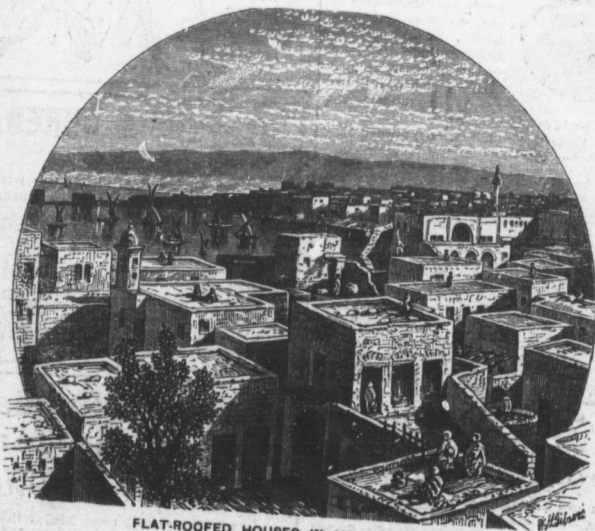


# Sunday School

## Banner

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for  
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AND  
**YOUNG PEOPLE.**

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APRIL, 1902

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Each kind hand, down-resting,  
Hath a balm within it  
All his own, attesting  
Brotherhood infinite.

Whereso kindness enters,  
Dire disease engaging,  
There his calm centres—  
Pain and plaint assuaging;  
Every true contrition  
Hath divine anointing;  
Hospital and mission  
Are of his appointing.

Where a will, upreaching,  
Is a soul's secureness,—  
Or Priscilla, teaching,  
Wins a heart for pureness,—  
Or a fragrant action  
Hath delight to bind it :  
Each pure benefaction  
Hath the Christ behind it.

### The Adorable Christ.

BY LLEWELLYN A. MORRISON.

Is it any wonder  
That men love the pleading  
Christ, whose arms are under  
Every bruised and bleeding  
Fellow,—helping, healing,  
Soothing, sanctifying,  
Impotence revealing,  
Life and grace supplying ?

Every angel pinion  
His protection shareth  
And o'er his dominion  
Mercy's blessings beareth;

So I bless and praise him  
In glad exultation !  
I rejoice to raise him  
Thankful adoration !  
Every good he lendeth  
Makes redemption clearer;  
Every song he sendeth  
Bringeth heaven nearer.

Toronto, Can., 1901.

To take up the cross of Christ is no  
great action done once for all; it con-  
sists in the continual practice of small  
duties which are distasteful to us.—J. H.  
Newman.

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## Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, APRIL, 1902

### The Student Volunteer Convention.

THIS was, we believe, the greatest missionary gathering ever held. It was an inspiring sight to see nearly 3,000 earnest young souls, representing the best life and brightest promise of the churches, gathered from all parts of the United States and Canada, to study the great missionary problem, the greatest problem of all the ages.

The welcome to Toronto was voiced by the Rev. Dr. Sweetman, representing the Anglican communion, the Rev. Dr. Caven, Principal of Knox College, who spoke for the Presbyterian Church, and the Rev. Dr. Potts, representing the Methodist Church.

Mr. J. R. Mott, the secretary of the Student Volunteer Movement, is a very young looking man to have done so much good work. He is about thirty-three, but looks much younger. He has no special gifts of speech, is a plain, straightforward, common-sense Methodist, but his very

soul is on fire with missionary enthusiasm. He has the gift of leadership and organization, and speaks with intense conviction which produces conviction in all who hear him. His reply to the addresses of welcome was kind and cordial. The allusion to international amenities produced a hearty response. Draping the motto of the convention, "The evangelization of the world in this generation," with British and American flags, to whose union in world-wide missions frequent reference was made.

Mr. Mott reported the marked progress of the Student Volunteer Movement since the last convention. Eight hundred colleges, with over one hundred thousand students, had been reached, a whole missionary literature had been created, 325 classes for the scientific study of missions had been organized, 1,833 volunteers had gone out in the service of fifty missionary societies, and over 1,500 student missionary societies had been organized with 70,000 members.

The day sessions were largely given to the discussion of principles and practical methods, the evening sessions to concrete examples of missionary trials and triumphs. The reports of the missionary heroes from the high places of the field on the unevangelized millions were of a soul-stirring character.

The Rev. C. A. R. Janvier, who for fifteen years was engaged in mission work in India, spoke with intense energy on the difficulties encountered in that country—the domination of caste, the unspeakable ignorance and immorality of the people and their bitter religious fanaticism.

Dr. C. H. Underwood, who spent twenty years in Corea, spoke with burning eloquence on the changes in Corea during the last twenty years. It was then truly the hermit nation, but now it was wide open for the Gospel. The native Christians accepted the teachings of Christianity with a childlike simplicity. When in difficulty or danger they told it all to "Father," and left it with implicit trust in his hands.

The address of Willis D. Hotchkiss, the Quaker missionary in West Africa, stirred every heart. When he went to his mission four years ago he walked three hundred and fifty miles in thirty days. Now the journey can be made in a day. He had been attacked thirty times by African fever, he had been four times attacked by lions, he had lived fourteen months without seeing a piece of bread, and had eaten every kind of food from ants to

rhinoceri, but gladly would he go back again to teach the heathen the meaning of the word Saviour, a word which for two and a half years he had sought in their language.

Mr. Gamewell, that plucky Methodist missionary who showed the foreign military officers of the Peikin Legations how to entrench and defend the beleaguered compound, told with marked modesty the stirring story of the siege, and of the fidelity unto death of the martyred Christian converts, estimated at 30,000, including 200 missionaries.

No man was heard with more profound interest than Bishop Thoburn, of the Indian mission of the Methodist Episcopal Church. He was described by Secretary Mott as "a missionary statesman, a missionary prophet, and a missionary apostle." Bishop Thoburn especially emphasized the need of spiritual men for this great spiritual work. The missionary must go with a seraph's zeal and with a soul on fire to bring the fallen races to the feet of Jesus. Not by controversy but by bearing witness of the love of God in Christ to a fallen world would the hearts of the heathen be won. For twenty years he had ceased to argue in the bazaars; he appealed to the sense of need of the human soul and pointed to the Lamb of God who taketh away the sins of the world.

The most striking note of the convention was its intense religious earnestness and its profoundly spiritual character. The presence of the Master was continually felt. Applause was suppressed, and the pause of silent prayer was wonderfully impressive.

Among the most notable missionaries were Dr. F. Howard Taylor, the son of Hudson Taylor, of the China Inland Mission, and his accomplished wife, who addressed one of the meetings, and won all hearts by her saintly spirit and womanly tenderness.

The Rev. J. W. Wood, a missionary secretary of the Protestant Episcopal Church, spoke on "The Printed Page as a Missionary Force." Where the living voice cannot go the printed page can, and it will abide when the voice has ceased to speak. The quality of missionary literature greatly improved and the students are using more than any other class—let the demand for the good and attractive be created, and the publishers will be glad to give it.

The closing meeting of the convention on Sunday night was one of great power and pathos. Sympathetic greetings were

received by cable from many foreign branches of the Student Volunteer Movement. From Stockholm, "Hearty Greetings"; from Christiania, "To live is Christ"; from Rostock, "German volunteers greet you; one blood, one spirit, one motive, one goal"; from Calcutta, "The fields are white, time is short, send volunteers full of faith and power"; from Shanghai, "One hundred million students leaders of four hundred million suddenly awakened; pray"; "North China calls, fill up the gaps; victory ahead"; from Tokyo, "Christ conquers Japan."

After most impressive addresses by Mr. Mott, Mr. Robert E. Speer, of New York, Prebendary Fox, of London, and Bishop Thoburn, over one hundred student volunteers announced their intention to proceed within a few months to the high places of the field—to North China, "to fill up the gaps"; to Japan, "because of the noble opportunity"; to the Philippines, "because of our obligations"; to West Africa, "because called of God"; to Turkey, "because of its sore need"; to India, "because it is the most profitable way to invest my life"; to West China, "because I could not say no to God's call"; to Peru, "because of its great neglect"—and so the noble roll-call proceeded—to Venezuela, to the Congo, to Mexico, to the darkest places of the earth. With profoundest sympathy these hero souls were committed to God and the Word of his grace, and the great convention came to a close.

## Tenth International Sunday School Convention.

THE Tenth International (Fifteenth National) Sunday School Convention, representing the United States and Canada, Mexico, and Cuba, will (D.V.) be held in the city of Denver, Colorado, June 26th to 30th, 1902.

Each State, Province, and Territory should appoint a number of alternate delegates from which any vacancies may be filled that may occur in the regularly appointed delegates. The offer of hospitality and privilege of reserved seats in the convention is not extended to a larger number than is allotted to any State, Province, or Territory. The number of delegates to which Canada is entitled is as follows: Alberta, four; As-

sinboia, four; British Columbia, eight; Manitoba, twelve; Newfoundland, eight; New Brunswick, sixteen; Nova Scotia, twenty; Ontario, sixty; Prince Edward Island, eight; Quebec, sixteen; Saskatchewan, four.

Delegates must bear credentials from their Provincial organizations, and such delegates should be appointed at the convention next preceding the Denver Convention, but if conventions have been held, then delegates should be appointed by the executive committee of these organizations. In making appointments preference should be given to well-known Sunday School workers who are identified with the State, Provincial, or County organizations, care being taken to represent the various sections of the field and also the different evangelical denominations, in order that the best representative workers, whether pastors or laymen, men or women, may be selected.

Hospitality is offered by the citizens of Denver on what is known as "The Harvard Plan," viz.: Lodging and breakfast only, to all regularly appointed delegates whose names, properly vouched for as appointed, shall be received by the Entertainment Committee not later than Friday, June 20th, 1902.

Very favorable arrangements have been made for reduced fares on all the railroads.

This convention, the first International Sunday School Convention of the new century, and the first ever held west of St. Louis, will be an important meeting, and demands the thoughtful and prayerful consideration of all Christian workers. Nothing can be of greater importance to any people than the religious teaching and training of the children and youth. Some of the important matters to be considered are the following:

1. The present condition of organized Sunday School work, and the best methods by which it can be improved and extended, including the work among the colored people of the South, and in the newly acquired possessions of the United States.

2. The relation that the Sunday School organizations of America sustain to other bodies of Sunday School workers, and our duty with reference to the advancement of Sunday School work in all lands.

3. The work of the International Executive Committee and the election of a new committee to be composed of those who have been nominated by the various State, Provincial, and Territorial Associations.

4. The work of the International Lesson Committee, and the election of the American section of a new committee (the sixth), to serve, if present plans are continued, for six years, and whose duty it may be to select the lessons for the years 1906 to 1911.

5. The work of the Finance Committee, and such action thereon as is needed to provide the means to support and extend the work.

6. Such other matters as may properly be brought before the convention.

The officers of all Sunday School organizations, and all pastors and teachers, are requested to unite in prayer that the blessing of God may be upon the convention, and that His wisdom may guide us in our work.

Marion Lawrence,  
General Secretary, Toledo.

B. F. Jacobs,  
Chairman Executive Committee, Chicago.

## A Veteran Sunday School Worker.

I HAVE been interested lately in reading about workers in the Home Class Department, so I thought I would send you a sketch of what a veteran Sunday School teacher has accomplished in the past two years as a Home Class Worker.

Mrs. Robert Willis, of Glen Meyer, Ont., has been engaged in Sunday School work for the past fifty-five years. Though living in the country and a mile and a half from the Sabbath School, she is seldom absent. Two years ago she consented to undertake the work of the home class, reluctantly, as she felt it was a work for a younger person; but as none would volunteer to take it, she felt it her duty to do what she could, with God's help. As a result, her labors have been crowned with success. At one time she had thirty-three families whom she visited, delivering quarterlies and cards every three months, her total number of scholars being seventy. When she started the work, only three of these families attended any Sunday School, though there are two large Sunday Schools in the neighborhood; but now one or more members of nearly every family attend regularly, her work extending three miles each way. Some of them have told her that they were living bet-

ter lives from the help received from the Home Class work.

On the 16th of April last, on her seventy-fourth birthday, she invited her home class to spend the afternoon at her home. The majority of the children came, and were entertained with plays and games, etc. After lunch was served, the quarterlies and cards were distributed. They returned home well pleased with the afternoon's enjoyment.

She has at present only twenty-five families, as some of the others have moved out of that vicinity, and some have died. Her work becomes more interesting as time passes, and though she will be seventy-five years old this spring, she says she would not give up the work as long as she is able to continue it. She and her aged partner, who is nearly eighty years old, have all their lives been engaged in active Christian work. Truly her children shall rise up and call her blessed. This dear mother of Israel only gave her consent to have this printed with a hope that it might be an incentive to encourage others to engage in the work. One of her mottoes is, "Whatsoever thy hand findeth to do, do it with thy might."

—A Sunday School Worker.

### The Baptisms at Pentecost.

**A**T the times of the annual feasts of Jerusalem, there were sometimes half a million or a million people there, mostly dependent on five pools for drinking water. Was it practicable or allowable to take three thousand people down into any or all of these pools and immerse them? Would it not have polluted the water in the pools, physically, so as to make it unfit for drinking? Would the disciples have attempted such an act? Would the authorities have permitted it?

Yes, the pools were there; but they were kept not only physically clean, but also ceremonially pure. The Jew did not eat or drink that which was ceremonially defiled. Baptism symbolizes the washing away of sin. The dipping of that which is ceremonially unclean into any vessel of water makes all the water ceremonially unclean. (See Haggal 2. 13; Numbers 19. 15; Leviticus 11. 32, 33.)

It is true that the dropping of a mouse or other unclean animal into "a fountain or pit wherein there is plenty of water" (Lev. 11. 36), defiled only that part of the water "which toucheth their carcass;" but the immersion of hundreds of people would be sufficient surely to defile the whole.

No, no, the only practicable means of immersing three thousand people in accord with the dominant belief of those Jews as to ceremonial cleansing, would have been to make use of some deep flowing stream of running water; and such a stream is not found on the hill-top of Jerusalem nor for miles around.

Baptism by affusion or sprinkling is attended with none of these difficulties, for the water in such case is dipped from the fountain in a clean vessel; and when applied to the applicant it is applied, and intentionally and conspicuously applied, as running water whose symbolism is the washing away of sin. The act of pouring or the act of sprinkling presents the water as flowing, and as symbolically bearing away the impurity.

In all discussions concerning a sacred sacrament, we would wish to treat the arguments of our opponent with all gravity and seriousness. But in order to do that, our Baptist friends really ought not to put forth such an amusing proposition as that a band of a dozen timid disciples should immerse three thousand persons in the public reservoirs of Jerusalem without objection from the rulers. The occurrence was without any preparation therefor; they were but barely recovered from the shock of the crucifixion, unexpectedly endued with the gift of the Holy Spirit, preaching without premeditation or forethought without baptisteries, twenty-five miles distant from the nearest running water of sufficient depth for immersion—the immersion of the three thousand on that day is a proposition utterly out of reason.—Christian Observer.

The programme committee of the International Sunday School Convention, which is to meet in Denver the last week in June, has appointed a committee to consider the feasibility of holding the fourth World's Sunday School Convention in 1904 at Jerusalem. Much may be said in favor of such a plan, especially in the matter of sentiment. Some hustling would be necessary to provide sufficient hotel accommodations, but if the business should be put into the right hands it could be done.

### St. Peter and St. Paul.

THESE portraits are copied, the same size as the original, from the bottom of a gilded glass cup found in the Catacomb of St. Sebastian at Rome. The early interments by the Christians in the Roman catacombs included, besides Christian symbols, some objects of Pagan regard. This having been the case in the section in which the glass cup bearing the group of the Saviour, Paul and Peter was discovered, it seems conclusive that the age was probably the fourth, if not the third, century. The absence of the nimbus (glory or circle) about the heads of Peter and Paul, and its presence around the Saviour's, may indicate the third century or early in the fourth; for the nimbus was generally used around the head of all saints and divine persons in the latter half of the fourth century. Tertullian speaks of glass cups as used in sacramental services, as also does Eusebius. In this picture the Saviour is represented as presenting a crown of life to the apostles; the inscription is a prayer of the friends of the dead, who was laid in the tomb in the faith of Christ, and may be paraphrased, "Friendship's blessing; may you live forever with thy (Saviour)."

It is easy to discriminate in early Christian art between the two apostles so highly honoured at Rome,\* by the strongly-marked conventional types to which their portraits almost invariably conform. St. Paul is characterized by the nobler form of face, a high, bold forehead, aquiline, Jewish nose, dark hair and eyes, a flowing and pointed beard, and a refined and thoughtful expression of countenance as became one brought up at the feet of Gamaliel and instructed in all the wisdom of Greek philosopher and Hebrew sage. The Galilean fisherman is represented with strongly-knit frame, broad rustic features, short grey hair, a thick and closely-curling beard, generally of silvery white, and an expression of much force and energy of character. It is probable that these types were derived from authentic tradition if not from actual

\* St. Paul is designated the Illustrious Doctor, the Vase of Election, the Teacher of the Nations, and Preacher of Truth throughout the world.—Egregie Doctor Paule, Vas Electionis, Doctor Gentium, Predicator Veritatis in Universo Mundo.



ST. PETER AND ST. PAUL.

portraits.\* Eusebius, Augustine, and others of the fathers claim to have seen representations of these apostles preserved in painting; and the reputed portraits alleged to have been sent by Pope Sylvester to the Emperor Constantine are annually exhibited at St. Peter's for the veneration of the faithful.

The cultus of Peter, the result of the growing conception of his primacy, was developed to a degree second to only that of Mary. Its extent and character in the ninth century are indicated by a mosaic in the triclunium of San Giovanni Di Laterano at Rome, in which the apostle, seated on a lofty throne, with the keys of heaven and hell lying in his lap, is bestowing the pallium, or symbol of ecclesiastical power, on "the Most Holy Lord, Pope Leo"—so he is designated—and the standard of battle on the Emperor Charlemagne, both of whom are kneeling at his feet. Beneath is the following prayer, addressed to Peter as to God; "Beate Petre dona vita Leoni Ppe Victoria Carlo Regi Dona."—"Blessed Peter, give life to Pope Leo, and victory to King Charles."

This religious cultus culminated in the erection of that noblest of all earthly temples, raised to the honour of a lowly fisherman, and in the idolatrous homage

\* The scoffing Lucian, who may have conversed with some who witnessed the execution of St. Paul, describes him as "the bald-headed and long-nosed Galilean, who mounted through the air into the third heaven." He also describes him as "a little hooked-nosed Jew." Nicephorus and the Acts of Paul and Thecla describe him as bald. The Apocryphal Acts and Malalas add the epithets, "Sweet and full of grace."



paid to the great bronze statue cast from that of Jupiter Capitolinus, if it be not indeed the identical statue of the heathen deity transformed into that of the Christian apostle and Romish saint.

Nowhere in the Catacombs do we find the least support for the notion that St. Peter is in any sense the founder of the Church in Rome, much less the rock on which the church universal was built. That honor is assigned in early Christian art, as it is by the apostle himself, to Jesus Christ, the "chief corner-stone, elect, precious."

### Sunday School Temperance Lessons.

It is asserted that a movement is on foot to induce the International Lesson Committee, which is to meet in Denver in June next, to abolish the temperance lessons in connection with the International Sunday School Lessons. We can scarcely believe that such a movement exists. If the committee should drop the temperance lessons, and it should be shown that the action was due to any unfriendliness to the temperance cause, it would mark the beginning of the end of the international committee and its work.

It is stated that those who favor the abolition of the quarterly temperance lessons do so on the ground of the poverty of the Scriptures on the subject of temperance, and that the committee has been forced to select some lessons which, for Sunday School use, their judgment did not approve, and they had repeated other lessons so often that they had become monotonous. We regret that the quarterly temperance lesson has not realized in results all that was hoped for. This, however, is not due to the poverty of the Scriptures nor to the undesirableness of frequent instruction of the children in temperance. On the contrary, temperance has so much to do with the spiritual and moral life of the child that we should not have less instruction, but more. Intemperance is the greatest curse of the age, and the warfare upon it should be persistent and unrelenting. Success will finally come through the education of generations of children, who when they reach manhood and womanhood will be the determined foes of the sale and use of intoxicating liquors as a beverage. The temperance sentiment of to-day is less

vigorous than it was twenty years or more ago, because in the early days much effort was given to the instruction of the children in Sunday Schools and elsewhere and in successful efforts to induce them to sign the total abstinence pledge, while in later years such instruction has been neglected. This instruction and efforts to induce children to sign the pledge should be revived. We need more active and earnest temperance work in our Sunday Schools rather than less. The methods of instruction may be different from those of former years, but the same object should be aimed at—the creation of sentiment in favor of total abstinence for the individual and of prohibition for the State. This is a duty the church owes to its children and to itself.—North-western Christian Advocate.

Dr. Maclaren and Dr. Crafts selected in an hour enough passages for temperance lessons for two or three years.

### Better Work in Our Schools.

IS there any reason why the teaching work in Sunday Schools should not be as well done as in other schools? We do not hesitate to answer in the negative. But in making this answer a proper discrimination must be made between the subjects and situation in the Sunday Schools and those in the day schools. There are various reasons why conformity to the discipline and methods of the day schools cannot well be made. There are some who dream of such a state of things, and who in a failure to see it realized are disposed to misjudge the whole realm of Sunday School teaching, to discount it because it is not like something else.

Our criticism of Sunday School teaching is not on the ground that its methods are not in harmony with the methods used in the day schools. The subjects and the purposes of the teacher in the Bible school are so different from those in other schools as to justify different methods. But there is a more serious ground of complaint in the fact that so many of our teachers are without any definite preparation, without any clearly established purpose, and consequently almost without any method at all.

In saying this we do not mean to express any sympathy with the view of Sunday School teaching recently given

in the *New York Outlook*, that, while the day schools have been advancing along the lines of educational reform, our Sunday Schools are but little in advance of their position a quarter of a century ago. There are, on the other hand, but few spheres in which there has been greater progress, though the results cannot be subjected to the same clap-trap methods of exhibit which often prevail elsewhere.

But despite this improvement there is room for much more. What men are pleased to call educational reform has been vastly overdone in the day schools; it is somewhat underdone in the Sunday Schools. If the system of public graded schools were cut half in two by allowing only half the number of pupils to the teacher, and then cut half in two again by the assignment of just half the amount of work of the pupil, it would be a vast improvement upon the present order.

There are, nevertheless, some respects in which the Sunday School may learn valuable lessons from the day schools. In general, the greatest defect is in the personal preparation of the teacher for his work. This comes in a chief measure from the fact that we have no systematic plan for the training of those who are to occupy these important positions. There ought to be such a provision, and at some day in the future there will be.

Meanwhile the fact that a person when chosen to be a Bible teacher is unprepared for the work is not a sufficient ground for declining to enter upon it. This is not the way in which we treat the business of this world, the business which pertains to time only and to material things. In secular affairs the determination to enter upon a given course of life is followed by a costly and even painful preparation. While the purpose to do, is all-important in its place, it is not all-sufficient. This is certainly no less true in religious than in secular things. There is now no reason why a teacher who has been called into the work unprepared should continue in that state.

There are certain things which every teacher can have and which no teacher may do without. They are the things which will make any sensible teacher successful. The first of these is a correct conception of the work. We do not say a full conception, for this is not to be expected at first, and in those who are destined to become the best teachers it is not possible. Growth in the conception of the work is one of the signs of life in the teacher. But any one who is of thoroughly sound mind and has that spiritual

discernment which belongs to those who are born of God can have a correct notion of the work. By a correct conception we mean at least a clear, common-sense view of the nature of the work itself. This implies a sense of responsibility, an appreciation of the value of character, and a perception of the relation between the means to be used and the end to be accomplished. A mere sense of responsibility in the beginning will, under proper conditions, grow into a broad conscientiousness; the appreciation of souls, into a victorious enthusiasm; and the perception of the relation between means and ends, into an effective method. In other words, these primary or cardinal qualities will be constantly growing toward the formation of the ideal teacher.

Next to a correct conception of the work comes a plan of study. Preparation made according to a definite plan, however simple and even defective it may be, is better than a larger amount of work done in a desultory way. It results in greater clearness and in a more orderly arrangement of subject matter in the mind of the teacher. We have known some very bright and well-informed teachers who were nevertheless very poor teachers, simply from the lack of a plan in making preparation.

Another thing of prime importance is that each teacher shall have at least a few good books on the work of teaching. These are in their lowest function the tools of the teacher's vocation. It is possible that we have thousands of teachers who have never read even one good chapter on the general subject of teaching, to say nothing of these special lines of work on which the best teachers have written. A small outfit can be had now for so small a sum that none need be without it. Only one cheap book at a time, purchased and carefully studied, and the dry and inefficient teacher is transformed into an interested, interesting, and influential person.

These are matters which no teacher is at moral liberty to disregard. The acceptance of such a position implies the obligation to prepare for doing the work in the right way. There are at least two other parties to this matter besides the teacher: they are the pastor and superintendent, whose places also imply an obligation to direct and assist the inexperienced or unprepared teacher in becoming ready for the best work possible. One of the best services either can render to a school is that of suggesting books for the use of teachers according to the needs of each.—*S. S. Magazine*.

## The Necromancer's Feat.

BY J. W. BENGOUGH.

### A NECROMANCER

once visited a Canadian town to give a show. On the appointed evening before the Performance began, the Town Council waited upon the Professor and collected the customary License Fee, giving him a Receipt therefore, duly

signed by the Mayor and Town Clerk. A large audience gathered; and the Necromancer announced that he would perform a Wonderful Feat, if any Man present would allow his Boy to come up on the Stage. A Parent in the Audience complied, and sent up a Fine, Bright Lad, who went forward with a Smile on his Face. Placing the Boy in full view of the People, the Professor waved a Wand over him and said, "Presto!" At once the Boy was transformed into a Simpering Imbecile in Rags and Tatters. "Now, Sir," cried the astounded and horrified Father, "restore him to what he was!" But the Necromancer replied, "That I do not profess to be able to do. You had better send him to a Gold Cure Institute or somewhere." Then, in his rage, the Father sought to break up the Show, but the Professor, under the protection of his License, called upon the Police to eject him as an Unruly Person—which they did.

Moral.—The name of the Professor was Rumtrade, and he goes on performing this same feat night after night in every town and city of the country.—From "The Prohibition Aesop," in The Templar.

### Absolutely Fiendish.

This item would do well to go with the cut of "Feeding the Saloon Alligator with Bright Boys," which appeared in our last number. The Rev. S. W. Sparling described that picture and all that it



"Hey, Presto!" The Magician's Wand and the Drink Spell Change the Bright Boy into a Ragged Imbecile.

means in a thrilling manner in the Metropolitan pulpit a few weeks ago.

