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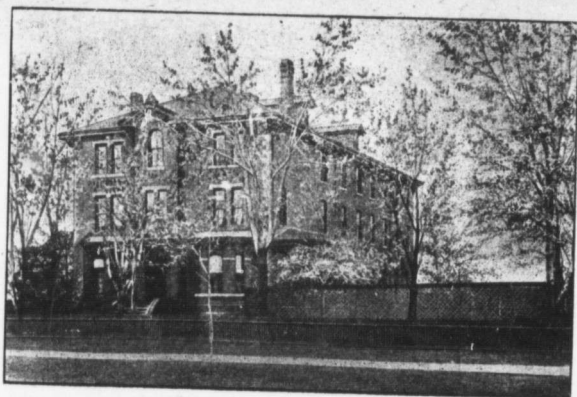
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THE TEACHERS MONTHLY



Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto



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The Teachers Monthly

Rev. E. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. VIII.

April, 1902

No. 4

Whilst the Sabbath School workers in other parts of the church have been discussing how a move in the direction of teacher training may be made, the Presbyterian College, Halifax, has announced the programme of a solid ten days' course—July 8th to 18th. Sabbath School teachers and other Christian workers who attend, will find accommodation in the College buildings, and besides the professors of the College, the programme includes such well-known Canadian names as Professor Walter C. Murray, of Dalhousie University, ex-Principal Calkin, Revs. Dr. T. F. Fotheringham, D. Stiles Fraser and T. C. Jack, and that of Rev. Dr. Richard Morse Hodge, of Union Seminary, New York city.

THE RAW MATERIAL OF AN APOSTLE

Browning
In one of his poems, Browning puts into the lips of Stradivari, the famous violin-maker of Cremona, the assertion, that even God could not make one of Stradivari's violins without Stradivari. The poet expressed the truth that God, in carrying out His purposes, uses human instruments, and that He chooses His instruments with a view to their fitness for a particular task. The qualities and powers of each man are the raw material out of which is fashioned the preacher, the poet, the artist, the soldier, the man of business.

The selection of Saul as an apostle was so astonishing, that the church would never have acknowledged his claims without the most convincing proof that they rested on divine authority. In the opinion of the early church, no one could be more unfit for

such a position than the man who had left Jerusalem for Damascus "breathing out threatenings and slaughter" against the believers. But there were, nevertheless, elements in the character of Saul, which, under the moulding and directing influences of divine grace, made him a mighty instrument in building up and extending the church of God. In the persecutor the great Artist saw an apostle in the rough.

In the first place, Saul was a man of high moral character. He was brought up in Tarsus amid the temptations that beset a city youth. While yet a mere lad, he went to the richer and more luxurious Jerusalem. It is probable that he had sufficient means to gratify his desires. Many a young man in his circumstances has resolved to have his fling and has found to his sorrow that in choosing his own pleasures he has surrendered to a hard and pitiless master. But Saul kept his record clean. Never were his lips polluted by vile oath or ribald jest. He kept his passions and appetites under the control of reason. The pure life of his youth was an important qualification for the work of his after life. For while it is true that, in some cases, men who have lived in flagrant wickedness have, after conversion, been wonderfully used of God, these cases are the exception. The rule is that God chooses men of unstained lives to do the greatest work for Him.

Then, Saul was thoroughly conscientious. The voice of conscience was supreme in his soul. "Ought" was a great word in his vocabulary. "I verily thought with myself," he said to King Agrippa, "that I ought to do many things contrary to the name of Jesus

of Nazareth." He was mistaken in his idea of duty, but there was hope for him, because he never did violence to conscience. The same reverence for the authority of conscience which made him a persecutor, impelled him, when his conscience was enlightened and rightly directed, to be equally earnest in preaching his new faith.

Another feature of Saul's character was his courage. As soon as God called him to preach among the Gentiles, nothing could deter him from beginning his work. "Immediately," he said, "I conferred not with flesh and blood." He was not the man to wait for the support of influential friends or to be frightened by the threats of powerful enemies. From the day of his arrest on the way to Damascus until the day of his martyr's death at Rome, no peril could daunt him or prevent him from preaching Christ.

There is always work in the world for men who have the purity, the conscientiousness and the courage of Saul. Soon or late, every such man will hear the call to some task for God. Happy will he be, if, when the call comes, he is "not disobedient to the heavenly vision."

TEACHER TRAINING

By Professor Walter C. Murray

IV.—INATTENTION

There are at least three kinds of inattention. Some children are so quickwitted that they cannot wait to examine anything carefully or to hear the end of any story. They give good attention for a moment but cannot sustain it. There are so many other things to see, hear, and touch, that they must be off. The Butterfly attention is characteristic of young children. It is a sign of excessive vitality, and though trying to the teacher, is not incurable.

Then, there is the inattention of the boy who hates study, Sunday School lessons, tasks of any kind, but who is passionately fond of games, of animals, of outdoor rambles, of tales of adventure. This boy, though intensely interested in some things, has no interest in others. He is capable of long flights of sustained attention to certain things. He will spend hours in trying to

make a toy work, or in teaching a dog tricks, or in searching for a bird's nest; but when his lessons are before him, he wanders off to green fields and shady nooks. The body is present, the mind is absent.

Then there is the lazy boy. He is too indolent to attend to anything. He is always weary. His friends tell him that he is born tired, and he is quite resigned. If left to himself, Fat-boy drops off to sleep, unless he happens to be eating.

Now, how are we to treat these kinds of inattention? The Butterfly, we can attract, but cannot hold. The Absent-minded, we might hold if we could attract. The Fat-boy, we can neither attract nor hold. He falls asleep.

Master Absent-minded is the most common. His inattention is due to want of training. All that is necessary is to get him interested in what you are teaching. Then his habit of preoccupation takes charge of him and he continues attending. But how interest him in his studies? Find out what interests him and then connect this interest. For example, the story of Elijah and the ravens becomes very interesting to him, if he takes delight in birds. If he revels in adventures, the lives of Jonathan and David fascinate him, if the teacher is always careful to make prominent the adventure side of the story. These are but suggestions. If the teacher knows his boy and is skilful, he can find something in almost every lesson to attract the boy's attention, and then everything depends upon his skill in leading the boy into the new, without letting him feel that he has lost touch with his old interests.

Of course, the teacher in the Sunday School cannot expect to succeed invariably. The Absent-minded cannot be cured by one lesson a week. Even the teacher in the Public School, who has not only twenty-five times as many opportunities, but many more means at his disposal, is often baffled. When Absent-minded's thoughts run to play, the parent or Public School teacher can make play a task, until it becomes less pleasant than work. Or, if the boy devotes his attention to caricatures, for example, instead of his work, he can be given plenty of exercises in drawing. This will either cure him or

develop skill in drawing. If the latter, the teacher has found out the boy's talent, and through the cultivation of it, can develop his attention for anything even remotely connected with it.

Master Butterfly requires a teacher with great patience. The boy's hair-trigger disposition is susceptible to the slightest novelty. Care and skill, however, can, in time, make him more steady; but they can never convert him into a sober-sides.

The teacher should not expect sustained attention from such a boy for more than a few seconds. He must be content to let the boy's attention fly off for a moment, but he should be constantly on the alert to catch it again. In fact, his aim is to keep the attention playing about the subject like a humming bird moving before a flower. The bird is never still, yet its movements have the flower and its nectar as their centre.

You can make it easier for Master Butterfly by shutting off distracting sights and sounds. The ordinary Sunday School, with its many classes in one room, exposed to the constant chattering of conversation and the well-meaning but distracting movements of school officers—to say nothing of the antics of the mischievous boy who likes to play to large audiences—renders the teacher's task of attracting and keeping the attention of his scholars almost too great for human skill. The classes should be screened from distracting sounds and sights, and no school officer should be permitted to interrupt. Then, Master Butterfly might be tamed.

Master Fat Boy is beyond the ordinary teacher's skill. He is quiet and respectable, and therefore not a nuisance, but he is hopeless. To cure him is the work of the parent, who can put him to some physical task, in which he cannot loiter, until he acquires a habit of work. Then his mind may be set in motion. Still, very often his sluggishness is due to some physical cause, which disappears after a season. (See what Locke says in his "Thoughts on Education," Sections 123-130, 167.)

But the Sunday School teacher has to teach, not one boy, but a large class of boys of different powers of attention. There are many devices for attracting and securing the atten-

tion of a class. A question disturbs a sleeper. A change in manner, or in position, or in tone, or in the manner of questioning or answering, excites interest. An appeal to a picture or a map, or better, the drawing of a picture or a map, will attract or hold the attention. (See Fitch on "The Art of Securing Attention.") Unless the teacher is interested, failure is certain; but if he be enthusiastic, he will succeed in spite of inexperience, youth, and want of learning.

Dalhousie University, Halifax, N.S.

SOLDIER AND SERVANT

"And I said, What shall I do, Lord?"
It was the soldier in Saul of Tarsus that spoke.

He has heard—heard for the first time—the voice of his Captain, and the response is without hesitation, and without reserve. It was an enlistment prompt, hearty, life-long, to whatsoever service the Captain might lead.

Saul's promptness in taking this step—for, remember, it was but a moment before that he was pushing forward in hot haste on an errand of bloodshed against the followers of this very Lord from heaven—saved him many a step afterwards. His course was clear before him, for there is scarce anything more important than the prompt committing of oneself to Christ's service, when, through the grace of God, one comes to recognize Him as the Christ of God, and the rightful Lord and Master.

"Straightway he preached Christ." It is the willing servant—the bond-slave, as he himself puts it—that speaks now. Saul had been trained as a public teacher, and without a moment's hesitation and with no particle of reserve, he turns the full flood of his life and energies into this new channel.

It is a mark of the genuineness of conversion that one hastens to serve; and there is no more steady force in a young Christian's life than a definite work undertaken in Christ's name and for Christ's sake. In the eager bicycle days, a sixteen-year-old boy won a great bicycle race against a field of four hundred. He was questioned as to how he managed it. "I took the best gait I thought I could hold to for the twenty

...wheels, and then kept it up. I didn't look at anyone, but just kept my eyes on the ground ahead of my wheel, and kept up my gait." And with such steady, determined, unwearyed and unwearied, pursuit of the service of His Lord did this Saul—an example to all Christians in all times—keep on his way.

*
THE BEGINNERS' COURSE

7 dileo

The Beginners' Course, lately issued by the International Lesson Committee, is preparatory to the ordinary International Lessons. It is for the little ones under six years of age, and is for one year only. A child who begins it at four, will go over it twice—and so much the better. The material to be put in the hands of the children will be attractive, well illustrated, and of such a character that fathers and mothers and older brothers and sisters may aid the little tots with their lessons at home. This will be supplemented in the **TEACHERS MONTHLY** by helpful hints to teachers.

The purpose that was kept in view in the selection of the lessons was to lead the child out from what he sees and feels and knows in home and church and Sabbath School—in his surroundings, in fact—to a sense of God's power and love and care, and thus to love God and God's Son, Jesus Christ, with the love that brings joyful obedience.

The Scripture passages are brief and vivid, and the Golden Texts few and simple. The course begins with September and leads up to Thanksgiving, to Christmas, and to Easter, and there is ever an open eye to the wonderful world of nature.

How far the Beginners' Course will serve its purpose remains yet to be seen. It has been arranged after long and patient consideration, and after consultation with a large number of those who have made the "beginners" their chief care.

Opening with the theme, Home Life—leading up to God the Father, the Creator of All Things, the first six lessons are, The Boy Samuel at Home, God making Man, God Preparing the First Home, God Making Plants, Making Animals, Making All Things; the two Golden Texts being "Our Father

which art in heaven," and "In the beginning God created the heaven and the earth." Then follows the theme, God's Loving Care; Golden Text, "He careth for you," and the three lessons, God's caring for the Baby Moses, For His Servant Elijah, For His People.

The four lessons "working up to 'Thanksgiving'" are, Children Praising God, A Leper Praising God, A Lame Man Praising God, Praising God for All Things. The theme of the lessons "working up to 'Christmas'" is Giving, and they include Mary's Gift to her Saviour, A Poor Woman's Gift, God's Gift of His Book, God's Gift of His Son.

Then come four lessons on the Babyhood and Boyhood of Jesus, four on Jesus our Helper, five Easter Lessons—The Flowers Blooming Again, Jesus the Good Shepherd, Jesus Dying and Living Again, Jesus Returns to Heaven, Our Heavenly Home.

Helpful Deeds of Jesus—four lessons; Obedience, four lessons; Friendship, four lessons; Helpfulness, five lessons; Reverence and Prayer, five lessons, including reverence for God's house and the Sabbath, complete the circuit of the year.

Some would have preferred the lessons in the order in which they occur in the Scripture—a simple outline of the story of how God has shown Himself to men, told in a child's words, to meet the child's capacity; but it would seem that the lessons as they are should serve a good purpose in simplifying appropriate truth to the infant mind.

The large portrait of the late Superintendent of Missions issued by the Westminster Co., Toronto (cost, 10c.), will be prized in many a home, as Dr. Robertson was known in the flesh at perhaps more firesides, East and West, than any other man. Wherever he came he was welcome again, and this quiet, strong portrait will keep fresh the memory of his face and form. The last letter the Editor of **THE TEACHERS MONTHLY** received from the Superintendent was in the interests of the Galician and Doukhobor children of the West. Our Sabbath School Publications had in him an ever warm and constant friend.

ORDER OF SERVICE: Second Quarter
OPENING EXERCISES

I. SILENCE.

II. SINGING (unannounced):

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Behold My Servant,
whom I uphold; Mine elect, in whom My
soul delighteth.

SCHOOL. I have put My Spirit upon Him:
He shall bring forth judgment to the Gen-
tiles.

SUPERINTENDENT. The people that walked
in darkness have seen a great light;

SCHOOL. They that dwell in the land of
the shadow of death, upon them hath the
light shined.

