his hands to the guards on either side (compare Acts 28 : 20; Eph. 6 : 20). Peter had been delivered to four quaternions of soldiers (v. 4), that is, four groups of four soldiers each. These groups kept guard over the prisoner in periods of six hours each, the prisoner being bound by a hand to each of two guards, while two more kept watch outside the door of the cell. *Keepers before the door*; the two of the "quaternion" on duty who were stationed outside the cell.

### II. Peter and the Angel, 7-11.

Vs. 7-9. *The angel of the Lord*; Rev. Ver., "an angel," as in Luke 2 : 9 (Rev. Ver.). *A light shined*; "the glory of the Lord" (see again Luke 2 : 9). *Prison*; Rev. Ver., "cell" *Smote Peter*, etc. So calm was the apostle's trust in God, that he was sleeping soundly. *Chains fell off*; setting him free from the guards sleeping beside him. *Gird thyself, and bind on thy sandals*. The girdle has been loosened, and the sandals (the footgear of the poor, shoes being worn by the rich) removed, for sleeping. *Garment*; the outer robe, taken off and used as a covering during sleep.

Vs. 10, 11. *Past the first* ("ward"); perhaps the place where the outside guards of v. 6 stood. *Second ward*; another part of the prison further on, also watched by sentinels. Peter had been placed in the most secure part of the prison. *Unto the iron gate*; an impassable barrier, if shut. *Opened . . . of its* (Rev. Ver.) *own accord*; untouched of human hand. *Angel departed*; his work done. Peter could go on now without his help. *Come to himself*. Peter now realizes that his deliverance is a fact, which thus far had seemed an unreal dream.

### III. Peter and His Friends, 12-17.

Vs. 12, 13. *Considered the thing*; "grasped the situation" (Moffatt), realized just what had happened. *House of Mary*; apparently a widow, a leading member of the Jerusalem church and, like her nephew Barnabas (see Col. 4 : 10), possessed of some wealth (compare ch. 4 : 36, 37). Peter's turning to

Mary's house suggests that he was a friend of the family. This is borne out by the apostle's affectionate reference in his epistle to "Mark my son," 1 Pet. 5 : 3. *Were gathered together and were praying* (Rev. Ver.). It would seem Mary's house was a usual gathering place for the church. *Knocked at the door of the gate*. The door was a wicket which was opened for any one's admission. The "gate," or rather "gateway" was the porch into which the door opened. *A damsel came to hearken*. She would not open the door till she knew who was knocking. This may be an indication of the danger to which the Christians were at this time exposed from Herod's zeal for Judaism. *Named Rhoda*; that is, Rose. The mention of the name shows that the writer was familiar with Mary's household.

Vs. 14-17. *Knew Peter's voice*. So Peter had before been recognized by his speech, Matt. 26 : 73. *Opened not . . . for gladness*. Compare Luke 24 : 41. *Ran in, and told*, etc. Everything here is most life-like. *Thou art mad*. They could not believe that their prayers had been answered. *It is his angel*. The Jews believed that every person had a guardian angel (compare Matt. 18 : 10). "Seemingly it was popularly believed that the guardian angel possessed, or sometimes assumed, the form of the person under his care. *When they had opened*; another natural touch; those assembled went to the door themselves. *Beckoning*, etc.; literally, "to shake down," (as fruit from trees), then "to shake up and down" (the hand), hence "to beckon." *The Lord had brought him out*, etc. Compare v. 11. *Tell these things unto James*; the Lord's brother and head of the church in Jerusalem. *To the brethren*; at the various centres, where, as at Mary's house, prayer was being offered. *Went into another place*; to escape from the imminent peril of death.

Vs. 18, 19 record the astonishment and alarm of Peter's guards when they learned of his escape, the execution of the guards by Herod, and Herod's departure from Jerusalem to Caesarea.

### Light from the East

"KEPT IN THE PRISON" (v. 5)—Imprisonment was not common among the old Hebrews.

The processes of justice were normally simple and swift. When a malefactor was seized he was hurried before a judge or an improvised court, and if he was condemned he was taken out immediately for execution of the sentence. But if people had to wait for the divine decision, the wrong doer was kept in ward, as happened in the case of the man who broke the Sabbath (Num. 15 : 34), or in that of the blaspheming Danite (Lev. 24 : 12). So Joseph's brethren put him in a pit pending an issue of the matter. The common forms of punishment were fines, stripes and death ; Hebrew usage seldom needed a goal.

Under Roman law, justice was slower but more discriminating. The Romans needed prisons to keep men safe against the day of trial, and also, as places of punishment. The

Herods were imitators of Rome and the judicial system of Palestine was more and more Romanized during the first century. What we read of in Acts is therefore rather Roman practice than Jewish. To guard a prisoner the walls were not enough, he was commonly chained between two soldiers who were, therefore, responsible for him. Solitary confinement in a dungeon was reserved for condemned criminals. Rome had from very early days its "carcer" or prison, on the eastern slope of the Capitoline Hill. It consisted of two heavy-walled chambers, a larger oblong upper one, and a smaller underground circular dungeon, twelve feet below the former. The latter was used when a captive, like Jugurtha, was doomed to be put out of the way by cold and starvation.

### THE LESSON APPLIED

King Herod is an example of a wily and unscrupulous politician. He had no principles, but governed himself entirely by studying the passions of the people whom he ruled, so he slew the pious James who had been at the head of the Christian church in Jerusalem. James was an exceedingly devout man, and a legend grew up that his knees were hard like a camel's on account of his much kneeling in prayer. But what cared Herod for piety or devotion, if by the execution of James, the Jewish anger would be appeased ?

Always, the selfish politician schemes to tickle the fancy of those who elect him to his office. He thinks only of securing himself in power. Here is one of the dreadful perils of our freedom : if we select unworthy men they will sell our heritage for a song to entrench themselves in power. It is to be noticed, also, that having committed one crime, Herod felt impelled to supplement it with a second. As he interpreted public opinion, it appeared to him that the Jews were delighted with James' death, so why not follow up this successful policy of blood and throw Peter also to the Jewish wolves ?

How often we observe in our own lives one act of wrong doing requires another to cover it up ! A clerk in a bank may manipulate checks, but having done this once, he must keep on to escape detection, until the hour

comes when he stands revealed in his shame. Macbeth killed the "gentle Duncan" in order to gain the crown of Scotland. But one crime made other bloody acts necessary until the kingdom groaned under his tyranny.

The Jews had reached an appalling state of mind when they were in transports of delight over the murder of James the holy. Jesus encountered the same hopeless spiritual condition. He found men who rejoiced in evil, who could not or did not recognize the truth and light himself, and who misinterpreted his gracious acts of mercy and healing, attributing them to the agency of the devil.

To such a pass, may we be brought by blind intolerance. The Germans sanctioned the most loathsome atrocities and justified them in the name of God. They struck a medal in honor of the destruction of the Lusitania and the death of innocent babes and women. What is wrong with such an attitude ? Everything is wrong with it. It puts darkness in place of light, and misjudges the plainest things.

We may learn, also, from this section, the utter weakness of human plans and strength if they are opposed to the divine will. There is a very interesting story in 2 Kgs. ch. 6, that illustrates this point. The servant of Elisha was timid and alarmed when he beheld the overwhelming army of the Syrians, but

the reply of the prophet was, "Fear not : for they that be with us are more than they that be with them." When the young man's eyes were opened, "behold, the mountain was full of horses and chariots of fire around Elisha." Whether one interprets this realistically or imaginatively and poetically, the result is the same. The forces that fight against God's purpose are doomed to defeat.