From The Presbyterian Banner we quote the following, given as the words of an officer of the Liquor League of Ohio, at a meeting in which the interests of the saloon interests were being discussed:

"It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. Above all things, create appetite!"

Such a statement seems absolutely fiendish; and yet, whether spoken or unspoken, the fact remains that the traffic exists only by recruits from among the boys. "Wanted, a hundred thousand boys," must be the constant motto of this infamous business, that a few may grow rich and their children live in luxury while their patrons go down to the lowest depths of degradation and poverty.

Such a frank statement ought to arouse parents to take the proper steps to protect their children from a Moloch, beside whom the ancient minotaur of Crete, who fed on young men and maidens from Athens, was a patron saint.—Union Signal.

### Methodist Magazine and Review for March.

One of the most interesting articles in this number is that by C. C. James, M.A., Deputy Minister of Agriculture, Ontario, on "The Irish Palatinates," with portraits. This is a story of unique interest, connecting Canadian Methodist with the persecuting wars of Louis XIV. An outline of Sir Edwin Arnold's new poem on the first circumnavigation of Africa, with fine engravings, some striking illustrations of the "Grand Canyon of Arizona," and pictures and sketches of the "Black Belt," are presented. Of much interest at the present temperance crisis is the illustrated account of Lady Henry Somerset's social experiments in England, and a review of the current legislation. "The Paths and Humour of Mission Life," by the Rev. J. C. Seymour, and "Medical Mission Work in China," by Dr. O. L. Kilborn, have an appositeness in connection with the great mission convention in Toronto. The story of Henry Broadhurst, the working mason who entered Gladstone's Government, reads like a romance. An Easter flavour is given the number by Isabelle Horton's exquisite Easter story, and by several fine Easter poems. Principal Maggs writes strongly on "The Sword of the Lord Still Edged," and Chancellor Burwash on "College Problems."

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

### The King James Bible.

In telling of the lineage of the English Bible, in Harper's Magazine for March, H. W. Hoare pays a tribute to the King James version and the scholars who made it:

"Its scholarship marked a conspicuous advance even on that of Geneva," he says. "It was free from bias, and did not provoke opposition by any polemical notes. The character of its diction was in full harmony with the key-note which Wycliffe had been the first to sound, and

which Tyndale had re-echoed. Its English was the people's English, yet reflecting at the same time all the glow and glory of a period never surpassed in the whole history of letters. Receiving the jewel committed to them with a deep sense of devout responsibility, King James' revisers provided for it a setting of imperishable beauty. In strength and tenderness, in its sustained note of nobility and solemnity, in its wondrous pathos, in its chastened sobriety, simplicity, and directness, in the semblance of inevitableness under which the elaborate art of it lies concealed, in its haunting cadences and rhythms, the richness and power and grandeur of our native tongue have been enshrined for evermore. In other respects our debt to King James may not be great, but in the history of the English Bible he stands out as the energetic, sagacious, and wide-minded promoter of an enterprise not unworthy of the nation."

### When Christ Shall Come.

BY JOSEPH PASCOR.

That Christ shall come to judge the world  
Is clearly by his word made known;  
Heaven's royal banners be unfurled,  
And angel bands surround his throne

Behold him coming in the skies,  
The lightnings flash, the thunders roll  
The dead shall from their graves arise,  
And earth shall shake from pole to pole.

The sun shall cease to give his light,  
The moon no more on earth shall shine;  
And stars shall cease to grace the night,  
And pale before his light divine.

The world itself shall be dissolved,  
And pass away in funeral fire;  
And planets, which for years revolved  
Around the sun, shall then expire.

Summoned to him, in dread array,  
All nations shall before him stand;  
He will his sovereign power display,  
Throughout the world, in every land.

The dead shall then, both great and small,  
Appear before his judgment seat;  
In justice he will judge them all,  
The verdict then will be complete.

O Christ, my Prophet, Priest, and King,  
Prepare me for thy coming sure;  
May I in heaven thy praises sing  
And dwell with thee for evermore.  
Petitcodiac, N.B.

### Onward Free.

To secure its introduction, Onward will be sent free for one month, on application, to schools not now taking it. Pleasant Hours will also be sent free for one month to such schools.

During the present prohibition campaign both these papers will contain many articles, stories, pictures, cartoons, and poems on temperance as well as important missionary and other articles.

Send address to which papers should be mailed and number of scholars in the school. Our ministers can aid us in introducing these papers. Our Sunday School papers were never more popular; increased in circulation 16,000 last year; had to print extra editions this year. They should be in every school.

Address, William Briggs, Methodist Publishing House, Toronto.

### Another Canadian to the Front.

Prof. J. H. Stevenson, Ph.D., has been invited to edit the initial volume of the Assyrian and Babylonian Library. He leaves in May for the British Museum, where he will spend the summer collecting material. The professor is author of Holman and Stevenson's "Herodotus and Eastern Empires," "Babylonian and Assyrian Contract Tablets," and is co-editor (with Prof. Tolman) of the Vanderbilt Oriental Series, twelve volumes of which are published or in preparation. Prof. J. H. Stevenson is one of Ontario's people who has won his place among the world's successful ones. He is a graduate of McGill University, where he carried off the gold medal in his special subject. For several years he was in the ministry of the Methodist Church in this country, but through taste and scholastic attainments he found his sphere as professor of Oriental Languages in Vanderbilt University. He is the son-in-law of our own Dr. Sutherland, Missionary Secretary.

A Chicago paper describes Professor Pearson's heresy as a shrewd advertising dodge to sell his new book, "The Carpenter Prophet."

### Book Notices.

"The Child's Bible." Being a consecutive arrangement of the Narrative and Other Portions of Holy Scripture in the words of the Authorized Version. Introduction by the Rev. Robert Stuart MacArthur, D.D. Introduction by the Right Rev. W. Croswell Doane, D.D. New York: Cassell & Company. Toronto: William Briggs. Octavo. Pp. xvi-610. Price, \$5.00.

This is a new and improved issue of a book which has delighted successive generations of children. It presents God's revelation of himself to man in appropriate selections from the venerable and time-honoured words of the Holy Bible. These are illustrated with a hundred full-page engravings from such great artists as Maclise, Vernet, Poynter, Holman Hunt, Gilbert, Eastlake, the wonderful pictures of Martin, and other famous artists. It is just the kind of book to make the young child familiar with this matchless classic of all the ages and fill his memory with its storied pictures.

What a mistake to load the mind with the impossible adventures of Jack the Giant Killer, and other legends of fairy lore when incomparably nobler and sacred tales may fill the mind. This is just the book for children to read at their mother's knee, or for the little ones who cannot read to have its ennobling stories told and its pictures explained by the sweetest voice on earth. We have pleasure in quoting the words with which Bishop Boyd-Vincent introduced its first edition:

"Let this book be taught faithfully to the little people by every advice that ingenuity can construct, by every constraint that authority can evoke. Associate it in their minds with all that is best and most sacred in the sweetness of home, the preciousness of mother, the sanctity of the Sabbath; and thus lay the foundation of character which shall stand the test of temptation in later life, and upon which shall rise a superstructure of achievement and reputation and of eternal blessedness hereafter."

In these days when periodicals and books are so multiplied there is danger of crowding out the best of all books, hence it is of the utmost importance that children very early should become familiar with its tender stories, with its holy characters, with its sacred songs;

that they should, like little Samuel, early learn to say, "Speak, Lord, thy servant heareth;" that they should, like Timothy, be instructed in the Scriptures from their earliest youth. It will give new interest to the Sunday School lessons, to the Home Department, to the household readings of the Word of God.

The pictures are not the crude and false representations sometimes given, but are careful studies by the world's greatest masters. These will fill the mind with images of beauty and of grace, and cultivate the taste while they touch the heart. Indeed, children of a larger growth will find much pleasure in the study of this biblical art.

"Minister's Manual and Pocket Ritual."

By Rev. C. E. Mandeville, D.D. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Price, 60 cents.

This is a very neatly printed morocco bound manual containing Scripture selections for use in the sick-room, for funerals, and the marriage, baptismal, and communion ritual. We do not fully appreciate the beauty of this ritual, the common heritage of all the Methodist churches, coming down to us from the time of Edward VI. Its noble and beautiful words and the evangelical teachings make it one of the most precious legacies of the Christian Church.

"The New Hearthstone." A Bridal Greeting. By John Fletcher Hurst. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Pp. 46. Price, \$1.00 in case.

This is one of the most dainty and elegant books that has reached us lately. It is a beautiful souvenir of one of the most important events which can come into two lives. It contains wise counsels on the guarding and adorning the hearthstone, on fireside festivals, and the like. It is beautifully bound in white and gold.

All told, the Sunday School publications of the Methodist Book Concern, says The Christian Advocate, have increased in circulation during the year nearly 100,000. This is well, but it should be "weller." If our Sunday Schools and our teachers took our publications the increase would be almost

amazing. But they are coming to it, more so every year, and the time is not far distant when all Methodist Sunday Schools will get their supplies from the Methodist Book Concern. And anything else is not only dishonest, but dishonest. That word "dishonest" has an ugly look, but suppose we let it stand, and give people a chance to think about it.

Margaret E. Sangster thus writes of that noble Canadian book, "Where the Sugar Maple Grows": "I have enjoyed every page, and especially have felt the freshness and sweetness of the atmosphere, and the idyllic character of the sketches. The same quality of tenderness and truth which made us love the stories of Drumlochy, pervades our stories of village life in Canada. Whatever I can do by way of helping the success of the book shall be done, and your publishers may use any part of this letter which you choose to give them in any way they think best."

### Pictures and Maps in the Adult Class.

Teachers of adult classes need as thorough an equipment in the way of appeals to the eye and to the imagination as do primary teachers. Pictures, maps, or drawings make impressions in all grades. In an adult class where a volume of Oriental photographs is used in connection with a map of Palestine, it is encouraging to note advancement in the knowledge of biblical geography, and a consequent increase of interest in intelligent Bible study.—S. S. Times.

We have received from the Ethnological Association of Canada a letter setting forth its noble objects, one of the most earnest and high-souled announcements of purpose we have ever read. It is in brief "to use every means by which Canada may be raised to a position of moral sovereignty among the peoples of the earth." It sets forth loftiest ideals and summons every true Canadian to high and holy living. This appeal will be widely circulated, and we commend it to the heart-felt sympathy of every Canadian patriot.

## What is a Child.

BY REV. C. A. S. DWIGHT.

A CHILD is a bunch of muscles, a bundle of wires, a ganglion of nerves, a centre of psychical life, a spring of impulses, an axis of action. A child is an incarnation of go and of get. It is all sorts of motors in one—a locomotive, a locomobile, an automobile, a gas engine, a bicycle, an electric motor. (It is the business of the Sunday School to train the child also to become an air-ship, sailing through the higher heavens.) A child is a collection of capacities—there is no telling what it is not going to do next. It is a question-mark, a walking interrogation, a running puzzle. It needs to be headed off as much as to be goaded on; it must be equipped with the air-brake as well as with the throttle lever.

Yet the child is not simply a machine, even though it be admitted to be a mechanical marvel. It is more than an engine—it is an energizer. It stirs its elders from their respectable middle-aged lethargy because of its boundless ambition. It is a little modern impersonation of Charity which hopeth all things. It is a lark singing as it rises. It is a poem in flesh and blood. It may be a hero or heroine worthy of the hexameters.

A child is a cluster of sensibilities, a nucleus of impressions, a meeting-point for all sorts of impacts and influences. It is constantly feeling the surrounding world by means of tender tentacles, which are often hurt and easily ruined. The average child is sensitive beyond expression. Its tendriled affections deserve the kindest, most sympathetic treatment; for if once its faith be destroyed and its love rebuked, its devotion will not pass that way again. It will in that event retire like a bivalve within its calcareous case, which case may in time grow to be an impenetrable shell of selfishness, a rough, rigid tegument of sin.

A child is a possibility—possibly a peril or a power. It will develop—therein lies its curse or its crown. They make men and women—or demons—out of such as it. On the one hand, a child is a peril. If it go unrebuked where

its instincts are wrong, if it be thwarted where its impulses are innocent, its growing life will recoil upon itself like a snake for a spring. Where childhood is misinformed, misguided, bewitched, distressed, distorted, look out for the poison! On the other hand, childhood is a promise. It is a bud; and if from that bud the insidious insects of evil be kept away, in due time will be developed the fine flower and fruit. There is no telling what destinies to-morrow walk around in that child to-day. Guard the child well, for eternity is in him!

We are trustees of childhood; we are charged with the duty of its Christward culture. Children are a blessing, but they are also a burden. The burden is one of solemn religious responsibility. And for these things only the childlike in heart, the spiritually poor in spirit, themselves learners in turn of the Great Teacher, are sufficient.—Pilgrim Teacher.

## The All-Transforming Cross.

BY REV. JOHN LAYCOCK.

I stood before a picture of the Cross—  
The symbol once of shame—  
And marvelled much an instrument so  
gross,

Of torture should have fame;  
Then thought I how the Christ had glorified  
The ignominious beam on which he died.

Since then the Cross before my sight appears

A thing of sacred pride—  
Of hope, of joy, e'en when mine eyes with  
tears

Gaze on the Crucified.  
And as along life's rugged way I move,  
The Cross, my object lesson, is of love.

I had a blessed vision of the Christ  
Bearing my guilt and sin.  
Impaled upon the cruel Cross—when first  
I yearned for peace within;  
Then turned my feet into life's shining  
way  
That upward leads e'en to the perfect day.

Lo! now my joy is full—a jewelled crown  
Before my sight doth rise—  
A crown of glory and of blest renown  
Awaits me in the skies;  
So press I onward to the crowning time—  
The resurrection day, august, sublime.

Minnedosa, Man.

## Descriptive and Explanatory Index

OF PERSONS, PLACES, INSTITUTIONS, MANNERS AND CUSTOMS REFERRED TO IN THE LESSONS.

**Ananias.**—Lesson I.—A Christian of Damascus, who led Saul of Tarsus to the full blessings of the Gospel. Nothing concerning him is known beyond Paul's statement, "He was a devout man according to the law, having a good report of all the Jews which dwelt" in Damascus.

**Angel, "Angel of the Lord."**—Lessons IV., VI.—The word angel literally means messenger, and sometimes in the Bible refers to prophets or spiritual teachers (Rev. 1. 20). In general, however, the term is applied to an order of created beings of high rank and great power, outside the realms of nature with which mankind is acquainted. Setting aside the legends and myths which have arisen concerning them, and confining our investigations to the teachings of the Bible, we conclude: (1) That they are spiritual, and not material (Heb. 1. 7). (2) That they are able to appear in form like men (Acts 1. 10). (3) That they are very numerous (Psa. 68. 17). (4) That while most of them are holy and perform God's will (Heb. 1. 14), some have fallen from their first estate and become wicked (2 Pet. 2. 4). (5) That good angels are interested in Christ's kingdom, and labor for its progress (Luke 15. 7). (6) That they have a part in the transactions of the judgment day (Matt. 24. 30, 31). (7) That they appeared more than once to the Saviour during his incarnation (Matt. 4. 11; Luke 22. 43). (8) That they are often employed, both visibly and invisibly, in ministering to God's people (Heb. 1. 14). The incarnation was the point of touch where two worlds (heaven and earth) came together; and the frequent occurrence of angelic visits during Christ's life and the years that immediately followed it was a matter of course. A message so thoroughly supernatural as the Gospel could not be completely given to men without supernatural messengers. It is not easy to tell how angels appeared. In most cases where they are described it is as "men in bright clothing" (Acts 10. 30). Feathered wings are a picturesque addition suggested by the visions of Ezekiel, the old cherubic traditions, and the pagan monuments, and made much of by mediæval painters.

**Bed.**—Lesson II.—A roll of carpet or matting, which could be easily spread

out or rolled up; to "make it" was to roll it up.

**Caesarea.**—Lessons IV., VI.—The chief Roman city of Palestine in New Testament times, situated on the Mediterranean, south of Mount Carmel, forty-seven miles north-west of Jerusalem. It was named by Herod the Great in honor of Augustus Caesar. It was the residence of the Roman procurators or governors of Palestine.

**Chief Priests.**—Lesson I.—A general term for the leaders of the priestly order. It may refer to the heads of the twenty-four "courses," to those who occupied seats in the Sanhedrin, or, generally, to those whose force of character made them conspicuous. It should not be confused with the title high priest.

**Damascus.**—Lesson I.—One of the oldest cities of the world, one hundred and thirty miles north-east of Jerusalem, on a plain at the foot of the Antilebanon Mountains. It has always been the metropolis of Eastern Syria, and has now one hundred and forty thousand inhabitants. Its surroundings in ancient times were enchanting. Its climate is delightful.

**Disciples.**—Lessons I., II., V., VIII., IX.—The name by which those who loved Jesus while he lived were called—especially his chosen twelve. After his death and resurrection the term "disciples" was passed on to all believers.

**Dorcas.**—Lesson II.—A disciple at Joppa beloved for her good works, who was restored to life by the apostle Peter. Dorcas is the Greek word for "Tabitha;" both names would be used by a mixed population such as that which dwelt in Joppa, which Strabo describes as being inhabited by Egyptians, Arabians, and Phœnicians. And as names in the East are given to represent traits of person or character, this probably indicates that she had beautiful eyes.

**Eneas.**—Lesson II.—A paralytic of Lydda healed by Peter. Whether or not he was a Christian is unknown. See Palsy.

**Gallilee.**—Lesson III.—The northern province of Palestine in the time of our Lord; a large and populous portion of the country, embracing the territory of the tribes of Asher, Issachar, Naphtali, and Zebulun.



Gentiles.—Lessons I., III., IV., VIII., X.—All people who were not Hebrews.

High priest.—Lesson I.—The highest ecclesiastical officer in the Jewish Church.

Holy Ghost.—The first "descent" of the Holy Ghost was unique in its accompaniments; the noise of the rushing mighty wind and the vision of the flaming tongues were never repeated even in apostolic history. The "gift" of the Holy Ghost seems to have varied with the need of the recipients. It gave the power to talk in unknown tongues, or to heal diseases, or to supernaturally affect an assembly, according to the exigency of the hour. When considering these variations of gifts Paul says, "I show unto you a more excellent way." Better than miracle-working is likeness to God; and the very best gift of the Holy Ghost to us is that serenity of soul, that conscious possession of the higher life which is itself the miracle of miracles.

Israel.—Lessons I., III.—"Israel," which means "Soldier of God," was the name given to Jacob after his wrestle with the angel of God; afterward applied to his descendants. The Jews were called the "children of Israel" quite as frequently as the "children of Abraham."

Jerusalem.—Lessons I., III., IV., V.—The ancient capital of the Holy Land, situated in Judea, directly west of the north end of the Dead Sea. It is 2,500 feet above the level of the Mediterranean Sea, and 3,600 feet above the Jordan valley. First mentioned as Salem (Gen. 14. 18), afterward as Jebus, the city of the Jebusites. It was captured by David and made his capital. It is also called Zion and the city of David. The city was destroyed by Nebuchadnezzar B.C. 586, and rebuilt under Cyrus B.C. 536. It was under Persian rule until B.C. 332, when it was captured by Alexander the Great. In B.C. 170, under the Maccabees, it regained its independence, and held it until B.C. 63, when the Roman Pompey entered the city. It was destroyed by Titus A.D. 70. For several years after the resurrection of Christ the Church of Jerusalem was the official head of Christendom.

Jews.—Lessons III., V., VI., VII., VIII., IX.—This name, now commonly applied to all Israelites, was used at first to designate the descendants of Judah, and, later, the inhabitants of Judea.

John (the Baptist).—Lessons III., IV.—The forerunner of Christ, son of Zech-

arias and cousin of our Lord. The sum of his preaching was repentance; his mission, to point to the Lamb of God. Shortly after he had given his testimony to the Messiah he was imprisoned in the castle of Machaerus, and was there beheaded by order of Herod.

Joppa.—Lessons II., IV.—The seaport of southern Palestine; now called Jaffa or Yafa. Thither came from Lebanon materials for the temple (2 Chron. 2. 16), and from it Jonah sailed (Jonah 1. 3).

Judea.—Lessons III., IV., V., VI.—This name is now frequently applied to the whole of the Holy Land. Properly speaking, however, it signifies one of the three provinces into which Palestine was divided in New Testament times. It is so used in these lessons.

Lydda.—Lesson II.—A town on the plain of Sharon, nine miles from Joppa. See Saron. It was anciently known as Lod, now as Lydd. In Peter's day it was the seat of a great rabbinic school. A watercourse outside the town bears the name of Peter.

Nazareth.—Lesson III.—A small city of the tribe of Zebulun, in lower Galilee, situated about seventy-three miles north of Jerusalem and west of Mount Tabor. Here Christ dwelt from his childhood till he commenced his public ministry.

Palsy.—Lesson II.—In all ages paralysis and nerve diseases have prevailed throughout the East.

Peter.—Lessons II., III., IV., VI.—The son of Jonas and brother of Andrew. His original name was Simon, but Jesus named him Cephas, or Peter (that is, A Stone). Called by Jesus to follow him, he became his disciple and afterward a "pillar" in the early Christian Church. He is said to have suffered martyrdom at Rome, being crucified with his head downward. A noble-hearted, headlong man. Peter's tour of inspection, mentioned in verse 32 of Lesson II., shows that the apostles at Jerusalem exercised supervision over the churches of Palestine.

"Simon a tanner."—Lesson II.—Of this man nothing is known. Peter's sojourn with him has been held as an indication that Peter had already relaxed somewhat of his Jewish exclusiveness, for the trade was considered unclean by the Pharisees, and those who wrought at it were required to dwell apart. A house is still shown in Joppa traditionally bearing the name of Simon.

**Saints.**—Lesson II.—The phrase thus translated means "consecrated ones." It was early used by Christians when speaking of "the household of faith."

**Saron, properly Sharon.**—Lesson II.—A fertile plain on the seashore of Palestine, between Caesarea and Joppa. In ancient times it was densely populated, and was renowned for fertility and beauty.

**Straight.**—Lesson I.—A street in Damascus, about a mile long, and cutting the city from east to west. It still exists, though now called by the natives the "Street of Bazaars." It was at that time, doubtless, a magnificent avenue lined with columns; now it is a narrow alley.

**Synagogue.**—Lessons I., VII.—A place for public prayer and Bible study. There were four hundred and eighty of these at Jerusalem. They were arranged partly according to nationalities, partly according to trades.

**Tarsus.**—Lesson I., V.—A city of Cilicia, on the Mediterranean, then one of the largest in the empire, now a town of twenty thousand people. The birth-place of Paul.

"Upper chamber."—Lesson II.—Not any room above the ground floor, which would be otherwise expressed in Greek; much less a garret or inferior apartment; but a comparatively spacious room reserved both in Greek and Jewish houses for the use of guests or for unusual occasions.

## LESSONS AND GOLDEN TEXTS—SECOND QUARTER.

### Studies in the Book of the Acts.

- Lesson 1.** April 6.—SAUL OF TARSUS CONVERTED. Acts 9. 1-12. Study Acts 9. 1-20. *Commit vs.* 3-5. **GOLDEN TEXT:** Acts 3. 19. Repent ye, therefore, and be converted, that your sins may be blotted out.
2. April 13.—PETER, ELLAS AND PORCAS. Acts 9. 32-43. *Commit vs.* 40-42. (Read Luke 10. 1-24.) **GOLDEN TEXT:** Acts 9. 34. Jesus Christ maketh thee whole.
3. April 20.—PETER AND CORNELIUS. Acts 10. 34-44. Study Acts 10. 34-48. *Commit vs.* 42-44. **GOLDEN TEXT:** Acts 10. 34. God is no respecter of persons.
4. April 27.—GENTILES RECEIVED INTO THE CHURCH. Acts 11. 4-15. Study Acts 11. 1-18. *Commit vs.* 7-9. **GOLDEN TEXT:** Acts 10. 43. Whosoever believeth on him shall receive remission of sins.
5. May 4.—THE CHURCH AT ANTIOCH IN SYRIA. Acts 11. 19-30. *Commit vs.* 22-24. (Read Isa. 62.) **GOLDEN TEXT:** Acts 11. 21. The hand of the Lord was with them; and a great number believed and turned unto the Lord.
6. May 11.—PETER DELIVERED FROM PRISON. Acts 12. 1-9. Study Acts 12. 1-10. *Commit vs.* 5-7. **GOLDEN TEXT:** Psa. 34. 7. The angel of the Lord encampeth round about them that fear him and delivereth them.
7. May 18.—THE EARLY CHRISTIAN MISSIONARIES. Acts 13. 1-12. *Commit vs.* 2, 3. **GOLDEN TEXT:** Matt. 28. 19. Go ye therefore, and teach all nations.

**Lesson 8.** May 25.—PAUL AT ANTIOCH IN PISIDIA. Acts 13. 43-52. *Commit vs.* 46, 47. (Read Acts 13. 13-42.) **GOLDEN TEXT:** Acts 13. 38. Through this man is preached unto you the forgiveness of sins.

9. June 1.—PAUL AT LYSTRA. Acts 14. 8-19. Study Acts 14. 8-22. *Commit vs.* 8-10. (Read Acts 14.) **GOLDEN TEXT:** 2 Tim. 2. 3. Thou therefore endure hardness, as a good soldier of Jesus Christ.

10. June 8.—THE COUNCIL AT JERUSALEM. Acts 15. 22-33. *Commit vs.* 30-32. (Read Acts 15.) **GOLDEN TEXT:** Gal. 5. 1. Stand fast, therefore, in the liberty wherewith Christ hath made us free.

11. June 15.—PAUL CROSSES TO EUROPE. Acts 16. 6-15. *Commit vs.* 9, 10. (Read Acts 16. 1-5) **GOLDEN TEXT:** Acts. 22. 15. Thou shalt be his witness unto all men.

12. June 22.—TEMPERANCE LESSON. Rom. 13. 8-14. *Commit vs.* 12-14. **GOLDEN TEXT:** Rom. 13. 12. Let us therefore cast off the works of darkness, and let us put on the armour of light.

13. June 29.—REVIEW. **GOLDEN TEXT:** Luke 2. 32. A light to lighten the Gentiles, and the glory of thy people Israel.

## ORDER OF SERVICES—SECOND QUARTER.

### OPENING SERVICE.

- I. SILENCE.
- II. RESPONSIVE SENTENCES. (Psa. 122.)
- SUPT. I was glad when they said unto me, Let us go into the house of the LORD.
- SCHOOL. Our feet shall stand within thy gates, O Jerusalem.
- SUPT. Jerusalem is builded as a city that is compact together:
- SCHOOL. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.
- SUPT. For there are set thrones of judgment, the thrones of the house of David.
- SCHOOL. Pray for the peace of Jerusalem: they shall prosper that love thee.
- SUPT. Peace be within thy walls, and prosperity within thy palaces.