IV. PRAYER; closing with the Lord's
Prayer repeated by the whole school.

V. SINGING.

VI. READING OF LESSON PASSAGE, in con-
cert or alternate verses.

VII. Singing.

THE LESSON

I. STUDY IN CLASSES. Let this be entirely
undisturbed by Secretary's or Librarian's
distributions, or otherwise. The Teacher
should get through promptly with roll-call,
the collection (which may be taken in a
class envelope, or class and report envelope),
the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK;
which may include Recitation in concert of
Catechism, Lesson Title, Golden Text, Mem-
ory Verses and Heads of Lesson Plan.

CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND
LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Let us repeat together
the words of Simeon when he took the
Christ-child in his arms—

ALL. Lord, now lettest thou thy servant
depart in peace according to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face
of all people;

A light to lighten the Gentiles, and the
glory of thy people Israel.

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

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BIBLE DICTIONARY FOR SECOND
QUARTER, 1902.

Ag'-a-bus. Perhaps the name is derived from the Greek word, *to love*. Supposed to have been one of the seventy disciples of Luke 10 : 1.

An'-ti-och. The capital of Syria, on the river Orontes. It was built B.C. 300 by Seleucus Nicator, and named after his father Antiochus. It became the centre of Gentile Christianity. Here the followers of Jesus were first called "Christians," Acts 11 : 26. To be distinguished from Antioch, a large Greek city in Pisidia, which was made a Roman colony by Augustus.

A'-si-a, Bith-yn'-ia, Gal-a'-tia, Phryg'-ia, Pis-id'-ia; Roman provinces in Asia Minor.

Bar'-na-bas. A native of Cyprus, and an early convert to Christianity (Acts 4 : 36, 37). When Paul made his first appearance in Jerusalem, Barnabas brought him to the apostles and vouched for his sincerity, Acts 9 : 27. He did missionary work with Paul and afterwards with John Mark. The name means, "The Son of Consolation."

Cæs-ar'-e-a. A city on the Mediterranean, 70 miles from Jerusalem. It was at one time the residence of the Roman Governor. Here dwelt Cornelius the devout centurion, Acts 10 : 1. From Cæsarea Paul embarked for Tarsus to escape from the Jews (Acts 9 : 30); thither he was brought, to be heard by Felix (Acts 23 : 23); and from it he set out for Rome, Acts 27 : 1.

Cy'-prus. An island in the Mediterranean, sixty miles from the coast of Palestine, now owned by Britain.

Cy-re'-ne. A Greek city in Libya, Africa, west of Egypt. Cyrene was represented in Jerusalem at the Pentecost, Acts 2 : 10. Simon, one of its people, helped Jesus bear his cross, Matt. 27 : 32. Cyrenian Jews had a synagogue at Jerusalem, Acts 6 : 9.

Claud'-ius Cæs'-ar, The Roman Emperor who succeeded Caligula, 41-54 A.D. The Jews were generally treated by him with indulgence, especially those in Asia and Egypt; but about the middle of his reign (probably 49 A.D.), those who lived in Rome were all banished, Acts 18 : 2.

Da-mas'-cus. The oldest city in the world, 140 miles north-west of Jerusalem. It is now under Turkish rule.

Dor'-cas. The Greek equivalent of the Syriac Tabitha. The name means "gazelle." It is probable that the woman was a Greek-speaking Jewess.

Her'-od. King Herod Agrippa I., grandson of Herod the Great, who murdered the "Innocents," Matt. 2 : 16. He was the son of Aristobulus, and, therefore, brother of Herodias who caused John the Baptist to be beheaded. His uncle, Herod Antipas, who

was then an exile in Gaul, is referred to in Acts 13 : 1.

I-con'-i-um. An important city in Asia Minor, southeast of Antioch, now called Konieh.

Jop'-pa. The sea-port of Jerusalem on the Mediterranean coast. Here Peter raised Dorcas from the dead.

John The Baptist; the son of Zacharias and Elizabeth; the herald of Christ; beheaded by Herod Antipas.

Je-ru'-sa-lem. The capital of Judæa, and the seat of Jewish worship. It was destroyed by the Romans about 40 years after the death of Christ.

John. The brother of James. Banished to Patmos; wrote the fourth Gospel, three Epistles and the Book of Revelation.

John Mark. The writer of the second Gospel; did missionary work with Paul and Barnabas; a relative of the latter.

Ju'-pi-ter. A Roman deity—the "king of gods."

Ju'-das Bar'-sa-bas. One of the delegates sent from Jerusalem to the church at Antioch.

Lyd'-da. A city of Judæa, 20 miles from Jerusalem and 11 miles from Joppa.

Mer-cu'-ri-us. A Roman deity whose Greek name was Hermes; the "god of eloquence."

My'-si-a. A district in Asia Minor, included in the province of Asia.

Mac-e-do'-nia. The first country of Europe to receive the Gospel. It is north of Greece.

Phe-ni'-ce. Phœnicia, a country on the sea-coast between Galilee and Syria.

Phil-ip'-pi. An important city in Macedonia, built by Philip of Macedon, father of Alexander the Great, and named after himself.

Saul. Born at Tarsus in Cilicia, Asia Minor, about A.D. 2; educated at Jerusalem; a zealous persecutor of the church; but, converted, he became her great champion.

Ste'-phen. One of the seven deacons, and the first Christian martyr.

Sal'-a-mis. The capital city of Cyprus, on the east shore.

Sha'-ron. A beautiful plain in Judæa, in which Lydda was situated.

Syr'-i-a. The country lying north of Palestine, reaching to the Euphrates on the north-east and to Asia Minor on the north-west.

Tar'-sus. The capital of Cilicia in Asia Minor. It was the seat of a university and the birth-place of Paul.

Thy-a-ti'-ra. A town of Lydia in Asia Minor. It had a large trade in purple cloth and dyes.

Tro'-as. A sea-port town of Mysia, Asia Minor, four miles from ancient Troy.

Rev. B. W. Cook

International Bible Lessons

Studies in the Book of the Acts

LESSON CALENDAR: SECOND QUARTER

1. April 6	Saul of Tarsus Converted.	Acts 9: 1-12.
2. April 13	Peter, Æneas and Dorcas.	Acts 9: 32-43.
3. April 20	Peter and Cornelius.	Acts 10: 34-44.
4. April 27	Gentiles Received into the Church.	Acts 11: 4-15.
5. May 4	The Church at Antioch and Syria.	Acts 11: 19-30.
6. May 11	Peter Delivered from Prison.	Acts 12: 1-9.
7. May 18	The Early Christian Missionaries.	Acts 13: 1-12.
8. May 25	Paul at Antioch in Pisidia.	Acts 13: 43-52.
9. June 1	Paul at Lystra.	Acts 14: 8-19.
10. June 8	The Council at Jerusalem.	Acts 15: 22-33.
11. June 15	Paul Crosses to Europe.	Acts 16: 6-15.
12. June 22	Temperance Lesson.	Rom. 13: 8-14.
13. June 29	REVIEW.	

Lesson I.

SAUL OF TARSUS CONVERTED

April 6, 1902

Acts 9: 1-12. Study Acts 9: 1-20. Commit to memory vs. 3-5. Read ch. 9: 21-31; ch. 22: 1-30.

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 Jerusalem.

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 Jesus 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.

Revised Version—¹ But; ² Threatening; ³ Asked; ⁴ That were of the Way; ⁵ It came to pass that he drew nigh unto; ⁶ Shone; ⁷ He said; ⁸ Omit as far as the words unto him; ⁹ But rise; ¹⁰ Enter; ¹¹ The; ¹² Beholding; ¹³ Nothing; and; ¹⁴ Now; ¹⁵ To; ¹⁶ Named Saul, a man of Tarsus; ¹⁷ Omit in a vision; ¹⁸ Laying his hands.

GOLDEN TEXT

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

DAILY READINGS

M. — Acts 9: 1-9.	} Saul of Tarsus converted.
T. — Acts 9: 10-20.	
W. — Acts 9: 21-31.	
Th. — Acts 22: 1-15.	
F. — 1 Tim. 1: 12-17.	
S. — Gal. 1: 11-24.	
S. — Eph. 2: 1-10.	} A changed life. } Paul's own story. } Chief of sinners. } Special revelation. } Saved by grace.

CATECHISM

Q. 16. Did all mankind fall in Adam's first transgression?
A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, de-

7 And the men which journeyed with him stood speechless, hearing ¹¹ a voice, but ¹² seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw ¹³ 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 ¹⁴ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. 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 enquire in the house of Judas for one ¹⁵ called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen ¹⁷ in a vision a man named Ananias coming in, and ¹⁸ putting his hand on him, that he might receive his sight.

scending from him, by ordinary generation, sinned in him, and fell with him, in his first transgression.

TIME AND PLACE

About A. D. 35, not long after Stephen's martyrdom: near Damascus, the beautiful capital of Syria, about 150 miles N. W. of Jerusalem. It is still a flourishing city, though probably the oldest city in the world.

LESSON PLAN

- I. Saul's Commission, 1, 2. From the high priest, to capture Christians.
- II. Saul's Conversion, 3-6. Through a vision and words of Jesus.
- III. Saul's Confession, 9-12. Of Jesus whom he persecuted, as the Christ.

LESSON HYMNS

Book of Praise, 129; 92 (Ps. Sel.); 538; 140; 252; 134.

EXPOSITION

By Rev. G. B. McLeod, M.A., Westville, N.S.

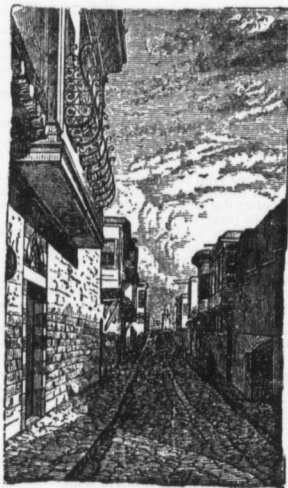
Connecting Links—In the preaching of Philip at Samaria, and in the conversion of the Ethiopian from far-off Africa, as seen in the tenth and eleventh lessons of last Quar-

ter, we have hints that the Gospel was to be carried beyond the Jewish to the Gentile world. In the lesson of to-day we see another line of preparation for the same

work in the miraculous conversion of Saul of Tarsus, the great persecutor of the church, who is to become its great apostle.

I. Saul's Commission, 1, 2.

V. 1. *But Saul* (Rev. Ver.); in striking contrast with Philip, ch. 8:40. The one was preaching Jesus, the other was persecuting Him. The narrative now goes back to ch. 8:3. For "Saul" see Bible Dictionary, page 130. *Breathing threatening and slaughter* (Rev. Ver.). He lived, as it were, in the atmosphere of the fiercest persecution, so great was his hatred of the name of Jesus and of His disciples. (Compare chs. 7:58; 8:1; 3:26; 9:11.) *The high priest*; perhaps Caiaphas (4:6), or, if not he, a son of Annas, the ex-high priest. The former was



The Street Called Straight

deposed A.D. 36, and was succeeded by Jonathan, and he, a few weeks later, by Theophilus, the sons of Annas.

V. 2. *Letters*; giving him his authority and commission (26:12). It is necessary even to-day to have a letter or "firman" (See illustration, HOME STUDY QUARTERLY) before one can travel in Turkey, of which Palestine and Syria are parts. The chief

priest would issue the warrant as the representative of the Sanhedrim. Damascus was outside of his legal authority, but the Jews there would recognize his ecclesiastical authority, just as the Roman Catholics throughout the world recognize the ecclesiastical authority of the Pope. *Damascus*. (See Bible Dictionary.) It had a large Jewish population, and was a very beautiful city, situated "in a great plain, watered by the river Abana, with her seven streams, to which the city owes her beauty and her charm. Travellers of every age and of every nationality have celebrated the gardens and orchards, the running waters and the fountains of Damascus, and as the Arab passes from the burning desert to its cooling streams and rich verdure, it is not surprising that he hails it as an earthly paradise." (Expositor's Greek Testament.) *Synagogues*; places of Jewish worship. *Any that were of the Way* (Rev. Ver.), as the Christian religion had come to be called. *Men or women*. Sex was no protection. *Bring them bound*; as prisoners in chains. *Unto Jerusalem*; to be punished there (22:5), by the Sanhedrim, or Great Council of the Jews.

II. Saul's Conversion, 3-8.

Vs. 3, 4. *As he journeyed*; with others, v. 7. It was about noon (22:6), and he had almost reached the city. (Chs. 22:6-12 and 26:12-19 should be read.) *A light*; brighter than the mid-day glare of an Eastern sun (26:13), and, therefore, not to be confounded with it. It was the glory of Christ's presence (1 Cor. 15:8). *Fell to the earth*; from the beast on which he rode, overpowered by the luminous personality of Jesus, before which the disciples (Matt. 17:1-6), and later John (Rev. 1:17), fell prostrate upon the earth. *Saul, Saul*; repeated for emphasis. "In all three accounts the Hebrew form of the word, "Saoul", is used, not (as generally in the Acts) the Greek form, "Saul." Jesus spoke to him in Hebrew, ch. 26:16. Paul (13:9) is his Roman name. Why persecutest thou me? In persecuting Christ's followers he was persecuting Christ, Matt. 25:45.

Vs. 5, 6. *Who art thou, Lord?* He recognizes the voice of God, but does not recog-

nize in it that of the despised, persecuted Jesus of Nazareth. *I am Jesus whom thou persecutest.* The emphasis is on "I" and "thou", which are sharply contrasted. In the Revised Version, the words after "persecutest" and as far as "unto him," v. 6, are omitted, but are made up in chs. 22:10; 26:14. The *pricks* or "goads" are the sharp-pointed instruments with which oxen were driven. *Lord, what wilt thou?* Jesus, His Lord, recognized, there is quick surrender to His will. *Arise and go into the city.* The first lesson is to obey. The rest will follow after. *It shall be told thee.*

Vs. 7, 8. *Stood speechless*; with fear, 22:9. Then they fell to the earth, 26:14. *Hearing a voice.* They heard the sound of a voice, but not audible speech, 22:9. *When his eyes were opened.* He opened his eyes, but their power had been taken away. *They led him by the hand*; a curious finish to the mission of the proud persecutor.