Consider such battles as Waterloo and the Marne in the light of this fact. A Biblical example also is the deliverance of Jerusalem in B.C. 701, when the hosts of Sennacherib encamped about the city. Overthrow appeared to be inevitable, but whatever happened in the Assyrian camp, the project was hastily abandoned and the wild soldiers stole away home. One can see the operation of the same truth in the fierce resistance which the Roman empire offered to Christianity. It persecuted the new faith with the utmost cruelty, and the book of Revelation is the lurid painting of the scenes of fire and blood with which the

Christians were so familiar. But even the staff of the empire was broken in the conflict with Christianity.

Does God always deliver his saints from death in answer to the prayers of believers? No, he does not. Even Jesus prayed that if possible the cup might pass from him, but it was lifted to his lips instead. The purpose of Luke, the writer of the Acts narrative, was evidently to show that the Lord dramatically and supernaturally delivered Peter because there was more work to be done by the apostle. But in any case we must commit ourselves entirely to the divine will, and we can be sure that he will do what is best for us. Let us follow the example of Jesus himself, and refuse to make our prayers to God the same as demands which he is under bonds to satisfy simply because we want them fulfilled. The important point is that Peter's work was not yet accomplished, and even prison gates and sixteen guards could not defeat the divine purpose.

### FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

Begin by recalling the last lesson, re-emphasizing its importance in the early history of the church. Go on to speak briefly of the facts recorded in Acts, ch. 11. Show how Peter was put on his defence by the Jewish Christians for his action in regard to Cornelius. This incident will serve to cast an additional light upon the crisis which Peter had faced in administering baptism to Gentiles who were not proselytes.

What effect did Peter's defence have upon those who listened to it? What did this mean for the future of the church? Does this whole incident help to account for what we read in Acts 11 : 20? Call attention to the work of Barnabas and Saul at Antioch, and show how Saul of Tarsus was thus introduced to that missionary work among the Gentiles which marked the rest of his career. Seek to have the class recognize the guiding hand of God in all this. Now discuss the lesson :

1. *Peter in prison*, v. 5. Point out that Peter's imprisonment came as part of a definite policy of repression being followed by Herod

Agrippa, a grandson of Herod the Great. What was the first step which Herod took in following out this policy? James was the first of the apostles to suffer martyrdom. What encouraged Herod to keep up his persecution? Had Peter been arrested before? By whom? What was the outcome? In contrast to the careful preparations for safeguarding the prisoner, what did Peter's friends do on his behalf? Say something about the place and value of intercessory prayer. When we can do nothing else for our friends when they are in trouble, we can still pray for them.

2. *Peter delivered*, vs. 6-11. Call attention to the quiet dignity of the words in which the story is told. Emphasize the fact that Peter was able to sleep peacefully even amidst such surroundings. Let the class suggest reasons for this. Speak to them about the confidence which a good conscience gives. Bring out by means of questions, the details of Peter's release, and point out that, while there was haste, it was not undue haste. What were Peter's sensations during his

release? What were his sensations immediately afterward?

3. *Peter's praying friends*, vs. 12-17. Indicate that the home of Mary must have been a well-known centre for the Christians at Jerusalem. Remind the class of the place which Mark was to take in the life of the

church. Tradition says that Mark was converted through Peter, and that his gospel was inspired by Peter. Call attention to the natural actions of the maid. Speak of the surprise of Peter's friends, and ask whether we are sometimes surprised to have our prayers answered.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

The Topic assigned for study in the Senior Department is: THINGS WROUGHT BY PRAYER. The teacher may refer to Tennyson's lines from *The Passing of Arthur*:

"More things are wrought by prayer  
Than this world dreams of . . ."

For so the whole round world is every way  
Bound by gold chains about the feet of God."

After this introduction, the lesson may be taken up, point by point, and its bearing shown upon the Topic to be discussed:

#### I. THE PRISON AND THE PRAYER-MEETING

Bring out the details of the account of Peter's imprisonment, vs. 1, 3. (See Lesson Explained, Connecting Links.) Turning to vs. 5 and 6, show how hopeless Peter's case was, from a human standpoint. Discuss, also, what his removal would have meant to the infant church,—the loss of their chief leader. Perhaps the scholars will remember the shock which passed round the whole British Empire at the news of Lord Kitchener's death in 1916. The loss of Peter would have been something like that to the church in those days of its beginnings. Emphasize the apparent impossibility of deliverance (see HOME STUDY QUARTERLY or LEAFLET).

Now turn to the prayer-meeting. Bring out "the urgency and constancy of the prayers" (see QUARTERLY or LEAFLET). The situation was a most critical one. Refer to the incident recorded in 2 Kgs. 6:8-17 (see QUARTERLY or LEAFLET).

#### II. HOW THE PRAYERS OF THE CHURCH WERE ANSWERED

Bring out by questioning the details of Peter's deliverance by the angel, vs. 7-10.

Have the scholars note carefully the things which the angel did for Peter and the things which Peter had to do for himself. "The angel is God's messenger but not Peter's servant" (see QUARTERLY and LEAFLET).

Take up the passages, Luke 22:39-46 and Heb. 1:14 from the scholars' Additional Material (see QUARTERLY and LEAFLET) and have a little discussion about the ministry of angels. Does God send his angels to help people nowadays?

#### III. HOW THE ANSWER TO PRAYER WAS RECEIVED

The first point to be taken up under this heading is how the answer was received by Peter himself. For this, see v. 11. The apostle was convinced that God had sent the angel to set him free.

The second point is how the answer was received by the church. Bring out the details in the account of Peter's coming to the house of John Mark's mother, vs. 12-16. The chief matter to be discussed here is the slowness of the company to believe when they were told that the very thing for which they had been praying, had been granted to them. Is this true to life? Are people usually unready to believe in answers to their prayers? Emphasize the joy which filled the church when they were at last convinced that Peter was safe.

Why did Peter run away from Herod? V. 12. Could not the God who delivered him from prison, in answer to prayer, also have kept him safe through prayer. Bring out the point that we have no right to run into dangers and expect God to protect us.

An effective closing is suggested by Phil. 4:6, 7 (see Additional Material in QUARTERLY or LEAFLET).

### FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

The interest in Peter may be maintained by sketching, in a few sentences, his doings, during the interval since the incidents of last lesson. The topic, How Prayer Helps, will mean more to the pupils, if they see how prayer helped Peter.

1. *Peter in Prison*, vs. 1-6. The "that time," (v. 1) refers to a period during which Christianity was spreading rapidly, ch. 11. Show the class how this displeased the Jews, both Sadducees and Pharisees. The former were angry at seeing the teaching of the Resurrection so widely accepted, and the latter hated a religion that placed Jew and Gentile on a common footing. Have the class describe the character of this Herod, noting especially how he pandered to this Jewish hate.

Draw attention to the apparent hopelessness of Peter's position. The fate of James, and the extra precautions taken to guard the prisoner until the Passover season had ended, should be emphasized. Get the class to discuss the various ways by which the little group of Christians might have sought to effect Peter's release. Would knowledge that "prayer was made without ceasing" help to explain the wonderful courage of Peter sleeping?

2. *An Unexpected Deliverance*, vs. 7-10. Get the class to describe the deliverance step by step. Ask them to give an explanation of Luke's ability to give these graphic details. What, about Peter's dress at the time of the

deliverance, indicates that it was unexpected? In spite of this unexpectedness, the obedience to each command is prompt, and each act of obedience is followed by a new command. Note when and where the angel leaves him. Ask the pupils how far we should expect divine help.

3. *Explaining the Deliverance*, vs. 11, 12. Have the pupils read the words that show Peter's state of mind. Is it any wonder that he could scarcely believe this deliverance, on the eve of being brought forth to execution? Note that the evil connivance of the tyrant Herod, and the clamoring hatred of the Jews are prominent in Peter's thoughts. The process by which the apostle's mind becomes clear is admirably pictured. At last he is able to move forward, and he seeks congenial company.