SCHOOL. For my brethren and companions' sakes, I will now say, Peace be within thee.

ALL. Because of the house of the LORD our God I will seek thy good.

### III. SINGING.

- IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.
- V. PRAYER, FOLLOWED BY THE LORD'S PRAYER in concert.
- VI. SINGING.

### CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES. (NUM. 6. 24-26.)
- SUPT. The LORD bless thee, and keep thee.
- SCHOOL. The LORD make his face shine upon thee, and be gracious unto thee:
- ALL. The LORD lift up his countenance upon thee and give thee peace.

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# International Bible Lessons.

## SECOND QUARTER: STUDIES IN THE BOOK OF THE ACTS.

### LESSON I. Saul of Tarsus Converted.

[April 6.

GOLDEN TEXT. Repent ye therefore, and be converted, that your sins may be blotted out. Acts 3. 19.

#### AUTHORIZED VERSION.

[Study also verses 13-20. Read Acts 9. 21-31; 22. 1-30.]

Acts 9. 1-12. [Commit to memory verses 3-5.]

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Je-ru'sa-lem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Je'sus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named An-a-ni'as; and to him said the Lord in a vision, An-a-ni'as. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Ju'das for one called Saul, of Tar'sus: for, behold, he prayeth,

12 And hath seen in a vision a man named An-a-ni'as coming in, and putting his hand on him, that he might receive his sight.

#### REVISED VERSION.

- 1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord,
- 2 went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them
- 3 bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round
- 4 about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord?
- 5 And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do.
- 7 And the men that journeyed with him stood speechless, hearing the voice, but beholding
- 8 no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and
- 9 brought him into Damascus. And he was three days without sight, and did neither eat nor drink.
- 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight.

Time.—A. D. 37. Place.—Near to Damascus.

#### Home Readings.

- M. Saul of Tarsus Converted. Acts 9. 1-9.  
 Th. Saul of Tarsus Converted. Acts 9. 10-20.  
 W. A changed life. Acts 9. 21-31.  
 Th. Paul's own story. Acts 22. 1-15.  
 F. Chief of sinners. 1 Tim. 1. 12-17.  
 S. Special revelation. Gal. 1. 11-24.  
 S. Saved by grace. Eph. 2. 1-10.

#### Lesson Hymns.

New Canadian Hymnal, No. 98.

Depth of mercy, can there be  
 Mercy still reserved for me?  
 Can my God his wrath forbear?  
 Me, the chief of sinners, spare?

*New Canadian Hymnal, N. 100.*

With broken heart and contrite sigh,  
A trembling sinner, Lord, I cry;  
Thy pardoning grace is rich and free:  
O God, be merciful to me!

*New Canadian Hymnal, No. 102.*

What shall I do, where shall I flee?  
I have no refuge, dear Saviour, but thee;  
Let me approach thee, though sinful and weak,  
'Tis thy compassion, thy pardon I seek.

**Questions for Senior Scholars.****1. Saul the Bigoted Pharisee.**

Who gave Saul authority on his mission of persecution to Damascus?

What did he propose to do with those whom he would arrest?

What reputation had he made for himself among the believers?

By whom was he accompanied on his journey?

How was he halted on his way?

In persecuting the believers what did the Lord say he was doing?

What effect would the persecution have upon the persecutors?

How did Saul show his readiness to obey the voice of God?

Did the Lord tell him what he must do?

What shows the depth of Saul's conviction?

**2. Saul the Humble Believer.**

How did God prepare Saul's heart for the visit to Ananias?

What objection did Ananias make to going to Saul?

What does "chosen vessel" mean?

What was to be Saul's great mission?

What announcement did Ananias make to Saul?

What change took place in Saul's condition?

What was Saul's first act as a disciple of Christ?

**Questions for Intermediate Scholars.****1. The Old Saul of Tarsus (verses 1, 2).**

What dreadful persecutions had he led in Jerusalem?

Whom had he helped to slaughter?

What further plans had he now?

How far away was Damascus?

**2. The Sudden Meeting with Jesus (verses 3-6).**

Where were they on the journey when the light broke upon him?

Was it day or night when it shone?

What voice did Saul hear?

What conversation occurred?

What change do you see in Saul?

**3. The Three Days of Prayer (verses 7-9).**

Where did Jesus tell him to go?

Who would instruct Saul?

Does Jesus expect us to do such work?

What was Saul's condition during the three days?

What effect would this have?

**4. The New Saul of Jesus (verses 10-12).**

Who was sent to help Saul?

How did he help him?

Give the name of the street and of the owner of the house where Saul was staying.

Does God want our help in saving men?

**Questions for Younger Scholars.**

Who persecuted the disciples of Jesus? *Saul.*  
Where did he go on this business? *To Damascus.*

What did he take with him? *Letters from the high priest.*

What did they give him? *Power to arrest people.*

What happened as they came near the city? *Saul saw a great light.*

What followed? *Saul fell to the ground.*

Who spoke to him? *The Lord Jesus.*

What did Saul ask? *What the Lord would have him do.*

Where did the Lord send him? *Into the city.*

Why did the men lead him? *He was blind.*

Who came to him after three days? *Ananias.*

What did he receive? *His sight.*

What else did he receive? *The Holy Spirit.*

What did he begin to do? *To preach.*

Who are blind in these days? *Those who deny Jesus.*

Who wants to give sight to all blind souls? *The Lord Jesus Christ.*

What does he say of himself? *"I am the light of life."*

**The Lesson Catechism.**

(For the entire school.)

**1.** For what purpose did Saul go to Damascus? *To persecute the Church.*

**2.** How was he stopped on the way? *By Jesus speaking from heaven.*

**3.** What did Saul say to the voice from heaven? *"What wilt thou have me to do?"*

**4.** What was Saul's condition after meeting the Lord? *He was three days without sight.*

**5.** By whose hands was he restored to sight? *By a believer named Ananias.*

**6.** What is our GOLDEN TEXT? *"Repent ye, therefore," etc.*

**The Church Catechism.**

54. How are the ordinances secured in perpetuity in the Church? The ordinances are secured in perpetuity in the Christian Church through men called of God and ordained by the Church; and through the co-operation with

them of evangelists, teachers, and other laborers, according to the gift and grace of God.

Titus 1. 5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

**THE LESSON OUTLINE.****Conversion of the Persecutor.****I. SAUL INTOLERANT AND ACTIVE AGAINST CHRISTIANS.**

*Breathing out threatenings and slaughter against the disciples of the Lord.* v. 1.

False witnesses are risen up against me, and such as breathe out cruelty. *Psa.* 27. 12.

For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it. *Gal.* 1. 13.

**II. JOURNEY TO DAMASCUS, VISION, AND CONVERSION.**

*Jesus in his glory appeared to Saul, and convinced him of his divinity.* v. 2-5.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. *Dan.* 10. 7.

And he was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. *Matt.* 17. 2.

**III. LOYALLY SURRENDERS TO JESUS HIS LORD.**

*Convinced of the divinity of Jesus, Saul inquires as to his Lord's will.* v. 6.

And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? *Josh.* 5. 14.

Now when they heard this, they were pricked in their heart, and said unto Pe-

ter and to the rest of the apostles, Men and brethren, what shall we do? *Acts* 2. 37.

**IV. DISARMED AND HELPLESS.**

*Jesus told Saul to go to Damascus, and he was led thither by his companions, blind and fasting.* v. 6-9.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. *Acts* 22. 11.

Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us. . . . So we fasted and besought our God for this; and he was entreated of us. *Ezra* 8. 21, 23.

**V. ANANIAS THE HELPER.**

*Ananias, a disciple residing in Damascus, is told in a vision to go to Saul's help.* v. 10-12.

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. *Acts* 22. 12, 13.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light of the Gentiles. *Isa.* 42. 6.

**EXPLANATORY NOTES.**

In Acts 7. 58 Saul is introduced as "a young man" (*νεανίας, neh-an-e'-as*), probably about thirty years of age, who was already taking a prominent part in persecuting the Christians. "There are strong grounds for believing that, if he was not a member of the Sanhedrin at the time of St. Stephen's death, he was elected into that powerful senate soon after—possibly as a reward for the zeal he had shown against the heretic. He himself says that in Jerusalem he not only exercised the power of imprisonment by commission from the high priests, but also, when the Christians were put to death, gave his vote against them" (*Acts* 26 10).—*Life and Epistles of St. Paul.* After Stephen's burial Saul continued his persecution of the church, as we are told again and again in St. Luke's narrative and in St. Paul's own speeches and epistles. He "made havoc of the church, entering into every house" (*Acts* 8. 3), and those whom he thus tore from their homes he

"committed to prison." Not only did men thus suffer at his hands, but women also (verse 3). Others besides Stephen suffered death, as is evident from the apostle's own confession, "And I persecuted this way unto the death" (22. 4); "And when they were put to death I gave my voice against them" (26. 10). His fame as an inquisitor was notorious far and wide, and we read that Ananias had heard how much evil he (Saul) had done to Christ's saints at Jerusalem (9. 13). Owing to this persecution the Christians were scattered abroad, and everywhere they went they preached the word. Saul, "being exceeding mad against them," determined to follow them "even to strange cities" (Acts 26. 11; compare Acts 8. 3; Gal. 1. 13; 1 Tim. 1. 13). Securing from the high priest letters of authority, he started for Damascus, where he had reason to believe Christians were to be found. On his way thither the incident in this lesson occurred, whereby the proud and persecuting Saul was transformed into the loving, helpful Paul.

**Verses 1, 2. Breathing out threatenings and slaughter.** The Greek word (*ἰμνίστων*) signifies to breathe hard at or upon an object; and is used to express the strong emotion, the passionateness with which Saul was eager to terrify the Christians by threats and hurry them on to death. *Damascus.* There were many Jews in Damascus, so many, indeed, that Nero could cause ten thousand to be executed. These Jews had not openly separated from their Jewish brethren, although many had accepted Jesus as the Messiah. This seems evident from the fact that the high priest was asked for letters to the synagogues. *Letters from the high priest.* The Sanhedrin claimed over the Jews in foreign cities the same power in religious questions which was exercised at Jerusalem. The recognition of the letters from the high priest is not to be doubted, as Damascus was in A. D. 35 still under Roman control; and the Roman policy was to grant as much indulgence as possible to the religious power of the Sanhedrin, reserving to itself the execution of the punishment of death. *This way,* namely, the Christian—that is, the characteristic direction of life as determined by faith on Jesus Christ.

**3. Suddenly there shined round about him a light.** This was not a mere flash of lightning, but was rather a heavenly radiance with which the exalted Christ, appearing in his glory, was surrounded. This is more particularly described in Acts 26. 13: "I saw in the way a light from heaven, above the brightness of the sun." The Risen One himself was in the light, and convinced Saul that it was a divine person who appeared to him.

**4. Fell to the earth.** Not only Saul, but his companions were prostrated to the earth through terror (Acts 26. 14). *He heard a voice.* Saul seems first to have recovered from the shock and, while the others were stunned, stupefied, and confused, a voice spoke to him. It was in the Hebrew tongue (Acts 26. 14), but to Saul's companions was mysterious and indistinct. "To them the awful sound was without meaning; he

heard the voice of the Son of God." *Why persecutest thou me?* Christ himself is persecuted in his people—"Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25. 40; also Luke 10. 16).

**5. Who art thou, Lord?** The vision convinced Saul that the person appearing to him was divine. When contending for the validity of his apostleship Paul's argument is, "Am I not an apostle? Have I not seen Jesus Christ, our Lord?" (1 Cor. 9. 1; compare Acts 15. 8.) Saul was now convinced that in persecuting the Christians he was opposing God. *Against the pricks*—that is, the goad (Gr. *κίτρον*), or sharp-pointed pole used in the East for driving cattle. The words, "It is hard for thee to kick against the pricks," are not found in this passage in the Greek manuscripts, and were interpolated from chapter 26. 14. The meaning of the phrase is, "It is for thee a difficult undertaking, surpassing thy strength, and not to be accomplished by thee, that thou as my persecutor shouldst contend against my will."

**6. What wilt thou have me to do?** Saul all along had been acting conscientiously; as he told Agrippa, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26. 9; compare 1 Tim. 1. 13). Now that he is undeceived, and Jesus is recognized as Lord, Saul's loyalty seeks for service.

**7. Stood speechless.** According to Acts 26. 14, they all fell to the earth with Saul. The discrepancies found in the several accounts (Acts chapters 9, 22, 26) may be explained thus: "The Greek word *ak-oo'-o* (*ἀκούω*), like our word 'hear,' has two distinct meanings—to perceive sound and to understand. The men who were with Saul heard the sound, but did not understand what was said to him. As to the fact that one passage represents them as standing, the other as having fallen to the earth, the word rendered 'stood' also means to be fixed, rooted to the spot. Hence the sense may be, not that they stood erect, but that they were rendered

*motionless, or fixed to the spot, by overpowering fear* (Haley, *Dis. of the Bible*).

**8. Saul arose from the earth.** Where he had lain with closed eyes since the appearance of the vision (verse 4), because he was blinded by the heavenly light. In Acts 22, 11 he says, "I could not see for the glory of that light."

**9.** "For three days Saul remained at Damascus as a man stunned by a sudden heavy blow. His world of thought was turned upside down by the discovery that 'this Jesus' was, after all, 'the Son of God.'" Perhaps this took away all desire for food; or it may have been that he abstained because of his sorrow for the persecution of the Christians; or partly to prepare himself for the decisive change in his inner and outer life which he believed awaited him (see verse 18).

### HOMILETICAL AND PRACTICAL NOTES.

**Verse 1. Breathing out threatenings and slaughter.** As every man is, Saul was a product of his age. Hence his violent attempt to compel uniformity of belief. He believed that the pestilent heresy of Jesus should be destroyed at any cost. He was zealous for the established faith. No soft-heartedness should prevent him from doing his duty. He took the initiative. No labor was too great. Toleration seemed complicity. The new movement needed just such a man. His characteristics qualified him for leadership. His great heart, colossal intellect, and superb courage constituted a power destined under God to dominate the centuries. Christ's cause is suffering from the scarcity of courageous disciples. Christians too generally are timid and lack not only initiative, but the courage requisite in those who are led. There is a great present demand for men like Saul.

**2.** But Saul respected authority and revered regularly. He went to the high priest and took out letters authorizing him to go on his persecuting tour. It is not the great minds in the Church that make trouble by an air of defiant independence of those in authority.

**4. Saul, why persecutest thou me?** Saul heard the sound, distinguished the words, and felt the divine personality. The question carried conviction. He could offer no resistance. His great soul surrendered without delay. How could Saul persecute Jesus, who had ascended? Whoever injures any disciple injures the Lord. Whoever wrongs any human being offends him who died for all. Kindly deeds, also, done to a disciple are accepted by Jesus as done to himself, and their reward is sure.

**10. In a vision.** Whether Ananias was awake or asleep the context does not inform us.

**11. Street . . . called Straight.** There is, according to Wilson, a "Straight Street" still in Damascus. *Behold, he prayeth.* In a frame of mind and heart to receive instruction and guidance.

**12.** Saul was further prepared to receive Ananias, for, while waiting upon God in prayer, he had seen him in a vision coming to his help.

**13-20.** Ananias, convinced of the conversion of Saul, of his call to be a preacher of the truth, went to the house where Saul was stopping, laid his hands upon him, and told him to receive both sight and the Holy Spirit. Immediately Saul was recovered from his blindness, was baptized, and began to preach Christ.

**5. Who art thou, Lord?** Probably equivalent to "Who art thou, sir?" Saul did not lose his mental balance. He knew it was no human form that had flashed insufferable splendor upon his sight. But he did not know what celestial being had appeared and spoken to him. Hence the question. He could not know that it was the Lord until the fact was revealed in answer to his demand. Saul could not but suffer great anguish on discovering how mistaken he had been. The vision was not an illusion. Saul was not a weak-brained man to have such vagaries. He could not have been deceived. It was impossible for him to attempt to deceive others. The grandest of men, his entire life shows how real was his interview with the Lord. In 1 Cor. 15, 8 he bases his claim to the apostolate on this view of the Saviour.

**7. And the men . . . stood speechless, hearing a voice, but seeing no man.** The message was not for them, but for their great leader. They were sufficiently affected to prove the reality of the occurrence. The light smote their eyes, and the voice their ears, but they were not permitted to see and hear what was meant for Saul alone.

**8. They led him, etc.** They were the first to help the transformed man in his new course. They were still unchanged enemies of Jesus, but unwittingly they served him. God's servants are sometimes aided by unbelievers who have no wish to lend their aid to the cause.

**9. Neither did eat nor drink.** For three days the blindness continued, and the new convert took no nourishment. So great was his agitation spiritually, so tremendous his intellectual

activity, that he could not touch food. Physical conditions could not in that awful hour remain normal. It was not the excitement of a feeble mind, but the cyclonic awaking of a great soul. He reviewed his past. How could he think of food while memory tormented him thus? Nor was he clear in his mind as to the future. Great questions were tumultuously present, the solution of which was by no means easy. And yet till they were settled he lived in chaos. Conversion to this magnificent man was not a matter of the uplifted hand or a graceful autograph. It was a moral cataclysm, involving his whole being in its violence. Such must the new birth still be in many a case. It is the strongest natures in which at such a time the psychic dominates the physical.

**10. Ananias.** Though in good repute, Ananias was not a great leader. Yet he was called to instruct the peerless Saul. The lowly and devout are often used to guide the most eminent inquirers into the truth. It is well for both. It teaches humility to the one and encourages the other to lean on God for power to be greatly useful. *In a vision.* This humble teacher of a superior was clearly called of God to his work. Whoever has the call to teach in Sunday school or pulpit should be fearless. God reliance is better than self-reliance.

1. *A well-intending person may be a dangerous enemy to a good cause.* The nobler the more dangerous, because the more influential. Saul's animosity was very active. There is a passive antagonism. Christ says, "He that is not with me is against me." Many a good person is Christ's harmful foe without being consciously so. Saul thought himself a servant of God while doing everything in his power to baffle the supreme effort of heaven to save the world.

2. *The conversion of the gifted who are qualified to become leaders.* Not even the insignificant should be overlooked. But the lover of Christ should be on the watch for young persons of strong qualities. It may seem a harder task, but it is not always so. Sometimes they are more responsive than others to the efforts made to win them. Consider the *importance* of such conversions. *Saul at once ceased to be a menace* to Christ's kingdom. Every unsaved son of genius is a possible source of injury to the cause of Christ. The greater his gifts the greater his power to injure the cause we love. When saved those of a strong personality are of *more service* to the Saviour. They may become the means of saving many thousands and

of making it forever easier to win men to Christ. What heavenly mathematician can figure up the results of Saul's conversion? How many millions owe their salvation in some degree to his labors?

3. *The feasibility of such conversions.* God's humble children often fear to try to save the gifted, the eminent. The disciples feared Saul even after his conversion. Consider that the human heart is much the same in its needs, no matter how men may differ in mental qualities, or in social position, or in wealth. Nothing can quiet the soul's longings but a knowledge of God in Christ. In every man there is a hunger of the spirit that prepares the way for any true disciple who knows how to proffer the bread of life. In every heart the Holy Spirit is ever busy seeking to lead the way into the path of life. Whoever attempts to secure the conversion of any one of superior character or position may feel assured that the Spirit of God has been before him and will go with him and follow up his efforts. There is always a probability of success in such an attempt prayerfully made. Again, the hindrances to success are about as great with the less gifted as with the brilliant.

4. *The necessity for the conversion of moral men.* Many moral persons, like Saul of Tarsus, fancy that they will be saved because of their morality. They forget how shallow is the thinking underlying such a notion. Who determines the conditions of salvation? Does not the inspired word constantly teach that no man can possibly be good enough to be saved. No man was ever saved because he was moral. It is certain that multitudes of moral persons have had no hope in their death. Saul needed to be converted though he had always tried to keep the whole law. True, he did what he afterward saw was wrong. So does every moral person do wrong. Which of them keeps the whole law perfectly all the time? How shall he secure pardon for his lapses but through Christ? But to cease to trust in his own righteousness and to begin to trust in Christ is conversion.

5. *Sudden conversions.* This memorable conversion could not have been more sudden. It may be said that Saul was three days seeking Christ. Not so. He accepted Christ immediately, and followed his directions to the letter from that instant. He was already a new creature. Old things had passed away, and all things had become new. Indeed, all the conversions recorded in Scripture are sudden. Is not Pentecost a record of sudden conversions, and under great excitement, such as the world has rarely seen? The great change is not neces-



sarily a slow one. All the apostles are examples of quick conversion. There is no record of a protracted process. The Philippian jailer is another instance. Was Zaccheus long in securing salvation? All great revivals have furnished illustrations of conversions speedily effected. It is enough to show that sudden conversions may be genuine. When the seeker has had previous instruction, so that he can seek intelligently, there is no reason why he should not quickly find the peace of God. Bishop Taylor, in his earlier work in South Africa, sometimes witnessed many conversions among the Kaffirs, who, as they listened to his sermon through an interpreter, heard for the first time the Saviour's name.

6. *Sudden conversions may be permanent.* Saul never wavered. No valid reason for being afraid of the white heat of emotion under the sway of the Spirit of God has ever been adduced.

7. *The cooperation of the divine and the human in saving men.* Christ arrested Saul, and by a question led him to think, and left him in the care of a man to be instructed. We cannot dogmatize about the law of revivals. After all has been said something remains unsaid. But somehow the ever-enlarging harvests are God's product, and they await the human harvester's hand. The world will never be saved till the *entire Christian host gives itself to the task with one consent.*

8. *The physical effects of the soul's crisis.* The body participates in the soul's transition. Man is a unit. Whatever touches him anywhere affects him everywhere. There is no independent territory in the realm of human personality. Saul was not touched in body, but under the soul's catastrophe his body fell to the earth; he lost the power of vision, and could take no food for three days. His case was exceptional in degree, but typical in kind. The fact is many-sided. A clean soul must produce in the end a more refined physique. Sometimes the grossness of the flesh contradicts the pretensions of the spirit; the man talks like a saint, but looks like a beast.

9. *The divinity of Christ.* He whom Saul met on the way to Damascus, and before whose glorious personality his own imperial soul submissively bowed was the Christ who had risen from the grave and ascended on high, where "he ever liveth to intercede for us."

### Thoughts for Young People.

1. *The importance of a good conscience.* This is a notable instance of an honest but greatly mistaken soul waking to a new life. Saul

had all along been conscientious, thinking he ought to persecute the Christians. He was very zealous for the traditions of the fathers, and in his blind fanaticism thought the best way to uphold his own faith was to burn up every other. Accordingly, we find him an active persecutor of the martyr Stephen. And the little word "yet" signifies that his feeling against the Christians was not a sudden paroxysm of fury, but a deep-rooted passion. And all this was because Saul had not come to a knowledge of the truth, which is necessary to guide our consciences. "Prove all things, hold fast that which is good."

2. *The folly of striving against the Lord.* Saul had equal, if not greater, opportunities with many of the converts to Christianity of learning the truth about Jesus and the resurrection. But he had doubtless been hindered by his blinding prejudice, so that he remained an unbeliever. The movings of the divine Spirit upon his mind and heart had been resisted, and the conduct of Christ's disciples in suffering had been constantly misinterpreted. This resistance of the truth resulted in a sad demoralization of Saul's nature, leading him to go to extreme measures with those opposed to him in belief. He says of himself, "I was a blasphemer, a persecutor, and injurious." Resistance of the Holy Spirit, like the ox kicking against a goad, only inflicts upon one's self deeper and more painful wounds, prophetic of the awful overthrow of the finally obdurate.

3. *Saul's conversion,* was a very remarkable one in the means adopted to bring it about. We must remember in considering it that Saul was in a very peculiar condition of mind and heart. The death of Jesus was to Saul's mind an undoubted proof that our Lord was an impostor, and the stories of his resurrection but idle tales. He needed to see his Lord in such convincing form as that every doubt should be removed. God adopted such a method, and the conscientious Paul, convinced that the vision was a heavenly one, "was not disobedient unto" it. You and I are not justified in demanding of God the same or similar means for our conversion. Our duty is to follow the truth as it may be revealed to us, and God will see to it that nothing on his part will be omitted. Paul thus beautifully refers to his remarkable restoration: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4. 6). So may he who first said, "Let there be light," speak to you the word that will make of you a "new creature."

## Teaching Hints for Intermediate Classes.

BY REV. A. H. MCKINNEY.

## INTRODUCTION.

Following our custom in these Hints, we shall have a general outline, according to which we shall prepare and teach the lessons for the quarter. A temptation against which the teacher must ever be on the alert is that of sameness. Let us, therefore, vary our outline from those we have already used.

For this quarter our memory letter will be C, and we shall outline our lessons according to the following scheme:

LESSON CONNECTION.  
CIRCUMSTANCES.  
CONTENTS.  
CLINCHERS.  
CONCLUSION.

## CONNECTION.

Remember, teacher, that two weeks are quite a long time for intermediate pupils, and that during that time they may have forgotten much that was studied during the last quarter. Endeavor by well-selected questions to connect to-day's lesson with what has gone before, especially with the lesson for March 2. (See Acts 8. 1.) For those classes in which there was a review on last Sunday the difficulty of making this connection will not be great.

## CIRCUMSTANCES.

*Time.* The traditional date is 37 A. D. Some authorities place it at 35-A. D., or even earlier.

*Place.* Near Damascus, one hundred and forty miles north of Jerusalem.

*The man.* The teacher should be prepared to question the pupils as to their knowledge of Saul, his birth, family, social position, education, characteristics, etc., and to supply any deficiencies in their information concerning him.

*The records.* The teacher should study the threefold record of Paul's conversion as found in Acts 9. 3-8; 22. 6-11; 26. 12-19.

## CONTENTS.

Saul is unquestionably the central figure in this lesson, so we will group our teaching around him as we behold him in five pictures:

SAUL AND THE HIGH PRIEST.  
ON HIS JOURNEY.  
AND THE VOICE.  
AND HIS COMPANIONS.  
AND ANANIAS.

1. *Saul and the high priest* (verses 1, 2).  
Ask: To whom did Saul go? For what did he ask? Why did he ask the high priest? (Ex-

plain that he, as chief of the Jews, exercised authority in ecclesiastical matters.) Why did Saul feel as he did toward the Christians?

2. *Saul on his journey* (verse 3). From what place did Saul start? To what place was he going? How far apart were these two cities? (Point them out on the map.) How do you suppose Saul traveled? By steam car, or by trolley car?

3. *Saul and the voice* (verses 3-6). What appeared unto Saul? How did this affect him? What did he hear? What did the voice ask? What did Saul say? What did the voice answer? What did Saul then ask? (See Acts 22. 10.) What was he told to do?