III. Saul's Conversion, 9-12.

V. 9. *Three days without sight*, which gave him time to think over and to repent of the past, in preparation for the instruction of Ananias. Chs. 13:9; 14:9; 23:1, according to Professor Ramsay, show that Paul's splendid mastery of eye was unimpaired by the incident.

Vs. 10-12. *A certain disciple.* Nothing more

is known of him beyond the reference in ch. 22:12. *To him said the Lord*; the Lord Jesus, v. 17. *The street . . . Straight.* It ran through the city from east to west in a direct line. It was a mile long, one hundred feet wide, and divided by Corinthian columns into three avenues. At present it is narrow and unsightly, but still straight, an unusual thing in an Oriental city. *Tarsus.* (See Bible Dictionary.) "Tarsus ranked with Athens and Alexandria as a celebrated school of philosophy and literature." *He prayeth*; for physical and spiritual sight. No need to fear him (v. 13), if he is praying. *Putting his hand on him*; as a sign of the communication of divine power.

Vs. 13-20. In reply to Christ's command to go to Saul, Ananias urged his fierce persecutions, but the Lord assured him that He had specially chosen Saul as missionary to the Gentiles. Accordingly, Ananias goes on his errand, doing all things as he had been commanded, v. 17. The result was immediate and marvellous. A scaly substance that had probably been formed by the brightness of the light (Expositor's Greek Test.), fell from his eyes and he saw. He then arose, made a public profession of his faith through baptism, and as zealous now for Christ as he had been against Him, straightway began to proclaim Him in the synagogues as the Son of God.

APPLICATION

By Rev. A. S. Morton, B.D., St. Stephen, N.B.

Breathing out threatenings and slaughter, v. 1. How many fierce enemies and appalling perils have threatened the life of the church! But the assaults of these enemies have ended in failure, and from these perils there has always been provided a deliverance. The Pharisees and Sadducees fought against Christ and His church. They have passed away, while Christ and the church remain. Under Nero and Trajan, the Roman empire hurled its mighty power against the Christian church, and multitudes of Christians met a martyr's death. But the Roman empire has fallen, while the church of Christ still stands firm. The Chinese empire may gather all its strength to crush the church, but, though it be the oldest

empire on earth, it will perish before the influence of Christ begins to wane or His church shows signs of decay.

"Crowns and thrones may perish, kingdoms rise and wane;

But the church of Jesus constant will remain."

The fight is on between the church and a score of evils like gambling, drunkenness and political corruption. Let the Christian never lose heart; these foes shall perish because they array themselves against the conquering Christ; the church shall be victorious and enduring, because she and her Lord are one.

He drew nigh unto Damascus, v. 3. God interposes at the opportune moment for the

The ministry of the Master and of the disciple alike began with days of anguish. But Jesus had not sinned. Deep as was His anguish, He knew not the bitterness of soul which Saul experienced when the thought of the innocent blood on his hands came to him and overwhelmed him with humiliation and remorse.

Jesus did not show Saul at once his future career. He only made him His own and sent him into the city. Saul was ready to be a simple, obedient follower, and went. In the city he prayed, and God sent Ananias to point out to him his great mission as an apostle. What was true of the beginning of

his apostolic career was true of that career throughout. The Lord did not reveal to him all His will at a flash, but step by step, as when by a vision (Acts 16 : 9, 10), He led him to go to Macedonia. So God's revelations to His children are progressive. He does not show us our whole course at once. But He never fails to show us the duty of the day. We should be content to know and do it.

" . . . I do not ask to see

The distant scene ; one step enough for me."

The conversion and apostleship of Paul alone, duly considered, is of itself a demonstration sufficient to prove Christianity to be a divine revelation.—Lord Lytton.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

LETTERS TO DAMASCUS—Julius Cæsar in B.C. 47, issued an imperial edict granting to Hyrcanus and his children, all the rights of the high priesthood, whether established by law or accorded by courtesy, and under this the Sanhedrim exercised a spiritual and temporal tyranny over all Jews inside and outside of Judæa. The application for these "letters" was made to the high priest, as president, but the whole Council granted the authority, an authority which, as the Jewish system was essentially intolerant, enforced ecclesiastical censures with civil penalties. The Jews of Damascus were then

numerous, wealthy, and powerful, but it would have been scarcely possible for a Jewish official from Jerusalem to arrest men there for a purely religious offence, and carry them bound to Judæa, except that, about this period, Aretas, or Hareth, the king of the Nabatean Arabs, the father-in-law of Herod Antipas, gained authority over Damascus (2 Cor. 11 : 32), and he was always exceedingly friendly with the Jewish authorities, and allowed them the utmost freedom in their own internal affairs in his dominions. Saul would therefore come as a privileged emissary.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

Teachers should set forth with the utmost clearness three points in the history of the conversion of Saul of Tarsus ; they are emphasised by the apostle himself :

1. *Saul's conversion occurred while he was making havoc of the church.* (a) This is distinctly stated by the historian, ch. 8 : 3. The language of v. 1 is as strong as possible. "Breathing threatening and slaughter" (Rev. Ver.), ferocity, malice and murder expressed in every word he uttered against "the disciples of the Lord." (b) His own open con-

fession, nearly thirty years afterwards, chs. 22 : 4 ; 26 : 11 ; which read carefully. (c) Still further evidence of his quenchless zeal in this respect is seen in the fact that he sought and obtained a commission from the Sanhedrim to carry out his murderous designs, ch. 22 : 5. With indomitable courage he set out for Damascus, the capital of Syria, about 130 miles north-east of Jerusalem, perhaps the oldest city in the world, having now about 250,000 inhabitants. In this great populous centre there were many Christian Jews and Greek and Syrian proselytes. Among these he hoped to find ample scope for his destructive mission ; but God's thoughts are not man's thoughts. Just when nearing the climax of his self-righteous, sinful career, Jesus met him. "Where sin

abounded grace did much more abound," Rom. 5 : 20. None are too sinful to be saved.

2. *Saul's conversion was distinctly miraculous.* There is no reason for accepting the conjecture of Neander and others that it was in any sense the outcome of impressions made upon him by witnessing the martyrdom of Stephen. The miraculous elements in the narrative are evident. (a) The light from heaven, its suddenness, its brightness, and the hour at which it flashed upon him, at noon, should be noted, ch. 22 : 6. (b) The effects upon Saul, He "fell to the earth," v. 4. Possibly he was on horseback. He was blinded for three days, vs. 8, 9. (c) Jesus appeared to him. This is clear from vs. 17-27 ; ch. 26 : 16 ; 1 Cor. 9 : 1 and 15 : 8. This appearance—incontrovertibly a miracle—was to him alone, and not to his companions, v. 7. (d) Jesus spoke to him in Hebrew, ch. 26 : 14. The words were tender, but pointed, fitted to bring home to him his sin and guilt. This is what sets us in earnest to seek the Saviour. "Why persecutest thou me?" (v. 4). In dogging the saints and making havoc of them, he persecuted Christ. He and His people are one ; therefore, to injure them is to injure Him, Matt. 25 : 40. (e) Saul, in response, asked two questions—"Who art thou, Lord? What wilt thou have me to do?" This was the turning point. He called upon the name of the Lord, and was saved, Rom. 10 : 13. The answer, "I am Jesus," penetrated his heart, and the Lord described him to Ananias in these significant words, "Behold, he prayeth," v. 11. This is the God-given privilege of the worst of men—"Pray God," said Peter to Simon Magus, Acts 8 : 22. An honest, heart-breathed cry for mercy to the Saviour is never in vain. He heard and saved this chief of sinners, 1 Tim. 1 : 15.

3. *Saul's conversion was followed by necessary instruction.* It is not enough to be quickened by the Holy Spirit. The life thus received is to be developed. We need to be taught, as well as converted. Saul's case was special. He was to be (a) "A chosen vessel" (v. 15)—a unique instrument, an elect agent for a great mission to the heathen world, to kings, for example, Agrippa (chs. 25, 26), and to the Jewish nation (v. 15). Hence he must

learn "the great things he is to suffer," v. 16. (b) The first teacher chosen and sent him by the Lord was Ananias. He was the instrument in miraculously restoring his sight, in assuring him that he would be "filled with the Holy Ghost," and in administering baptism to him, vs. 17, 18. Subsequently he conferred with the very disciples he had come to destroy (v. 19), and later still, after the lapse of three years, with Peter and other apostles, Gal. 1 : 17-19. (c) Promptly and without hesitation "he preached Christ," v. 20. True conversion, the outcome of spiritual life, manifests itself by Christian activity.

For Teachers of the Boys and Girls

By The Editor

The world was bigger than Palestine. There were many nations in it besides the Jews. Christ's command was to "go into all the world" (Mark 16 : 15), to "disciple all nations" (Matt. 28 : 19), to witness for Him "unto the uttermost part of the earth," Acts 1 : 8.

Who was to be the leader? For, a leader every enterprise requires. The great King and Lord, who has such surprising ways, had picked out His man, and now lays His hand upon him, makes a new man of him, and starts him on the greatest work that any man, save the Lord Jesus Himself, was ever called to do.

Don't attempt to teach everything about Saul himself, or even about the incidents of the lesson. Saul is so great, that his vastness only comes to us by degrees, like that of a huge mountain, and the lesson covers such a vast sweep—the unregenerate heart, the persecuting spirit, God's share and man's share in conversion, the whole question of miracles, the gifts of the Holy Ghost—that one can only cast an eye over it, as over a wide prairie from some elevation. We have :

1. *Saul in the saddle.* A well-born Jew, and proud of it (Phil. 3 : 4, 5), who rejoiced also in the privileges of Roman citizenship, Acts 22 : 25, 28 ; trained in a city of schools (See Exposition, v. 11) ; a doctor, or teacher of the law, 22 : 3 ; a member of the Great Council, 8 : 1, 22 : 20 ; a sincere man (26 : 9), zealous for his religion (Phil. 3 : 6), but

blind to the Light from heaven (John 8 : 12) which had shone before his eyes ; and, therefore, a fierce persecutor, ch. 8 : 3. This is Saul, in short. If he can have his eyes opened, this intense, splendid, though mistaken man, he will make a mighty apostle of the Christ.

2. *Saul on the ground.* Arrested in his savage errand, vs. 1, 2 ; overwhelmed by the Divine Presence, v. 3 ; appealed to by the loving Jesus, v. 4 ; surrendering on sight, vs. 5, 6 ; directed as to what next to do, v. 6.

3. *Saul in the house ;* whither, helpless, he was led, v. 8 ; where he fasted and prayed, vs. 9-11 ; and where Christ's messenger brought him light and peace and power ; and whence he went forth on his world mission, v. 20.

Seek to get the scholars to recognize Jesus when they see Him, to accept Him as their Lord, and to undertake whatever service He directs.

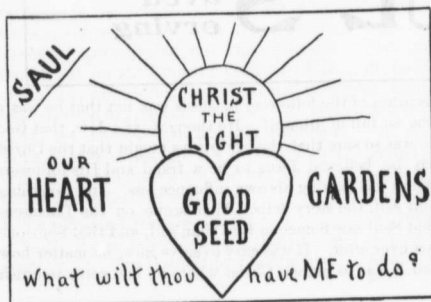
Some Test Questions

- Where was Saul born ? Of what race ?
 Where educated ? For what profession ?
 Why was he a persecutor ?
 On what errand is he now going ?
 By what is he stopped ?
 What does the voice from heaven say ?
 What does Saul reply ?

EXPOSITION

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Christ the Light—Following the idea of the Golden Text for the Quarter, Luke 2 : 32, we shall think of Christ as a "Light".



- What instructions given him ?
 Tell of Ananias' errand.
 What gift does Saul receive from him ?
 What use does he make of it ?

Prove from Scripture

That conviction of sin precedes repentance.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Saul's education.
2. Saul's errand to Damascus.
3. The change, what it did for Saul and for the world.

The Catechism

Ques. 16. *What the fall brought with it.*
 The answer is sweeping :—all men, save One, sinned in Adam and fell with him, in his first transgression. There was One who sinned not, 1 John 3 : 5. He was "holy, harmless, undefiled, separate from sinners," Heb. 7 : 26. This is the reason for the qualifying phrase "descending from him (Adam) by ordinary generation." A chief proof text for this question—"By the offence of one judgment came upon all men to condemnation," Rom. 5 : 18. The "covenant" is the "covenant of life" referred to in Question 12. In this covenant, Adam, as the head of the race, stood for all his descendants. His sin became their sin and his guilt (or liability to punishment) became their guilt.

Repeat the verse from Phillips Brooks' sweet hymn—

"Oh, little town of Bethlehem,
 How still we see thee lie ;
 Above thy deep and dream-
 less sleep

The silent stars go by :
 Yet in thy dark streets shin-
 eth

The everlasting Light ;
 The hopes and fears of all the
 years

Are met in thee to-night."

Links—Recall the name of the young man who stood by, watching the stoning of Stephen, and who afterwards himself so hunted and ill-used

Jesus' disciples. (Print SAUL.)

Jesus shines into Saul's heart. To-day we see Saul travelling along the road to Damascus (Map). Why is he going there? verses 1, 2. At last he sees the walls and domes in the distance. But suddenly his sight is blinded by a dazzling light from the sky. He falls forward to the ground. He hears a voice—listen! verses 4-6.

Print Saul's question, "WHAT WILT THOU HAVE ME TO DO?"

The story is full of action. Saul arising blind; led to Damascus; three days without sight, food or drink; the Lord appearing to Ananias, giving him an errand to do; Ananias entering the house of Judas and putting his hands on Saul; Saul's sight returning; Saul's being baptized; becoming strong; going forth to work for Jesus. (Read carefully the life of St. Paul.)

Heart Gardens—Spring is here. We shall soon be making our gardens. Let us draw a heart and call it our Heart Garden. Repeat—

"Heart of childhood—garden fair!
May I plant the seeds with care.
Early in youth's springtime sow
Seeds that into flowers may grow."