4. *A Surprised Group*, vs. 13-17. Ask the pupils about this house of Mary, the mother of John Mark. It should now be familiar, and no New Testament dwelling can be of greater interest to Christians. Note that again we have a vivid, detailed description. This is a happier meeting than Peter had with with another portress. The surprise of the little gathering enhances the joy of deliverance. Apparently God has done more than they expected. Have the class imagine the petitions that had been offered. How would this deliverance affect their confidence in prayer? Get the pupils to express their views of "How Prayer Helps."

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY OF LEAFLET.

Ask the name of the principal people mentioned in the last two lessons and the title of this week's lesson. John's name is not mentioned, but give the pupils to understand that he was serving his Master wherever and however God's Spirit directed him.

What is the first thing v. 5 tells us about Peter? Where do we find an account of the circumstances which led to his imprisonment? Vs. 1-4. What do the pupils know about the story these verses tell? This time the Christians were persecuted, not by the Jewish

priests, but by the king himself. What was his name? Who remembers another king Herod? Explain that this king was the grandson of the Herod who slaughtered the babies of Bethlehem.

What else do we learn from v. 5? Dwell on this picture; the anxiety of the Christians. James was dead, Peter in prison. It seemed as if God had forgotten his people, but their courage and faith did not fail.

Have v. 6 read. Refer to the apostles' escape from prison, Acts 5:17-20. Their

enemies had not understood how they were set at liberty, but they were determined that there should be nothing of the kind this time. Peter's guard consisted of sixteen soldiers (v. 4), four being on duty at one time. Two of these had their wrists chained to Peter's wrists and the other two guarded the door. We can imagine how sure the rulers felt that his preaching and teaching would trouble them no more. No human power could save Peter, but what does the Golden Text tell us? Which verses tell the story of Peter's deliverance? Vs. 7-11. Develop the story as graphically as you can, emphasizing the truth that the angel did for Peter only the things he was unable to do for himself.

What does v. 12 tell us? The prayers of

the Christians were answered, but they did not know it. Which verses of the lesson passage tell how they found out? Vs. 13-17. Who can tell the story?

Note the fact that neither Peter nor the other Christians took unnecessary risks. Explain that James (v. 17) was our Lord's brother. He was the leader of the church at Jerusalem and the writer of the epistle of James.

Ask who can tell another story about God's delivering his people. (See Ex. ch. 14; 2 Kgs. 19:35). Read James 1:17; Heb. 13:8 and ask whether or not God protects his people now, as he did in the days of the apostles.

Close with the Golden Text.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON:** To teach that God, the loving heavenly Father, is the all-powerful helper.

**INTRODUCTION.** When the men of the church in Jerusalem heard that Peter had been preaching to the Gentiles, they were much displeased; and when he came back they found fault with him. But Peter told them all about his dream and about his visit to Cornelius, and they decided that he had done the right thing. "God has given the gift of life to the Gentiles," they said, and they praised him for this wonderful blessing that had come to the world.

But the rulers and government officials were growing bolder about the unkind and unjust things which they did to the Christians; and at last King Herod did a terrible thing—he killed one of the disciples named James. When he saw that that pleased many of the people he grew still bolder and decided that Peter should be the next one to suffer. This was the great passover feast time, when many, many people gathered in Jerusalem, so Herod put Peter in prison until just the right day should come when he would bring him out and perhaps let the great crowds see him suffer and die.

**THE STORY.** There was great sorrow now among Peter's friends. He and John were the great leaders of the followers of Jesus; he

was powerful and good; he had helped and brought blessing wherever he went. And everywhere the Christians gathered together to pray for him.

In the prison Peter was guarded night and day by soldiers and he was fastened to them by strong chains.

But the days passed, until the last one of the Passover came, and Peter's friends knew that the next day the wicked King Herod intended to carry out his terrible plans.

That night Peter lay sleeping between two strong soldiers. Others were on guard outside. Suddenly some one touched him, and Peter opened his eyes and saw a strange light in his prison and an angel standing beside him. The angel told him to put on his sandals and follow him, and at the same time Peter's chains fell off and he was free. Peter thought it was a dream, but he quickly followed the angel. Past the guards they went, but God must have let them all go to sleep for they did not see Peter and the angel. When they reached the great, heavy iron gate, it softly opened to them of itself and they passed out into the quiet street, and soon the angel vanished and Peter was alone.

He looked about at the houses and up at the starry sky. It was not a dream. It was real. God had in a wonderful way saved him from the wicked king, and with a heart full of joy

and praise Peter hurried along until he reached the house where some of his friends were at that very minute, at midnight, praying God to save him.

Peter knocked at the gate, and a young girl named Rhoda came to ask who was there. When she heard Peter's voice she was so happy and so astonished that instead of letting him in, she ran back into the house to tell his friends the glad news. But although they were praying for that very thing they could not believe that it was true, and they

told Rhoda that she did not know what she was talking about.

But Peter kept on knocking, and soon they hurried to the gate and found that it was really Peter, and oh, how glad they were! But Peter had not time to stay, and as soon as he had told them about the angel, and about his wonderful escape, he hurried on to tell other friends.

Then, before the wicked king could find him, he went away to Cæsarea, the city where Cornelius lived.

### FROM THE PLATFORM

# PETER THE COURAGEOUS THE COWARDLY

Begin by explaining to the School that we are going to look at two scenes from the life of Peter. The second scene is the one in to-day's lesson. In it what characteristics do we find Peter exhibiting? The characteristic of courage. He goes to prison rather than deny his Lord. He faces the possibility of death rather than deny his Lord. We see him here as PETER THE COURAGEOUS (Print). Now ask whether any one remembers about a time when Peter was very far from courageous. It was at the time when he denied his Lord because he was afraid of a servant maid. Then he was Peter the COWARDLY (Fill in). Point out how the contrast between these two scenes ought to be a source of hope to us. With God's help, our past failure may be transformed into success.

Lesson IX.

## PETER WRITES ABOUT CHRISTIAN LIVING February 29, 1920

1 Peter 2 : 1-5, 11, 12, 19-25.

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

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 Je'sus 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 Gen'tiles : 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 hereunto 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, reviled 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 ; but are now returned unto the Shepherd and Bishop of your souls.

#### THE LESSON PLAN

- I. Christian Growth, 1-5.
- II. Christian Testimony, 11, 12.
- III. Christian Obedience, 19-25.

#### HOME DAILY BIBLE READINGS

M.—Peter writes about Christian living, 1 Peter 2 : 1-5, 11, 12. T.—Doing as Jesus did, 1 Peter 2 : 19-25. W.—David spares Saul, 1 Sam. 26 : 5-12. T.—“Overcome evil with good,” Rom. 12 : 14-21. F.—Partakers of Christ’s sufferings, 1 Peter 4 : 12-19. S.—On guard, 1 Peter 5 : 1-11. S.—The blessed life, Matt. 5 : 1-10.

**Primary Catechism**—*Ques. 76. Why should we go to a place of worship on the Lord’s day?* A. Because God’s Word tells us that we should, and because it helps us to be good.

**Shorter Catechism**—Review Questions 82-87.  
**Lesson Hymns**—Book of Praise : 21, (133), 67 (224), 272 (611), 320 (606), 551 (756), 246 (546). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

**Special Scripture Reading**—Matt. 5 : 38-48. (To be read responsively or in concert by the whole School.)  
**Lantern Slide**—For Lesson, SP. 482, “His own self bare our sins.” (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

### THE LESSON EXPLAINED

**Time and Place**—“It is in the highest degree probable that Peter wrote this Epistle from Rome before A.D. 64” (Falconer, in Hastings’ One Volume Dictionary of the Bible).

**Lesson Setting**—First Peter is addressed to “sojourners of the Dispersion” (1 Peter 1 : 1, Rev. Ver.) in certain Roman Provinces named in the address, the “Dispersion” being the name given to the Jewish communities outside Palestine.