4. *Saul and his companions* (verses 7-9). What did Saul's companions hear? What did they see? What did they do for Saul? Why? How long did Saul remain blind? What did he not do during this time? About what do you suppose he was thinking? Who was speaking to him?

5. *Saul and Ananias* (verses 10-12). Who was Ananias? What did he hear in a vision? Where did Ananias go? What did he say to Saul? What then took place?

## CLINCHERS.

The Rev. E. Payson Hammond has a famous sermon on this chapter, in which he presents the truth under the outline:

SAUL SLAUGHTERING.  
SMITTEN.  
SAVED.

By some such means as this present the lesson so that the pupils will never forget that the great persecutor was by the grace of God turned into the great preacher.

## CONCLUSION.

Ask: What two questions did Saul ask? What was the answer to each? Who will in sincerity ask these questions of the Lord? Show that he who knows the Lord Jesus Christ and is willing to do as he directs has begun a life the possibilities of which eternity itself alone can reveal. Have each one print:

WHO ART THOU,  
LORD?  
WHAT SHALL I DO, LORD?

Urge all to ask these questions continually. For the preparation for review see Hints for Lesson III. Our first foundation stone will be marked SAUL'S CONVERSION. On the reverse side have the pupils print the two questions as indicated above.

## FOR NEXT SUNDAY.

Divide your class into three parts. Ask one third to be prepared to tell all they know about Peter, the second third to tell all they know about Aeneas, and the remainder to tell all they know about Dorcas. Let the teacher promise to tell something about Simon.

## By Way of Illustration.

BY JENNIE M. BINGHAM.

"Why persecutest thou me?" It was just as though Saul had smitten Jesus himself, so utter is the identification of the glorified Lord with those who trust him. These humble believers were members of his body. If I prick my least finger I wound myself. If you do even the slightest harm to one who is the Lord's you have harmed the Lord. If anyone touches a believer he touches the apple of the Master's eye. If anyone gives a cup of cold water to a disciple Jesus regards that as done to himself.

"Arise and go into the city, and it shall be told thee what thou must do." One step at a time. God never asks more of us than that; and he never makes plain to us more than that as to our duty or its results. And in this God evidences to us his wisdom and his love. What if Saul had been told at that moment of all that was before him in Christ's service, as we now know it from Paul's own review of it, at the close of his martyr course! It could only have weakened him for his life struggle, and have added to the crushing pressure of the burdens he must bear. "I will show him how many things he must suffer for my name's sake," said the Lord; but the Lord did not show all this to Saul at one time. It is best that we have but one step at a time.

Verse 7. It is noticeable that this appearance of Jesus to Saul was personal. The men with him heard the voice, but saw not Jesus; but Saul saw Jesus and the light and heard the call. God's call to us is individual. A multitude may sit in some church and hear the sound of the words and get some glimpse of the light of the truth, but they hear not the very voice of Jesus speaking to them, nor do they see the glorified Saviour standing before them; yet one or two in that whole audience may both see and hear as Saul did. That experience comes to all men sooner or later. Happy are they if not disobedient to the heavenly vision.—*Pentecost.*

Verses 8 and 9. God lays the foundation of a great work in deep humiliation. For want of this, Pliable in *Pilgrim's Progress* went with Christian but a little way. He was delighted

with the glory of the prospect, but felt no burden on his back. So when they came to the Slough of Despond he was disheartened, turned back, and began to ridicule his former efforts.

"Behold, he prayeth." There is great difference between persecuting and praying, though one may follow the other swiftly. Yesterday he thought he knew everything, and was able to direct his own steps; to-day he realizes that he needs the divine guidance and earnestly seeks it. And in truth he had need of prayer; for he had a difficult path to tread henceforth. Then, as now, penitence must be followed by a life of prayer. That young believer who thinks that he can win a prayerless battle is making a tremendous blunder. He will soon find that defeat follows defeat in his warfare. This same Saul said later on in his life, "Pray without ceasing."

## Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

Blessed indeed it is to have a decided experience of conversion such as that of Saul, and to be able to tell it with clearness and force, as did he when he faced the crowd on the steps of the castle a few days later. Never after his prompt obedience to the heavenly vision was he troubled with doubts about his personal relation to the Lord Jesus, or his mission as a preacher of the Gospel to the world. His preaching and his letters ring with the force of positive knowledge: "I know;" "I am persuaded;" "We believe, and therefore speak;" "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." These and similar expressions move other hearts to accept the faith he so uncompromisingly held, and to seek for themselves an experience so evidently real and satisfactory. The world believes in such religion when it sees it. It is moved by it either to hatred or love. The mere profession of religion it treats with indifference or scorn. None could mistake Saul's conversion. Proud, invective, hating and destroying all who called themselves disciples of Jesus, he was changed by the revelation of Jesus in his own heart into a gentle, loving disciple, a friend of Jesus's friends, a bold and earnest preacher of that blessed Name.

The circumstances of his conversion were unique; they have never been repeated in any case; but the change of heart, the new life, is as real an experience to-day as then. If all nominal Christians possessed it, as all true Christians do, the world would have a different opinion of the teachings of Jesus. The "living

apostles" too often sadly misrepresent him. Even in China, where the true love and good will of the Gospel are shown in the lives and good works of the missionaries, the people are willing to listen to "the doctrine." The unchristian spirit and deeds of the so-called "Christian" foreigners are enough to make the prejudice against their religion very bitter. But the Lord has his true witnesses, multiplying every year, who, like Saul and Apollos, will "mightily convince" the world that Jesus is the Son of God.

In telling his experience to King Agrippa, Paul—for the new man had a new name—said, "I was not disobedient to the heavenly vision." And this is what we must especially notice. The light might have shone, the voice might have spoken, but if he had not been obedient to the light and the voice the grand opportunity of his life would have slipped from him. You have never seen a light brighter than the sun at noonday; you have never heard an audible voice speaking from heaven. But you have had the light of the Holy Spirit upon your conscience, and you have heard the whisper of his voice in your heart. Have you been obedient to that light and to that voice? It is the office of the Spirit to convince of sin, as he convinced Saul. It is his work to make a "new creation" in Christ Jesus, as he made a new man of Saul. It is his province to guide into all truth, as it was said to Saul, "Arise, and go, and it shall be told thee of all things which are appointed for thee to do." Obediently following the light as it is given, the voice as it speaks, we cannot fail of the blessed experience nor of the gracious honor to be his witnesses of what we have seen and heard.

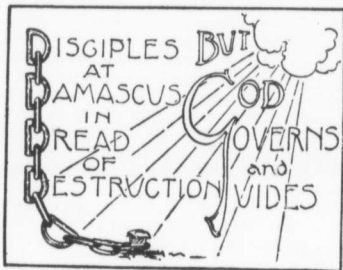
### The Teachers' Meeting.

Consider the hindrances to Paul's acceptance of Jesus as the Messiah, namely, those things which were so dear to every loyal Jew. These he enumerates in Phil. 3, 4, sq. 1. *Heredity*. He was an Israelite by birth, "circumcised the eighth day," and not at some other time, as might hold good were he a proselyte. "Of the tribe of Benjamin"—that is, one of the two most illustrious of the tribes. Not only born of Hebrew parents, who might have been proselytes, but "an Hebrew of the Hebrews"—that is, of Hebrew parentage and descent, a Hebrew of pure blood who could vindicate his genealogy. 2. *Legality*. With all the rigor of Pharisaic zeal Paul had upheld the law, and in his own personal life had obeyed the law conscientiously. On the other hand was Jesus, of the despised

city of Nazareth, accused of belittling Moses, aye, even the temple itself; condemned by the high court of the nation (the Sanhedrin) and executed as a malefactor. And now the monstrous claim is set up by his disciples that he rose from the dead. And Paul was challenged to accept this One so contrary to all his feelings, training, and expectation as the "Consolation of Israel." Consider the visitation as a divinely adapted means to the conversion of such a man as Paul.

### Blackboard.

BY THOMAS G. ROGERS.



Looking at this lesson from the view-point of the Church, we can realize in some degree the feeling of dread and horror inspired by the knowledge of Saul's approach. The miraculous arrest upon the highway, and the conversion of the persecutor with the reversal of his plans, furnish a marked example of God's intervention on behalf of his people, and show us how instruments of destruction are often transformed into chosen vessels. Among the disciples fear gave place to renewed faith in God and in the certainty and final triumph of the Gospel.

*Coloring.*—Chain, gray and white; words, purple and white; G, dark blue and yellow; words, light blue; cloud, bluish white; rays, yellow.

### Library References.

BY REV. S. G. AYRES.

*Lives of Paul.*—The renewal in the study of the life of Paul has added many new works to the already voluminous list. It is hardly necessary to give a complete list; the following must suffice: Among the earlier lives Lewin is best from an archaeological standpoint; among the more recent Ramsay occupies this ground. Conybeare and Howson's and Farrar's lives are still worthy of study. The best condensed life

is that of Stalker. Gilbert's *Student Life of St. Paul* and Cone's life are supposed to be written from the standpoint of the newer theology. Gloag's *Introduction to the Pauline Epistles* is a great aid to the student in gaining an idea of the surroundings of the early Church. The most recent addition to the literature of the subject is a book by the Rev. G. F. Greene entitled *The Many-sided Paul*.

*The Conversion of Paul.*—In addition to the lives of Paul consult the following: Dickinson, *Teaching by Example*, page 438. The commentaries on the Acts, especially Stokes, Hackett, and Lindsay.

*Damascus.*—Lewin, *Life and Epistles of St. Paul* (Index). Du Strange, *Palestine Under the Moslems*, pages 234-275. Stanley, *Sinai and Palestine* (Index). Hughes, *Dictionary of Is-*

*lam*, pages 64-69. Geikie, *New Testament Hours*, vol. ii, page 2. Rawlinson, *St. Paul in Damascus and Arabia*.

#### SERMONS ON THE LESSON.

Verse 1.—*The Homiletic Monthly*, vol. vii, page 214. *Free Church Pulpit*, vol. iii, page 409.

Verse 3.—Stanley, *Sermons in the East*, page 79.

Verse 5.—Davies, *Sermons*, vol. ii, page 414.

Verse 6.—*The Methodist Episcopal Pulpit*, edited by D. W. Clarke, page 212. Guthrie, *Way to Life*, page 294. *The Homiletic Review*, vol. xiii, page 331; vol. xxi, page 434.

Verse 11.—Burder, *Village Sermons*, page 129. Spurgeon, *Sermons*, First Series, page 170.

## LESSON II. Peter, Eneas, and Dorcas.

[April 13.]

GOLDEN TEXT. Jesus Christ maketh thee whole. Acts 9. 34.

#### AUTHORIZED VERSION.

[Read Luke 10. 1-24.]

Acts 9. 32-43. [Commit to memory verses 40-42.]

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 Æ'ne-as, which had kept his bed eight years, and was sick of the palsy.

34 And Pe'ter said unto him, Æ'ne-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 Sa'ron saw him, and turned to the Lord.

36 Now there was at Jop'pa a certain disciple named Tab'i-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 showing 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 to the body said, Tab'i-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

#### REVISED VERSION.

32 And it came to pass, as Peter went throughout all parts, he came down also to

33 the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years; for he was

34 palsied. And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make

35 thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

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

38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him. Delay not to come on unto us.

39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping,

40 and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed: and turning to the body, he said, Tabitha, arise. And she opened her eyes: and when she saw Peter,

41 she sat up. And he gave her his hand, and raised her up: and calling the saints and

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.

42 widows, he presented her alive. And it became known throughout all Joppa: and 43 many believed on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

**Time.**—About A. D. 40. **Places.**—1. Lydda, nine miles southeast of Joppa. 2. Saron. 3. Joppa, the modern Jaffa.

### Home Readings.

M. Peter, Aeneas, and Dorcas. Acts 9. 32-43.

Tu. Helper of the helpless. Job 29. 1-13.

W. Care for the poor. Deut. 15. 7-11.

Th. "Unto me." Matt. 25. 31-40.

F. Doing good. Gal. 6. 1-10.

S. Ready to distribute. 1 Tim. 6. 9-19.

S. Christ making whole. Mark 2. 1-12.

### Lesson Hymns.

*New Canadian Hymnal*, No. 99.

Faith is a living power from heaven  
Which grasps the promise God has given;  
Securely fixed on Christ alone,  
A trust that cannot be o'erthrown.

*New Canadian Hymnal*, No. 103.

Lord, I despair myself to heal;  
I see my sin, but cannot feel;  
I cannot, till thy Spirit blow,  
And bid the obedient waters flow.

*New Canadian Hymnal*, No. 113.

Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God, I come!

### Questions for Senior Scholars.

1. *The Healing of Aeneas and Its Results.*

Whom did Peter visit at Lydda?

Where was Lydda?

What unfortunate man did he meet there?

What evidence have we that he was a believer in Christ?

What rendered the miracle of his healing the more wonderful?

Who did Peter say healed him?

How did he show his faith in Peter's word?

What was the effect of the miracle upon the people?

How did they show their faith in Peter and his doctrine?

2. *Dorcas, the Disciple of Joppa.*

Where was Joppa?

What made Dorcas so well known and beloved?

Why was Peter summoned?

What did the two men ask Peter to do?

Why did the widows show Peter what Dorcas did for them?

What was Peter's method in performing the miracle?

How did it differ from the way in which he performed the miracle on Aeneas?

Can we find any reason for this difference in method?

How did the miracle affect the people of Joppa?

In whose home did Peter stay in Joppa?

### Questions for Intermediate Scholars.

1. *Peter the Preacher* (verses 32, 33).

Where did we leave Peter? (Acts 8. 25.)

Are all the "acts of the apostles" recorded in the book of Acts?

What apostles are not mentioned at all as to their work?

Which two apostles are chiefly named for their work?

Where was Peter most prominent?

2. *Peter the Sympathizer* (verses 34-39).

How long had Aeneas been sick?

Did Jesus feel for the suffering?

Did he ever pass by a sick person?

What did Peter say to Aeneas?

What proof of healing did Aeneas give?

What still sadder event occurred?

What did they ask Peter to do?

Do you think they expected him to raise Dorcas?

3. *Peter the Christ-man* (verses 40-43).

In what way did Peter imitate Jesus?

How did he differ in his way of healing?

In whose name did Peter speak?

What did he say to the dead woman?

What good had she done?

### Questions for Younger Scholars.

Who was Peter? *One of the apostles.*

Where did he once go to preach? *To Lydda.*

Whom did he find there? *A sick man named Aeneas.*

What was his disease? *Palsy.*

How long had he been sick? *Eight years.*

What did Peter tell him? *That Jesus Christ made him well.*

What did he tell him to do? *To rise and make his bed.*

What did that mean? *To roll up the rug on which he lay.*

What followed? *Æneas rose up and was well.*

What did Peter do at Joppa? *He raised Tabitha from death.*

Who was Tabitha, or Dorcas? *A good woman who helped the poor.*

Who asked Peter to go to Tabitha? *Some disciples of Jesus.*

Where did they take him? *Into the upper room where her body was lying.*

Who were in the room weeping? *Many poor people whom she had helped.*

What came from this miracle? *Many believed in Jesus.*

#### The Lesson Catechism.

(For the entire school.)

1. Whom did Peter find at Lydda? *A man sick of the palsy.*

2. What did he say to him? **GOLDEN TEXT:** *"Jesus Christ maketh thee whole."*

3. What followed Peter's words? *He became well at once.*

4. What Christian had died at Joppa? *A woman named Dorcas.*

5. What is said of her? *"This woman was full of good works."*

6. How was she restored to life? *By the prayer of Peter.*

#### The Church Catechism.

55. How is the Word of God to be used as a means of grace? The Word of God is to be used as a means of grace by the private study of the Scriptures, and by diligent attendance upon the public reading and preaching of the Word in the Church.

### THE LESSON OUTLINE.

#### Time of Peace and Help.

#### I. PETER VISITS THE CHURCHES.

*Comes to the saints in Lydda. v. 32.*

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Acts 8. 14.

#### II. HEALS ÆNEAS.

*Jesus Christ maketh thee whole. v. 3*

Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked. John 5. 8, 9.

Be it known unto you all...that by the name of Jesus Christ of Nazareth, whom ye crucified...even by him doth this man stand here before you whole. Acts 4. 10.

#### III. DORCAS, THE DISCIPLE AND BENEFACTRESS.

*This woman was full of good works and alms-deeds. v. 36.*

Give her of the fruit of her hands; and let her own works praise her in the gates. Prov. 31. 31.

These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. Titus 3. 8.

Those women which labored with me in the Gospel...whose names are in the book of life. Phil. 4. 3.

#### IV. THE DEATH OF DORCAS A CAUSE OF GRIEF.

*All the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them. v. 39.*

And there followed him a great company of people and of women, which also bewailed and lamented him. Luke 23. 27. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21. 13.

#### V. DORCAS RESTORED TO LIFE.

*And she opened her eyes; and when she saw Peter, she sat up. v. 40.*

He went in therefore, and shut the door upon them twain, and prayed unto the Lord...And he stretched himself upon the child, and the flesh of the child waxed warm. 2 Kings 4. 33, 34.

But when the people were put forth, he went in, and took her by the hand, and the maid arose. Matt. 9. 25.

#### VI. PETER'S LIBERALITY OF SENTIMENT.

*He tarried many days in Joppa with one Simon a tanner. v. 43.*

A tanner was considered unclean by the Jews because his business brought him into contact with the dead.

## EXPLANATORY NOTES.

In verse 31 it is recorded, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified," etc. Two results accrued to the Church: 1. It had rest from persecution and was edified, advanced in Christian living; 2. It was multiplied, increased in the number of its members, through the gracious work of the Holy Spirit. Saul had visited Jerusalem not as a persecutor, but as a fellow-workman, and had departed into Cilicia. Under such conditions Peter now starts upon a journey of visitation among the churches. In the course of his visitation he came to Lydda, a town near to Joppa. Here he miraculously healed Æneas, a paralytic, who "had kept his bed for eight years." A profound sensation took hold of the community, and many of the people turned to the Lord. In the near-by town of Joppa lived a disciple named Dorcas, who by her alms and good deeds had made herself greatly beloved. While Peter was at Lydda, Dorcas fell sick and died. Messengers were sent to Peter to come to Joppa, and he immediately responded. Reaching the home of Dorcas, he found a company of widows lamenting the death of their benefactress, and showing the garments she had made for them. Putting them all forth from the death chamber, Peter prayed beside the dead and bade her arise. Taking her by the hand, he assisted her to rise, and calling in the Christians and others in waiting he presented Dorcas to them alive. Of course the tidings of the miracle spread rapidly, and through it many were led to believe. The revival was doubtless aided by the presence of Peter, who took up his abode for some time with Simon the tanner.

**Verse 32.** *It came to pass.* After the departure of Paul for Cilicia, for Peter was, no doubt, in Jerusalem when Paul was brought to that city by Barnabas. *Saints.* A term frequently applied to the members of the early Church. (See The Teachers' Meeting.) *Lydda.* Called Lod in the Old Testament (1 Chron. 8, 12; Ezra 2, 33); it was a village not far from the Mediterranean, near Joppa, and at a later period the important city of Diospolis, now known as Ludd.

**33.** *Æneas.* From his Greek name (*Αἰνίας*) we infer that he was a Hellenist, but whether a Christian or not remains unknown. *Palsy* comes from several causes: 1. Inflammation of the brain or spinal cord; 2. Injuries of the spinal column; 3. Pressure from curvature of the spine, from tumors, or other causes; 4. Apoplexy. Paralysis from the latter cause is sometimes cured; that from the others is incurable. Probably Æneas's palsy was of the incurable sort.

**34.** The apostles always announced their working of miracles as being done by the power of Jesus (Acts 3, 6, 16; 4, 10), while our Lord gave the direct word of power (Matt. 9, 6, 22; Mark 2, 5, etc.). *Arise, and make thy bed.* The tense of the verb in Greek (imperative aorist) denotes immediate fulfillment; "hence, *make thy bed, on the spot, for thyself*; perform immediately, in token of thy cure, the same work which hitherto others have had to do for thee in token of thine infirmity" (Meyer, *Com.*).

**35.** *And all . . . turned to the Lord.* A popular expression to represent the numerous conversions which occurred in consequence of the miraculous cure.

**36.** *Joppa.* Now Jaffa; an old, strong, and important commercial city on the Mediterranean

coast of Palestine. *Tabitha . . . Dorcas.* *Tabitha* is Aramaic (ܬܒܝܬܐ), and Luke gives its Greek equivalent, *Dorcas* (*δορκας*, "gazelle"), for the benefit of his Greek readers. "The gazelle is distinguished for its slender and beautiful form, its graceful movements, and its soft but brilliant eyes; it is frequently introduced by the oriental nations as an image of female loveliness" (Lechler).

**37.** *Upper chamber* was a room in the upper part of the house, used to receive company, hold feasts, and to retire for meditation and prayer. Perhaps chosen on this occasion because the disciples expected to obtain the presence and aid of Peter.

**38.** *Not delay to come.* Literally, "not feel loath," perhaps equivalent to our "We trust it will not be inconvenient," etc. Others think that the disciples feared that if too much time elapsed the soul might go too far to hear and return.

**39.** *Widows stood by him weeping.* The eloquent utterance of just and deep sorrow, and of warm desire that the apostolic power might here become savingly operative.

**40-42.** *Peter put them all forth* (see Matt. 9, 25; Mark 5, 40; Luke 8, 54). This was probably done in order to preserve the earnestness of the prayer and its result from every disturbing influence. *And she opened her eyes.* This was not an awakening from apparent death, as some believe, for in verse 37 it is definitely stated "that she was sick and died." The revival of the dead *Tabitha* has historical precedents in the raising of the dead by Jesus.

**43.** *Simon a tanner.* The trade of a tanner, on account of its being occupied with dead animals, was esteemed unclean. This Peter, with enlarged Christian sympathy, disregarded.



## HOMILETICAL AND PRACTICAL NOTES.

For the present we lose sight of Saul. In Acts 11, 30 he is mentioned, five years later. The Jews had ceased their persecution of the saints; not because Saul no longer stirred them up against the faith, but rather because they themselves were feeling the oppression of the Roman power, which, at this time under Caligula (A. D. 39), was filling them with apprehensions as to their own worship. They had something else to occupy their minds, and hence they no longer sought to extinguish the fires of the new dispensation.

**Verse 32.** True to the divine impulse which always manifests itself wherever Jesus is made known, Peter, as Paul also did, traveled at large among the saints in all parts of the land. The pastor's impulses led him to look after the sheep. Wherever this is not the case there is reason to question the genuineness of the love professed for Christ's cause. *The saints.* The term at first applied to all Christians. There was then no assumption of superior sanctity in the term. "Sanctify" and "sanctification" come from the same root, and were used with the same freedom and in the same general sense.

**34.** *Jesus Christ maketh thee whole.* The cure was wrought instantly, as Peter spoke. He did not merely announce what had previously occurred. Neither did he promise a cure to follow in a longer or shorter period. Peter employed the special gift of healing conferred on the apostles. It was not hypnotism nor mind cure. The patient did not deny that he was paralyzed, nor did he reason to a conclusion that he was well and by virtue of innate forces of his own throw off what for eight years he had mistakenly supposed was palsy. He had been diseased, affected with an incurable condition, so far as human agencies go, and he was made whole instantaneously by the power of the Lord at Peter's word. *And he arose immediately.* His helplessness was known in all that region. His perfect recovery could not be doubted; for could he not be seen, and did not the perfect use of all his powers carry conviction?

**35.** *And all . . . seeing him, turned to the Lord.* Saron, or Sharon, is not the name of a hamlet, but of a fertile district, probably thickly populated at that time. Those who had known of his prostration for eight years, when they saw him, sound in every part, and learned how it had been brought to pass, turned at once to the Lord.

**36.** *Joppa . . . Tabitha . . . Dorcas.* Joppa, then as now, was a seaport something more

than thirty miles from Jerusalem. *Tabitha.* An Aramaic form of the Hebrew word meaning "gazelle;" *Dorcas,* the Greek word, meaning the same. Probably because of great personal beauty this name had been given to this woman. *A disciple.* Though a woman. Here is no distinction on account of sex. *Full of good works.* Not as a means of salvation, but as a normal expression of the new life. She was consecrated to deeds of unselfishness. Her life was given up to the work of helping the needy. Her time was devoted to generous labor for those who needed her. Her mind was engrossed with her Christlike labors. Everything else was incidental, secondary.

**37.** *She was sick, and died.* The sickness was real. The death was not a trance. Life had ended. The body was tenderly prepared for burial.

**38.** There was a feeling that this death was premature. Tabitha's work was not done. Recent events had made it possible to hope that Peter might be able to recall the dead woman to life as he had been permitted to work miraculous cures. His activity from the moment of the pentecostal baptism, his zeal, his great success, proving that God was with him, naturally suggested that he should be called. Besides, he was known to be in the neighborhood, only ten miles distant.

**39.** *Then Peter arose and went with them.* A holy zeal for Christ's cause inspires prompt obedience to every call. *And all the widows stood by him weeping.* Who were these widows? It is quite commonly said, The poor beneficiaries of Dorcas, shedding tears of grateful sorrow over the quiet form of their benefactress, and showing the gifts made for them by her hands. But some answer, These were the widows whom she had gathered around her to assist in making clothing for the needy. The text does not decide. May it not have been that both guesses are right? If Tabitha was as wise as she was good would she not do good to some widows by employing them to assist in making garments for other and more helpless ones? Hence their tears. They were grateful; they had learned to love the sweet, generous soul; they respected and admired her for her wisdom.

**40.** Peter had seen the miracle wrought by Jesus when the dead maiden was restored alive to her father. Naturally he imitated his Master, and caused all persons to leave the room. Then he kneeled in prayer. It was the "fervent effectual prayer" divinely inwrought. When he

knew by the Spirit that he had been heard he spoke the potent word in full assurance, "Arise!" At once God restored the dead to life.

41. *Saints and widows.* The widows were saints, but for a time, in the early period of the Church, they were a distinctive part of the general body and were spoken of as "widows" in a technical sense.

42. *Many believed in the Lord.* This evidence of the power of Christ, in whose name the miracle was wrought, emboldened those who already believed to speak of the event everywhere. A falsehood would have been powerless for good. But all Joppa came to know of the genuineness of the miracle. It could easily be tested. Hence many believed on the Lord. See John 20. 31.

#### THE REPOSE OF THE CHURCH.

1. *Seasons of repose for the Church have always been secured through natural causes by the splendid strategy of heaven.* It was not by direct gift from God in a miraculous way, it was not by the prowess of the feeble infant Church, that this season of rest was secured. A heathen emperor of Rome was the means, undesignedly, of this blessing. Under an order by which the Jews were apprised of his purpose to defile their holy place, they were filled with horror and with apprehension for their own worship. In their terror they forgot to persecute the Church of Jesus.