"God hath shined in our hearts" (2 Cor. 4:6). Here is the seed (Bible). Name some of the flowers. Repeat—

"My heart is God's own garden; (Hands on heart)
And the flowers that shall bloom each day
(Hold up finger)
Are the things He shall see me doing, (Point upwards)
And the words He shall hear me say."
(Touch finger to lips.)

Flowers or weeds—
"Cross words are like ugly weeds,
Kindly words or deeds are like fair flowers,
Let us sow sweet thoughts for seeds
In these garden hearts of ours."

Golden Text—One day Mary saw some table cloths on the grass in the sunlight. She wondered why they were spread there. "So that the sunlight will remove the stains." That is just what Jesus does—shines into our hearts and remove sins (stains).

Blotted Out—Willie was a child who really loved Jesus and tried to do what was right. One day a lady met him as he was coming from school. He had his copy book under his arm. "Will you let me look at your book, Willie?" said the lady. "Yes Ma'am." "How very neat it is! Not a blot!" said the lady as she turned over the leaves. "Oh," Willie meekly replied, "My teacher scratched out all the blots."

Repeat Golden Text—(Give each child a small square of blotting paper with text printed on it).

BLACKBOARD REVIEW

By The Editor

SAUL **S** *elf-filled
aved
erving*

The secret of Saul's savage persecution of the followers of Jesus was not that he was a brutal or cruel man, but that he was so full of himself. He thought, as a Jew, that God wanted every one to be a Jew. He was so sure that the Scriptures taught that the Christ would be a great earthly king, that he believed Jesus to be a fraud and His followers blasphemers. Besides, this new religion was making his own influence less. In everything it was self. How God saves him from self, the story tells. That scene on the Damascus road was memorable; and chiefly that Saul saw Someone Else than self, and that Someone Else took the place of self in his heart ever after. It was easy to serve now, no matter how hard that service might be—and hard it was to preach Christ where he had come to crush Him.

Lesson II.

PETER, ÆNEAS AND DORCAS

April 13, 1902

Acts 9 : 32-43. Commit to memory vs. 40-42. Read Luke 10 : 1-24.

32 And it came to pass, as Pe'ter¹ passed throughout all ³ quarters, he came down also to the saints which dwelt at Ly'da.

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

34 And Pe'ter said unto him, Æne'as, Je'us 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'itha, 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,

Revised Version—1 Went; 2 Parts; 3 For he was Sharon; 4 Fell sick; 5 Two men unto him, entreating him, Delay not; 6 On unto us; 7 Raised; 8 Became; 9 On; 10 Abode.

GOLDEN TEXT

Acts 9 : 34. Jesus Christ maketh thee whole.

DAILY READINGS

M.—Acts 9 : 32-43.
T.—Job 29 : 1-13.
W.—Deut. 15 : 7-11.
Th.—Matt. 25 : 31-40.
F.—Gal. 6 : 1-10.
S.—1 Tim. 6 : 9-19.
S.—Mark 2 : 1-12.

Peter, Æneas, and Dorcas.
Helper of the helpless.
Care for the poor.
"Unto me."
Doing good.
Ready to distribute.
Christ making whole.

CATECHISM

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

and the disciples had heard that Pe'ter was there, they sent ⁹ unto him two men, desiring him that he would not delay to come ⁹ to them.

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

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

41 And he gave her his hand, and ¹⁰ lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Jop'pa; and many believed ¹¹ in the Lord.

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

TIME AND PLACE

Probably about A. D. 40, four or five years after Saul's conversion. The persecution had died down and the church had rest (ch. 9 : 31). Lydda, 26 miles N. W. of Jerusalem; Joppa, on the Mediterranean, ten miles N. W. of Lydda. There is now a railway from Joppa (Jaffa) to Jerusalem.

LESSON PLAN

I. The Palsied Healed, 32-35.

By Peter, in the name of Jesus Christ.

II. The Dead Raised Up, 36-43.

Again by Peter, after earnest prayer to God. In each case many were led to believe in Jesus.

LESSON HYMNS

Book of Praise, 217; 68 (Ps. Sel.); 161; 544; 217; 554.

EXPOSITION

Connecting Links—About three years have passed away since the events of the last lesson. They were years for Saul of quiet preparation for his great life work. As he tells us himself (Gal. 1 : 17, 18) he went from Damascus to Arabia. He remained there three years, and apparently returned to Damascus and Jerusalem (Acts 9 : 23-29), and was now at Tarsus, v. 30. The order of events as between Luke's narrative in the Acts and the passage in the Galatians is not quite clear. The church, however, was enjoying rest from persecution (v. 31), for the Emperor Caligula (A. D. 37-41) was oppressing the Jews, and they had not time to persecute believers. In this lesson we have two remarkable incidents and a picture of the growth of the church in Judæa at the time when she was about to widen to the Gentile world.

I. The Palsied Healed, 32-35.

V. 32. *It came to pass*; during this time of peace, v. 31. (See Connecting Links above.)

Peter; the foremost of the apostles. He had been the first to acknowledge Jesus as the Christ, the Son of God (Matt. 16 : 13, 16); great honor was put upon him by his Master, and he was the leading figure, as we have seen, at Pentecost and in the persecutions which followed after. *Throughout all quarters*. From Jerusalem as a centre (8 : 1), Peter made missionary journeys throughout the regions named in v. 31, encouraging believers wherever he found them. *The saints*; a term applied to believers as persons "set apart" (sanctified) to God's service. *At Lydda*. See Bible Dictionary, page 130. St. George, the patron saint of England, is said to have been born at Lydda.

V. 33. *He found a certain man*; doubtless guided to him by God. *Named Æneas*. It is not known whether or not he was at this time a believer. *Kept his bed*; his couch or mattress. Bedsteads were not usual. The nearest approach to such was a raised platform on one side of the room upon which

the mattress, or padded quilt, was spread. *Eight years.* He had passed through a long period of illness. There could, therefore, be no doubt about the miracle. *Palsy*; a case of paralysis.

V. 34. *Jesus Christ maketh thee whole*; healthy in body and in soul, not only bringing strength to the helpless limbs, but to his moral nature, strengthening his faith, quickening his conscience and renewing his will. It was Jesus who did it. Peter hid himself in the background that he might exalt the divine Healer. *Arise*; from the couch or mattress on which he was reclining. It was the test of the man's faith and of Christ's power to heal. *Make thy bed*; spread the mattress. See on v. 33. *He arose.* Faith brought to his palsied limbs the healing power of Jesus, and with the consciousness of a glad new strength he arose, to do for himself what others had been doing for him for years. *Immediately*; showing the completeness of the cure.

V. 35. *At Lydda*; the city of Lydda. (See Bible Dictionary, p. 130). *In Sharon*; the plain in, which the city was situated. It was both beautiful and fertile. (Sol. Song 2 : 1 ; Isaiah 35 : 2.) *Saw him.* And knowing that he had been crippled for years (v. 33), they could not doubt the reality of the miracle. *Turned to the Lord*; that is, to Jesus Christ. There was a great religious awakening throughout the whole district, many anxiously enquiring the way of salvation.

II. The Dead Raised Up, 36-43.

V. 36. *At Joppa*; a city thirty miles northwest of Jerusalem on the Mediterranean, and the sea-port of Jerusalem since the days of Solomon. A railway now runs between it and Jerusalem, with Lydda as its first principal station. *Tabitha*; the Aramaic form of the name. The Greek form is "Dorcas." Luke gives the interpretation because he is writing to Greek readers who would not know Aramaic, the spoken language of the Palestine Jews. The word means a gazelle, an animal noted for its beauty and grace. The name was in keeping with her character. *Full of good works*; abounding in good works, which took the form of *alms-deeds*, or acts of charity. "There is nothing

to show that she should be called a deaconess" (Expositor's Greek Test.), though she did the work of one.

V. 37. *In those days*; while Peter was at Lydda. *They laid her in an upper chamber*; not necessarily a room above the ground floor, but a large room reserved for guests on special occasions. It would be more suitable for the burial services to have the body placed there.

V. 38. *Nigh to Joppa*; about ten miles. *The disciples*; the followers of Jesus at Joppa. *Sent unto him.* Hearing that he was so near, they would naturally turn to him in their hour of trial, and knowing too, of his miraculous power, they may have hoped that he would raise Dorcas from the dead. *That he would not delay*; as the burial could not be long postponed. Burials are not long delayed in the East, usually the same day.

V. 39. *Went with them*; in the spirit of his Master, who never closed the ear of sympathy to the sorrowing. *The widows*; for whom Dorcas had made the garments; or Dorcas' helpers in her works of charity. *Coats*; inner garments. *Garments*; outer garments, cloaks, or mantles.

V. 40. *Put them all forth*; that he might wrestle alone with God in prayer. (See Mark 5 : 41, 42.) *Kneeled down and prayed.* Jesus could give the personal command, "I say unto thee arise," (Mark 5 : 41); but Peter had only a delegated power, and he had to go upon his knees and plead for power to raise the dead (Compare 2 Kings 4 : 32, 33). *Turning to the body*; cold and lifeless in death. *She opened her eyes*; showing returning life. *When she saw Peter.* It would surprise her to see a stranger there and she naturally sat up.

Vs. 41-43. *Gave her his hand*; for her encouragement, and not because she lacked strength to rise. *Presented her alive.* The miracle was complete. *It was known,* etc. The news would spread like wild-fire. Everyone would be talking about it. *Believed on the Lord*; on Jesus Christ (v. 35). *Simon a tanner.* Peter does not scruple to stay with one whose occupation the Jew regarded as unclean. It is a step towards breaking down the barrier between Jew and Gentile, as is more fully seen in next lesson.

APPLICATION

Peter passed through all quarters, v. 32. Peter, by his missionary journeys, fixed upon the church the policy of missionary campaigns which eventually carried the Gospel to Judæa, the Roman Empire, and to the great half-civilized Teutonic peoples, and brought it to our very door. To-day in our pure and free church, and in our great Empire, we reap the distant fruits of Peter's policy. It is our turn now to give as we have received. The church at Jerusalem did not lose by the mission work of the apostles. In the time of famine and sore distress, it was the foreign churches that raised the money to relieve them. Mission work costs; but we do not lose by it. In the larger love for our fellows, the larger sense of Christ's redemptive mission, and the pulse quickened by the sense that the world will soon be at His feet, we have an abundant reward.

Jesus Christ maketh thee whole, v. 34. At best Peter is but the delegate of Jesus Christ. He can be the means of working a cure; but it is Jesus Christ that makes whole. Jesus could say, as He did to the impotent man at the pool of Bethesda, "Rise, take up thy bed and walk;" for in Himself lay the divine power. Peter and all the other apostles being ambassadors or delegates, in frank humility recognize that the power is not theirs, but Christ's, and say, "Jesus Christ maketh thee whole." In their Christian work the followers of Jesus are not always so frank in their humility. They trust themselves, and so mar their work and come to failure. The only way to do wonders for Jesus is to acknowledge His power at our back and trust in Him; for it is written for all eternity, "Not by might, nor by power, but by My spirit." Zech. 4: 6.

Saw . . . and turned to the Lord, v. 35. These people were not already Christian. They were outside, uninterested, perhaps even hostile, minds. They saw manifest within their own experience and observation the power of Christ to raise up from disease. Christ became a rock-fact to them, one not to be over-looked. "They saw . . . and turned to the Lord." When

Christians live and work with Peter's frank dependence in the power of Christ, they will cure souls of the disease of sin; and when the community—the uninterested outsider and even the hostile mind—see in their own experience and observation the power of Jesus, they will be convicted and turn to the Lord.

They sent unto him, desiring him . . . to come, v. 38. The good Dorcas is dead. In the very heyday of her Christian usefulness she was suddenly taken away. The whole church at Joppa feel it is a calamity. The poor, the widow, and the orphan, especially feel their loss is untold. No doubt, in the hour of sorrow the little church at Joppa wondered about God's goodness, and what He could mean in taking away such an active Christian worker in the prime of her usefulness. They needed a strong Christian on whom to lean, and Peter was but three hours' journey away. They sent for him—probably not expecting a miracle—but to have the consolation of his words and sympathy. He had a keen sight into the love of God. His own experience had given him, in the scene of denial and at Calvary, a great sense of the everlasting goodness of Jesus, and his eye was quick to see the meaning of God in the daily events of life. No wonder people leaned on him and sent for him in their hour of sorrow. Happy are those that have such a deep and lasting sense of God's goodness in Jesus who died, that they can convey something of it to the bereaved in their most forlorn hour. Happy those who can so see God's finger in the daily experiences of life as to teach others to read His will in their hour of sorrow.

Kneeled down and prayed, v. 40. Three times Christ raised the dead by His simple word, for the life-giving power lay in Himself as Son of God. It was not so with Peter; for he prays to God for power. Elijah (1 Kings 17: 20-23) and Elisha (2 Kings 4: 32-35) had also raised the dead only by prayer. It is not given to us to raise up from bodily death, but it is to-day possible to raise up a soul that—like a corpse without response—is dead to God and to good. And again, it

is not by our own power, but by that which God gives us in answer to prayer.

Many believed, v. 42. The power of Jesus to raise from the dead, seen and experienced, was the proof that brought the conviction that Jesus, the risen Saviour, was at the door of men's lives. The power of Jesus to

raise men from the death of sin, seen and experienced amongst ourselves and at this day, is proof, and proof that brings conviction, that Jesus, the risen Saviour, is at the door of men's lives. The result of this manifestation of the power of Jesus will be ever the same—many will believe in Him.

POINTS AND PARAGRAPHS

The apostolic church is a missionary church. v. 32.

The holiness of believers should reflect the holiness of God. v. 32.

Compassion for the needy is a mark of likeness to Christ. v. 33.

The great Physician alone can cure fallen mankind. v. 34.

The agent is the disciple; the power is the Master's. v. 34.

A miracle, like a church bell, attracts attention. v. 35.