This does not mean, however, that the Epistle was, like the Epistle of James, written specially for Jewish Christians. The prevailing element in the churches to whom Peter wrote was, as the body of the Epistle shows, Gentile, “and the words of ch. 1 : 1 are to be taken figuratively of the sojourn of the Christian as a resident alien on earth, absent from his heavenly fatherland” (Falconer). See chs. 2 : 9, 10 ; 4 : 1-4.

The Christians in these churches were suffering severely from persecution, and, as a result, were in danger of falling back into their old heathen life. The apostle writes to them cheerfully and hopefully, reminding them of their great salvation, purchased at no less a price than the life of Jesus Christ, a lamb without blemish, who not only died, but rose again, whose example in the patient endurance of suffering they should imitate and whose triumph they will surely share.

They are, therefore, to be blameless in all the relationships of life, trusting confidently

in God’s sufficient grace and, by their good lives, commending the gospel to others, while they commit themselves in well-doing to a faithful creator, ch. 4 : 19. The Epistle takes its stand firmly on the great gospel facts of Jesus’ life, death and resurrection, and pictures the rich, joyous, hopeful Christian life which springs from a conviction of their reality.

Vs. 2-5 belong to a passage (ch. 1 : 22 to 2 : 10) in which believers are described as the family of God, begotten of the incorruptible seed of the gospel. They must, therefore, obey the truth with sincere mutual love and grow into maturity. As living stones built into the living, but once rejected Christ, they form a spiritual temple and also a holy priesthood to offer spiritual sacrifices to God. They have become the new Israel, the people of God.

Chs. 3 : 11 to 3 : 12 describe the behavior of the Christian in the world and in the church brotherhood. In vs. 11, 12 it is taught that the Christian is to be pure and honorable in the midst of the heathen. Vs. 18-25 enjoin upon servants obedience even to harsh masters. They will show that they are possessed of divine grace and are true disciples of Jesus by enduring suffering like him, whose unmerited death has brought us salvation.

#### I. Christian Growth, 1-5.

V. 1. *Putting away therefore* (Rev. Ver.). The apostle has just been exhorting his readers to unfeigned and fervent love of one another. Now, if there is to be such love,

they must get rid of self-asserting and self-seeking vices, which are inconsistent with genuine love. *All*; every kind and instance of. *Wickedness* (Rev. Ver.); Rev. Ver. Margin, "malice," the inclination to injure one's neighbor. *Guile*; the habit of getting the better of any one by deceit or trickery. *Hypocrisies*; for example, "putting the intended victim of wickedness and guile off his guard by a show of friendliness" (Century Bible). *Envies*; the spirit of grudging and discontented longing for the good things possessed by others. *Evil speakings*; slander, scandal, ill-natured gossip.

Vs. 2, 3. *As newborn babes*. The new life in these Christians was still a small and feeble beginning. *The spiritual milk* (Rev. Ver.); the nourishment suited to their stage of growth in the Christian life. *Without guile* (Rev. Ver.). The new life in the believer, derived from Christ, fights against the desire to deceive, and take unfair advantage of one's neighbors. *Grow thereby*. If there is to be growth, there must be continual nourishment. *Unto salvation* (Rev. Ver.); the deliverance wrought by Christ, here regarded as a mature state into which the new life will at last grow. *If*; "since," "seeing that." *Tasted*; in the various experiences of conversion and the Christian life. *The Lord*. He himself is the "milk," as he is "the bread of life," John 6 : 48. *Gracious*. This may be translated, "how sweet the Lord is."

Vs. 4, 5. "The true life unites us with Christ as the stones of a building with a corner stone, and makes us priests to God" (Century Bible). *A living stone*. Christ is here likened to a corner stone on which the walls of a building rest. The term "living" attached to the stone to which Christ is likened, applies, of course, to himself the reality. *As living stones*. "The stones of a building cannot be rightly united with, and adjusted to, the corner stones if they do not also fit into and support one another" (Century Bible). Compare Eph. 2 : 20, 21. *A spiritual house*; the church in which the spirits of believers find their home, where they are governed by the Holy Spirit. *An holy priesthood*. True believers are at once temple and priesthood. *Spiritual sacrifices*; in contrast with the material sacrifices offered up by the priests of

Israel. Such sacrifices are "unfeigned love" (ch. 1 : 22), faith, thanksgiving and consistent lives, Phil. 2 : 17 ; 4 : 18. *Acceptable to God*. Compare Rom. 12 : 1. *Through Jesus Christ* (Rev. Ver.). As nourished by his life, united with him, and therefore with one another, like the stones of a building with its corner stone, we can make acceptable offerings.

## II. Christian Testimony, 11, 12.

Vs. 11, 12. *Beloved*; introducing a new division of the letter, as in ch. 4 : 12. *Sojourners* (Rev. Ver.); persons living in a foreign country where they have not the rights of citizens. *Pilgrims*; those staying for a time in a place which is not their permanent home. Such are Christians in the world. They must not adopt the world's immoral customs, but they must behave honorably and generously toward its people. *Fleshly lusts*; all inclinations to self-indulgence, self-seeking and malice. *War against the soul*. "The lusts of this earthly life are the real enemy, for they affect the soul." *Behaviour* (Rev. Ver.); "manner of life," ch. 1 : 15-17, Rev. Ver. *Seemly* (Rev. Ver.); honorable. *Speak against you*, etc. The early Christians were charged by their enemies with the most abominable crimes. *Good works . . . they . . . behold*. They might hear slanderous reports, but what they saw of the consistent lives of Christians would render it impossible for them to believe these reports. *Glorify God*; praise the God of the Christians who enabled them to live such lives, and, possibly, come to believe on him.

## III. Christian Obedience, 19-25.

Vs. 19, 20. V. 18 teaches that Christian slaves must serve their masters faithfully even when they are ill-treated without cause. *Thankworthy*; Rev. Ver. "acceptable," that is, before God. *For conscience toward God*; through a sense of duty to him, and perhaps also, through the inspiration and strength due to a consciousness of his presence. *Griefs* (Rev. Ver.); "the pain and distress caused by abuse, confinement in a slave prison, beating and other forms of torture" (Century Bible). *What glory*, etc. There would be exceptional and special merit in patience under undeserved punishment. Christians might take pride ("glory") in such conduct on the part of their brethren.

Vs. 21-23. *Called.* Jesus made it plain, both by his example and his teaching, that such sufferings would be the experience of Christians. *An example*; literally, a copy head, pattern, to be traced over by pupils in writing. *Who did no sin*, etc. Compare Isa. 53 : 9. *When he was reviled*, etc. This verse is illustrated specially by the incidents of our Lord's trial and crucifixion. *Committed himself*; Rev. Ver. Margin, "committed his cause." *Him that judgeth righteously*; that is, God. The decision was seen in the glory of the resurrection and ascension. So, Peter would remind his readers, God would in their case vindicate and reward innocence.

Vs. 24, 25. *Bare our sins.* "Christ is the perfect sin offering: 'himself the victim and himself the priest.'" *In his body* (Rev. Ver.); which was nailed to the cruel cross. *The tree*; the cross,—the death of a criminal slave. Christ had endured the worst that could happen to the slave. *Having died unto sins, might live unto righteousness* (Rev. Ver.). The purpose of Christ's death was the complete moral reformation of life and conduct. *Stripes . . . healed.* Slaves were often scourged; the scourging of Christ (Matt. 27 : 26) healed them from sin. *As sheep going astray*; that is, before they become Christians. (Compare Isa. 53 : 56.) *Now*; since their conversion. *Returned*; "turned round to." *Shepherd and Bishop* (Rev. Ver. Margin, "Overseer"); the

Shepherd (Christ, John 10: 11, 14), who takes charge of our souls.