2. *The use to be made of seasons of repose by the Church.* During this period the Church, released from the pressure of its bitter enemies, grew in power and numbers and influence. Reposeful seasons are not for idleness, but for aggressive activity, the wise and effective use of energy developed during periods of heroic resistance to violent efforts against the peace of the Church. Repose—or, as it might be rendered, prosperity—affords opportunity to mass all the accumulated powers of Christianity in a great forward movement. We are enjoying such a season, and should in the sight of the world "Walk in the fear of the Lord, and in the comfort of the Holy Ghost," and greatly increase in numbers and in influence. All the children of the Church should now be secured. All who accept Christianity should be won to Christ and enrolled.

#### PETER'S JOURNEY OF SUPERVISION.

Peter assumed supervision of the churches under the divine leading, showing—

1. *The unity of the Church.* The churches constitute the visible Church. They are the parts; it is the whole. Each church has its field, its task, its workers, its successes. By doing its special work it is contributing to the general success. It is training its workers for the magnificent onward movement soon to be ordered, when all the world shall acknowledge the majesty of Christ. He is watching and waiting for the moment in which to give the command that shall send a mighty thrill of joy through heaven and earth. Under our divine Commander, each unit intact, the ensemble complete, the combination irresistible, the total aggregate of those who compose the living Church, animated by the Holy Spirit, chastened into unselfishness, shall dominate the whole world. Then all art, literature, social life, science, government, shall be controlled by the principles of the doctrine of Christ. Everything that is of Christ tends to unite all Christianity into one beneficent, irresistible force that makes for universal righteousness, prosperity, and peace. Why do not all Christians join heartily and persistently in the forward movement to which the world-conditions are calling the Church?

2. *A system of oversight.* From the infancy of the Church the purpose of the great Founder to maintain constant supervision of the entire Church is apparent. The apostles were set apart for this work. Either by person or letters they kept in touch with every church.

#### CHRIST CURES YOU.

The miracles of healing wrought by Christ and his apostles serve to reveal the divine estimate of the importance of good health to the cause of Christ—a lesson the people called to be saints have been slow to learn. They are not intended, however, to teach dependence on miracle for health. If they had been so intended it would have been made clear beyond dispute, and the power to work miracles of healing would not have been withdrawn from the apostles' successors.

This was a real case. Not caused by imagination. Not removable by hypnotic influence. The man had no expectation of a cure. It was a complete surprise to him. It had no subjective human elements, but was wrought by divine power alone through the instrumentality of a great and holy man who had no thought of pecuniary reward. To claim to represent God in the cure of disease, without other means than the direct power of God, and to use that pretense for self-aggrandizement, would be an awful crime.

## TURNED TO THE LORD.

All manifestations of divine power in the life of men result in winning followers for Christ.

## FEMALE DISCIPLES.

From the beginning, women were admitted to discipleship. In the upper chamber they were not discriminated against by the Holy Spirit. On them the tongues of fire descended as well as on the men. They have been prepared to expect this by Christ's respectful and tenderly considerate treatment of them. They may promulgate Christianity in the most effective way by holy object lessons in Christlike devotion to the interests of the kingdom. Idle women in the Church are a dead weight to the cause. Active women wisely employed are a powerful and invaluable reinforcement.

## THE GAIN TO THE CHURCH BY THE DEATH OF THE SAINTS.

1. *It accentuates the holy life.*
2. *It focuses attention upon the triumph of the saints.* The powerlessness of death. Death does not end all; it is only a more glorious beginning.
3. *It stimulates those who remain to more active labors.* Those who had depended on Tabitha at once became active. The glorious death of an active worker may call many from the living grave of indifference.

## Thoughts for Young People.

1. *The efficiency of divine power.* Eight years of sickness, with all its devastation and complications, did not cause Peter to hesitate in calling upon the Master. He is "the wisdom and power of God," and is not like human healers. With the Good Physician there are no "critical cases." He is none the less the Physician of souls diseased. Well might the psalmist exclaim, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103, 2, 3).
2. *Immediate faith and instant cure.* Faith is pleasing to God, and he delights to honor it. Postponement is not a characteristic of healthy faith. *Now* is a very important adverb in the language of the Spirit (2 Cor. 6. 2). God is never taken unawares, does not have, on his own account, to postpone any good deed, or the granting of gracious help. He is *always able*. Believe that, and every prayer will receive helpful answer.
3. *An enviable reputation.* Dorcas was not

only "a disciple," a member of the Church, but she was "full of good works and almsdeeds." Here we see the happy union of doctrine and life, of knowledge and practice. "Knowledge gets refined, chastened, in work. Water is filtered as it flows onward in its channel—the impurity gets deposited in the shingle. Water stagnant becomes putrid and breeds miasma. In like manner knowledge, as long as it remains mere theory, becomes morbid and unhealthy . . . But let it run out in good works, let it be reduced to practice, and it will grow healthful and clear" (Jones, *Studies in the Acts*, p. 205). (See James 2, 16, sq.)

4. *Charity triumphant over prejudice.* Peter now becomes the guest of Simon the tanner, whose business made him *unclean* in the estimation of the Jews. But Peter was in training by the Holy Spirit, and growing out of his old prejudices. He was getting where he could understand and accept the lesson taught in the vision of "the great sheet," that nothing is common that God has cleansed. Cultivate a divine charity for all; do not try to fence in divine sympathy and help, or human kindness.

## Teaching Hints for Intermediate Classes.

## CONNECTION.

For a while we part company from Saul, who after his great change began to preach Jesus. In to-day's lesson we join Peter as he stops at Lydda on one of his preaching tours.

## CIRCUMSTANCES.

*Time.* About three years after the last lesson—that is, 38-40 A. D.

*Places.* Lydda, twenty-five miles northwest of Jerusalem; and Joppa, nine miles northwest of Lydda. Point them out on the map, and also Saron, or the plain of Sharon, and tell what grew there.

*Persons.* Rapidly question the pupils as to what they have learned concerning the three persons about whom we are to study; correct or add to their answers if necessary.

## CONTENTS.

We will group our questions around the persons of the lesson:

*Peter* (verse 32). Who was he? Where was he traveling? For what purpose? (Question to ascertain whether the pupils understand how *Peter the denier* had been changed into *Peter the preacher*.) To what place did he come? To what kind of people? What is a saint?

*Æneas* (verses 33-35). Where was *Æneas*? How long had he been there? Why? What

did Peter say to him? What did he do? What effect had this?

*Dorcus* (verses 36-42). Where did Dorcas live? How far was this place from Lydda? What was the other name of Dorcas? What sort of a woman was she? What was she accustomed to make? For whom? What happened to her? For whom did her friends send? What did he do? Whom did he find around the body of Dorcas? What were they doing? What four things did Peter do? (verse 40.) What did he say? What did the dead woman do? What did Peter then do? What was the result of this miracle?

*Simon* (verse 43). The best method of securing home study is for the teacher to be a student with his pupils. As suggested in last week's Hints, the teacher should tell the pupils all that he has learned concerning Simon. (See Acts 10. 6.) Explain the significance of Peter's lodging with a tanner?

#### CLINCHERS.

It will be much better to fasten one truth in the pupils' minds than to attempt to teach all the truths suggested by this wonderful narrative. Let the teacher ask: Why did the widows weep when Dorcas died? After the various answers have been given show that it was because they loved her, and that their love was due to the fact that she had been kind to them.

At the services held in memory of the late Edgar W. Hawley, Judge Teale, of Brooklyn, referred to the number of persons who wept bitterly at the casket which contained Mr. Hawley's remains, and said, "I want to live so that when I die some one will weep." Ask the pupils: Will you so live that when you are gone some one will miss you?

#### CONCLUSION.

In order that they may keep in mind the lesson thought have all print:

WHEN I DIE  
WHO WILL WEEP?  
WHY?

Have the pupils at home print on foundation stone number two the word DORCAS, and on the reverse side the questions as indicated above.

#### FOR NEXT SUNDAY.

Ask the pupils to print on a sheet of paper the word CORNELIUS, and under it the various traits of his character as they find them recorded in Acts 10. 1, 2, and ask them to write underneath what he lacked.

#### By Way of Illustration.

"*The saints which dwelt at Lydda.*" To be a saint is to be a person peculiarly set apart to Jesus Christ. A Christian is precisely that, if he is anything. "Saint" is the steady New Testament designation of the Christian. It does not at all imply or suggest a sinless perfection. To be a saint is to have willingly set one's self apart to the love and service of our Lord. Here is a boy at school or college. He is consecrated to, or set apart to, getting the education the institution can furnish him. The moment he registers, that moment he is thus set apart. It does not at all follow that he has become a finished scholar. It does follow that he has put himself in the way of becoming scholarly. A saint is one who has sincerely entered himself in the school of Christ. He may, as yet, have made slight advance in spiritual scholarship. He has not yet reached high degrees in sainthood, but he is nevertheless a saint.—*Wayland Hoyt.*

"*Jesus Christ maketh thee whole.*" This is the language of self-abnegation which knows itself to be but the channel of power. "Shall the ax boast itself against him that heweth therewith?" Not the pipe, but the breath that breathes through it, makes the music. Moses was smitten because he posed as the cause of a miracle. Peter hastens to trace all the power to Jesus.—*A. McLaren.*

*Verses 35 and 42.* Nothing attracts attention and causes people to think of God like miracles. When the miracle of conversion takes place in your church and you have a revival, it is a most absorbing topic of conversation, the papers are full of it, and many turn their thoughts and hearts to God. Miracles advertise God's power, and no miracle is greater than conversion.—*Moody.*

*Christianity and charity.* Here we have a demonstration of that spirit of love and unity that sprang up with the first outpouring of the Spirit. The men at Jerusalem sold their possessions and brought them and laid them at the apostles' feet, that the price of them might be distributed among the more needy of the disciples. Here the spirit of self-sacrifice seems to have taken on a different form, and Dorcas became the administrator of her own charity. God has called us unto good works, not as a meritorious condition of acceptance with him, but as an exhibition of his life in us.

*Almsdeeds.* There are many good people who are willing to give alms who are never ready to do *almsdeeds*. Half the beauty and power of

Christian charity is in the personality of its administration. To give money to feed the hungry and clothe the naked is good, but to carry the food with your own hand and thus manifest Christian fellowship is infinitely better. To give money to buy clothes is good, but for Christian women who have both means and leisure to make and then bestow with their own hands the garments made is infinitely better. To give money to send the Gospel to the heathen is good, but to go to the heathen one's self when it is possible is better. We cannot always administer our own charity, but when we can let us do it.—*Pentecost.*

*The beauty of humble service.* In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but doing the work there are not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the kitchen dresser reaching up for plates. All are so busy and working with such a will, and so refining the work as they do it, that somehow you forget that it is drudgery and only think how very natural and beautiful kitchen work is.—*W. C. Gannett.*

**Heart Talks on the Lesson.**

"There are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of operation, but it is the same God which worketh all in all." Gifts of healing, the power to call the dead to life, were manifestations of the Holy Spirit peculiar to the beginning of his dispensation. He works in other ways now. We have no warrant for saying that men could to-day heal a palsied man or raise the dead to life if they had faith like that of Peter. There are men and women now as full of faith and of the Holy Ghost as ever Peter was who have not Peter's commission to work such miracles. "In all these worketh that one and the selfsame Spirit dividing to every man severally as he will; God also bearing them witness, . . . with divers gifts of the Holy Ghost, according to his own will."

It is a terribly misleading error to teach that all sickness can be cured either by faith or by the power of one mind over another. Even Peter did not cure everybody, nor bring back to life all who died. Æneas and Tabitha were singular cases, permitted for a necessity in the kingdom of God at that time which does not exist now. I know more than one saint as pure and heavenly minded as ever dwelt at Lydda

who have kept their beds more than eight years whom Jesus Christ has not been pleased to make whole. But their faith and patience and happy trust were not surpassed by Æneas. There is a victory of faith greater than bodily healing. Æneas was healed so that the people who lived in Lydda and Saron might, through the miracle, be turned to the Lord. Through these who suffer on, patiently, triumphantly, radiantly, victorious in soul, the light and grace of the Holy Spirit shine with even greater power, and as many are turned to the Lord through them as through Æneas or Tabitha. It is the same Spirit with different ways of working. It is all the fulfillment of Jesus' saying, "He that believeth on me, the works that I do he shall do also, and greater works than these shall he do because I go unto the Father." His going to the Father meant the coming of the Holy Spirit, through whose indwelling in human hearts these greater triumphs of grace should be possible.

We read with wonder of the miracles wrought by the first apostles. But I believe to the eyes of angels who watch with interest the affairs of redeemed humanity deeds as wonderful are done every day now by the power of the Holy Spirit. He works in different ways, but just as effectually as in the days of Paul and Peter. He has his instruments through whom he works as truly as he used those men. Is it not as wonderful that eleven thousand men in Japan have within a few weeks been enrolled as "inquirers" of the teachings of Christ, and that many of these have been brought to know him as a personal Saviour through the power of the Spirit? Is not the story of the faithful martyrs in China as wonderful as anything we read of the early Church? India and the islands of the sea give equal testimony to the secret power of the same spirit in the hearts of men. We do not need miracles of bodily healing, or raising the dead; God offers other proofs to-day of the nearness of his kingdom. The Holy Spirit is here as Christ was once here in the flesh. Blessed are your eyes if they see, and your ears if you hear his voice, and your heart if it is filled with his presence and power.

**The Teachers' Meeting.**

Make a study of the geography of this chapter, so that every point mentioned will be definitely and correctly located in the mind. Take up the various oriental customs referred to in the lesson, for example, an Eastern bed, the upper room, preparation of the dead for burial, mourning for the dead, etc. Time may be profitably spent in a study of the four differ-

ent names by which the followers of Jesus were designated before they were called *Christians*, namely, disciples (Acts 1. 15; 6. 2), believers (2. 44; 5. 14), saints (9. 13), brethren (9. 30).

#### Library References.

**PETER.**—On this experience in Peter's life consult the lives of Peter by Taylor, West, Robinson, Macduff, Hodder, Auchincloss; the lives of the apostles by Reid, Vance, and Sooy.

**DORCAS.**—Wharton, *Famous Women of the New Testament*, page 263. Taylor, *Peter the Apostle*, page 268. Farrar, *Life of St. Paul*, page 148.

**JOPPA.**—Lewin, *Life of St. Paul*, vol. i, pages 85, 90. Geikie, *New Testament Hours*, vol. ii, page 71. Stanley, *Sinai and Palestine*, pages 263, 274. Smith, *Holy Land* (Index). The Bible dictionaries.

**LYDDA.**—Fouard, *St. Peter*, page 143. Thomson, *The Land and the Book*, old ed., vol. ii, page 101. Smith, *Historical Geography of the Holy Land*. The Bible dictionaries.

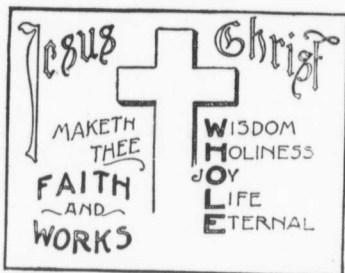
**SIMON THE TANNER.**—Lewin, *Life of St. Paul*, pages 8, 88. Fouard, *St. Peter*, page 145. Geikie, *New Testament Hours*, vol. ii, page 72.

#### SERMONS ON THE LESSON.

Verse 32.—Banks, *The Fisherman and His Friends*, page 271.

Verse 33.—Watkinson, *Mistaken Signs*, page 110.

#### Blackboard.



The first miracle illustrates the power of faith; the second shows the praise of works. By belief on the part of Æneas the healing declaration of Peter was called forth and fulfilled; by good works and almsdeeds Dorcas commended herself to her neighbors, and by them Peter was apprised of her death and was enabled to raise and present her alive. The restoration to health and life symbolizes that spiritual invigoration and awakening which emanate from Jesus Christ. He alone "maketh whole" by bestowing grace and blessing, and the gift of life eternal.

*Coloring.*—Cross, gray and black; headline and "whole," red and white; remainder, orange and purple.

### LESSON III. Peter and Cornelius.

[April 20.]

**GOLDEN TEXT.** God is no respecter of persons. Acts 10. 34.

#### AUTHORIZED VERSION.

[Study also verses 45-48. Read Acts 10. 1-34.]

**Acts 10. 34-44.** [Commit to memory verses 42-44.]

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'ra-el, preaching peace by Je'sus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Ju-de'a, and began from Gal'i-lee, after the baptism which John preached;

38 How God anointed Je'sus of Naz'a-reth with the Ho'y Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

#### REVISED VERSION.

34 And Peter opened his mouth, and said,

35 Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him 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. And we are witnesses of all things which he did both in the country of

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

40 Him God raised up the third day, and showed 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 Ho'ly Ghost fell on all them which heard the word.

the Jews, and in Jerusalem; whom also they

40 slew, hanging him on a tree. Him God

41 raised up the third day, and gave him to be made manifest, not to all the people, but

unto witnesses that were chosen before of God, *even* to us, who did eat and drink with

42 him after he rose from the dead. And he charged us to preach unto the people, and to

testify that this is he which is ordained of God to be the Judge of quick and dead.

43 To him bear all the prophets witness, that through his name every one that believeth on

him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the

word.

**Time.**—Probably about A. D. 40. **Place.**—Caesarea, thirty miles north of Joppa.

### Home Readings.

- M.* A devout man. Acts 10. 1-16.  
*Tu.* Peter's journey. Acts 10. 17-29.  
*W.* Peter and Cornelius. Acts 10. 30-48.  
*Th.* A centurion's faith. Matt. 8. 5-13.  
*F.* Ministry to Gentiles. Eph. 3. 1-12.  
*S.* Christ and the Samaritan. John 4. 1-14.  
*S.* Blessing for the Gentiles. Gal. 3. 7-14.

### Lesson Hymns.

*New Canadian Hymnal*, No. 138.

My hope is built on nothing less  
 Than Jesus' blood and righteousness;  
 I dare not trust the sweetest frame,  
 But wholly lean on Jesus' name.

*New Canadian Hymnal*, No. 140.

Now I have found the ground wherein  
 Sure my soul's anchor may remain,  
 The wounds of Jesus, for my sin  
 Before the world's foundation slain.

*New Canadian Hymnal*, No. 139.

Jesus, thy Blood and Righteousness  
 My beauty are, my glorious dress;  
 'Midst flaming worlds, in these arrayed,  
 With joy shall I lift up my head.

### Questions for Senior Scholars.

1. *Peter's Response to the Vision.*

- To whom was Peter speaking?  
 What is a respecter of persons?  
 What lesson had the Lord taught Peter?  
 Who did Peter say are accepted with God?  
 To what nation was peace by Christ Jesus first preached?  
 To what office was Jesus anointed?  
 How is Christ's life described by Peter?  
 What gave much weight to Peter's description of Christ's work?

Whom did he charge with the death of Jesus?  
 What great doctrine do the disciples everywhere preach?

To whom only did Christ appear after his resurrection?

What was the commission he gave to his disciples?

Who receives remission of sins?

What is it to believe in him?

2. *The Witness of the Holy Ghost.*

How was the favor of God shown in Peter's preaching?

What astonished Peter's companions?

What signs did those give upon whom the Holy Ghost came?

How did Peter fulfill the command he had received from the Spirit at Joppa?

How did he perceive that all distinctions of persons vanish among them that believe?

Into what fellowship were the Gentiles received in baptism?

### Questions for Intermediate Scholars.

1. *Peter Seeing God's Love for All Men* (verses 34-37).

What does God not respect concerning men?

Does he respect character?

On what conditions will he accept all men?

What was Christ's last command? (Matt. 28. 19, 20.)

2. *Jesus Coming to Show It* (verses 38-43).

Give the things Peter told about Jesus.

What did he say the disciples were to be?

How is Christ's command given in Acts 1. 8?  
 How far had they yet taken the word of Jesus?

What did the Jews call such men as Cornelius?

Why did they despise the Gentiles?

**3. The Holy Spirit Witnessing It** (verses 44-46).

What came while Peter was preaching?

What had they seen before like this?

Had Peter and the other Jews expected this?

What wonderful power was given?

What do we call such unkind feelings as they had toward others?

Do such feelings grow worse by having them continued?

**4. The Church Opened to Gentiles** (verses 47, 48).

What rite was allowed the Gentiles now?

What does baptism do for us?

Does Peter now fully love the Gentiles?

**Questions for Younger Scholars.**

Who were Gentiles? *All who were not Jews.*

What did the Jews think of themselves?

*That they were God's chosen people.*

What did God teach Peter? *That he loved all alike.*

How did he teach him? *By a vision.*

What Gentile also had a vision? *Cornelius.*

Who was he? *A captain in the Roman army.*

What was he told to do? *To send for Peter.*

Who went to Casarea with Peter? *Six friends.*

What did Peter do? *He taught the Gospel of Jesus to Cornelius and his friends.*

What followed? *Cornelius and all his friends*

*were baptized with water and with the Holy Spirit.*

What is the Gospel Peter taught the Gentiles? *The good news that God loves everybody.*

Is this true to-day? *Yes, for it is God's truth and cannot change.*

What does this lesson teach us is our duty to the heathen? *To send them the Gospel.*

**The Lesson Catechism.**

(For the entire school.)

**1.** Who was the first Christian among the Gentiles? *Cornelius, a Roman centurion.*

**2.** Who preached the Gospel to him? *Peter, the apostle.*

**3.** How did Peter say all men would receive remission of sins? *By believing in Jesus.*

**4.** What came upon those who heard while Peter was speaking? *The Holy Ghost.*

**5.** What is the GOLDEN TEXT? *"God is," etc.*

**The Church Catechism.**

**56.** How doth the Word read and heard become effectual unto salvation? *That the Word may become effectual unto salvation we must attend thereto with diligence, preparation, and prayer; receive it with faith and love; lay it up in our hearts; and practise it in our lives.*

**THE LESSON OUTLINE.**

**The Comprehensiveness of the Gospel.**

**I. DIVINE IMPARTIALITY.**

*I perceive that God is no respecter of persons. v. 34.*

For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. Deut. 10. 17.

For there is no respect of persons with God. Rom. 2. 11.

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. 1 Pet. 1. 17.

**II. MESSAGE OF PEACE THROUGH JESUS CHRIST.**

*Preaching peace by Jesus Christ. v. 36-38.*

Peace, peace to him that is far off, and to him that is near, saith the Lord. Isa. 57. 19.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Eph. 2. 14.

**III. WITNESSES DIVINELY ORDAINED.**

*And we are witnesses of all things which he did. . . chosen before of God. v. 39-43.*

We speak that we do know, and testify that we have seen: and ye receive not our witness. John 3. 11.

And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1. 8.

**IV. TRUTH DIVINELY ATTESTED.**

*While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. v. 44.*

I will pour my Spirit upon thy seed, and my blessing upon thine offspring. Isa. 44. 3.

But he that cometh after me is mightier than I: . . . he shall baptize you with the Holy Ghost, and with fire. Matt. 3. 11.



## V. GENTILES BAPTIZED.

*Can any man forbid water, that these should not be baptized? v. 47, 48.*

But when they believed Philip preaching

the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Acts 8. 12.

## EXPLANATORY NOTES.

While Peter tarried at Joppa a very important event occurred. There was stationed at Cæsarea a centurion of the Italian cohort. He was probably of the *Cornelli*, a noble and distinguished family at Rome. Cornelius appears to have been of that class of persons who, discontented with heathenism, had turned toward the Jewish religion. He can hardly have been a "proselyte of the gate," as some think, for he is spoken of as a Gentile (verses 28, 34, 35; chap. 11. 18; 15. 7), while these proselytes belonged to the communion of the theocracy and were counted as Jews. While engaged in his devotions an angel of the Lord appeared to Cornelius and directed him to send messengers to Simon at Joppa, who would inform him as to what he should do. The following afternoon Peter went to the housetop to pray. He became very hungry, and while they made ready for him to eat he fell into a trance, and saw the vision of the "great sheet" let down from heaven. The messengers from Cornelius were already at the gate, and were inquiring for Simon Peter. Instructed by the Spirit, Peter accompanied the men to Cæsarea, where he was received with great respect by Cornelius, who told him of the vision and his subsequent conduct. A company had assembled, doubtless, at the invitation of the centurion, whom Peter addressed, setting forth the impartiality of God and the comprehensiveness of the Gospel. While he was speaking to them the Holy Spirit fell upon both Jew and Gentile, and they were baptized in the name of the Lord.

**Verse 34.** *Of a truth.* The facts narrated by Cornelius verified Peter's conviction, received from his own vision. He declares his conviction that God does not go to work in any way *partially*.

**35.** *In every nation he that feareth him.* The preliminary frame of mind is the essential requisite, and not nationality—the attitude of mind and heart and life, which is entirely independent of nationality. It is to this that God looks, and not to the accidents of birth and condition.

**36.** *The word.* Namely, the message which God sent to the Israelites, making known salvation through Jesus Christ. *He is Lord of all.* The aim of Peter appears to have been to make his Gentile hearers feel that the word which had first been proclaimed to the Jews had a universal destination.

**37, 38.** *That word, I say, ye know.* They were acquainted with the history of our Lord's ministry. Peter goes backward in point of time in the thirty-seventh verse, beginning with the latest and best-known facts, and running his narrative into those that were earlier and less known. Then in verse 38 he begins with the baptism of Jesus and runs down to the present.

**39-41.** *We are witnesses.* That is, the apostles. *Not to all the people.* The resurrection of our Lord was not to be a public spectacle for the gratification of idle curiosity, but a demonstration of divine power to those whom God chose for their fitness to observe and testify.

**42.** *To preach unto the people.* The apos-

tlés were not only to testify to the truth of the resurrection, but they were to announce that the risen One is to be the Judge of the quick and the dead.

**43.** *Whosoever believeth, etc.* The divinely attested way of salvation, namely, that everyone who believes on him receives forgiveness of sins.

**44.** *The Holy Ghost fell on all.* Both Jew and Gentile, the Holy Spirit thus approving of the truth uttered, and making further discourse unnecessary.

**45.** *They of the circumcision which believed.* A term to denote Jews who had accepted Christianity. *On the Gentiles also.* Cornelius and his company represented to the Jews the Gentile world, and their receiving the Holy Spirit placed them on a level with themselves, "the children of promise."

**46.** *For they heard them speak with tongues.* "Cornelius and his friends spoke with tongues—that is, they spoke not in the exercise of reflective thought, not in intelligible, clear, and connected speech, but in enraptured *eucharistic ecstacy*, as by the involuntary exercise of their tongues, which were just organs of the Spirit" (Meyer, *Com.*).

**47, 48.** *Can any man forbid water? Can any person still doubt the impartiality of God, and his recognition of a proper frame of mind? Can any allow his prejudice to interfere with the divine plan and purpose? Tarry certain days.* The next chapter shows that Peter complied with this request.