Ministering to the poor is ministering to Christ. v. 36.

"Death knocks with impartial foot at the cottage of the peasant and the palace of the prince." v. 37.

Faith reveals itself in the use of means. v. 38.

We may live so that we shall be missed when we die. v. 39.

The secret of power is to be alone with God. v. 40.

In a little poem, says the Sunday School Times, Alice W. Rollins tells of watching a potter, whose one foot was kept with "never-slackening speed, turning his swift wheel round," while the other foot rested patiently on the ground. When he heard the exclamation of sympathy with him in his toil, "How tired his foot must be!" the potter corrected the common mistake as to the real source of weariness:

"Slowly he raised his patient eyes,
With homely truth inspired:
No, marm, it isn't the foot that *kicks*,
The one that *stands* gets tired."

Reasons against Peter's missionary journey:

1. Let us convert Jerusalem first.

2. Let us keep Peter, our best preacher and worker, at home.

3. We need the money for the home church. "Charity begins at home."

4. The unconverted abroad do not wish Peter's preaching, anyway.

Reasons like the above were alleged by those who had retained the old Jewish narrowness. Doubtless, also, by the easy-going Laodicean-like Christians.

Peter would answer as follows:

1. The Lord hath commanded me. I dare not disobey, "Go into all the world." He said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."

2. The Gospel will spread over the world all the more quickly, if I go to those abroad who need it. If I wait to convert the remnant of stony hearts in Jerusalem, I shall wait till my dying day.

3. The work among the unconverted abroad needs the most skill and courage and staying-power. The leaders must go.

4. Many churches in many places will bring the world sooner to Christ than one big church in one place.

5. Sacrifice for the lost world will enlarge the mind and hearts of the home church with a love for the world like Christ's love.

The name "saints" sums up all that every Christian should be. If it has gone out of use it is like certain bank-notes withdrawn because of numerous counterfeits. The ideal suggested is inspiring. Pray that the day may soon come when "All shall be saints and Christ their King."

These four things, says Hale, are necessary to make up a "good deed": (1) The principle from which it proceeds must be good—a good and honest heart; (2) The matter

must be good ; (3) It must be well done ; (4) It must be done to the glory of God.

Dorcas was a woman who did good deeds and was loved. All who do good deeds are not loved nor loveable. Some do good deeds from a grievous sense of duty. They never strike fire in their neighbor's breast, they are not loved, they will not be missed. Some do good deeds and despise the weakness of others. They are not loved. They will not be missed. Some do good out of a genuine, kindly sympathy. They cast the charms of a loving personality upon one and all. They are loved. They, like Dorcas, are missed, when their time has come.

"These, though their names appear not on the scroll

Of martyrologists, laid down their life
Not less a martyrdom in Jesus' eyes—

For his dear brethren's sake, watching the
couch

Of loathsome sickness, or of slow decay,

Or visiting the captive in his cell,

Or struggling with a burden not their own

Until their weary life-strings wore away—

These, too, are martyrs, brother."

—Bickersteth

"Alms-deeds." There is a whole sermon in the history of the Greek word. It first meant mercy, pity, in the heart or disposition. Then, the deed that was kind. The

heart first—the kind deeds after: "Out of the abundance of the heart, the mouth speaketh."

Light from the East

LYDDA ; called Lod in the Old Testament, was a large village, almost a city, about nine miles from Joppa, at the south end of the plain of Sharon, on the road between Babylon and Egypt and near the road from Jerusalem to the sea. It became a Christian centre and was the scene of the martyrdom of George, the patron saint of England. The ruins of a large church built over his tomb still remain, with a Greek chapel in one end and a mosque in the other. The modern village is a dismal collection of dirt, disease and squalor.

JOPPA ; the modern Jaffa, the seaport of Jerusalem, is built on the only rocky eminence on the coast of Southern Palestine. A reef of rocks runs in front of it nearly parallel to the shore and round inside of this, small Oriental craft can venture in calm weather. All large vessels must anchor nearly a mile out, and when the sea is rough this is impossible. The first railway in Palestine connects Jaffa with Jerusalem, from which it is 54 miles distant by rail and 40 by the road. The population is at least 25,000, one-half Mohammedans, and the other half Christians and Jews, but each faith here includes many types and nationalities.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

The events mentioned in this lesson occurred after Saul's conversion and during the three years he spent in Arabia and Damascus. It was a time of "rest" and spiritual growth in the churches in Judaea, Galilee and Samaria, v. 31. Some have accounted for this "rest" by the departure of Saul the persecutor from Jerusalem, and others by the struggle of the Jews against Caligula's attempt to set up his own image in the temple (Josephus Ant. 18, 8. 2-9). During this period of tranquillity Peter made a tour among Christians in various quarters,

not a few of them, probably, Gentile converts. We note—

1. *The places mentioned in the lesson.* (a) Lydda or Lod, afterwards named Diospolis, a village of about two thousand inhabitants, situated amid luxuriant orchards and fields of grain, near the Mediterranean, about a day's journey from Jerusalem. (b) Joppa, now called Jaffa, a thriving port on the Mediterranean, 45 miles north-west of Jerusalem and connected by railway with the Holy City. It is about six miles from Lydda. These two places were the scene of two great miracles.

2. *The persons on whom the miracles were wrought:* (a) Aeneas. Very little is known of this man. His Greek name may indicate that he was a Greek or Hellenistic Jew. From

the manner in which Peter addressed him, he seems to have been a believer and familiar with the Saviour's name. He was a helpless invalid, for eight years paralyzed and confined to his couch or pallet—a fit object of compassion. (b) Tabitha or Dorcas. The former is the Aramaic, the latter the Greek name. Both signify the same, a gazelle or antelope—a common female name in Palestine. She was a Christian of rare attainments and wide influence. The good she did was recognized and held in affectionate remembrance by "all the widows," who were doubtless her associates in Christian service, v. 39; 1 Tim. 5: 3-10. The testimony of Luke in her favor is strong and comprehensive. She "was full of good works," etc., v. 36. Her name is held in honor and her example followed by an innumerable company of workers to this day. We have no details as to her last illness and death. Interest is concentrated upon her life and resurrection.

3. *The miracle of the resurrection of Dorcas.* The part taken by Peter in connection with this event is very noteworthy. (a) A deputation of "two men" was sent for him to Lydda, v. 38. The fame of the miraculous works of the apostles, and especially of Peter, whose very shadow was believed to have curative efficacy (read ch. 5: 12-16), had reached Joppa; hence the deputation. (b) Peter was brought to "the upper chamber"—the place of prayer (Acts 1: 13, 14)—where the body was laid. He listened to the broken-hearted mourners, as they showed him palpable proofs of the goodness of Dorcas. What was said is not all recorded. (c) "He put them all forth" (v. 40), not with violence or by force but gently, as he had seen Jesus do in the house of Jairus, Mark 5: 40. Elisha did the same at the resurrection of the Shunammite's son, 2 Kings 4: 33. (d) Quietness and solitude being thus secured, he "kneeled down, and prayed," v. 40. He prayed to Christ who had commissioned His apostles to "raise the dead" (Matt. 10: 8), and they uniformly recognized the forth-putting of His omnipotence in their miracles, Acts 3: 6, 16; 4: 10, 9: 34. (e) He spoke to the corpse, and life returned to it. Like the daughter of Jairus,

"her spirit came again," Luke 8: 55. It was absent, existing apart from her body, and returned. Peter "gave her his hand" (v. 41), as he had seen Jesus take "the damsel by the hand" (Mark 5: 41), and he "presented her alive" to the saints and widows, v. 41.

4. *The outcome of the healing of Aeneas and the resurrection of Dorcas.* All the inhabitants of the village of Lydda and those of Saron "turned to the Lord," v. 35. At Joppa "many believed in the Lord," v. 42. There was thus a great field of usefulness opened to Peter in which he remained for a time, v. 43. Miraculous evidence does not save. Christ alone is the Saviour. But God uses the manifestation of His supernatural power to bring men to the Saviour.

For Teachers of the Boys and Girls

We come back again now to Peter. A moment or two may be spent with the events of vs. 21-30, which relate to Saul. They must not, however, lead us away from Peter, who, for some weeks, will be the central figure in our studies. We shall return to Saul by and by. Make the fact mentioned in v. 31 clear (see Connecting Links). This quiet gave opportunity for the vigorous prosecution of Christian work, in which Peter took the first place.

The events of to-day's lesson are two miracles. This simple plan is suggested—study the miracles one by one; then gather up three or four of the chief points illustrated.

1. *The palsied man restored, 32-35.* It was done by a man like himself, but who had already wrought similar marvels, ch. 3: 5: 12-16, as well as an awful miracle of judgment, ch. 5: 1-10. There was no doubt about Aeneas being a hopeless cripple—he had been paralyzed for eight years. The healing was publicly done—no hole and corner work. It was very quietly effected. It was done in the name of Jesus Christ, and not in Peter's own name. (Compare chs. 3: 6, 16; 4: 10; 9: 34.) It was in fulfilment of a promise, Matt. 10: 8. It was quick and thorough, v. 34. And it proved a barb that fastened the truths of the Gospel in the hearts of many.

2. *The dead raised up, 36-43.* A lovely

character and a lovely life, that of Dorcas, v. 36; and loved, as those who show their love in practical ways are apt to be, v. 39. The man of God is a tower of strength in time of trouble, v. 38. (Compare 2 King 4: 18-22.) Peter went willingly; for it is no small part of a minister's duty to bring comfort to the sorrowing. The details of the miracle follow closely the pattern in Mark 5: 38-42. But Peter, like Elisha (2 Kings 4: 33), prays to God. Again, as in the case of Dorcas, it is by a higher power than his own, and again many believe on the Lord, from whom the power came.

Mark these truths—(1) Peter, the great apostle, is a diligent pastor. He is great with individuals, as well as with crowds. (2) The power of God in a man makes him godlike in power. (3) Christ's servants rejoice to give Him all the glory. (4) Love brings love. (5) Christ gives life and power to dead souls, as well as to dead bodies.

Some Test Questions

In what condition was the church now?

To what was this owing?

On what errand was Peter, v. 32?

What points to be noted in the healing of Aeneas?

What was the effect of the miracle?

Give an account of Dorcas and her good work.

Why was Peter thought of and sent for? Who were the "widows" of v. 39? After what example did Peter act? In what point specially was his miracle different?

Prove from Scripture

That kindness should be remembered.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. An account of Peter's previous miracles.
2. Dorcas as a Christian worker.
3. Miracles as a witness to the Gospel.

The Catechism

Ques. 17. *The estate into which the fall brought mankind.* The word "estate" is from the Latin *status*, a standing, through the French, and means "condition or circumstances of any person or thing." It is used here in this sense, although now more commonly confined to landed possessions. It was "mankind," the whole race, not our first parents alone, who were affected by the fall, as Ques. 16 declares. The sad condition of the race through the fall is described, "briefly but pungently," as Professor Salmond puts it, by the two words "sin" and "misery." His "estate of sin" implies "a burden of guilt oppressing him, and the power of a disease weakening and corrupting him within"; his "estate of misery," all the woe which moral ruin has brought with it.

FOR TEACHERS OF THE LITTLE ONES

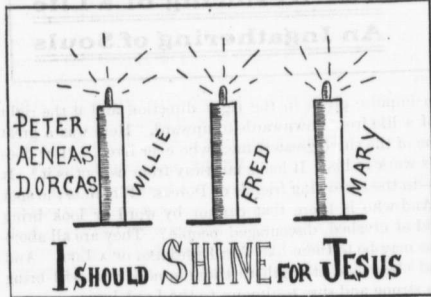
Links—Show some blossoms—what kind of gardens were we talking about last Sunday? We heard about a man into whose heart Jesus shone and made him A SHINING LIGHT—

Recall Lesson. Sing—

"Jesus bids us shine, with a clear pure light,
Like a little candle burning in the night.
In this world of darkness, we must all shine,
You in your small corner and I in mine."

Some Shining Lights—We shall draw three candles and call them PETER—AENEAS—DORCAS.

Peter—Recall some of the ways in which Peter had been "letting his light shine." (Speak of the sad time when Peter hid his



light, denied Christ.) We last heard of Peter in Samaria (Map). He came to Lydda (Map). Here is a house in Lydda (Square). In it is a sick man. He has palsy (Explain) verse 34. Peter was letting his light shine. *He used his power.*

Repeat Golden Text. (We should give all praise to Jesus.)

Æneas—How did Æneas let his light shine? He *obeyed*—a good way to shine. We can shine by our lives, even if we do not preach. People will see that Jesus has made us better boys and girls. Repeat—

“Oh that our lives may teach

All people what Thou art,
And plead by more than speech
For Thee with every heart!”

Dorcas—Have the little girls been thinking it is only the men who can shine for Jesus? Listen, while we hear about the good woman Dorcas, who lived in Joppa (Map). If she heard of a poor little girl who had no pretty playthings, she would take her something to make her happy—or of a little boy whose clothes were ragged and boots worn out, she would try to get better ones for him. People gave her clothing and she with her own hands sewed and mended it for the poor. Thus she let her light shine.

She helped the needy. Repeat—

“A few little bits of pictures
And some toys;—they were not new,
But they made a sick child happy,
And they made me happy too.
Only some outgrown garments;
They were all I had to spare;
But they helped to clothe some needy one
And the poor are everywhere.”

Tell the story of Dorcas' sickness and death. Peter is asked to come to her. He is taken to her room. Who are there? What do they show Peter? What does Peter do and say? What wonderful things happen? What is the result?

Little Lights—

Repeat (bowed heads—hands clasped)

“God make my life a little light
Within the world to glow,
A little flame that burneth bright
Wherever I may go.”

A Home Sunbeam—“Sunbeams are the golden children of the great and mighty sun.”

We can all be children of the great and mighty “Sun of Righteousness.” Try to be a “Home Sunbeam”—Keep on shining all through your life, till you reach the beautiful “City of Light”—leaving a path of sunshine behind you. “The path of the just is as the shining light, that shineth more and more unto the perfect day.” (Repeat).