### Light from the East

FRUITS OF THE CHRISTIAN VINE—Lactantius lived about A.D. 300, when the rivalry between Christianity and paganism was the great question of the day. "Give me a man who is choleric," he exclaims, "abusive in his language, headstrong, and unruly; with a very few words,—the words of God—I will render him as gentle as a lamb. Give me a greedy, covetous, parsimonious man, and I will presently return him to you a generous creature, freely bestowing his money by handfuls. Give me a cruel and bloodthirsty man; instantly his ferocity shall be transformed into a truly mild and merciful disposition. Give me an unjust man, a foolish man, a sinful man; and on a sudden he shall become honest, wise, and virtuous." Of course there is rhetorical exaggeration in these sentences, but it is the exaggeration born of a convincing experience of the power of Christ's religion to change men's lives. "So great is the efficacy of divine wisdom, that when once admitted into the human heart, it expels folly, the parent of all vice, and, in accomplishing this great end, there is no occasion for any expense, no absolute need of books, no deep or long study or meditation . . . Did or could any of the heathen philosophers accomplish such things as these?"

### THE LESSON APPLIED

Peter's argument is that those who have been born of the Spirit must bear themselves as a new race of men worthy of their birth. The young Russian composer Alexander Scriabin was dying with his rich promise unfulfilled, and he knew it and he suffered greatly. But he clenched his hands and with almost his last gasp he cried, "I must be self-possessed, like 'Englishmen'." He felt that he must be true to his ideal. We hear the expression, "Be British." It means, "Be worthy of the best of our race. Stand fast and smile though the odds go against you." Well, Peter urges Christians to "be Christian," and throw off all malice and insincerity and envy. It just means that we are all to

be "sons of the blood." There is a quickening word in Proverbs: "It is not for kings, O Lemuel, it is not for kings to drink wine." Lesser men may indulge in beastly orgies and lose their senses in drink, but kings,—never! And so the noble mother charges her royal son to be worthy of his high calling and permit no stain to fall on the purple.

The Christian life is no longer to be a series of weak compromises. We are not to attempt to serve two masters,—the world and Christ. As children of the new life we are to be nurtured on the right kind of food,—spiritual food, that we may grow up to salvation. The food we eat affects our disposition, so if we draw nutriment for our natures from

prayer, fellowship with Christ, the joy of public worship and active labor for the kingdom of God, we shall grow thereby in moral stature and religious strength. Just as some foods are forbidden us because they injure us, so there are many things that the Christian must shun if he is to preserve his soul in purity. One of these is strong drink. It was found during the War that drink slowed the power to see signals, spoiled sharp shooting, hastened fatigue, and increased shock from wounds. Besides it was probably responsible for many tragic blunders.

Our example as consistent Christians has great influence. The followers of Jesus were sorely persecuted when this epistle was being written. The writer urges them not to give any grounds for complaint even though they should be put on trial. "Let the pagans feel as they watch you under fire that you belong to another world,"—that is what Peter says to the early Christians of Asia Minor.

A German officer reports the behaviour of British troops at Neuve Chapelle. He saw through his glasses two British officers. He goes on: "The next moment, even as I watched, there was only one man at the gun. He worked on, but slowly there was a black patch on his blouse. Then he suddenly sat down upon the ground, and coughed, and turned over." The behaviour of the British excited the wonder and admiration of their enemies. That is what Peter says Christians must do by their simple loyalty to Christ, and their horror of all evil deeds.

Mr. J. Sterling Morton, the late Secretary of Agriculture for United States, lost his wife and erected a stone on her grave with this inscription: "Caroline French, wife of Sterling Morton, and mother of Joy, Paul and Mark Morton." He took his boys to the cemetery and pointing to the inscription, said, "Boys, your mother is buried there. If one

of you ever do anything dishonourable or anything of which she would be ashamed if she were alive, I will chisel your name from the tombstone."

Peter next teaches us that Christians should bear wrongdoing, insult and injury inflicted by others in the spirit of Christ.

The acid test of our genuineness is our bearing under temptation and suffering. We are to remember him who carried bravely on through misunderstanding and misrepresentation, calumny, reviling and physical pain.

One of the hardest things to endure is to have our good "evil spoken of," to have wrong motives imputed to us, and our holiest endeavors painted as black schemes of the devil. Jesus was compelled to face this situation, and it cut him to the quick. Paul also.

Peter says that it is the Christian's vocation to suffer even when he does right. It is natural to suffer when he merits it on account of wrongdoing, but the Christian belongs, as we have seen, to a class of men who feel the pull of the "old man" within, the passions that never quite die out in us, but who nevertheless ally themselves with the noble suffering Christ.

Dr. Twitchell of Hartford, speaking about Dr. Nathaniel J. Burton, saint, scholar, and gifted preacher, said: "I once heard him say that every time he read a fresh story of crime in the papers, he acknowledged to himself that it was not a thing inconceivable that he should have committed that crime. I heard him say that—dear Burton." And we must all make the same confession. Christ's fellowship restrains us. The memory of his sacrifice deters us from the loud complaint, the shriek of bitterness, the doing of the unworthy deed.

### FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

Introduce the lesson to-day by saying something about the Epistle from which it comes. Make it clear that the Epistle was evidently written at a time when the Christians were anticipating a period of persecution. It may

be that this was the persecution which resulted from the attempt of the Emperor Nero to fasten upon the Christians the blame for burning the city of Rome. Remind the class that tradition says that both Paul and Peter

suffered martyrdom as a result of this persecution, although it is likely that Paul was slain some years before Peter. Point out that Peter's Epistle contains suggestions that he was acquainted with the writings of his fellow apostle Paul. Now discuss the lesson :

1. *A spiritual temple*, vs. 1-5. Show that Peter uses more than one figure here to set forth the position of the Christian believer. First, he describes them as new-born babes. Bring out what is involved in that figure. As those who are beginning a new life, from what vices are they to be free? Is there any suggestion here of the words of Jesus in Matt. 18 : 3, 4? Little children must grow through proper nourishment. What sort of food is necessary for the spiritual growth of Christians? Have some one read Psalm 34 : 8, and show how Peter begins to change the figure to one of a spiritual temple. What part does Christ take in that temple? Have some one read Psalm 118 : 22, a favorite quotation in the New Testament. What part do Christians take in the building of this spiritual temple? Call attention to the next change of the figure to Christians as a holy priesthood. What does that mean? Now give a temper-

ance application to this whole paragraph, showing how incompatible the use of strong drink is with such a high ideal of life.

2. *Spiritual pilgrims*, vs. 11, 12. Here, again, Peter's language is suggested by the Old Testament. Refer to Gen. 23 : 3, and Psalm 39 : 12. What is the obvious duty laid upon those who regard this life as a spiritual pilgrimage? Speak of how the appetites of the body, innocent enough when under restraint, may easily become a source of severe temptation. Emphasize the bearing which this has on the matter of temperance. Call attention to Peter's words about the influence of the conduct of the Christians upon others. How does this apply to us to-day?

3. *Patience in suffering*, vs. 19-25. Remind the class that Peter has in view here the Christians who were household slaves, and so in constant danger of ill-treatment. Speak of the educative value of suffering. What can it do for us? Show how Peter connects the suffering of the Christian with the suffering of the Saviour, and how he takes this opportunity of reminding his readers of all that was involved in the life that was given as a ransom for many.

### FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

Before taking up the specific lesson for the day, the teacher may conduct a brief study of the Epistle from which it is taken. Materials for such a study are to be found in The Lesson Explained. Some questions to be discussed are : By whom was the Epistle written, and where and when? To whom was it written? What were the circumstances of those to whom it was addressed? What was the purpose of the Epistle? What are its main teachings? What place has the lesson in the Epistle?