## HOMILETICAL AND PRACTICAL NOTES.

Peter had been honored in being permitted to preach the first sermon after Pentecost to the Jews. Now it is his distinction that he enjoys the privilege of being the first of the apostles to preach the Gospel to the Gentiles. For the first task his training in common with that of his fellow-apostles had been a sufficient preparation. For this he had received a special preparation. God had opened his eyes to the broader purposes concerning the whole world than any Jew was prepared to accept.

**Verse 34.** The entire lesson consists of a summary of this first Gospel sermon to Gentiles, and of a statement of the immediate result. The address begins with a reference to the divine lesson which Peter received in the vision on the house top, recorded in the earlier portion of this chapter. He had learned that God is not partial to one person or class or nation. God is absolutely indifferent to those distinctions of which man makes so much. No one can presume on being a favorite with God, no matter how eminent among men. No person need fear to come to God, however he may be contemned by his fellows.

**35.** All nations have access to God. This verse does not afford reason to believe that God is indifferent to the religious attitude of any. The heathen who has obeyed the voice of conscience and scrupulously done the best he knew has a better hope than he who, reared under the full blaze of Christian knowledge, has rebelled against light. The righteous pagan has developed such tastes spiritually that he would instantly accept Christ if he were brought to his clear knowledge. Such a man was Cornelius.

**36.** A difficult verse as to which biblical scholars have not been able to agree. The latest rendering by authority that commands respect is as follows: "God has sent his message to the Israelite people and told them, through Jesus Christ, the Good News of peace. And Jesus is Master of all men" (*Twentieth Century New Testament*). Peter takes this great opportunity to announce to his Gentile hearers that Jesus is the Lord.

**37.** Peter does what preachers are always compelled to do, namely, tell their hearers some things already known. He recites briefly, and in reverse order, the familiar facts, in order to be able to set his teaching before them in an orderly manner.

**38.** Anointed. God consecrated Jesus his Messiah. His record of miraculous works was still fresh in memory.

**39.** *We are witnesses.* He spoke of nothing

at second hand, but with the assurance of one who had seen all the things of which he spoke. These apostolic witnesses were numerous enough and of sufficient weight of character to establish any fact stated by them. Their entire career authenticates their testimony.

**40.** *Showed him openly.* There was no secret working, no mystery.

**41.** *To chosen witnesses.* Christ's resurrection was not established by a mob—mobs are always unreliable—but by specially qualified witnesses, who were perfectly familiar with their Lord, who knew every element of his personality, every tone of his voice, and who therefore could not be mistaken. In the intimacy of the table, eating and drinking with him, they had every opportunity to assure themselves that it was indeed their Lord who had returned from the rocky tomb. They knew with absolute certainty the truth they taught.

**43.** This is He who is the glorious subject of prophecy. That of which they had spoken is accomplished. We are not to question future ages, but accept the voice of this history. *Whosoever.* This is a very condensed report, doubtless, of Peter's remarks. It will require a little mental elaboration on the part of the reader to seize the full force of this word "whosoever." It had a very rich and wonderful significance to Peter. He had supposed that Jews only could be saved. Others could become Jewish proselytes, and, having submitted to circumcision, could then claim an interest in Christ. But now he sees his privilege to offer salvation to whosoever of any nation believeth in Jesus.

**44.** *The Holy Ghost fell on all them which heard the word.* The Israelites had enjoyed their Pentecost; now the Gentiles have theirs. In this brief recital not all the particulars of that remarkable scene have been preserved. We do not know that there were visible phenomena, or that there was a "sound as of a mighty rushing wind." But the following context makes it certain that a gift of tongues was bestowed; for they were heard speaking with tongues and extolling God.

## PETER AND CORNELIUS.

In the Acts of the Apostles we have an account of the founding of the Christian Church. The most imposing and impressive fact of all time is the Church of Christ. It must be accounted for. An institution of such preponderating, world-wide power must have a beginning consistent with its marvelous history. It could not have sprung from nothing. Christ in

his lifetime seemed to fail. An ignominious death at first seemed to close his career. But he had accomplished all he meant to. He had set in motion the agencies which in their subsequent well-ordered activity have given to the world the Church and saved untold millions from the misery of sin. The Church thus founded is destined to see its Founder acknowledged Lord of all men.

#### PETER'S FIRST SERMON TO THE GENTILES.

The introduction was a brief reference to the lesson which God had taught in the vision of the great sheet let down from heaven. By this divine object lesson Peter was suddenly changed from a narrow and conscientiously exclusive Jew to a broad-minded Christian. Though a man of strong individuality, he submitted promptly to God when new light was shed upon his mind.

#### THE LOVING IMPARTIALITY OF GOD.

1. It had been clearly *taught to Peter*, because of his position and personal qualifications.

2. It had been *gladly accepted* by Peter. The truth always is welcomed by those who have Christ's spirit.

3. It was *immediately put into his life*. Truth to be effective after being accepted in the abstract must become concrete in the life.

4. It was *immediately promulgated* by Peter. The truth is a treasure. It should not be hoarded for personal use only, but put into circulation for the benefit of mankind. God does not reveal his truth at once to men in the mass, but to chosen ones, who are then to spread it abroad among men.

God is not the God of one nation, but of all nations. Peter had learned that even Gentiles could come to God without first becoming Jewish proselytes. Those who feared God and worked righteousness stood in the same relation to the atonement as did the Hebrew people.

God's impartiality is the basis of missions. He wants all nations taught his will. Christ is the hope of Gentile and Jew alike. He calls all men to repentance, and offers salvation to all who believe on him. The duty of the Christian Church "to preach peace by Jesus Christ" to all nations is here made plain. It is the privilege of heathen people to be instructed in all the way of life, not only that they may be saved at last, but also that they may *have the fullness of salvation from their benighted condition in this world!* We are not at liberty to rest in the possession of all that is involved in Christian civilization and leave the pagan world to suf-

fer all that goes with pagan darkness and barbarism.

#### PETER'S SERMON.

Peter begins this his first sermon to the Gentile representative of the pagan world by a recital of the well-known story of the life and death of Jesus. Cornelius was an intelligent Italian, probably a Roman of superior character, who had long lived in Palestine and was well informed in the mere matters of fact here narrated.

It is the business of Christian teachers to tell again the familiar story of Christ. Only so can it be preserved from passing out of human memory. Only so can it be made continuously effective. Only so can the entrance of fatal error be prevented.

#### WE ARE WITNESSES.

The witnesses were qualified. Hence their testimony has moved the world, and millions have believed.

1. Witnesses for Jesus should know by blessed experience what they tell to others.

2. All who know Jesus as their Saviour should bear testimony to that fact. Everywhere they should make known the fact to the glory of God.

3. Testifying on personal knowledge to the power of Jesus Christ to save from sin is the most effective preaching. In every church there should be as many preachers as there are saved persons.

#### THE HOLY GHOST FELL.

1. *The meeting* was held in obedience to divine command. The spirit of God called the preacher and the hearers. Every assembly of God's people for worship should present the same conditions. "Go preach my Gospel." "For-sake not the assembling of yourselves together."

2. *The preacher* had a message from God. He believed it, and was fully possessed by it. He forgot all self-seeking and gave himself wholly to its presentation. The utterance was simple and direct. It was a *new truth* and quivering with power.

3. *The audience* was devout, attentive, eager to be instructed. It believed every word and rejoiced to give it true hospitality. Under similar conditions we may always expect evidences of the presence of the Holy Spirit.

#### ON ALL WHO HEARD.

Peter's message received the closest attention from all present. Hence all shared in the blessing. If there had been one inattentive soul he would not have received the Holy Spirit, for

he would not have been worthy. He would not have heard the message.

#### HEARING THE MESSAGE.

1. *It requires presence at the house of God*, where it is proclaimed by divine appointment. To remain at home is to lose the blessing.

2. *It requires eager attention* to the entire message. Sometimes it is pleasant and commands involuntary attention. Sometimes it is not pleasant, for it is the word of reproof, and then it requires voluntary attention, the earnest and patient effort to hear and learn.

3. *It requires fullest sympathy* with the whole truth and all its parts.

#### Thoughts for Young People.

1. *True conceptions of God.* Each individual has his own idea of what God is. The danger is of forming one's conception influenced by personal caprice or popular sentiment. How easy we see it to have been for Peter and others to imagine Jehovah as especially partial to the Israelites! What a difficult task it was to convince the early Christians that the Gentiles could come into saving relation with Jesus without passing through Judaism! What breadth and efficiency their preaching had as soon as they came to the conviction that "God is no respecter of persons"!

2. *Prejudice overcome.* Improper conceptions of God, his relation to others besides ourselves, and his ways of bringing men to righteousness, never fail to arouse prejudice in one's mind. Prejudice is *prejudgment*, the bringing in of a verdict before one has sufficient facts or arguments to give an intelligent and reasonable decision. Too many opinions, so called, are only prejudices. Strive to give all matters upon which you should have an opinion a fair hearing. The Israelites, because God chose them as custodians of his revealed word, became conceited and intolerant. But they misjudged God when they supposed that his love, sympathy, and helpfulness were limited to them. Prejudice is a very poor schoolmaster, leaving his pupils largely ignorant of God's purposes and plans, and narrow and limited in their charity and benevolence.

3. *Witnessing to the truth.* Any cause is greatly benefited by having intelligent and courageous witnesses. Both Cornelius and Peter came to an agreement that God is no respecter of persons—that those who wait upon him in a proper frame of mind are certain of an audience. But what an immense advantage to the cause of Christianity to have these two men, each in

his own way, testify publicly of their conviction! Encourage a personal experience, and testify to others respecting the power of divine grace in your own heart and life. Believe that witnessing in some way is a duty you owe both to God and men. Testimony should be the glad expression of your gratitude for benefits received.

#### Teaching Hints for Intermediate Classes.

##### CONNECTION.

This lesson presents to the teacher a grand opportunity to show to the pupils how God brings to pass his great purposes by using human agents. By a careful study of the connection between the lesson for last Sunday and that for to-day he may be prepared to show how God by means of a vision to Cornelius at Caesarea caused him to send to Joppa for Peter, whom he had prepared for this call by another vision, and that the results of Peter's obedience were first the conversion of Cornelius and then the offer of salvation to the Gentiles.

##### CIRCUMSTANCES.

*Time.* About the same as for our last lesson, 38 to 40 A. D.

*Place.* Caesarea, to which place Peter came from Joppa, over thirty miles away. Show both places on the map.

##### CONTENTS.

Our lesson text records an outline of a sermon preached by Peter which is bristling with doctrinal and practical points. It will not be wise to attempt to study that sermon in all its bearings. We will therefore cluster our questions around three main divisions of it:

1. *God is no respecter of persons.* What truth did Peter announce to Cornelius? (verse 34.) What does that mean? (verse 35.) What does "worketh righteousness" mean?

2. *Jesus on earth.* For what purpose did Jesus come to this earth? (verse 36.) By whom was he anointed for service? What was the result of his receiving power? Who was with him? Who were witnesses of Jesus's deeds? What did the Jews do to Jesus? What did God do? To whom did Jesus appear after his resurrection? How did he prove to these witnesses that he was the same Jesus that had been with them?

3. *Jesus as judge.* Verse 42 is a very important one. By a study of the Notes let the teacher be prepared to explain how Jesus is to be the judge. (See John 5. 22 and Matt. 25. 31-46.)

## CLINCHERS.

Give to each member of the class a sheet of paper and ask each one to write a short answer to the question, According to what do men judge one another? Have the answers read, and let one pupil make a list of them without duplicating. The list will appear somewhat as follows:

MEN JUDGE ONE ANOTHER ACCORDING TO THEIR WEALTH, POSITION, POWER, CLOTHES, LOOKS, EDUCATION.

Talk about these things, and then lead the pupils to this

CONCLUSION:  
 MAN | GOD  
 LOOKS AT  
 THE OUTSIDE | THE HEART

which they should print so that they may have it as a constant reminder that they need the "remission of sins" spoken of in verse 43, so that they can fearlessly face Jesus when he comes to pass judgment on all mankind.

## FOR NEXT SUNDAY

ask the pupils to be ready to tell the meaning of the words "apostles," "brethren," and "Gentiles," which are found in Acts 11. 1.

## NOTE.

It is none too soon to begin to think about the review to be held on June 29. As we are studying about the founding of the Christian Church we will make the subject of our review "Foundation Stones."

A veteran teacher has recently declared that if he had his pedagogical life to live over again he would in teaching children make use of all of their senses. He would endeavor not only to make them hear and see, but also, whenever possible, to make them touch, taste, and smell. These Hints have been written with the hope that the teachers will help the pupils to see as well as to hear. Hence the printed outlines. During this quarter let us go one step forward and employ the sense of touch. To this end provide for each member of the class twelve blocks of smooth wood (3x2x2 inches will be a good size), which we will call foundation stones. Have a block used by every pupil in connection with every lesson. On the obverse have printed at home after the lesson study a word that will

recall the lesson, and on the reverse the truth or resolution as printed in the CONCLUSION of the various lessons. These blocks will serve as the basis of review from Sunday to Sunday, and also of the quarterly review. To-day's word is CORNELIUS, and the reverse should have the conclusion as above.

## By Way of Illustration.

*Peter and Cornelius.* As the Spirit prepared the heart and mind of the eunuch for the ministry of Phillip, and sent Phillip away from Samaria to the desert to instruct him, so now the Spirit had prepared the centurion for the Gospel, and also led the apostle Peter to the very neighborhood where this inquirer was unconsciously awaiting his coming. Who shall say that the same careful and minute Providence is not present in the case of every man and woman who is converted to God? We do not now discern the hand of God actually directing, nor discern the various links in the chain; but is not that Providence as present in the human affairs as the mainspring and the wheels are present in the watch that move the hands over the dial, though we only see the hands and not the hidden works inclosed within the watch?

*Peter's sermon.* Paul said, "We preach Christ and him crucified." This was Peter's theme. It is the theme of all effective preaching. A young preacher asked a friend what criticism he had to offer on his sermons. "They are like Japanese pictures," said the friend—"there is no difference between background and foreground. You spoke of Buddha and Confucius and Christ and Socrates, and all had the same praise and prominence. When you were through we had no conviction that you felt Christ to be more than many other great men, nor that his death brought life to the world. These others are great, but they belong in the background. Give Christ his chief place. Put him in the foreground."

"Who went about doing good." The hinge upon which the judgment will turn for us or against us is whether we have ministered to Christ's brethren. If we are Christlike, it will be our steady business. William Carey said that his business was preaching Christ, and he cobbled shoes to pay expenses. So the chief business of the Christian is going about doing good, and what people may think is his business is only to make the other possible.—*Russell Conwell.*

*The change in Cornelius* was like coming from moonlight, which is real light and reflected

from the sun, into the clear light of the sun growing brighter and brighter unto the perfect day. It was the change from seeing divinely painted windows from without in dim outlines and faint colors, and standing within and beholding all pictures and colors by the light of heaven streaming through.—*Select Notes*, 1897.

*Verses 44.* This proved that God was no respecter of persons. The Gospel came to Abram before he was a Jew. Jethro, the father-in-law of Moses, was an accepted man with God, and yet he was not, so far as we know, even a proselyte to the Jewish religion. Naaman was a converted man and accepted with God, though he did not become incorporated with the Jewish theocracy. The widow of Zarephath was a heathen of a most heathen nation, and yet God accepted her; and God certainly sent his message of grace and mercy to the Ninevites who by the preaching of Jonah were led to repentance. These cases were but hints of God's larger purpose. Now Peter perceived that men stood before God equal in their privileges.

#### Heart Talks on the Lesson.

The great word of the Gospel is "whosoever." There is nothing exclusive in the fellowship of Jesus. The exclusiveness is all in the minds of his bigoted, selfish, self-righteous friends who do not understand his teaching nor his spirit. Peter's aversion to eating flesh by the Levitical law unclean to a Jew was not more thoroughly ingrained in his nature than is the aversion of too many professed followers of Jesus to people of another faith or another race. This, I believe, is wholly inconsistent with Bible teaching, and opposed to the attitude of God toward humanity. If we say, "I hate the Chinese," or, "I hate the Italians," or any other foreigners, or if we are intolerant toward their religious belief, so that we despise rather than pity them for their ignorance, we need to hear the voice saying to us, "What God hath cleansed, that call not thou common." "God hath made of one blood all nations of men to dwell on the face of the earth." "Fellow-heirs, and partakers of his promise in Christ by the Gospel." "The same Lord is rich unto all that call upon him." "In every nation he that feareth him and worketh righteousness is accepted of him." "The feet of the humblest may walk in the field

Where the feet of the holiest have trod;  
This, this is the marvel to mortals revealed,  
When the silvery trumpets of Christmas have  
pealed,

That mankind are the children of God."

The human Jesus, born in a lowly manger, is the Brother of all; and every man is my brother, every woman my sister, in him. I think our lesson is a fine missionary sermon. For the people who say the heathen are not worth the money and the sacrifice spent upon them here is the Holy Spirit's rebuke to Peter. Dare we say that any soul redeemed with the precious blood of Jesus is not worth any effort we can make to save it? And for those who say if the heathen live up to the light they have they do not need the Gospel here is the case of Cornelius. He was a good man; he lived up to his light; God accepted him; yet Peter was sent to tell him and his kinsmen and near friends the message of forgiveness of sin through faith in Jesus and the gift of the Holy Ghost. What a joyful message it was to the man whose prayers and alms had gone up as a memorial before God so sincerely for many years!

Prayers and alms are offered in sincerity by blind devotees at many heathen shrines. Long and painful pilgrimages are made to please the gods and to atone for sin. These poor souls, doing the best they know, are accepted of God in every nation, but what a blessing to them it is to hear of a Saviour who takes away sin, and who gives rest from weary penances and pilgrimages! A woman in Japan visited many shrines in search of relief from her sense of sin and the anger of her gods. She spent years in digging with her poor hands a well to purchase their favor. A missionary found her and told her of the one sacrifice for sin, and sung to her in her own tongue the words:

"In my hand no price I bring,  
Simply to thy cross I cling."

The poor, tired soul received the message, believed it, and rejoiced, as Cornelius and his friends rejoiced in the freedom of new life through the Spirit. "Whosoever believeth shall receive." But how can they hear without a preacher? And how can they preach except they are sent? I hope none of my class will be so foolishly ignorant of the mind and will of God as to say, "I do not believe and am not interested in foreign missions."

#### The Teachers' Meeting.

That was a great departure which Peter made in consorting with Gentiles and in declaring God's impartiality. It will be profitable for the meeting to collate passages in the Old and New Testaments, showing that God did

not limit his works of providence and grace to the Jews.... Recall the anointing of Jesus as the Messiah, both the Old Testament prophecies as to its occurrence, and the nature and results thereof; also the accounts in the New Testament of the incidents; for example, Matt. 3. 13-17; John 1. 32; 2 Pet. 1. 17; Isa. 11. 2; 61. 1-3. Find other records than verse 44 of the divine approval of the preached truth; also testimonies of prophets and apostles to the efficiency of God's word when clearly and earnestly proclaimed.

**Library References.**

**PETER'S VISION.**—Consult the lives of Peter mentioned in the lesson of last week. Stallybrass, *The Apostle Paul and His Times*, page 27, and most of the other lives of Paul.

**CORNELIUS.**—Scott, *The Centurions of the Gospel*. Payne, *Guides and Guards in Character Building*, page 257. Taylor, *Peter the Apostle*, page 283. Evans, *Scripture Biography*, vol. iii, page 309. *Methodist Quarterly Review*, 1850, page 499. Neander, *Planting and Training*, page 69. Brooks, *Candle of the Lord*, page 91.

**ROMAN CENTURION.**—Abbott, *Jesus of Nazareth*, page 247. Lewin, *Life and Epistles of St. Paul* (Index). Duruy, *History of Rome*, vol. i, page 157; vol. ii, page 514. Smith, *Classical Dictionary*.

**SERMONS ON THE LESSON.**

Verse 34.—Floy, *Occasional Sermons*, page 186. *The Homilist*, vol. iii, page 406. Bushnell, *Living Subjects*, page 352.

Verse 38.—Burder, *Village Sermons*, page 220. Edmondson, *Short Sermons*, page 518. *The Treasury*, vol. vi, page 278. Blair, Hugh, *Sermons*, page 508.

Verse 40.—Newman, J. H., *Sermons*, vol. i, page 326.

Verse 44.—Banks, *Fisherman and His Friends*, page 304.

**Blackboard.**



Cornelius's heart was open to receive the truth, he was "a devout man, and one that feared God" (verse 2). His hand was open to aid the poor, he "gave much alms to the people" (verse 2). His prayer was sincere as well as constant, and when the vision appeared and directed him he was ready and eager to obey. His entrance to the kingdom was by the way of the cross, the Gospel Peter taught, and this gateway is open to all.

**LESSON IV. Gentiles Received into the Church.**

[April 27.]

**GOLDEN TEXT.** Whosoever believeth in him shall receive remission of sins. Acts 10. 43.

**AUTHORIZED VERSION.**

[Study also verses 1-3, 16-18.]

Acts 11. 4-15. [Commit to memory verses 7-9.]

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Jop'pa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

**REVISED VERSION.**

- 4 But Peter began, and expounded the matter unto them in order, saying, I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me;
- 6 upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven.
- 7 And I heard also a voice saying unto me,
- 8 Rise, Peter; kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. But

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæs-a-re'a unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Jop'pa, and call for Si'mon, whose surname is Pe'ter:

14 Who shall tell thee these words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Ho'ly Ghost fell on them, as on us at the beginning.

a voice answered the second time out of heaven, What God hath cleansed, make not thou common. And this was done thrice: and all were drawn up again into heaven. 11 And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto thee these words, whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning.

**Time.**—Immediately after the last lesson.  
**Place.**—Jerusalem.

### Home Readings.

*M.* Gentiles Received into the Church. Acts 11. 1-18.

*Tu.* Brought nigh. Eph. 2. 11-22.

*W.* Righteousness of faith. Rom. 9. 22-30.

*Th.* Justified through faith. Rom. 3. 20-31.

*F.* God's mercy to Gentiles. Rom. 15. 8-19.

*S.* One fold. John 10. 7-16.

*S.* From all nations. Rev. 7. 9-17.

### Lesson Hymns.

*New Canadian Hymnal*, No. 91.

Whoever receiveth the Crucified One,  
Whoever believeth on God's only Son,  
A free and a perfect salvation shall have:  
For he is abundantly able to save.

*New Canadian Hymnal*, No. 89.

The door of God's mercy is open  
To all who are weary of sin,  
And Jesus is patiently waiting,  
Still waiting, to welcome you in.

*New Canadian Hymnal*, No. 269.

Come to the Saviour, make no delay;  
Here in his word he's shown us the way:  
Here in our midst he's standing to-day,  
Tenderly saying, "Come!"

### Questions for Senior Scholars.

1. *Peter's Defense of His Apostleship.*

Who were called the Gentiles?

Of what work had the apostles in Judea heard?

With what breach of the law did they charge Peter?

What was Peter's method of defense?

What authority had Peter to go to the Gentiles?

What is the interpretation of Peter's vision? What immediately followed the vision of Peter?

Who accompanied Peter to Cæsarea?

2. *The Church of the Jew and Gentile.*

How was Cornelius directed?

Who did Peter say would be saved with Cornelius?

What evidence had Peter of the divine presence?

What promise did Peter remember?

What new meaning had it now for Peter?

What conclusion did Peter reach in reference to the Gentiles' faith?

How did the Church at Jerusalem receive Peter's defense?

Under whose direction is the Church commanded always to act?

### Questions for Intermediate Scholars.

1. *God's Picture Lesson to Peter* (verses 4-10).

What was Peter doing when God showed him the beasts?

Where was he?

Was there a voice with the picture?

What did Peter reply?

What then did the voice say?

How many times did Peter see the vision?

What wrong feelings in Peter needed to be changed?

2. *God's Call to All the World* (verses 11, 12).

What two calls did Peter receive?

How many men had come for him?

Where did they come from?

Who told Peter to go?

What did Peter call Cornelius?



3. *God's Word also to Gentiles* (verses 13, 14).  
 How did God prepare Cornelius for it?  
 What promise did the angel give him?  
 How far had Peter come?  
 Was Cornelius really saved?  
 What great blessing was given him?  
 How did the Jews at Jerusalem receive Peter's story? (See verse 18.)

**Questions for Younger Scholars.**

- What did the Judean disciples hear about Peter? *That he had been among the Gentiles.*  
 Why did this trouble them? *They thought the Gospel was for the Jews only.*  
 What did Peter do when he saw them? *Told them about his vision of the clean and unclean beasts.*  
 Where did he see it? *At Joppa, when he was praying.*  
 What was the vision? *A sheet let down from heaven full of all beasts and fowls.*  
 What was he told to do? *To "slay and eat."*  
 Why did he refuse? *Because he had not eaten anything common or unclean.*  
 What did this vision mean? *That he must not call the Gentiles common or unclean.*  
 What else did he tell them? *Of his mission to the house of Cornelius.*

What did the disciples think? *That God had indeed sent his Gospel to the Gentiles.*  
 What does this story teach us? *To think of all people with love and respect.*

**The Lesson Catechism.**

(For the entire school.)

1. What did Peter see while praying? *A vision of mixed food.*
2. Why did he object to eat it? *He regarded it as unclean.*
3. What did God say? *"What God hath cleansed, that call not thou common."*
4. What did this teach? *That the old distinction between Jew and Gentile was broken down.*
5. What is our GOLDEN TEXT? *"Whosoever believeth," etc.*

**The Church Catechism.**

57. What is prayer? Prayer is the offering up of our desires unto God for things agreeable to His will in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies, and in faith that if we so ask we shall receive.

**THE LESSON OUTLINE.**

**Peter's Defense of His Action.**

**I. HE TELLS THE CHRISTIANS AT JERUSALEM THE COMPLETE STORY OF HIS VISIT TO CORNELIUS.**

*But Peter rehearsed the matter from the beginning, v. 4.*

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and answered for himself. Acts 26, 1.

**II. ACCOUNT OF THE VISION AT JOPPA.**

*In a trance I saw a vision, v. 5-10.*

And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. Judg. 6, 12.

Now it came to pass... as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezek. 1, 1.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. Rev. 1, 10.

**III. PETER ACCOMPANIES MESSENGERS.**

*And the spirit bade me go with them, nothing doubting, v. 12.*

Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision. Acts 26, 19.

**IV. PETER CONVINCED OF GOD'S PURPOSE TOWARD THE GENTILES.**

*And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, v. 13.*

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2, 19.