BLACKBOARD REVIEW

A DAY'S WORK

An Errand of Comfort
The Restoring of a Life
An Ingathering of Souls

High ideals help; and often an impulse given in the right direction and at the right moment will change the direction of a life from downwards to upward. Here was a great man—along with Paul and John, one of the three greatest men who ever lived. How does he employ himself? Here is a day's work of his. It looks far away from us, but is it? It began with AN ERRAND OF COMFORT—to the sorrowing friends of Dorcas. Where is the spot where there are no sad hearts? And who is there that cannot by word or look bring comfort? May not the same be said of crushed, discouraged people? They are all about us. The touch of our stronger hope may be to them like THE RESTORING OF A LIFE. And such living as will bring comfort and cheer and strength to those in need of it will bring AN INGATHERING OF SOULS; for it is a strong and sure testimony to the Lord Jesus.

Lesson III.

PETER AND CORNELIUS

April 20, 1902

Acts 10: 34-44. Study Acts 10: 34-48. Commit to memory vs. 42-44. Read Acts 10: 1-34.

34 Then Peter 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 Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached:

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

39 And we are witnesses of all things which he did

Revised Version—1 And; 2 Acceptable to; 3 He; 4 Good tidings of peace; 5 That saying ye yourselves know; 6 Beginning; 7 Jesus of Nazareth, how that God anointed him; 8 Country; 9 Also; 10 Hanging him; 11 Gave him to be made manifest; 12 Charged; 13 This; 14 Is; 15 Bear; 16 Everyone that believeth on him.

GOLDEN TEXT

Acts 10: 34. God is no respecter of persons.

DAILY READINGS

M. —Acts 10: 1-16.
T. —Acts 10: 17-29.
W. —Acts 10: 30-48.
Th. —Matt. 8: 5-13.
F. —Eph. 3: 1-12.
S. —John 4: 1-14.
S. —Gal. 3: 7-14.

A devout man.

Peter's journey.

Peter and Cornelius.

A centurion's faith.

Ministry to Gentiles.

Christ and the Samaritan.

Blessing for the Gentiles.

CATECHISM

Q. 18. Wherein consists the sinfulness of that estate wherunto man fell?

A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original

both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

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

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

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

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

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

Sin; together with all actual transgressions which proceed from it.

TIME AND PLACE

Close joined to last lesson, Peter still at the tanner's house in Joppa; probably A. D. 38-40. Caesarea, where Cornelius lived, was the Roman capital of Judaea, about 33 miles north of Joppa.

LESSON PLAN

I. Peter's Discovery, 34, 35.

That God is no respecter of persons.

II. Peter's Message, 36-43.

God's word to Israel, now made known to the Gentiles.

III. The Result, 44.

The outpouring of the Holy Ghost on the Gentiles.

LESSON HYMNS

Book of Praise 562; 81 (Ps. Sel.); 555, 438; 134; 126.

EXPOSITION

Connecting Links—The history of the church is widening to the Gentile world. We have had hints of this in Philip's preaching in Samaria (8: 26-40), and in Saul's conversion (9: 1-15). But hitherto the most of the converts were Jews. The Gentiles, however, were soon to feel the power of the Gospel. Cornelius, a Roman centurion, or captain of a hundred (v. 1) and a Gentile, is instructed by an angel in a vision to send for Peter, vs. 3-6. He was a devout man and had learned the worship of the true God, v. 2. Peter, who had hitherto not carried the Gospel to any but Jews, is instructed not to despise the Gentiles, vs. 9-16. He is bidden to go to Cornelius and he went, vs. 19-22. Our lesson tells of Cornelius' conversion, through Peter's visit and ministry.

I. Peter's Discovery, 34, 35.

V. 34. Peter opened his mouth; a Hebrew phrase prefiging a formal discourse. Peter had explained why he had come, and Cornelius, why he had sent for him, vs. 23-33. Of a truth I perceive. He had learned it in a

vision from God (vs. 9-16). God is no respecter of persons. He welcomes the whole world, Gentile as well as Jew, John 3: 16. That the offer of salvation is for all, and not for Jews alone, is a great discovery that now breaks upon the church. (Rom. 2: 6-11.)

V. 35. But in every nation; no matter of what race or color. He that feareth him; not the fear of the slave, but the reverence of a dutiful child for a loving parent. Worketh righteousness; does what is right as the result of a right attitude towards God. Is accepted; not on the ground of merit, but because within the soul there is the true principle of faith (v. 43), as in the case of the Syro-Phoenician woman (Matt. 15: 28), and of the heathen centurion, Luke 7: 1-9. Peter is not teaching that the heathen can be saved by their own religions, and that, therefore, they have no need of the Gospel. If that were so, he would not have been sent to Caesarea. But his words imply that there may be some in heathen lands who, following the leading of the light they have, and

earnestly seeking to obey the law written within, are accepted of God, for He sees within the soul the germ of a true faith.

V. 36. *The word which God sent; the message of the Gospel. To the children of Israel.* The offer of salvation was first made to the Jew and afterwards to the Gentile, Matt. 10 : 5, 6. *Preaching peace; between man and man (Luke 2 : 14), and between the sinner and his God, Rom. 5 : 1. By Jesus Christ; the only Saviour, Acts 4 : 12. He is Lord of all; and, therefore, the only One who can grant forgiveness, and who is worthy of our homage, vs. 25, 26.*

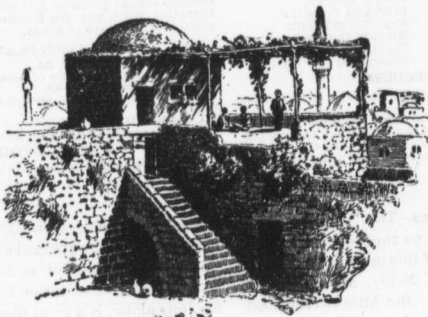
V. 37. *That word, I say, ye know.* Cornelius, though a Gentile, had some knowledge of the teaching of Jesus. (Mark 7 : 24-29.) Philip, the evangelist, was now at Cæsarea (ch. 8 : 40), and Cornelius, who lived there (v. 1), may have heard about Christ from him. *Judæa and . . . Galilee; the chief scenes of Christ's ministry. John; the Baptist, and the herald of Christ, Luke 3 : 3.*

II. Peter's Message, 38-43.

V. 38. *Even Jesus of Nazareth (Rev. Ver.); to be connected with "ye know" of v. 37. Cornelius knew of Him by report. See above. How that God anointed him (Rev. Ver.); as kings and priests were anointed and set apart for special work. (Matt. 3 : 16 tells of the anointing of the Holy Spirit.) The word "Christ" means "Anointed." Doing good; using His divine power in behalf of others. All that were oppressed. Sin oppresses like a tyrant. By the devil; by Satan, especially in cases of demon-possession (Mark 1 : 26); but see also Luke 3 : 16. God was with him; not only in fellowship but in oneness. He was and is very God.*

Vs. 39, 40. *We are witnesses; eye-witnesses, and could, therefore, speak from personal knowledge. Saul saw Jesus on the Damascus road, ch. 9. All things which he did, etc.; during the three years of His wonderful ministry. Whom they; the Jews. Hanged on a tree; crucified on a cross. Him God raised up; thus condemning their treatment of Him, and showing Christ's glory and honour. This is a favorite contrast in the Acts. (See 2 : 23, 24.) Shewed him openly; and by many proofs (v. 41) convinced them that the risen Lord was He who had lived and loved and died.*

Vs. 41, 42. *Not to all the people.* Jesus did not appear publicly in the presence of the Jewish people; for they were not prepared for such an appearance, and would not have believed even had they seen Him. The very disciples, with their trained faith, were incredulous until they were convinced by the plainest facts. *But unto witnesses; the chosen twelve. He commanded us.* This command



An Oriental Housetop

is implied in ch. 1 : 8. *The people; the Jewish people. To testify; to bear testimony to what they had seen and knew. Ordained; appointed. Quick and dead; the living and the dead (Rom. 14 : 10).*

V. 43. *To him gave all the prophets witness.* All of the Old Testament prophetic works refer to Christ save three, namely, Habakkuk, Nahum and Jonah. *Through his name, etc.* It is through Christ only that salvation is obtained. All who feel the burden of sin, and who long to escape from the guilt and the power of sin may find salvation by trusting in Jesus Christ, ch. 2 : 38.

III. Its Result, 44.

V. 44. *While Peter yet spake; explaining*

to Cornelius and the others present the way of salvation. *The Holy Ghost fell on them.* They believed the word, and were willing to obey the will of Christ, and were thus prepared for the gift of the Spirit. It was the Gentiles' Pentecost (compare ch 2 : 4), and the fact that the Spirit was given before baptism shows that the gift does not depend upon that rite.

Vs. 45-48. It was a great surprise to the Jewish converts, who looked upon the Gen-

tiles as outcasts, to see them receive the Holy Ghost, and speak with tongues, as the Jews had done at Pentecost, and they gave praise to God, vs. 45, 46. There could now be no possible objection to the Gentiles being received into the church by baptism, since God had received them. "In baptism both the water and the Spirit were required, ch. 11 : 16. The greater had been bestowed, could the lesser be withheld?" So they were "baptized in the name of the Lord."

APPLICATION

God is no respecter of persons, v. 34. This was no new truth, although it came to Peter at this time with new force and clearness. Eight centuries before the birth of Christ, Amos combatted the belief of the typical Israelite that the interest of Jehovah in human affairs was bounded by the confines of his own land. This first of the prophets whose writings have come down to us, declared that God was concerned with the joys and sorrows, the uprisings and downfalls of all mankind and not merely with those of the few millions whom He had brought out of Egypt and placed in Canaan. If God had brought Israel out of Egypt, He had equally brought "the Philistines from Caphor and the Syrians from Kir," Amos 9 : 7. God's regard for men is not bounded by degrees of latitude and longitude. His love embraces every land on which His sun shines. He bestows special blessings on particular peoples, that they may be reservoirs and channels to convey these blessings to the whole world. The fire is confined in the stove only that it may heat the room. We light the lamp to illuminate the place around.

In every nation he that feareth him, and worketh righteousness is acceptable to him, (Rev. Ver.), v. 35. Every great change in the natural or spiritual world sets us to search for some cause sufficient to account for the change. The story of the Acts describes a remarkable revolution in the minds of the apostles. Up to a certain time they showed the narrow national prejudices of their countrymen. They thought of the kingdom proclaimed by Christ as an earthly Jewish Kingdom, Acts 1 : 6. After that time we

see Peter offering salvation to all who call on the name of the Lord (Acts 2 : 21) and now preaching the Gospel to a company of Romans in the house of Cornelius. It is as if all their old imperfect notions about salvation had been swept away by a powerful wind or burned up in a consuming fire. It is the descent of the Holy Ghost that accounts for this radical change. It is a moral miracle wrought by divine power.

The word which God sent, v. 36. Peter told Cornelius that story of Jesus Christ, but he did not tell it just as interesting history, but as "the word which God sent"; that is, Jesus is a messenger of God to the world. His "doing good" is a message of God's kindness. His power over the devil a token of God's power to deliver us. His sorrow on the cross is more than the tragic end of His life. It is God's message or word of forgiving love given the world.

We are witnesses, v. 39. The work of the apostle, which is alike the duty of every Christian, is to bear witness to Jesus, not simply tell the story, but to be a living witness of its power to save.

Him God raised, v. 40. A living church witnesses to a living Christ. The testimony of Peter and the other apostles to the resurrection of Jesus was irresistible, because they were able to point to miracles wrought, to human lives transformed, to a church made pure and joyful and strong by His power. It is our duty, also, to bear witness to a risen Saviour. Our witness will be real and powerful if we have found the living Christ to be a force in our hearts, saving from sin and compelling to righteousness. It is out of the fulness of our own experience

of Him that we are enabled so to witness that others are persuaded to make trial of His grace and power.

Ordained . . . to be the Judge of quick and dead, v. 42. Three thoughts are suggested by the declaration that Jesus is to be the Judge of all mankind. 1. A man will subdue the rebellion of mankind. In God's plan, redemption is not only for man but also through man. See Gal. 4 : 4, 5 ; 1 Cor. 15 : 22. The final blow to evil will be dealt by a man. 2. The fact that Jesus will be our Judge destroys all excuse for sin. We shall not be able to say to *Him* that our temptations were too great for us to endure. For He endured temptations equally great, and His grace was offered to enable us to resist. We shall not venture before *Him* to compare ourselves with others to our own advantage. For His perfect life has been before us for our imitation. The secret thought that God is a hard master will die away before the memory of *His* love and gentleness. There will be no excuse for sin, because our Judge shared and overcame our

temptations and was willing that we should share His strength. 3. The announcement beforehand that Christ is the Judge removes from His people all terror of that great day. That must be a solemn day for us when we think of our sins before and after conversion, and the imperfection of our service. But we need not fear it, because the Judge is our Saviour. Those who abandon the plea of innocence and rest on the finished and accepted work of Christ on that day will face the Judge without dread ;

"Teach me to die that so I may
With joy behold the judgment day."

Whoever believeth . . . shall receive remission of sins, v. 43. Faith brings us into union with Christ, as the Suspension Bridge spans the chasm at Niagara. It is the way along which the blessings of salvation come into our lives.

The Holy Ghost fell on all, v. 44. God recognizes no aristocracy in the church, but bestows His choicest gifts on the humblest of His children.

POINTS AND PARAGRAPHS

From the top of a mountain, the giant and the dwarf at its foot are equal in stature. v. 35.

God judges, not according to race, or family connections, but according to character. v. 35.

We cannot know Christ as Saviour unless we know Him as Master. v. 36.

The power of God overcomes the power of the devil in a human life. v. 38.

The resurrection of Christ is God's answer to the accusations of His enemies. vs. 39, 40.

The risen Christ is a real and not a phantom Christ. v. 41.

The Judge of humanity is Himself human as well as divine. v. 42.