The Topic for discussion is IDEALS FOR CHRISTIAN LIVING, and the discussion may be guided along some such lines as the following :

#### I. THE CHRISTIAN LIFE IS A GROWTH

"That ye may grow thereby," we read in v. 2. Suggest to the scholars that in the Christian there must be :

1. *A growing away from things that are evil*, v. 1. Discuss the vices mentioned in v. 1. (See Lesson Explained.) Bring out the point, that they are all self-asserting and self-seeking, contrary to the spirit of love which every Christian should cherish.

2. *A growing into all that is pleasing to God*. V. 5 teaches that Christians should offer to God "spiritual sacrifices." These include (see Lesson Explained) unfeigned love, faith, thanksgiving and consistent lives.

The means that make this growth possible are :

1. "*The spiritual milk*," v. 2 (Rev. Ver.). If the life is to grow, it must be nourished. (See Lesson Explained.) Point out that the "milk" is Christ himself, the food of the soul.

2. *Union with Christ*. Bring out carefully the meaning of v. 5. As the building owes strength to the corner stone, on which the whole structure rests, so, in the Christian life,

everything depends upon Christ. We can grow only as we are united with him and receiving of his grace.

## II. THE CHRISTIAN LIFE IS A WITNESS

Take up vs. 11 and 12, emphasizing the thought that Christians are to "abstain from fleshly lusts" and to have their "behaviour" "seemly" (The Lesson Explained) so that those about them, seeing their good works, may glorify God, that is, Christians are to be witness for God, representing him to the world

and winning people to him by their good lives.

## III. THE CHRISTIAN LIFE IS OBEDIENCE

Bring out the connection between v. 18 and v. 19, and then go on to the thought that, as Christian slaves are bound to obey even the masters who illtreat them, much more should Christians obey the God who had loved and redeemed them. Discuss vs. 20-25, showing that Christ is one great example in obedience. Make much of the sufferings and death of Jesus for us as a motive to Christian living.

## FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

If the class have been interested in the various stages of the life of Peter, as we have proceeded week by week, to-day's study should appeal to them. Nearly forty years of following Christ have transformed his character. His quiet courage in the face of persecution, and his exhortation to patience are noteworthy. Here we have the ripened fruit.

1. *Peter Tells Christians What to Put Away*, v. 1. Get some one to explain the connection indicated by "wherefore," v. 1. The appeal for consecrated Christian living is found in ch. 1:18, 19. Have the pupils express their opinion of the strength of this appeal. Show how "malice, all guile and insincerity, and envy and slander of every kind" appear against the background of the cross. The "new creations" in Christ must not wear the filthy rags of the old life. When the terrible Nero is menacing their life, their attention is directed to a worse enemy. Ask the class what this is.

2. *Peter Tells Christians What to Seek*, vs. 2-5. The pupils will recall how Jesus "set a child in the midst." A "newborn babe" emphasizes even more the attitude essential for entering the Kingdom. Besides, this babe serves admirably to give point to the need of food for growth. This idea of the growth expected of Christians is particularly true of youth. Note especially the growth into certain things that is the normal life for Christian boys and girls. The pupils will know of the pains taken in their homes to secure pure food for the babe. Use this

interest to fasten the truth that Christians need the unadulterated truth made known in Jesus Christ. Observe how v. 3 reminds these professing Christians that if the life has really begun, this growth should be expected. Might they also be helped by having their mind turned back to some earlier experience of divine grace? See whether the class will connect the idea of vs. 4, 5, with the promise of Peter's confession.

3. *Witnessing for Christ by a Good Life*, vs. 11, 12. Have the class explain why Peter beseeches these Christians "as sojourners (Rev. Ver.) and pilgrims." How are values changed when we consider their relative permanence? Would these phrases also serve as reminders that the Christian life must always be in one way separated from a worldly life, with its "fleshly lusts?" Discuss the compliment paid to professing Christians when outsiders set for them a high standard by their criticisms. The class might briefly debate whether the witness of persuasive speech or a good life is more effective. Which means is available for the larger number?

4. *The Example and Inspiration of a Good Life*, vs. 19-25. Ask a pupil to show how Christ's suffering is to be an example for ours. Point out that the absence of evil from Christ's life made him more sensitive to sin, and thus increased his sufferings for us. Have the class give illustrations of Jesus' suffering. Show how his "appeal to time" strengthened his patience, v. 23. Get from

the class Peter's reasons for closing this appeal with Christ on the Cross. Note also the encouragement of v. 25. Ask the pupils to state this lesson's main teaching.

### FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Speak of the pleasure it gives one to receive letters from absent friends, then draw from the pupils the name of the writer of the letter from which our lesson passage is taken and of the people to whom it was written. Remind them of Christ's prophecy concerning Peter's death (John 21 : 18), and tell them that the epistle was written at Rome shortly before the crucifixion of the old apostle. It is believed that he was crucified with his head downwards because he considered himself unworthy to die as his Master had died. Discuss the meaning of the lesson title, then ask for opinions as to why Peter should be able to tell others how Christ's followers ought to live.

Have the evils mentioned in v. 1 named. Show how contrary each of these is to the spirit of Jesus, and only by his help can we "lay them aside." In the Revised Version the reading of v. 2 is, "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." Speak of the continued nourishment which is essential to proper growth. Ask how our spiritual natures are nourished and emphasize the importance of constant systematic study and teaching of the Bible.

Develop the different figures in vs. 4 and 5. Note the fact that our lives touch other lives. "The stones of a building cannot be rightly

united with, and adjusted to the corner stone, if they do not fit into and support each other."

In vs. 11 and 12 Peter urges purity of life, and honorable conduct toward those who are not Christians. Refer to Daniel in Babylon, Joseph in Egypt, the slanderous stories often circulated, by their enemies, about Christian missionaries and show the ultimate effect of their consistent godly lives. "The day of visitation" (v. 12) means the day of judgment. (See Isa. 10 : 3.)

HAVE vs. 19-25 read, making any necessary explanations. Thankworthy (Rev. Ver. acceptable)—an occasion of thankfulness. Lead the class to understand that these verses teach how we should act toward those who wrong us. When should we bear wrong patiently? V. 19. What do we learn from v. 21? Who can name instances of Jesus' being reviled and buffeted? Can any pupil name a man mentioned in the Old Testament who seemed to know how Jesus would have him treat one who wronged him? Bring out the story of David's kindness to Saul (1 Sam. ch. 26) and impress the truth that more should be expected from those who know how Jesus lived than from David who lived long before he came to earth in human form.

Close by having the Golden Text repeated and urging your pupils to try to do as they believe Jesus would have them do.

### FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

**AIM OF THE LESSON.** To teach that a consistent Christian life is shown by what we do each day as followers of Jesus.

**INTRODUCTION.** Busy Peter could not visit nearly all of the people who were turning to Jesus, so our lesson to-day is a part of one of the letters that he wrote to some of them. This letter was written to the members who were scattered through different parts of the country. Perhaps some of them were among people who did not know and love Jesus and who made it very hard for them to be true

and faithful followers; perhaps some of them had been driven from their homes and were sad and discouraged. Peter knew that the only way in which they could live good lives, no matter what others around them did, was by thinking often of Jesus.

**THE STORY.** This whole letter of Peter's is very precious and very beautiful. Peter tells the Christians to remember how precious Jesus is, and to remember, too, that the way that others about them will learn to know Jesus is by seeing what his followers do day

by day. He tells them that they must be kind and must be fair to every one; they must not think or speak unkindly. Because if they say they belong to Jesus, and then act just like the people around them who do not belong to him, they are surely not true followers.

You all know the little verse which says :

"My heart is a little garden,  
And the fruits it shall bear each day  
Are the things you will see me doing,  
And the words you will hear me say."

In his letter Peter reminded the people of how Jesus had not thought about himself and about what it was easy and pleasant for him to do, but who was so gentle and patient and loving even to the cruel soldiers who hurt him and finally crucified him.