**EXPLANATORY NOTES.**

The Christian church at Jerusalem were much offended when they were informed respecting the doings of Peter. This was especially true of the Judaizing party in the church, who adhered to circumcision. It was not so much the baptism of Cornelius and others that offended them, as the fellowship entered into by Peter with the Gentiles, especially the fellowship at table (Gal. 2, 12). Peter carefully rehearsed the whole

transaction to his brethren, telling how he had seen the vision while at prayer; how the voice told him to call nothing common which God had cleansed; how at that instant three men were at the gate of his house bearing a message from Cornelius; that the Spirit had bidden him unhesitatingly to accompany them; that Cornelius had recited to him his vision; that while he preached the Holy Spirit had attested to the truth he had spoken. This explanation of what he had seen, heard, and done, satisfied the brethren, and "They held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (verse 18).

**Verse 4.** *But Peter rehearsed the matter.*

The stone of stumbling with Peter's objectors was his *fellowship at table* with his Gentile converts; for they had not come to Peter to be baptized as a Gentile might present himself to become a proselyte, but Peter had gone in to them.

**5.** *I was in the city of Joppa praying; and in a trance I saw a vision.* "The vision of Peter seems to have differed from that of Cornelius in this, that whereas Peter was entirely insensible to external things, and saw only that which passed before his spirit, Cornelius in a waking state, and attentive to what was around him, saw what actually occurred" (Meyer, *Com.*, note). *A certain vessel descend.* Like a colossal four-cornered linen cloth, letting itself down, while the corners attached to heaven support the whole.

**6.** *I saw fourfooted beasts of the earth, and wild beasts.* The phenomenon in its supernatural visionary character exhibits as present in the sheet all fourfooted beasts, reptiles, and birds—all kinds without exception.

**7.** *Arise, Peter; slay and eat.* *Arise* may refer to Peter as lying down, or the mere call to action; *slay* in order to satisfy the hunger (see Acts 10. 10) he experienced.

**8.** *Not so, Lord.* Peter correctly understood the summons to *slay and eat* as allowing him to select at his pleasure from among all the animals, thus permitting the eating of the unclean. (See Lev. 11; Deut. 14. 1, sq.)

**9.** *What God hath cleansed, that call not thou common.* The miraculous appearance with the divine voice had removed the Levitical uncleanness of the animals; they were now divinely cleansed. God's command to partake should

not be questioned, nor the greater announcement that the previous distinction between clean and unclean men, that hedge between Jews and Gentiles, was to cease in Christianity.

**10.** *And this was done three times.* Doubtless by way of emphasizing the importance of the lesson; also to make it more real to Peter than one sight would have done.

**11.** *Immediately there were three men already come.* Peter was in doubt as to the exact meaning of the vision (Acts 10. 17), but its true import was probably immediately suggested by the coming of the messengers.

**12.** *These six brethren accompanied me.* In Acts 10. 23 it is stated that "Peter went away with them [the three messengers], and certain brethren from Joppa accompanied them." These brethren had accompanied Peter to Jerusalem, and were now present in this important matter as his witnesses.

**13.** *An angel in his house.* The communication on the part of the angel is understood as a divine answer to the constant prayer of Cornelius.

**14.** *Who shall tell thee words, whereby thou and all thy house shall be saved.* The vision may impress some truth upon the mind, but truth is the means whereby men are saved.

**15.** *The Holy Ghost fell on them, as on us at the beginning, namely, the Pentecost.*

**16-18.** Peter said that he recalled the promise that believers should be baptized with the Holy Spirit, and this having been fulfilled he could not withstand God. The Church accepted his explanation, and rejoiced in that "to the Gentiles" had been "granted repentance unto life."

## HOMILETICAL AND PRACTICAL NOTES.

Peter's departure from the old strictness in dealing with the non-Jewish world created a sensation. The conservatives were aroused. They were grieved and offended by what seemed Peter's apostasy. They did not know all the conditions, but the innovation was notorious. The strict circumcisionists brought the apostle to account and made charges against him.

**Verse 4.** Peter made no sharp retort. He simply made a clear statement of the facts. His defense was a model both as to matter and manner. He felt that the facts were better than arguments. He made no counter-charges. Knowing their sincerity, remembering his own former sympathy with those who held that no one could be accepted as a disciple until he had

been circumcised, he was patient and gentle. His richer experience had sweetened him, and made him more considerate than formerly.

5. *In a trance.* In the vision God by his Spirit caused the impression he described to be made for his instruction on matters of serious import. He had gone up on the top of the flat-roofed house to pray, at about three in the afternoon, when he was very hungry. While waiting for the preparation of food he saw the vision.

5-11. *A certain vessel descend.* The vessel is not more particularly described since it is a matter of no importance. It came to him manifestly and suddenly—a thing so remarkable that he gave it particular attention. He looked intently, noticed particularly, and considered carefully. He saw all manner of beasts mingling together. He had no sooner noticed the character of the collection than he heard a voice, which he seemed to recognize as the Lord's, inviting him to slay and eat. He answered as all his brethren would have done, and with emphasis, that he could not do so; for nothing unclean had ever entered his mouth. Such a statement would go far toward satisfying the minds of those who had accused him that he had not acted hastily. Three times was the mysterious command repeated, and three times did Peter refuse to obey. The lesson was suggested by the further utterance from heaven, *What God hath cleansed, call not thou common.* At that moment he knew that three men were below. The house being low, he may have heard them knock, or he may have seen them.

12. *The spirit bade me go with them.* See Acts 10, 19, 20: "The Spirit said unto him, Behold, three men seek thee. . . . Go with them doubting nothing: for I have sent them." It was natural for Peter to doubt. So deeply was he rooted in the prejudices of the Jews that he could not readily accept the vision. *These six men accompanied me.* Perhaps for their own vindication, being involved in Peter's offense; perhaps as witnesses in case any should doubt Peter's statement.

13, 14. A corresponding vision was sent to Cornelius. If either vision had been the only one it would have been possible to think it a delusion. Occurring to both Cornelius and Peter, it is impossible to doubt the heavenly origin of both. *And all thy house shall be saved.* Cornelius was a strong man, and naturally led his household. It is possible to rule at home with such loving tact that all shall follow their strong yet gentle leader.

15. *And as I began to speak, the Holy Ghost fell.* There was no premonition; they were not praying for this; it was not expected. But it came. Mysterious are the ways of the Spirit. At Pentecost the Spirit came after days spent in prayer. Afterward the blessing came to the Jewish converts by the laying on of the hands of the apostles. Now it falls on the Gentiles without any ceremony. *As on us.* The same Spirit from heaven giving the same power. Thus did God make it clear to all that he is no respecter of persons, and the Gentile world is called to membership in the Church of God on terms of equality with the chosen people.

#### PETER SPEAKS IN HIS OWN DEFENSE.

Factional charges are often made in the spirit of bitterness. Peter's relation to the conversion of Cornelius had been noised abroad, and its significance was quite well understood. The broadening of the Church had given joy to many. But those who still maintained that circumcision was a necessary step for all Gentiles made the charge against Peter of eating with the uncircumcised. This was a violation of Jewish usage and exposed those who did it to the peril of eating food that was ceremonially unclean.

*The disagreeable effects of a criticising, fault-finding spirit.* How often do those who ought to help promote the interests of Christ's kingdom hinder the work and embarrass the workers by criticisms petulantly made! Perhaps they have their place, and in some mysterious way they may be useful.

*How criticism may be disarmed.* Bitterness must be met with sweetness. Patience must counteract impatience. Controversy must be shunned. As charges of this kind usually arise from a partial view of the case, a simple statement of all the facts lovingly made will remove the ground of complaint where the accuser is sincere. When he is not such a statement, made in a calm, judicial manner, will disarm him of power to create a faction. This was the method wisely adopted by Peter, who had grown in grace and in the knowledge of Jesus.

#### PETER'S TRANCE, OR VISION.

It came while at prayer. Doubtless his prayer had reference to the problem which had already perplexed him and which was ripe for solution. The vision may have been an unexpected answer to his prayer. Or he may simply have been drawing near to God in prayer.

God often sends what his children do not ask. He gives what is needed, but what they do not

know is required for their condition and situation. It is well that God's giving is wiser than our asking.

#### INSTRUCTED BY A VISION.

Peter was a positive person. He had his share of self-reliance. He naturally stepped to the front on all occasions. He was not troubled by a sense of ignorance. Had he not corrected his Lord? But he discovers that even he has something to learn. Possibly none but the Lord could have convinced Peter of error.

Visions were not dreams in the ordinary sense. In this case God directly communicates with his servant by means of a representation such as might have come in a dream without significance.

The Lord guides his people in different ways. He watches his people in love, and acts or speaks at the right moment. God does not send visions to dreamers, but to those who are earnestly looking for guidance and working hard for his cause. Those whom God has placed in positions of great responsibility may expect God's guidance. Self-reliance is requisite to the leader in Christian work, but God-reliance is better.

#### GOD'S METHOD IN CALLING WORKERS.

He impresses his servant with a feeling that he ought to be at work for men. He impresses the Church to use the worker as exhorter, preacher, or Sunday school teacher. Or he may call him to some other labor by which the cause of Christ may be helped.

Peter at once forsook his lifelong prejudices because he knew it was God's will. Why should we not go with confidence to every God-appointed task? Let us be assured that we are doing what God wants done, and dismiss our fears as to results. Be right, and be able to prove the fact. Have a clear conscience and keep your record good. No man, however bitter, would call Peter's word in question in the face of his six witnesses.

#### THE HOLY GHOST.

At Pentecost the Holy Ghost came after many days of persistent and united prayer. Afterward he came to those on whom the apostles laid their hands—after the convert had believed. Now he comes to a Gentile without special prayer or expectation, and without the laying on of hands. He will not be limited. But there is a principle underlying all the instances. In every case the subjects were obeying God in a way to manifest trust in him. Obey God perfectly, trust him without question, and the Spirit will come to you.

#### Thoughts for Young People.

1. *The privilege of visions* should be carefully considered, for they may be had by all who will pay a sufficient price. God may not, indeed, grant you such visions as are called miraculous; but he is ever the Spirit of truth, and ready to guide true seekers in the way of truth. Visions come to *thinkers*. All things exist first in the mind, and are afterward wrought out in deed or thing. Before the poem was written it sang itself in the poet's mind. Before the bridge connected the opposite shores of the river it swung in the mind of its architect. Think, think long and earnestly. Think with God's truth in your mind, and helpful visions will appear to you. Not castles of the air that float away into indistinctness, but clearly defined ideals that will be incarnated in your words and deeds.

2. *Reward of obedience.* Peter, through obedience, enjoyed the honorable distinction of preaching the word in the international field of human need, as manifested by both Jew and Gentile. He saw men, Gentiles, convinced, repentant, and believing, receive the Holy Ghost. Jesus said, "If ye know these things, happy are ye if ye do them." We are not to allow prejudice, indolence, fear, or, indeed, any earthly motive or impulse, to deter us from obeying the will of God. Moses would have spoiled the tabernacle if he had introduced into it any feature of his own devising. The command given to him was, "And look that thou make them after their pattern, which was showed thee in the mount" (Exod. 25. 40). As you descend from the mount of vision, keep your resolution strong to realize all its holy ideals, high conceptions, in active life, remembering the promise, "My grace is sufficient for thee."

#### Teaching Hints for Intermediate Classes.

##### CONNECTION.

Question the class in order to learn what they remember concerning Cornelius and his vision, and show that his conversion was followed by the gift of the Holy Spirit to many Gentiles who believed and were baptized (Acts 10. 44-48). After these events, when Peter went up to Jerusalem, some of the believers rebuked him for eating with the Gentiles, who had accepted Christ without first becoming Jews. Our lesson contains an account of Peter's defense.

##### CIRCUMSTANCES.

*Time.* Directly after the last lesson.  
*Place.* Jerusalem.

*Persons.* The teacher should be prepared to explain, in language which the pupils can understand, the meaning of the terms "circumcision" and "uncircumcised."

*Trance and vision.* The wise teacher will be prepared to answer questions that may be asked concerning these two words, but will not spend on them much of the valuable time of the lesson hour.

#### CONTENTS.

In our lesson text we have the description (perhaps partial) of three pictures which Peter so realistically presented to his opposers that he turned their contention into praise to God. The teacher who really sees these pictures may be able to so impress them on the minds of the pupils that they too shall glorify God.

1. *Peter's vision.* Where was Peter when he saw the vision? What did he see? When did it come? What did it contain? What did Peter hear? What was he told to do? What did he reply? What was the answer? How many times were the words and acts of the vision repeated? Why?

2. *Cornelius's messengers.* Who had come to the door of Simon's house? Whence had they come? Who had sent them? (Review last Sunday's study on the character of Cornelius.) Who told Peter to go with the messengers? Who went with Peter? To whom was Peter brought? What did he say to Peter? (verses 13, 14.)

3. *The Spirit given.* Explain to the class the meaning of verses 15-18. Show also that as soon as Peter's critics realized that God had bestowed the gift of the Holy Spirit on those Gentiles to whom Peter reached they ceased their opposition to him.

#### CLINCHERS.

Prepare for each member of the class a slip of paper on one side of which is written the Golden Text, and on the other side of which there is printed, in letters as large as the slip will admit of, the word "Remission." Have several repeat the Golden Text, and then question to ascertain the pupils' ideas concerning remission of sins. After a teacher has spent a reasonable amount of time on this exercise he should clearly explain and illustrate with facts within the scope of the pupils' experience *why* and *how* all may receive remission of sins.

#### CONCLUSION.

Have all print:

I WILL ASK FOR  
REMISSION OF SINS  
FROM JESUS CHRIST.

Urge the pupils to pray over this statement and to make it the sincere declaration of their hearts. Ask them to mark in their Bible I John 1, 8, 9. Have them print on the fourth foundation stone the word REMISSION, and the above conclusion on the reverse side.

#### FOR NEXT SUNDAY.

Teachers frequently complain that their pupils are not acquainted with the facts of biblical history. Frequent reviews of what has been studied will do much to overcome this deficiency. Give each member of the class a slip of paper on which is printed:

SPIRIT GIVEN.  
STEPHEN STONED.  
SCATTERED DISCIPLES.  
PAUL CONVERTED.  
SEPARATION REMOVED.  
PAUL AT WORK.

Ask each one to memorize this outline so as to be able to repeat it next Sunday, and to find where each event of the outline is recorded in Scripture.

#### By Way of Illustration.

*Verses 5-10.* God, who made the former law for a wise purpose, now declared that its work was done, as the rules for a boy may not apply to a man, and as the staging necessary in building a house must be taken away when the house is done.

We who are Gentiles should be most grateful to God for the experiences of that day. If God had not thrown down that "middle wall" we should have all had to become Jews before we could unite with the Church of Christ. But mark. I think that to this day men are prone to build walls in places where God has not built them. Is there any wall between black and white in our land? Did God build that wall? Is there any wall between Chinaman and Caucasian? Did God build that wall? Are there not walls between denominations of so-called Christians? These are all human walls, built by men, and not by God. In Christ Jesus there are no walls left, but all who believe are within one inclosure, and he is the keeper of them all.—A. F. Schaeffer.

*Note the prompt obedience of Cornelius.* Our slow growths in spiritual life are due to the divorce between our knowing and doing. The theory of love and trust and righteousness is like uneaten food; it must be assimilated in experience to become power in the bone and blood of life. In our day, as in the age of Cornelius, God's angels of revelation are like the index catalogues of our great libraries; they tell us *where* to find the truth we seek, and only

as we are willing to take the trouble to send to Joppa for Peter do we get the truth which builds us up. In the days of Galilee the lepers were cleansed as they journeyed to the temple altars.—W. H. Davis.

#### Heart Talks on the Lesson.

This lesson repeats the truth we learned from Peter's visit to Cornelius—a great and vital truth which I, your teacher, and you, my scholar, must lay well to heart. It is this: that spiritual life is found only in spiritual birth through the Holy Spirit. The alms and prayers of Cornelius, sincere though they were, could not bring him into the conscious relationship of a child to his father. "Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." "And the Lord thy God will circumcise thine heart, to love the Lord thy God with all thine heart, that thou mayest live." "But as many as received him, to them gave he the right to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Marvel not that I said unto thee, Ye must be born again." We may have our theories, but nothing will stand except God's own word. He knows what it means to be spiritually dead, and he says, "He that hath the Son hath life, and he that hath not the Son hath not life." It was the baptism of the Holy Spirit alone which gave those who received the message of Peter "repentance unto life." This is the law of evolution—out of our lower, sinful nature through spiritual birth made partakers of the divine nature. Once born, we grow to spiritual perfection. But if never born there can be no growth.

You do not understand it? Neither do I. We are not expected to understand, but just to believe. All who believe receive the "gift" of eternal life. The difference between one who depends upon good works for this great gift and one whose good works are the fruit of the eternal life within is the difference between a flower stalk put in the earth and a flower root planted in it. The one looks well for a time, but it withers; the other grows in beauty and perennial bloom. I want you to live, triumphant, abundantly, eternally. The springs of life within the soul are richer, sweeter, fuller

than words can tell. The soul soars Godward, like a bird on free wing, because it lives.

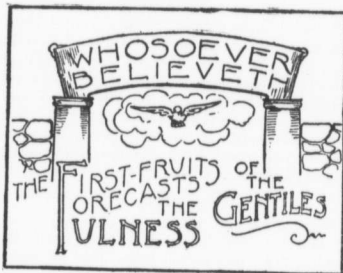
#### The Teachers' Meeting.

Take up the subject of Bible visions both in the Old and New Testaments; for example, those granted to Abraham (Gen. chaps. 12, 17, 22), to Jacob (Gen. 28. 11-22; 32. 24-30); to Moses (Exod. 3. 2, sq.; 19. 3, sq.), to Joshua (Josh. 1. 1, sq.), to Samuel (1 Sam. 3. 4), to the several prophets. In the New Testament we read of several: to Joseph (Matt. 2. 19, 20), Paul, and John. . . . It may be well to take up the plan suggested in the *Illustrative Lesson Notes*, p. 140: 1. The Criticisms of Peter Made in Jerusalem on His Return; 2. His Three Arguments; 3. The Friendly Conclusion.

#### Library References.

THE COUNCIL AT JERUSALEM.—Iverach, *St. Paul*, chapter v. Lewin, *Life and Epistles of St. Paul*, vol. i, pages 156, 159, 303. Goodwin, *Harmony of St. Paul*, page 51. Ramsay, *Paul the Traveler*, pages 152-177. Foulds, *St. Peter*, page 392. Geikie, *New Testament Hours*, vol. ii, pages 328-335.

#### Blackboard.



The eventful visit to Caesarea has wrought a marvelous change in the views of Peter, and the narrative of his experience produces a similar effect upon the brethren at Jerusalem. With the knowledge that Gentiles had been admitted to the Church and their acceptance confirmed by a baptism such as they had themselves received, they recognized the wider purpose of God, and rejoiced in the evidences of his grace. The "first fruits" foretold of the "fullness of the Gentiles."

Coloring.—Archway, brown and white; lettering, red; dove, white; clouds, gray; words, violet and pink.

## Primary Teachers' Department.

### The Teacher with the Class.

"He prayeth best who loveth best  
All things both great and small;  
For the dear Lord who loveth us,  
He made and loveth all."

There are many incidental lessons which the truly loving teacher feels must be carried along all the time with the little ones, and the familiar stanza given above comprises in itself one of these lessons. "Teacher," loved and looked up to, can do much to train the little ones to understand that they must be considerate of all things if they would please the God of love.

WHAT are you doing, primary teacher, to train your little ones to love the house of God? Do you show by the way you speak of it that you love it? Do you ask frequently how many of your class were in church on a given Sabbath? You may be used to help plant in some young hearts the seed of a deathless love for the house of praise. But you must work to this end.

THE Cradle Roll has come to stay. When we come to childlike simplicity we touch the universal heart. The primary teacher who is neglecting the Cradle Roll members is making a great mistake! Seek out the babies. Often it is the direct and indeed the only way to the heart of the parents. Cradle Roll evangelism is at hand, and no teacher can afford to be reckoned out.

THE lessons are hard to teach to the little ones? Perhaps so, but much depends upon the way in which you approach the preparation. Learn to think of God as the God of simple hearts, and trust him to show you the way to introduce the truth to his lambs. He will do it—never fear! There is danger of giving the time to "helps" which should be given to direct seeking light from above.

### How Children Are Interested in Missions in One Primary Class.

THE first lesson was upon China. A little Chinese doll held in the speaker's hands told them her story. It was that of a little baby, bundled in straw, that Mrs. P. bought for twenty cents from the grandmother who was taking her to be drowned like a kitten. Then a tiny Chinese shoe told the tale of a little girl in a

home of wealth. A prayer for China and her missions followed.

The next month the Deaf-Mute Mission was illustrated with the finger alphabet, and the children were taught to spell the name of God on their fingers. On this Sunday they began sending their offerings on Missionary Sunday to the object studied about.

An Alaskan doll in white fur, with odd little ears to its furry cap, told of the Alaskan missions. Dr. D.'s cookies that bribed his first pupils to come to school amused the children. Indian relics were plenty, and pictures, too, of the red brothers so near at hand. In some of the lessons the older pupils were asked to come prepared to tell some incident of the missionary subject for the day, and they responded very well.

These talks occupy but ten minutes on the first Sunday of each month, and a missionary hymn is sung on this Sunday.

### Preview.

GOLDEN TEXT FOR THE QUARTER: "A light to lighten the Gentiles and the glory of thy people Israel." Luke 2. 32.

The outline which a teacher should use as a setting for all the lessons of the quarter will depend entirely upon the locality in which she lives. If she is teaching near the sea, where the children are familiar with lighthouses, a lighthouse could be used, explaining that because it shows the right way, and warns against rocks that would wreck the ship, it makes us think of what Jesus did for the world. He came to show us the right way, and to warn us against wrong things that would wreck our lives. An old priest, who was a good servant of God, knew this when Jesus was brought a little baby to the temple; and as the priest took Jesus in his arms he said, "This is God's Son, and he will show all the people of the world how to live, and will be the glory of his own people Israel." These are the words that he said: [teach Golden Text.] In country places the value of a lantern when going from place to place at night is well known to the children, and that might be made the center of a preview chart, after questioning the children on the reasons for its use and showing how Jesus does for our spirits what the lantern does for our bodies. If we follow the light and keep away from the dangers that it shows to us we are safe.

Where neither of these lights are familiar (as they would not be to a great many children in cities) use a circle representing the sun, with rays going from it and the lessons put in around it, each one showing how the light that Jesus brought to the world was given to more and more people. It would be well to sing frequently (but not by any means every Sunday) during the quarter the first verse of "The Light of the World is Jesus." The first lesson shows how the Light came to Saul; the second, how many learned what Jesus could do for their spirits by seeing what he did for the bodies of Aeneas and Dorcas; then follows Cornelius, and in the next lesson the friends of Jesus receive more light about his will; the good news is heard in Antioch; Herod is shown the power of Jesus, but turns away from the light; Lessons VII-XI all show how this light was carried to many people, and Lesson XII is a call to all to walk in the light.

#### Beginners' Course.

THIS course of lessons, for children under six years of age, is the result of the petition presented to the International Lesson Committee by the Sunday School Editorial Association last spring, and formulated by subcommittees representing both bodies. Says the *International Evangel*, "It is the first course arranged upon the scientific basis advocated by the professional educators of little children, and is believed to be both thorough and practical."

The course is only for one year, and the same course is to be repeated from year to year.

Rev. A. F. Schauffler, chairman of the subcommittee on the Beginners' Course, says:

The mind of the subcommittee in preparing this course has been that the teacher should aim not only at the impartation of the lesson facts, but even more earnestly at the nurture of the religious life of the little child. Therefore, of course, suitable hymns, pictures, and devotional exercises must be made use of, to further this primary end.

It has also been borne in mind that, since these young children are for the most part non-readers, the lesson text is for the use of teachers and not scholars.

Golden texts have been chosen for each lesson, in response to the counsel of many teachers of little ones.

Nature studies have been introduced as they were thought needed, in compliance with the requests of many teachers.

This course is the result of much conscientious work, and had been finally completed only after

consultation with over fifty-one teachers of these "Beginners."

A complete list of these lessons is given on page 236; the themes for the months are:

1. Home Life—leading up to God the Father, the Creator of all things.
2. God's Loving Care.
3. Praising God.
4. Giving.
5. Babyhood and Boyhood of Jesus.
6. Jesus our Helper.
7. Easter Lessons.
8. Helpful Deeds of Jesus
9. Obedience.
10. Friendship.
11. Helpfulness.
12. Reverence and Prayer.

It will be noted that in November the lessons lead up to Thanksgiving, while in December and the spring they lead up to Christmas and Easter respectively.

It will take a little time for primary classes to adapt themselves to this new arrangement, but that it will prove to be of profit to the little ones as well as to the schools and the Church there can be no doubt. The primary teacher who has mourned her inability to "break the bread fine," in too many cases, will hail with joy the prospect of help along this very line.

#### Can We Help Unlovely Children?

WE all know "unlovely" children—unlovely in disposition and character. They are the "possessed of evil" many times, and a source of heartache and perplexity to those who are responsible for their training.

I have known such children. One especially comes to my mind. Twenty years ago a more unlovely, perverse, unsmiling child it would be hard to find. Strange as it may seem, these traits appeared strongest when she was with her mother. For her to be punished, as was absolutely necessary at times, was enough to give the whole family hysteria. To most people, seeing only the seable side of the child without caring to look for what might else have been found, she was almost utterly without a "sweet side" in her whole make-up. But what an injustice, and an injustice to helplessness!

There was a friend whom this child loved with all the intensity of a silent, deep, misunderstood little heart. To this friend alone she revealed the possibilities of her nature. To be with her softened and sweetened all the "hatefulness" that were so glaring to most eyes.

She had a little sister very near her own age, with whom she often quarreled, it is true,



but toward whom there was never visible a trace of jealousy or ill-will because of the love and admiration called forth by her exquisitely beautiful nature. I remember one day the two little girls were standing together when a caller was taking her leave. Like many other thoughtless people, the lady stooped down and fondly kissed the little sister, saying, "You are the sweetest child I ever saw." And then she went away, leaving one smiling little face and one on which there was a pathetic little shadow.

As the door closed the elder sister, with rare self-renunciation, put her arms around her little sister, saying, "She is sweet."

"Little sister" is with God, but there still lives on the earth the unlovely elder sister—no longer unlovely. She has ripened into a deep-hearted, quiet, beautiful woman, loving and beloved.

Another child comes to my mind, so unlovely in nature that the most generous almost despair of finding a place to begin to love him. In many, many, almost indescribable ways he is forbidding. People generally set him down as "disagreeable," "bad," a "general nuisance," according to their own temperament.