Remission of sins is a universal need ; the name of Jesus is a universal provision ; faith is the universal condition on which remission is bestowed. v. 43.

Cornelius was already one of those Christian gentlemen who hold their commission in the army less for their own sake than for the sake of the soldiers ; and their landed estates less for their own sake than for the sake of

their farmers and gardeners and coachmen and grooms ; and their factories less for their own sake than for the sake of their factory hands ; and their offices less for their own sake than for the sake of their clerks ; and their shops less for their own sake than for the sake of their shopmen and shopwomen ; and their houses at home less for their own sake than for the sake of their children, and their domestic servants and their ever-welcome guests.—Dr. Alexander Whyte.

Heart searching questions are suggested by this story.

1. Do you think of Jesus as your Saviour, forgetting all the rest of the world ?

2. Do you not feel that God is no respecter of persons, that He thinks of, and loves all, and that Jesus is really for the world, great and small, saint and sinner ; and will you not try to make room in the church for the darkest heathen and the vilest sinner that calls on His name ?

3. Should you not also, if you are disheartened by sin, feel that there is a place for you too among God's own people ?

Peloubet quotes the lines of Susan Coolidge—how aptly they teach the lesson from Peter's summons to Caesarea!

"Is there no knocking heard below,
For which you should arise and go,
Leaving the vision, and again
Bearing its message unto men?"

"Though pure and bright thy lighter air,
And hot the street and dull the stair,
Still get thee down, for who shall know,
But 'tis the Lord who knocks below?"

In every nation, he that feareth God is accepted. Bengel says pointedly, "This does not affirm that the religion is matter of indifference, but the nationality."

Two men, strangers to one another, are brought together for their soul's good by God.

"The saint beside the ocean prayed,
The soldier in his chosen bower."

But God has His eye on them both. He leads Cornelius to ask for Peter. He enlarges Peter's horizon and heart to go to Cornelius. We never know what God's spirit is doing in the heart of our neighbor. When he puts in us the impulse to go to do him good, we should go, making sure the way has been prepared for us. If we are in Cornelius' position and need Christian sympathy and guidance from pastor or teacher or any other, we should invite their help, making equally sure that God has been enlarging their hearts to understand us and welcome us.

Peter welcomed Cornelius—widened his horizon. Cornelius welcomed Peter—it was the saving of his soul.

Light from the East

ASTONISHED (v. 45)—Almost every nation in the past was originally exceedingly exclusive, thinking itself the mother of civilization, and holding all other people barbarians, as the Chinese and some others do still. But probably no people had such an insane national pride as the Jews. Their history, their religion, their literature, nourished a self-esteem and an arrogant contempt for other nations which it is difficult for us to understand. They thought a single Jew was of more value in the sight of God than all the other nations of the earth combined, since these were made only to perish forever. So it was intolerable for a pious Israelite to think that a Gentile could receive any special favor from God. It took the early Jewish converts to Christianity a long time to understand that Gentiles could enter the church without passing through the gate of Judaism. To us it seems the simplest and most natural thing imaginable that they should do so, but Paul many years afterwards refers to this as a mystery unknown to other ages, but now made known to favored individuals by a special revelation of the Holy Spirit, Eph. 3 : 3-6.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Peter and Cornelius were brought together by a special revelation from God to each of them. The event was full of religious significance. It was the turning point in apostolic missionary activity, which from that time was to be directed to Gentiles as well as Jews. We notice:

1. *The discovery made by Peter.* (a) "That God is no respecter of persons," v. 34; that is, He treats all men with perfect equity. In governing mankind and in dispensing the blessings of the gospel, He is not swayed by outward appearances or by race and

national considerations. (b) Peter, like the other apostles, realized this truth slowly. He might have learned it from the Hebrew scriptures. The impartiality of God is there distinctly taught, 2 Chron. 19 : 7. He might also have concluded from the miracles and lessons of his Saviour during these years that Gentiles were not shut out from the benefits of the gospel. (For example Matt. 8 : 10; 15 : 28). (c) So completely was he under the influence of narrow Jewish prejudices that it required a thrice-repeated object lesson and a voice from heaven, to show him the truth, which he afterwards taught, 1 Pet. 1 : 17.

2. *The message delivered to Cornelius by Peter.* (a) It was a message divinely taught him and deeply impressed on his own heart;

and it was, therefore, effective to all who heard it. What we really believe, and that alone, we teach with power. (b) It was an old message. It had long before been sent of God to the children of Israel, v. 36. It was no innovation, but a fuller unfolding of truth revealed from the beginning. This was the view urged by Paul before King Agrippa, Acts 26 : 6, 7. (c) It was a message of salvation for men of all nationalities—Gentiles as well as Jews—through Jesus Christ. The sermon is not given at length. We have only indications of the general trend of thought it contained. Like the discourse on the day of Pentecost it is mainly historical. It contains the general fundamental declaration that men who fear God and work righteousness are accepted with Him, irrespective of race or descent, v. 35. This fear and working of righteousness are not made the ground or cause of salvation, but rather the fruit of it. They are attainable only through Jesus Christ. And therefore (d) Peter's message deals specifically with the truth regarding the Saviour's Person, offices and work. He was anointed at His baptism with the Holy Ghost and with power, Matt. 3 : 16. He manifested this power during His public ministry in the relief of those suffering from disease and the devil, v. 38. Notwithstanding that He went everywhere doing good, and only good (1 Pet. 2 : 22), the Jews crucified Him, v. 39. God raised Him from the dead the third day, v. 40. (e) His resurrection was attested by chosen witnesses, v. 41. These had abundant opportunities of making sure of what they testified, John 21 : 12 ; Luke 24 : 36-44. Their evidence, which they persisted in giving at the risk of their lives, is far more convincing than what could have been said by the multitudes, had He appeared to them openly. (f) He is to be preached as "the Judge of quick and dead" (v. 42), that is, of those living at His second coming, (1 Cor. 15 : 52 ; 1 Thess. 4 : 16, 17. (g) All the prophets are confidently referred to as having taught that remission of sin can be enjoyed only through faith in Jesus Christ, v. 43. To verify this fully, all their writings should be examined ; but instead, read Luke 24 : 27-47 ; Isa. 28 : 16 ; Micah 7 : 18 ; Dan. 9:24.

3. *The Lord set his seal of approval to Peter's message.* (a) While it was being delivered, the Holy Spirit came upon the entire company in His miraculous power, vs. 44-46. (b) This opened the eyes of the Jews and convinced them of their error regarding the design of the gospel in relation to all men, v. 45. Their narrow, self-righteous thought that it should be confined to themselves, or that the Gentiles must be admitted to the church by circumcision, is now effectually dissipated.

For Teachers of the Boys and Girls

"Then Peter opened his mouth"—so the lesson begins. But his surroundings were far different from those in which we found him last. Then he was in Joppa, amidst people of his own race and church. Now he is in Caesarea in a Gentile home. We think we know something of race feeling—in some parts of our country it sets people against one another. We have seen bigoted people, too. But it is almost impossible for anyone nowadays to even guess at how strong the prejudice of the Jew was against all not Jews. To eat with them would be like eating deadliest filth or poison. And it took the Jewish Christians a while to get away from this inborn and inbred prejudice. How Peter was driven from it, this chapter tells. But do not go into details. These will come out in next Lesson. It will be enough now to show how that good Gentile officer Cornelius (vs. 1, 2) was bidden of God to send for Peter (vs. 3-6), and how God prepared Peter by a curious vision to go with them, and how he went, vs. 9-24.

Peter's reception is strange and interesting, vs. 25, 26 ; as were his first words to Cornelius and his friends, vs. 27-29. The reply of the centurion (vs. 30-33) leads up to Peter's address, a short sketch of which forms the Lesson of to-day.

1. It was a *great discovery* Peter has made : not merely new gold drifts, but a new world, like Columbus. He ought to have known it. See such passages as Deut. 10 : 17 ; 2 Chron. 19 : 7 ; Job 34 : 19, with which he was familiar. Then had not his Lord said—Matt. 28 : 19 ; Mark 16 : 15, 16 ; Acts 1 : 8 ? And had not Peter himself said, Acts 2 : 38,

39? But old prejudices die hard. A wonderful discovery! If it were not for this truth, who would dare go as a missionary to the heathen?

2. It was a *great message* that he gave—of the divine Saviour, v. 38; crucified and risen again, vs. 39, 40; to be the judge of all men, v. 42; through whom comes the remission of sins, v. 43 (something that no mere man, but only God, can give: we may pardon a fault, for it is against man, but a sin is against God); and this forgiveness, through the simple stretching out of a hand—the hand of faith, v. 43. (Compare John 3: 16, the "Little Gospel.")

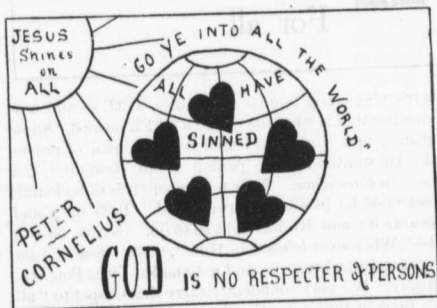
3. It was a *great result*—the Holy Ghost coming upon all—Gentiles as they were—who heard the word, because all believed.

Some Test Questions

- Cornelius—who, and what sort of man?
- How led to send for Peter?
- Peter—how brought to go?
- Describe his reception by Cornelius.
- Relate the conversation that followed.
- With what great announcement does Peter begin his discourse?
- What is meant by "feareth God"?
- By "worketh righteousness"?
- What facts stated concerning Christ?
- What happened while Peter spoke?

FOR TEACHERS OF THE LITTLE ONES

Links—Show a thimble. When does Mother use her thimble? Do you remember the name of the good woman who sewed garments for the poor? Tell me about the other two "Shining lights" and how they shone for Jesus.



Annie Lewis was a little cripple girl, who could not run about and play. She had to lie on the lounge all day long. On a table in her room was a little candlestick with a candle in it. The candle was lighted for a while every day, as she said, "to remind her that she was to be a bright little light shining for Jesus, even if she were a cripple."

Peter and Cornelius—We are going to hear again about Peter and a man, Cornelius, who lived

- Why a cause of astonishment?
- What act does Peter suggest?
- What was there novel in the suggestion?

Prove from Scripture

That Christ will be judge of all.

Topics for Brief Papers

- (To be assigned the Sabbath previous.)
- 1. Cornelius the devout soldier.
- 2. How to obtain remission of sins.
- 3. The first baptism of Gentiles.

The Catechism

Ques. 18. *The estate of sin.* It is a sad inventory; but what else can be looked for when men set themselves against the Almighty? And "the deeper we see the sinfulness to be of what we are by nature, the higher will be our view of what God's grace is and does for us." "Guilt" means here liability to punishment. As Adam's posterity, we share in Adam's guilt. Our "original righteousness" was lost by the fall. We come into the world without it. "The corruption of the whole nature" does not mean that every man from earliest youth is as bad as bad can be, but that all parts of his nature are out of joint with God, and therefore sin-blighted. It is not quite certain whether the term "Original sin" refers only to "the corruption of the whole nature" or to all that goes before, in the Questions.

in Cæsarea (Map). The children will be interested when you begin to talk about soldiers. The boys will be able to tell you what we call the leader of a company of soldiers—"Captain." Cornelius was Captain (Centurion) of a hundred men. He was a Roman soldier. Describe his character, ch. 10 : 2. Tell the message he received from God, vs. 3-6. Describe Peter's vision, vs. 9-16. Describe the eastern house by the seaside, where Peter was when the vision appeared to him. Impress the lesson that we should respect everything that God has made. Nothing is common. All things living are the wonderful work of God and show His power. Speak of the arrival of Cornelius' messengers at the house where Peter was in Joppa. Peter, whose opinions were entirely changed after the vision, very gladly returns with them to the home of Cornelius. Picture his reception, vs. 24-27.

Explain verse 28. Print JEW—GENTILE (Explain). Describe the pride of the Jews. They would not keep company with a person of another nation or another religion.

Golden Text—The Golden Text is the key to the whole lesson—"God is no respecter of persons." This is a thought that needs to be

made real to the children. Wealth, beauty, cleverness should not make us proud. Beware of pride. Never "look down" on anyone. All are alike in God's sight. "All have sinned, and come short of the glory of God," Rom. 3 : 23.

Draw a sunrise—God's S-U-N shines "on the evil and on the good," Matt. 5 : 45. God's S-O-N, Jesus, wants to shine in every heart, in every land. Peter told Cornelius what our Golden Text tells us, vs. 34-36. He told the story (which we all know) of the birth—life—death—resurrection and commands of Jesus. The result of Peter's words is given in vs. 44-48.

Jesus loves the little black-skinned children of Africa and the little yellow ones of China, and all the little heathen of India and the Islands of the sea. God made their skins of a different color from ours, but all the HEARTS are alike and Jesus wants to shine into all hearts and make them of one color, "WHITE" and pure and full of love for Him. Let us tell the heathen about the LIGHT. That light has shined into our hearts, that we may be glad, and tell to all the world what joy and gladness Jesus brings with Him.

BLACKBOARD REVIEW

A GOSPEL Of Remission Through Christ Jesus For all

Describe again Cornelius and his friends eagerly *waiting for the news*, v. 33, second sentence. Here is news indeed—good news (for that is what the word GOSPEL means). Show that Cornelius, although "a devout man", and "one that feared God", a man of prayer and full of charities, was not satisfied. He wanted to have pardon of sin, REMISSION, and therefore peace with God and with his own conscience. Peter tells where it is to be found. It is not some hidden treasure, to be searched for in some far-away land. It is open and at hand. The Man CHRIST JESUS bestows it; and He has right so to do. (See vs. 38-42.) Simply and easily may it be procured—"Whosoever believeth in Him", v. 43. Nor is it for the favored few. The "whosoever" means just whosoever, and not one less; it is FOR ALL. None need remain outside of God's family. We may confidently carry this Gospel to "all the world." Hymn 129 or Hymn 562, Book of Praise, for the close.