David, long ago, showed how he could be loving and kind to an enemy. King Saul was angry with David and had driven him away from his home. Saul found where David had gone, and, gathering an army, he went out to find David and to kill him. But Saul was the king, and David loved him.

So Saul and his great army marched away to find David, and David's spies watched to see just where they were. One night the army was very near the place where David was, and David said to his men, "Who will go down with me to Saul's camp?" "I will,"

said Abishai, and together they went away across the hills into the darkness.

By and by they came to where the men of Saul's army lay asleep—hundreds and hundreds of soldiers asleep on the ground. Quietly they walked along until they saw King Saul himself. He was asleep, and his spear was stuck into the ground beside him.

"Let me kill him with his spear," whispered Abishai. But David said: "Destroy him not. But take thou his spear and his bottle of water, and let us go."

Back they crept softly through the darkness, past the sleeping soldiers, and up on a high hill. Then David, who was a wonderful singer, you know, and probably had a clear, strong voice, began calling to Saul's soldiers. They heard him and awoke, and one called, "Who art thou?" But Saul knew and he said, "Is that thy voice, David?" and David answered, "It is my voice, my lord, O king."

Then David told them that he had the king's spear, and when they looked for it, sure enough it was gone, and the king's drinking water bottle. They all knew then that David had been there in the darkness, but had not harmed the king, although the king had come to kill him.

Then David told them to send a young soldier after the king's spear. And King Saul went home again.

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Coming as it does from one who knows girls, their problems and their pastimes, their hopes and their fears, their capacity for work and play as only the principal of a large girls' school can know them, *The Girl of the New Day*, by E. M. Knox (McClelland and Stewart, Toronto, 241 pages, \$1.75) should find a ready place on the book shelf of every home where there is a girl who will one day go out to take her place in the world. Knowing that the girl of to-day has many problems and opportunities of which her mother and grandmother never dreamed, the author has tried in twenty intensely interesting chapters to help the thousands of girls who are on the threshold of womanhood to choose and choose rightly that path that inclination or circumstances bids them follow. Whether the way leads to the office, the factory, the farm or the home, the girl of the new day who is groping for something that will be of real help to her, and will make her of real help and value to others, will find here just what she is looking for.

In *Broad Horizons* (The Musson Book Company, Toronto, 224 pages, \$1.50 net), the author, Mr. W. Everard Edmunds, has given us a series of essays, mostly historical sketches, which should find a wide circle of readers amongst those who are interested in the development of our Canadian national life. The Dawn of Dominion; the Canadian Club Movement; The Khaki University, Indian Customs and Legends; A Red River Buffalo Hunt; The Royal Northwest Mounted Police; The Early Ranchers and Cowboys:—these selections from amongst the seventeen chapter titles of the book indicate its purpose and scope. The master of any easy and attractive style, the writer of these essays depicts, in a most interesting fashion, some outstanding incidents in our national life and indicates some of the forces which have been, and are at work in the growth of that life.

The scene of Douglas Durkin's novel, *The Heart of Cherry McBain* (The Musson Book Company, Toronto, 325 pages, \$1.50 net), is a new settlement in Western Canada. It is a tale of the coming to this far away outpost, of a new railway, one of the transcontinental highways. We are taken to Keith McBain's

railway construction camp at the end of steel, into the company of strong, rough men,—men in whom the elemental emotions of human nature have full play and who have caught, in the big out of doors, in which their life is spent, the spirit of a freedom which not unfrequently becomes the wildest license. To this camp comes one day King Howden, a young settler trying to get a new start in a new country after failure elsewhere. Having made his homestead in a northern valley, he, for a year carried the Government's mail back and forth amongst the settlers of the district. On his first visit to the railway camp he met big Bill McCartney, who, for two years, had held McBain's life in his hands. He met, also, Cherry McBain. Trouble started with McCartney, occasioned, at first, by a miserable mongrel dog, but reaching its climax in a conflict, which threatened the destruction of the whole town in a single night. How King Howden won out against Bill McCartney and captured the real prize in the battle, "the heart of Cherry McBain" makes a tale which abounds in thrilling excitement.

*Star Dust from the Dugouts* (The Abingdon Press, New York and Cincinnati, 236 pages, frontispiece and chapter heading sketches, \$1.50 net) is an interpretation by an American chaplain, who earned the title of "the fighting parson," of the boys in the trenches and the folk at home. It is not a story book, although filled with illustrative incidents,—a book "illustrating great, human emotions, soul crises, and triumphant spiritual victories" by "human-interest experiences." The book will be of special interest to those who are anxious to understand the kind of men who have come back to them from France, and, albeit American in setting and tone, it contains a good deal that is instructive to us on this side of the line. Mr. Stidger writes with the abandon of a big boy who has found his taste of the War a great adventure.

Grace S. Richmond's name has grown to be a household word through her "Red Pepper" books. Her newest story, *Red and Black* (S. B. Gundy, publisher in Canada for Humphry Milford, Toronto, 381 pages, 2 full page illustrations, \$1.60), will add to her

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popularity, and to the sense of acquaintance with the writer, which every reader of Grace S. Richmond feels goes with the reading of her books. The story is of the days when the United States entered into the War. "Red" is our old friend "Red Pepper," the unrivalled surgeon, "Black," the new minister in the suburban neighborhood in which "Red Pepper" has his home. The stormy antagonism between the two forms the central interest of the book; and the unlooked for ways in which the two were ultimately bound together in a friendship clamped with bands of steel. A delightful love story is deftly woven in. Any one who relishes a clean, wholesome, human book, with plenty of action, and photographic-like delineation of the suburbanite Americans, as they are to be found in the neighborhood of a hundred cities, will welcome Red and Black.

We are rather apt to forget the country and think about the cities, when we would know what a people are like. It is always a mistake to do so. Even in a country like England, which lives so much by its factories and its ships, the farm counts immensely. The farming population are in a very real sense the backbone of England's strength. One doesn't know England unless he knows the people of her countryside. In *The Four Roads* (McClelland and Stewart, Toronto, 320 pages, \$1.50), Sheila Kaye-Smith gives us what might be called a series of photographic views of a Sussex farming village—or, to be more exact, of six types of its vigorous, passionate, though slow-moving life. "What Mr. Britling Sees It Through," does in the case of the educated, town-bred Englishman, the *Four Roads* does for the plain country folk—shows how they felt and acted when the overwhelming call and tragedy of the War came upon them, and how they were lifted by it out of the common, self-centred round of their daily life, into heroic service of king and country and the freedom of mankind. It is a story, *The Four Roads*, of very plain people, very plainly told, and by one who knows them and understands them through and through. It is in this that the book has its distinction and its special interest. One feels that he is among very real, though little known people, who speak in their broad, racy dialect, and whose loves and hates are vigorously primitive. The book is one which "stays with" the reader.

Like others of Ellen Glasgow's stories, her latest, *The Builders* (Musson Book Co., Toronto, 379 pages) is filled with love and tragedy, the tragedy in this instance being an ill assorted marriage with the results that followed from it. The scene is in Virginia and the changes which the oncoming War, and the long drawn hesitation of the United

States to enter into it, brought about in the life of the "Old Dominion," especially in that of the husband of the story.

There is much discussion of the problem of the entrance upon the War, and later in the story, of the spirit by means of which the United States can help the other nations of the world—take the leadership of them indeed, as not a few of our good neighbors appear to think their country exists to do. The atmosphere and attitude are completely American, but this sentiment, at least, sane men of all nations will praise: "Our first duty appears to be, not natural expansion, but the development of moral fibre." It is an echo of memorable lines of the American philosopher and sage, Ralph Waldo Emerson, written sixty years ago, but apropos still: Emerson's words sound more poignantly than ever after the lapse of sixty years:

"United States! the ages plead—  
Present and Past in under-song—  
Go put your creed into your deed,  
Nor speak with double tongue.  
"For sea and land don't understand,  
Nor skies without a frown  
See rights for which the one hand fights  
By the other cloven down."