But who dares to desert such a child? "Who helps a child helps humanity." Who helps such a child does even more—he saves. Recognizing his own unloveliness, this boy receives with an astonishment that has many a touch of pathos in it any of the small kindnesses so lavishly bestowed on attractive childhood. The sweetnesses that seem to belong so naturally to other children are denied him, except on rare occasions, when some one pityingly or with a deeper and kindlier discernment bestows them. It can only be through long, loving-hearted, and unsleeping, unwearied patience that the best his nature is capable of will be revealed, and the unlovely child become at last the useful and respected man, with some keen sense, let us hope, of the deep need of pity, patience, and kindness to all childhood, but most of all to that which seems unlovely.

Again, let us plead for unlovely children, for those who, recognizing their own unloveliness, are powerless to overcome what must be hateful to themselves, and whose tender hearts must often hunger for some stray morsels of the love lashed on sweeter natures, until to them life becomes something of a tragedy. Let us keep a watch abroad for these little ones, so often misinterpreted, and if for a while they seem unlovely, let us never let a little child realize that it is unloved.—*Belle Sparr Luckett, in Sunday School Times.*

### Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

#### Lesson I.

"The Lord is my shepherd."

Let us try and look back through three thousand years to the little village of Bethlehem in Judea. There, in the fields below, are flocks of sheep with their lambs, and close by is their shepherd. The sun is high in the blue sky, and the shepherd David sits in the shadow of a great rock, and, as he touches the strings of a harp he sings a song of praise. Perhaps he looks away toward the rocky mount where the Jebusites live, but he does not know that after a few years he will live there and be king of Israel, and that it will be called Jerusalem, the city of the great king. He is a fair and noble-looking boy, just beginning to be a man. He is also brave and strong. He killed a lion and a bear when they tried to carry away some of his flock. He loves his sheep, and as he looks at them he remembers that the Lord loves and watches over him as he watches over his flock. So he is happy, for he knows the heavenly Shepherd is watching, and he sings, "The Lord is my shepherd."

#### Lesson II.

"I shall not want."

When David, the shepherd boy, kept his father's sheep in the Bethlehem fields he knew them every one, and they knew him. He knew, too, when they were hungry or thirsty, and watched the fields to see if all the grass had been eaten, or if the hot sun had dried it. When he thought his flocks had not enough to eat he would lead them to a fresh field. Can you see the flock following David over the hill down into a green valley? Perhaps David sang as he went, "The Lord is my shepherd; I shall not want." This was his faith, and it made him happy. He kept that faith all through his life, and though he had many and heavy troubles to bear he trusted the heavenly Shepherd just as he knew his sheep could trust him, and he never failed to take his harp and sing his thanks to God when he was saved out of his troubles. He wrote many beautiful poems which have helped Christians in all ages to live the life of faith, hope, and love. When you are older you will read them and say, "The Lord is my shepherd; I shall not want."

#### Lesson III.

"He maketh me to lie down in green pastures."  
Last week we talked about David, the shep-

herd boy, and his flock, and we tried to see him as he led it out of the dead pastures over a hill and down into a green valley. Can you see the fair, happy young shepherd, looking joyful because he sees fresh, green fields for his hungry flock, and calling and singing as he goes down the hill? He has brought the sheep a long way, maybe, over the rocky hills of Judea, for the pastures grow yellow and dry in the summer, and are green only by the brooks in the valleys. The lambs grow very tired, and sometimes the kind shepherd takes up a weak, tender lamb and carries it. When David had brought his flock into the green pastures, and they had nibbled the grass and taken a drink from the brook, then they lay down to rest, sometimes in the shadow of a great rock, or under the willows by the brook. There, rested and comforted, David could sing, as he touched his harp, the songs of Israel; and because he was a poet he made new songs and sung them to God, for there was no one else to hear him. In this way he sang, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures."

#### Lesson IV.

"He leadeth me beside the still waters."

Last Sunday we saw David lead his hungry and thirsty flock into a peaceful valley where a brook went winding through and green pastures lay on either side. Perhaps when he came over the rocky hills he saw the same brook tumbling from rock to rock and making its way to the valley, but down there it winds so slowly and peacefully, that David calls it "still waters," or "waters of quietness." If one listens, as David did, one may hear its low, lovely music as it flows over the pebbles. It makes one's heart quiet and contented to listen to it. Perhaps David longed to be more than a shepherd. He had heard about the Philistines, who made war on Israel, and he longed to help to drive them out of the land. He felt strong enough, for had he not killed a lion and a bear? When he felt like this, perhaps the soft music of the water made his heart quiet. Perhaps it said to him, "Wait—wait—wait on the Lord; be of good courage, and he shall strengthen thine heart." And then he may have sung these helpful, cheering words, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." This is a song for little children, for strong young men, and for old people. All may sing it; for it is true for all who love the Lord and put their trust in him. Will you not sing it in your heart now and always?

## International Bible Lessons.

### SECOND QUARTER.

#### LESSON I. (April 6.)

#### SAUL OF TARSUS CONVERTED. Acts 9, 1-20.

GOLDEN TEXT: "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3, 19.

#### Primary Notes.

BY JOSEPHINE L. BALDWIN.



*Truth.* "He is faithful and just to forgive us our sins."

*Impression.* Jesus forgives those who are really sorry for wrongdoing.

*Expression.* Confident going to Christ for forgiveness.

*Point of Contact.* Child who has done wrong and is sorry.

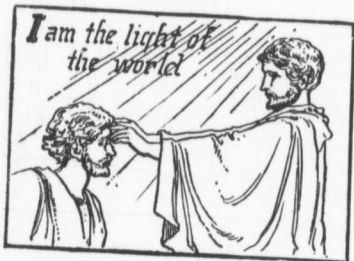
*Approach.* Reference to martyrdom of Stephen, and Saul's presence there.

*Lesson Story.* The story is full of action, and therefore easy to tell. It will be better to omit the name of Ananias, because of the ideas connected with that name in the minds of the children.

Little Emma was very unhappy. In the kindergarten that day her teacher had asked all those who had made a mistake in their work to come to another table. She had not done her work right and she knew it, but she sat still. Miss Mary had not said anything about it, and Emma had gone home with the other children, but a voice inside kept saying, "You did wrong!" and no matter how hard she played she could hear those words. That night her father read from God's word about the beautiful city where all who love God shall live some day, and as Emma listened she heard him read that there should not enter into that city anyone who "maketh a lie," and she knew that though she had not spoken a word she had really made a lie that day by her actions. She went to bed feeling very sorry, and when mother asked what the trouble was she told the whole story. Together they asked Jesus to forgive her, and Emma was once more a happy little girl. The next day she told Miss Mary about it, and said she would never do so again, and she never did; and that is the way Miss Mary knew she was truly sorry.

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Do you remember something we learned about last quarter, when Stephen, one of Jesus's loving friends, was driven out of the city and stoned to death? Do you remember how he asked God to forgive those who were hurting him? There was a young man standing there who was glad to have Stephen put to death. His name was Saul. Our lesson to-day tells about a time when he saw how wicked he had been and was sorry and asked Jesus to forgive him and tell him what to do. [Tell of Saul's getting letters from the high priest and starting for Damascus. Describe the vision of Jesus (see 1 Cor. 15. 8), and make the whole scene very vivid. Make clear the fact that Jesus was in heaven, but that Saul by hurting the friends of Jesus really persecuted him (Matt. 25. 40).] In the three days when Saul sat blind, and without eating or drinking, he had time to think of what he had been doing, and was very sorry. Jesus knew just how he felt, and forgave all the wrong things he had done, and sent some one to help him. [Repeat Golden Text.] Saul showed that he really was sorry by beginning at once to tell others about Jesus and to say, "He is the Son of God."



### Special Primary Suggestions.

BY JULIA H. JOHNSTON.

**GOLDEN TEXT:** "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3, 19.

**Introductory.** The lessons this quarter are all missionary lessons. The light of Jesus's love is seen to be spreading, but as his people have something to do we might call the general thought or theme of the series of lessons *Spreading the Light*. Enlist the children in doing this all through these three months, concentrating upon the missionary idea. Begin by a little talk about light—the great sun as the source of un-failing supply, the moon and planets that shine by giving out the light the sun gives to them, the

lamps and candles that are kindled by something else and make dark places light. Speak of the great need of light in the world, and then of the truth and love of God that are like light in the heart because they show us what is right, show us the right way, keep us from doing wrong, and give us joy and comfort. The only way to blot out darkness or put it away is to let in light. We can shine for Jesus so that those near us can see how good he is. We can help those far away by making a way for light to reach them, for light goes in wherever the way opens. So we send Bibles and teachers to open the way for Jesus to come to dark hearts. Teach hymn verse for quarter, air "Greenland's icy mountains," a tune children ought to know:

O Lord of light and glory,  
 Help us to shine for thee,  
 To send afar the story  
 Of thy salvation free.  
 Among the souls in darkness,  
 Help us to spread the light,  
 The light of truth and knowledge,  
 Of Jesus' love and might.

**Lesson story.** Go back to Easter lesson. Jesus left the grave, and by and by went back to heaven. He wanted all who would ever learn to love him to spread the story of his love. One must know the story before telling it, must have light before giving it. Go back to Stephen and tell how he met death with shining face. Why? But how about the one who held the clothes for those who stoned him? To-day we learn of him. Points to impress: Darkness of Saul's heart, and how shown in what he did; the light, brighter than the sun that made him stop on his way; the question Jesus asked and the one Saul asked; the command to go to the city and wait, and the darkened eyes, that so Saul might have time to think of his wrongdoings and feelings and be sorry for them, so sorry as to be willing to give them up; then, the touch of Ananias, and the light God sent to Saul, making him ready to spread this great light in many places.

The consecutive lessons may be held together for the quarter by making a ray of light for each one from a central point, writing on each ray the lesson truth. If possible, let it grow out of Golden Text, so that repetition of text will suggest the thought or truth.

**Light ray: Repenting.** Repenting is feeling sorry, saying so, asking pardon, turning right around and following Jesus. If a man is going away from the light he can neither get nor give any. Saul repented and was ready to receive

and to spread the light of truth and love. We must do the same.

*Thought for teachers.* For us missionary work may begin first in our classes. Let us, through these lessons, make the way clear for the light to shine in little hearts, and also open the way for little ones to spread the light. Through the children our work may reach far-off lands.

## LESSON II. (April 13.)

### PETER, ENEAS, AND DORCAS. Acts 9. 32-43.

GOLDEN TEXT: "Jesus Christ maketh thee whole." Acts 9. 34.

#### Primary Notes.



*Truth.* Jesus wishes us to be helpful.

*Impression.* I must help those who are sick and sad.

*Expression.* Loving deeds of helpfulness.

*Point of contact.* Children who served and comforted.

*Approach.* Recalling some of the ways in which Jesus helped people.

*Lesson story,* told with special reference to the effects of Peter's deeds. Loving-kindness in these days wherever exhibited shows the spirit of Christ to the world.

A drug store man heard a voice one day saying, "Please give me five cents' worth of cough drops." He looked over the counter to see where the voice came from and saw little Harry Jackson. "Well, what are you doing here, my little man? Aren't you rather young to do such errands?" "No," said Harry, "I am grandma's feet." "Grandma's feet? How is that?" "Why, you see, she can't use her own because she has rheumatism; so I use mine for her." Was not that a nice thing for Harry to do? One day in a railway station a lady sat crying. She was very sad and a little girl who saw her felt very sorry for her—so sorry that she wanted to do something to help her. Mollie had some flowers in her hand and pretty soon she went softly over to the lady and laid the flowers in her lap saying, "I am sorry for you." The lady kissed her and said, "You are a dear little comfort."

Do you remember some of the things that Jesus did for sick people when he was here? [Encourage free conversation about this.] You

know he wished all his friends to be kind to sick people, and that he often gave them power to do wonderful things. You have not forgotten, I am sure, how Peter cured a lame man in the temple. Another time when Peter was in a place called Lydda he cured a man who had been in bed eight years. [Tell the story and its effect, showing that seeing what Peter had power to do made people turn to Jesus who gave the power; teach Golden Text, and add that every time we are kind and helpful to the sick we are showing people what Jesus wishes all to do. Then tell of the death of Dorcas and how Peter went to Joppa and comforted the people who were so sad.] He asked Jesus to let Dorcas come back and live a while longer among the people who loved her so much, and Jesus answered the prayer in just that way. When people in the town who did not know about Jesus heard that Dorcas had been raised from the dead, they wished to find out about One who could give such wonderful power to his friends, and Peter preached to them many days.



#### Special Primary Suggestions.

GOLDEN TEXT: "Jesus Christ maketh thee whole." Acts 9. 34.

*Introductory.* A little talk about medicine, and the way God now helps the doctors to make us well when we are sick. It is his power that does it, but just as he makes you grow by giving you bread to eat, so he helps you to get well by the medicine you take. Sometimes people are sick because they stay in the dark. Sometimes plants grow in cellars and they look pale and sickly. What is the best medicine for such people and plants? Light, isn't it? And doesn't sunshine make your heart happier, too? How much good the light does! To spread light is to spread health, isn't it? And when one is well, and when one is happy, how much brighter everything seems! So spreading healing is

spreading light. We learn to-day of a sick man who was made well and a good woman who was called back from death to life by God's power. He let his servant Peter use this power, and as he gave life and health the Lord gave more light, more of his love and truth, to the people. They understood better how loving and strong the Lord was. Now let us learn this

*Lesson story.* Cluster the teaching about the persons mentioned in the title. Points to impress: Peter's earnestness in going about to tell of Jesus and help everyone he could; Aeneas's eight years of pain and helplessness in bed; the power that healed him without medicine in this case because God chose it to be so, and what the people did when they knew—they turned to the Lord. Show map and take journey from Lydda to Joppa, and make clear the character of Dorcas, the good deeds she did, using her needle for Jesus—not a very large thing, but just what she had. Portray grief of those whom she had helped, also their gratitude, a sweet way to be remembered. Tell of message to Peter, his coming, his prayer, the answer, and the great joy that followed. What happened then? "Many believed on the Lord"—not on Peter, but on Jesus. Peter only helped them to know Jesus and his power. Peter could not save anyone, but he could tell of One who could and would. Drill on Golden Text, and review the facts about the persons, places, and deeds mentioned, going back over just the same line of story and teaching given at first, that children may know how to answer and that the effect may not be marred by different presentations of truth or recitals of story.

*Light ray: Healing.* By doing just as God wished him to, and using the power God let him use, Peter spread light to those people long ago by healing. When others saw the healing of Aeneas and the coming back to life of Dorcas they had more light than ever before, that is, they had more knowledge—they knew more of God. Light helps us to see with our eyes, and knowledge helps us to understand and see with our hearts. A little talk on medical missions may well close the lesson. In helping the sick bodies of the poor and the heathen, in every way possible, we are spreading the light of the knowledge of our Father.

*Thought for teachers.* Children's sympathies are easily roused. We ought never to play upon them needlessly or to excess, but it is our duty as well as our privilege to teach Christlike compassion, leading little ones to thoughtfulness in relieving pain and ministering to the sick.

## LESSON III. (April 20.)

## PETER AND CORNELIUS. Acts 10. 34-48.

GOLDEN TEXT: "God is no respecter of persons," Acts 10. 34.

## Primary Notes.



*Truth.* Stated in the Golden Text.

*Impression.* I must not look down on any of God's children.

*Expression.* Judging by "character rather than clothes, life rather than looks."

*Point of contact.* Girls in class.

*Approach.* Even Peter had something to learn about what Jesus wished him to do.

*Lesson story.* Tell about Cornelius, and omit Peter's vision, as that can more wisely be told in connection with the next lesson.

There were seven girls in Miss Wendell's Sunday school class. They knew each other very well and were fond of each other and of their teacher, and enjoyed their Sunday home very much. But one day a new scholar came. Her clothes were very poor, her skin was dark, and her name sounded strange to the little Canadian girls—for she was born in Italy. The seven girls were not glad to have this new scholar, and showed by their actions that they were displeased. Of course Miss Wendell felt very sorry, and after little Carita had gone home she talked with the others and made them see that it is not what people wear that makes them noble or really beautiful, but what they are. Jesus died for all people, and God, our Father, is the Father of all; so if we are his obedient children we will love all of the people whom he has made, and will not look down on anyone because of the color of his skin or the kind of clothes he wears.

You know how much Peter helped people to know about Jesus, and what wonderful things Jesus gave him power to do; and it may seem strange to you to know that there were some things which Peter had not yet learned. One thing we will hear about to-day. Everywhere that Peter had been preaching he preached only to Jews, people of his own nation, and he did not think that Jesus wished him to do any other way. But one day he had a vision that made him understand that the good news about Jesus was for all people; and when right after that three men came to ask him to go to a man named Cornelius, who lived in another place

and who was not a Jew, Peter went at once. There he told the wonderful story of the love of Jesus to that Roman soldier, his family, and many friends whom he had called in, and they all believed and were baptized, and Jesus sent his Holy Spirit to them just as he had to the disciples who were Jews. [Teach Golden Text.]



#### Special Primary Suggestions.

**GOLDEN TEXT:** "God is no respecter of persons." Acts 10. 34.

*Introductory.* Does God ever build high fences anywhere to keep the sunshine from stony places, or back alleys, or ground full of briars and weeds? Does he send the soft rain on one place as well as another? Do the lowly violets and the tall, lovely roses grow close together sometimes, without the roses being proud and the violets frightened? Does Jesus love some people for their fine clothes and say to the poor and ragged, or those who don't know much, "I do not love you?" Does he keep his rain and sunshine for the good people, never giving any to the naughty ones? O no. He loves all and gives to all people and places. Sometimes you will see people paying great attention or respect to the rich and well dressed, but God pays attention to all, no matter how they look outside. The Golden Text tells us this. Drill on this and explain that a respecter of persons is one who pays attention to one because he seems to be better or higher or richer than another. God never does this. His children ought never to do it. He taught Peter this lesson once. He made Peter understand that the light of God's love and the joy of knowing Jesus ought to be spread everywhere, to all men.

*Lesson story.* Explain that once God kept his own people, the Jews, very much to themselves, not letting them have much to do with other nations, for fear they would learn to worship heathen gods, or learn other evil ways. But they were cured of worshipping heathen

idols now, and since Jesus has come and they had such good news to tell it was time for them to spread the word everywhere, to everyone. He did not wish them to think they were better than others, but to be ministers to all for whom Jesus gave his life. Give briefly the story of Peter's dream at Simon's house, explaining that God wished to teach him that if he had made clean those things Peter used to call unclean, then they were not to be despised, and so, if God loved all men, Peter must love and help them too, whether they were Jews or not, and no matter what or who or where they were. Tell of Cornelius, not a Jew, but praying to God, and his prayer for more light was heard. He did what he could, and God remembered and gave him a chance to do more. Whoever earnestly tries to learn more about Jesus, to get more light, will surely have it given to him, as Cornelius did. God is always ready to help, and he sends his children to help those who need it. The story may be divided thus: Peter Dreaming, Cornelius Praying, Peter Preaching, The People Believing.

*Light ray: Helping.* Helping others is spreading light. Whoever needs help is the one we ought to love and look for. Who, why, when, and where should we help? God might send angels, but he sends his children on these errands instead. Are we helping?

*Thought for teachers.* Here is a serious question for us: Are we "respecters of persons" in our classes? Are some children "common" to us? Do we give extra love and attention to the "nice" ones, and prepare our lessons for them? O, call not any common for whom Jesus shed his blood!

#### LESSON IV. (April 27.)

#### GENTILES RECEIVED INTO THE CHURCH. Acts 11. 1-18.

**GOLDEN TEXT:** "Whosoever believeth in him shall receive remission of sins." Acts 10. 43.

#### Primary Notes.

*Truth.* Those who love Jesus will obey him.

*Impression.* I must do what Jesus wishes me to do.

*Expression.* Loving obedience.

*Point of contact.* A bright, spirited review of



last Sunday's lesson.

*Approach.* The connection is so close that no distinct approach is needed.

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*Lesson story.* We use practically the same story as we had last week to teach another lesson, namely, immediate and unquestioning obedience. The different view of the same story will be helpful.

We are very glad to see John here again today. He was not with us last Sunday, so perhaps he does not know that story which we heard about Peter and Cornelius. Who can tell it to him? [If four or five volunteer give each one a part to tell, guiding the recital so as to bring out the truth clearly.] Margaret, you tell us why Peter always preached to the Jews and not to any other people. How glad we ought to be that Peter was mistaken when he thought Jesus came only to help the Jews! If that were true we could not have our sins forgiven; but we know that all people everywhere may have their sins forgiven just as our Golden Text says. [Teach and explain.] Walter, can you tell us who sent for Peter? Was he a Jew? Charlie, did Peter make excuses and say he could not go just then? What did he do? What happened, Hazel, at the house of Cornelius? [Continue questions until each child who wished to do so has been allowed to tell some part of the story, supplementing where necessary, and then thank those who have helped you and John in this way.]

Now I am going to tell you what happened in Jerusalem when Peter's friends heard what he had done. They did not think it right at all for a Jew, one of God's people, to have anything to do with other people—Gentiles they called them; and when they heard that Peter had

kind of animals. I was hungry and a voice said, Rise, kill and eat. But I said I could not, for many of those animals were unclean. Then the voice said, "What God hath cleansed that call not thou common." When Cornelius the Gentile sent for me I knew God meant me to know that Jesus came to save them as well as us, and I was ready to obey. [Finish the story, telling how readily those men gave up their own way to do as Jesus wished them to do, and how glad they were to know that all might be saved.]

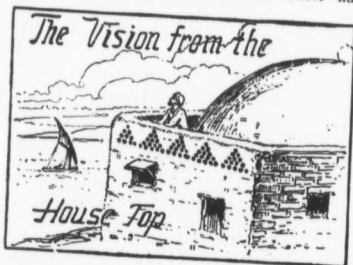
### Special Primary Suggestions.

**GOLDEN TEXT:** "Whosoever believeth in him shall receive remission of sins." Acts 10. 43.

*Introductory.* Once upon a time a man was put in prison for doing wrong. He had a friend who had done a great kindness to the governor, who was the only one who could save the man from punishment in prison. For sake of this friend of his and of the prisoner's the governor said the prisoner might go free if the friend would promise for him that he would not do wrong again. So the order to set the prisoner free was written and signed, and after that no one could make this man suffer for his sin, because the punishment was remitted, or taken away, and he was set free from it. But although the man was free as soon as the paper was written and signed he did not know it. When it was told him he was not really free until he believed it. The door was opened for him, but until he believed the governor's word and walked out he was not really free. He was in the dark in the prison till he believed, and after that he went out into the light.

This lesson tells how to be made free from sin and how the strange people that were not Jews, but called Gentiles, were set free by believing and coming into the light. Explain that Jews were the children of Jacob or Israel, and all who were not Jews were called Gentiles. At first the apostles seemed to think that none but Jews could belong to the Church of Jesus. Peter learned better, and now we find that the rest learned better.

*Lesson story.* This lesson affords a fine opportunity for review. As the narrative is so long and interesting it is better to give it with a degree of completeness both Sundays. To-day make a word picture, which may be outlined by lines and dots upon the board if desired, and make the class see Peter going from Joppa to Jerusalem, and, when there, called before a meeting of Jews who had heard about the Gentiles he had preached to, and who began to talk



preached to Gentiles and even stayed in the house of a Gentile and eaten at his table, they were surprised and sorry. So Peter went there to tell them why he did it. He said something like this: One day when I was praying at noon I saw as if in a dream a sheet let down from heaven by the four corners. In it were many

as if he had done wrong to go to these strangers. In imagination set Peter before them to tell his story. Draw it from the class by rapid and direct questioning, recurring to His Dream, Cornelius's Prayer, Peter's Preaching, and emphasize what Peter himself emphasized—the coming of the Holy Spirit among those people, just as he had come to the apostles, and how they believed.

*Light ray: Believing.* Gather the whole lesson about this point, which is embodied in Golden Text. The way to be set free from sin is by believing, no matter where a man is born, or what language he speaks. The way to get light is to trust Jesus, who will show the right way to everyone who wishes to find it. The way to spread light is to ask the Lord how to do it and then to take his way of doing it, telling others the truth and showing them how to take Jesus at his word. This is the only way to have sins remitted, as the text says, or to be set free from sin and to come into the light. Recur to illustration of man having faith in word of governor and showing it by walking out of prison like a free man. Do we trust Jesus, and try to get others to trust him?

*Thought for teachers.* Study the art of storytelling and of making word pictures, and try to develop this in the scholars. If this one or that were in Peter's place how would he tell this story? Train children to tell what they know.

#### Whisper Songs for April.

##### FIRST LESSON.

Jesus, when my wayward will  
Leads my steps from thee away,  
O be patient with me still,  
Call me home again, I pray.

##### SECOND LESSON.

If I should forget to pray,  
Holy Spirit, enter in,  
Heal the sickness of my soul,  
Raise me from the death of sin.

##### THIRD LESSON.

Jesus, let thy little child,  
Gentle, meek, and lowly be,  
Loving, as I would be loved,  
All in thy great family.

##### FOURTH LESSON.

Lord, in every land to-day,  
Bless the children thou dost call,  
Jew or Gentile, fair or dark,  
Thou art Father of us all.

#### Order of Service

FOR THE PRIMARY DEPARTMENT.

#### Second Quarter.

*Teacher.* This is the day which the Lord has made.

*Class.* We will rejoice and be glad in it.

*T.* Let the people praise thee, O Lord.

*C.* Let all the people praise thee.

*PRAYER.* (Brief, simple, tender, all uniting at its close in the Lord's Prayer.)

*ADDITIONAL LESSON.* "The Lord is my Shepherd."

*WHISPER RECITATION.*

"Great Shepherd of the sheep.

Who all thy flock doth keep.

Leading by waters calm,

Do thou my footsteps guide

To follow by thy side,

Make me thy little lamb."

*SINGING.*

*OFFERING.* (Preceded by "Hear the Pennies Dropping.")

*MOTION SONG OR EXERCISE.* (The lesson teaching should never be begun with a weary or restless class. The children should always be rested and refreshed in some way—preferably a march; but if this cannot be compassed, a bright, lively motion song or exercise, no matter how old it may be. There is danger in seeking the new too urgently.)

*LESSON TEACHING.*

*ECHO PRAYER.* (Asking very simply that the little hearts may receive the word, and hold it in store against the day of need.)

*SINGING.* (A little time should be given in each lesson to teaching some part of a child's hymn. Often the lesson hymn is one which can be comprehended in part by the child, and it is good to store up such teaching in the young mind.)

*GOLDEN TEXT DRILL.*

*LESSON SPECIAL.* (From week to week the earnest teacher will want a brief time in which to emphasize some special subject, as temperance, missions, kindness to animals, etc., and it is well to make provision for this in planning the program.)

*PARTING PRAYER.* (Of but a sentence or two.)  
*SING OR RECITE:*

"Now the time has come to part,

Father, come to every heart,

Go thou with us as we go.

And be near in all we do."

MIZPAH.



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