The whole story is intensely local to Virginia and to the United States; but on that account all the more vivid as enabling us the better to understand the thinking and actions of our cousins in one part of the Republic.

*Barbara of Baltimore*, by Katherine Haviland Taylor (George H. Doran Company, New York, McClelland and Stewart, Toronto, 278 pages, \$1.50 net) has for its heroine a girl of that old southern city, who wins our hearts at once, because she has learned,—or perhaps always knew by some strange, sweet intuition—the lesson that the truest happiness is found in the happiness of others. Barbara has an older sister, Alix, who is a strange contrast in her selfishness and her craving for wealth and position. But Alix, too, comes to know, the great things in life, after all, are the things that money and rank cannot give. Let it not be supposed that Barbara is of the goody-goody sort. On the contrary, she is a natural, wholesome girl, taking her full share in fun and frolic in a delightful home, the idol of her father, a doctor, who cares more for doing good than for making money, just the right kind of a daughter to her mother, and a fine chum to her younger brother and sister. The romance of Barbara as life begins, when Patrick Francis Goven Deems, a shell-shocked Irish soldier, comes into the Baltimore household to be cared for by the doctor. Barbara's romance begins then, and so do all sorts of mysterious happenings, which keep the reader on the qui vive until the very end of the story.

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**Why We Fail as Christians** is the discriminating title of an arresting book by Robert Hunter (The Macmillan Company, New York, The Macmillan Company of Canada, Toronto, 180 pages, \$1.75). Mr. Hunter knows very well that, in spite of the War, that there has been no failure in Christianity. He would probably agree with the dictum that, instead of Christianity having failed, it has been found difficult, and has therefore never been tried. But Mr. Hunter knows, as we all know, that there has been failure in Christians. And he thinks that he can point out the reason for this failure. It is due, in his judgment, simply to a radical misunderstanding of the teachings of the founder of Christianity. He finds the real meaning of those teachings illustrated in the life and writings of Tolstoy, and the first half of the book is occupied with showing, in detail, the conception of Christian ethics held and practised by that great Russian socialist. The remainder of the volume is an attempt to demonstrate, that communism, so far from being a temporary and local experiment of the Christian church, was intended to be the universal and permanent practice of the church. Mr. Hunter's explanation of "Why we fail as Christians," is that the principles of communism have been abandoned and that Christians have given their countenance and support to a social system which permits extremes of wealth and poverty. There will

be plenty of people who will disagree with this explanation and reject the reasoning based upon it; but, Mr. Hunter's presentation of his case is a challenge to honest and thorough thinking on the problems raised in his book.

How to tell a story so that the listeners may not only hear but "see" the characters and their surroundings is what Mary Stewart endeavors to show us in **Tell Me a Story I Never Heard Before** (Gleaming H. Revell Co., New York, 283 pages, \$1.50), the latest of her charming Tell-Me-A-Story books. In this book the author not only tells the wonderful stories of birds and animals and flowers and fairies from all over the world, but she also gives the secret of how best to retell the stories to the children for whom they are written. Quaint shadow pictures by Rachel Lyman Field freely illustrate the volume and make it something in which not only the tiniest child will rejoice, but will be of equal interest to the grown-ups who are fortunate enough to see them.

**Childhood and Character**, by Hugh Hartshorne, Assistant Professor of Religious Education in the Union Theological Seminary New York (282 pages, \$1.75, postage extra), is one of a series of manuals of Religious Education for Parents and Teachers published by The Pilgrim Press, Boston and

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Chicago, under the joint editorship of Professor Charles Foster Kent and Dr. Sidney A. Weston. The sub-title of Professor Hartshorne's book, *An Introduction to the Study of the Religious Life of Children*, is an illuminating description of its purpose and scope. It is not the intention of the writer to provide a substitute for first hand study of actual living children, but rather to point out how that study may be carried on so as to result in the acquirement of a real insight into the nature and needs of the child. The point of view from which the book is written, as described in the opening chapter, is, that religious education aims at enabling the individual to achieve "a progressive, conscious social adjustment, dominated by the spirit of brotherhood, and so directed as to promote the growth of a social order based on regard for the worth and destiny of every individual." The ground on which the proper education of the child is insisted upon, is, that he may be able to "take his proper place as a citizen with increasing rights and duties in the new democracy." The two lines along which the thinking students are directed are: first, the capacities and possibilities, the needs and interests of "babies," "five-year-olds," "little fellows" and "boys and girls;" second, the factors which cooperate in the making over of the nature of the developing child in harmony with the religious ideal. There is not

a chapter of Professor Hartshorne's manual but is brimful of suggestion and stimulus to students of the most fascinating subject with which it deals.

A very interesting volume comes to us from the Wesleyan Methodist Sunday School Department, London, England, of which Rev. J. Williams Butcher, well known in Sunday School circles on this continent is the secretary. The volume is entitled: **Methodist Sunday School Notes 1920**, and contains 532 well packed pages. The lessons with which the "notes" deal are those of the Standard Graded Courses used in Great Britain, for the Beginners, Primary, Junior and Intermediate Grades. Our British friends have solved the vexed question of the "Uniform" Lesson, by lifting the Junior lesson out of its place in the series, and making it the "Uniform" Lesson, and making it the lesson for the whole School in cases where one lesson only is desired for all the grades. Thus the Junior lesson performs a double function. It serves as a lesson for the Junior age pupils, and, at the same time, as a "Uniform" lesson for those who prefer this type of lesson material. A valuable feature of the volume is a series of "Morning Lessons," following the Sunday School Union List, for each Sunday, those for the several Sundays in the month being placed before the other lessons.



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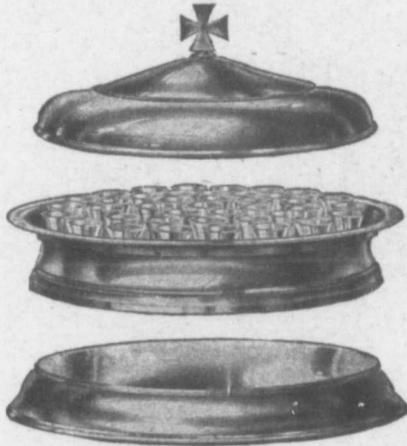
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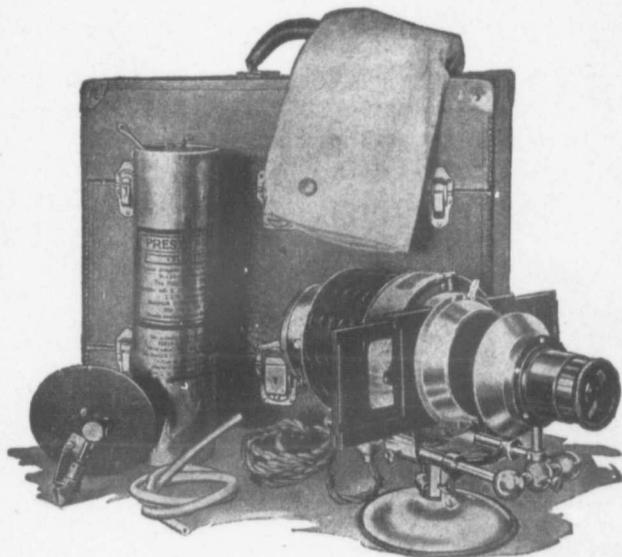
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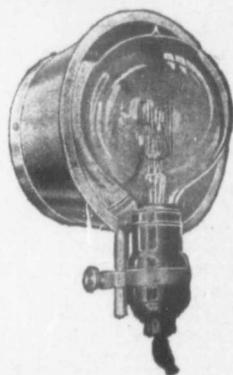
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