GENTILES RECEIVED INTO THE CHURCH April 27, 1902

Lesson IV.

Acts 11: 4-15. Study Acts 11: 1-18. Commit to memory vs. 7-9.

4 But Pe'ter ¹ rehearsed the *matter* from the beginning, and expounded ² 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 ³ 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 ⁴ creeping beasts of the earth, and wild beasts, and fourfooted beasts of the earth, and all that air.

7 And I heard ⁵ a voice saying unto me, Arise, Pe'ter; ⁶ slay and eat.

8 But I said, Not so, Lord; for nothing common or unclean hath ⁷ at any time entered into my mouth.

9 But ⁸ the voice answered ⁹ me again from heaven, What God hath cleansed, ¹⁰ that call not thou common.

Revised Version.—¹ began and expounded the matter unto them in order; ² Descending, as it were; ³ The; ⁴ Heaven; ⁵ Also; ⁶ Kill; ⁷ Ever entered; ⁸ A; ⁹ The second time out of; ¹⁰ Make not thou; ¹¹ Thrice; ¹² Forthwith three men stood before the house in which we were, having been sent; ¹³ Making no distinction; And these six; ¹⁴ Also; ¹⁵ Told; ¹⁶ The; ¹⁷ Standing in his house, and saying; ¹⁸ Omit men; ¹⁹ Fetch; ²⁰ Speak unto; ²¹ Shall be saved, thou and all thy house; ²² Even.

GOLDEN TEXT

Acts 10: 43. Whosoever believeth on him shall receive remission of sins.

DAILY READINGS

M. — Acts 11: 1-18, Gentiles received into the church.
T. — Eph. 2: 11-22, Brought nigh.
W. — Rom. 9: 22-30, Righteousness of faith.
Th. — Rom. 3: 20-31, Justified through faith.
F. — Rom. 15: 18-19, God's mercy to Gentiles.
S. — John 10: 7-16, One fold.
S. — Rev. 7: 9-17, From all nations.

CATECHISM

Q. 19. What is the misery of that estate wherinto man fell?
A. All mankind by their fall lost communion with

EXPOSITION

Connecting Links.—This lesson shows us how the reception of the Gentiles into the church without observing Jewish rites, was regarded by the church at Jerusalem. It was to be expected that the more conservative of the Jewish converts, who were still zealous for the Law, would find fault with Peter. But his explanation was satisfactory, and the church bowed to the will of God. The charge brought against Peter upon his return to Jerusalem was that he had associated with Gentiles and eaten with them, vs. 1-3. This was a grievous sin in the eyes of every pious Jew (Gal. 2: 12) and Jewish convert to Christianity. The latter had not fully broken away from the religious forms of the Jews. Peter's defence follows.

I. An Investigation, 4.

Vs. 4, 5. Peter rehearsed the whole matter. In making his defence he gave them all the facts in connection with his visit to Caesarea, and then upon these facts he based the

10 And this was done ¹¹ three times: and all were drawn up again into heaven.

11 And, behold, ¹² immediately there were three men already come unto the house where I was, sent from Caesare' a unto me.

12 And the spirit bade me go with them, ¹³ nothing doubting. Moreover these six brethren ¹⁴ accompanied me, and we entered into the man's house;

13 And he ¹⁵ shewed us how he had seen ¹⁶ an angel ¹⁷ in his house, which stood and said unto him, Send ¹⁸ men to Jop'pa, and ¹⁹ call for Si'mon, whose surname is Pe'ter;

14 Who shall ²⁰ tell thee words, whereby thou ²¹ and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them ²² as on us at the beginning.

God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

TIME AND PLACE

Not long after the incidents of last lesson at Joppa and Caesarea, about A. D. 39, 40. Peter is now at Jerusalem face to face with the "apostles and brethren" there.

LESSON PLAN

I. An Investigation, 4.
Of which verses 1-3 give the details.
II. An Explanation, 5-15.
The story of Peter's trance and vision at Joppa, and of how the Holy Ghost came upon the Gentiles.

LESSON HYMNS

Book of Praise 72 (Ps. Sel.); 457; 439; 131; 534; 434.

argument of vs. 17, 18, which completely met the charge of v. 3. *Expounded it by order*; gave each event in the order of its occurrence.

II. An Explanation, 5-15.

In . . . Joppa praying; on the house-top, ch. 10: 9—a favorite place for prayer, on account of its retirement. The roofs of Oriental houses are flat, and sometimes surrounded by a wall two or three feet high. In a trance; not a sleep, nor a dream, but in a state of mind wherein a person seems to pass out of himself and to see things that he could not see in his ordinary state. A certain vessel descend; through the opening skies (10: 11) to show him that the vision was from God. A great sheet; let down by cords fastened at the four corners. It came even to me. The vision was especially for his benefit.

V. 6. *Fastened mine eyes*; eagerly examining its contents. *Four footed beasts, etc.*; a great variety of animals both clean and un-

clean. God was teaching Peter that not only Jews, but all classes and conditions of mankind, represented by the clean and unclean animals, could enter His kingdom.

V. 7. *I heard a voice*; from the heavens. *Arise Peter*. He was kneeling in prayer, 10: 9. *Slay and eat*. Peter was very hungry and was waiting for his noon-day meal (ch. 10: 10), when he saw the vision. Its form, therefore, is in keeping with his physical need. By asking him to provide his food from the vessel without making any distinction between clean and unclean animals, he is taught that the laws relating to food, and which had done so much to separate Jew from Gentile, were now to be abolished.

V. 8. *Not so Lord*. It was contrary to his usual practice, both as a Jew and as a Jewish believer. The early Christians did not at first fully break away from Jewish religious rites. It was only through time that the church gradually grew away from the past, and firmly took her stand upon the solid ground of faith. *Nothing common or unclean*, etc.; food forbidden by the Jewish law, Lev. 11 and Deut. 14. A Jew would almost sooner suffer death than disregard such laws.

Vs. 9, 10. *What God hath cleansed*; or pronounced clean. *Call not thou common*. The emphasis is on "thou," as contrasted with "God." If God would receive Gentiles, Peter should not raise any objection. *Three times*. The repetition was to impress the lesson deeply upon his mind.

Vs. 11, 12. *Behold*; denoting surprise. *Three men*; those of 10: 7, 8. *Unto the house*.

They were making enquiries at the gate of the arched passage way that led into the court, or square, around which the house was built, 10: 17, 18. *Nothing doubting*. He had been in doubt as to the meaning of the vision, 10: 17. *These six brethren*; present with him in Jerusalem, and who had gone with him to Caesarea. *The man's house*; the house of Cornelius, whose company Peter was now accused of keeping, v. 3.

Vs. 13-15. *Had seen an angel*; as in 10: 1-6. *To Joppa*; where Peter was preaching, 9: 38. *Shall tell thee words*; the message of salvation through Jesus Christ. *All thy house*. He had a God-fearing family, 10: 2. He had set before them a godly example of prayer, piety and charity, and by the grace of God they were fitted for the reception of the larger truth of the Gospel. The family of Cornelius was a living illustration of the truth of Peter's words in last Lesson, 10: 34, 35. *As I began to speak*; and even while speaking. *Fell on them*; upon the Gentiles. *As on us*; at Pentecost, 2: 4. *At the beginning*; about ten years before. This now was the "Gentile Pentecost," and it led Peter to recall the words of Jesus, v. 16, which were richer and fuller than he had supposed.

Peter, having given the facts, draws the conclusion that it was plainly the will of God that the Gentiles should be received. The church took the same view, and the difficulty, for a time at least, was removed, (vs. 16-18). Christianity from the beginning showed itself to be a world religion.

APPLICATION

But Peter expounded the matter, v. 4. Peter has learned the lesson of gentleness in the school of Christ, and teaches us, by his example, the same virtue. We owe to Christian brethren a patient, courteous explanation of our conduct as workers in the church, and ought, so far as possible, to conciliate them. If all the members of a congregation would manifest the spirit of Peter in discussing its affairs and enterprises, there would be few church quarrels. A great many disputes arise out of misunderstandings, and when the case is explained, the cause of disagreement vanishes.

I was . . . praying: I saw a vision, v. 5. It is the men who pray who see visions. Prayer is a real cause in the spiritual world. It brings down an answer from heaven. The testimony of men to the fact of intercourse with God, is entitled to as much respect as their testimony to facts in the physical universe. It is not a good reason for rejecting testimony that it does not correspond with our own experience. We accept as true the conclusions of some great mathematician concerning the path and speed of the heavenly bodies, although we cannot follow him in his reasonings. It is equally reason-

able for us to believe the statement of Peter, that, when he prayed on the housetop in Joppa, there was vouchsafed to him a heavenly vision.

I heard a voice, v. 7. In the city of Edinburgh at one o'clock each day, a cannon in the castle overlooking the city booms out the hour. In the colleges and shops and pleasure gardens, people set their watches by the cannon. The cannon itself is connected by an electric wire with the observatory, so that it simply announces the time determined by the sun. Conscience is like the cannon, giving the time to our duties and pleasures. But conscience receives the time from God. It is when we are acting under His control and direction that we shall be in the right path. "Conscience is the voice of God in the soul of man."

What God hath cleansed make not thou common (Rev. Ver.), v. 9. Apply these words to daily life. Think of your food as the gift of God, and every meal will be a sacrament, calling out gratitude and love to the generous Giver. Accept all the joys of life as expressions of the Heavenly Father's love, and they will be doubly sweet and satisfying. Remember that the ills of life are sent to develop and strengthen character, and

querulous murmuring will give place to sweet submission. Take up all the duties of each day as assigned you by Him, and instead of being mere routine drudgery they will become a divine mission. Look beyond all second causes to the great First Cause and view your life as part of His great plan, then nothing in your life will appear common. It will reflect something of the divine glory and express in its own measure the character of God.

Making no distinction, v. 12. The Gospel of Jesus Christ is a universal Gospel. Its blessings are intended for all mankind. His horizon was not limited by the boundaries of race or country, and He sent forth His apostles with a Gospel for all men, of every color and country and degree of culture. And this Gospel proved itself to be fitted, as it was intended, for the whole world. It checked the vices of Rome, it gave civilization to the Teutons. In modern days it has opened the vast regions of the East to Western thought and enterprise. There is scarce any land in which its triumphs have not been chronicled, in which its enduring monuments have not been built in the lives and institutions of the people. It has reached the uttermost parts of the earth.

POINTS AND PARAGRAPHS

Love gives point to logic. v. 4.

The fresh breeze of honest discussion purifies the church from prejudice. v. 4.

Prayer brings visions of duty and enlargement of heart. v. 5.

God hates nothing that He has made. v. 6.

It is natural for Christ to command; the man is Christ-like who obeys. v. 7.

The grace of God shows its power in overcoming prejudice. v. 8.

Man's certitude rests on God's certainty. v. 10.

There are no missing links in the chain of God's purpose. v. 11.

The presence of the Holy Spirit produces unity. v. 12.

The angels are "ministering spirits" (Heb. 1:14). v. 13.

The Gospel salvation is a household salvation. v. 14.

The two parties in this discussion were those "of the circumcision" on the one hand, and Peter, on the other. The former may be called "the small-hearted." To them the church was a Jewish society founded on the law of Moses, with Christ as its head and King. They would have none among them who did not observe the Mosaic laws, as they interpreted them, even to the matter of eating and drinking, and they were angered at Peter eating with a Gentile and bringing him into the church. The large-hearted Peter stood alone against these narrow minds. He was the spokesman of the larger love of Christ that embraces the world. He uses the only solid and enduring argument for missions and all aggressive Christian work, when he appeals to God and His will. His reply to his critics was:

"God sent me, and I could not but go."

The spirit of Peter's critics has persisted in the church down to this day, though the old debate is over as to whether Gentiles as well as Jews may become Christians. It is shown, not in an open attack on aggressive mission work or efforts to evangelize the people, but in a spirit of indifference, which as good as says, "God is for us, and not for these others." Those who do not think of the heathen or unconverted and do not pray for them and will not give to send the Gospel to them, are by their life degrading the idea of God by narrowing and confining His love to themselves, when it is a love that loves the world—even the heathen in their darkness.

There are narrow souls that are for engrossing the riches of the church, as there are that would engross the riches of the world.—Matthew Henry.

"I tell it thee; do thou repeat
To the first man thou mayest meet,
On highway, lane or open street,
That he, and we, and all men move,
Under a canopy of love,
As broad as the blue sky above."

Speaking of Peter's promptness to go with the messengers of Cornelius, and to preach to the assembly awaiting him at Cornelius' house, not so much as resting a moment after his journey, the late Dr. William M. Taylor tells of having preached to an enormous audience at Liverpool and of a person coming to him when completely exhausted, to speak with him of the way of life. "I made an

appointment with him to meet me the next morning. But he never came. And so I have written it down as one of the lost opportunities of my life. Had I spent a few minutes with that man, he might haply have been brought to Christ."

Light from the East

UNCLEAN—All nations round the home of the race separated animals into two classes, those which might be eaten, and those prohibited. This distinction may have arisen from that instinctive repugnance with which some living creatures are regarded almost everywhere, but in time it came to have a religious significance. Moses was led to incorporate the distinction between clean and unclean in the law, partly for the promotion of health, through prohibiting the animals whose loathsome food and filthy habits made them a menace to human life, or whose bodies contained parasites exceedingly dangerous to men; and partly to separate the Israelites from the surrounding nations in the ordinary details of their life. Under the New Testament, the church was to be extended into every nation, and the law of each individual member's life was to be his own enlightened judgment and conscience, and so all legislation founded on local conditions, or which emphasized national differences, was withdrawn. This vision taught Peter that the Jewish distinction between animals was abolished, and was also intended to prepare him for seeing that the distinction between the Jew and other men was likewise at an end.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

We are not informed how long Peter remained with Cornelius at Caesarea. The field was open for missionary effort, and new converts needed instruction. The setting aside of circumcision and other changes in their religious cult must have been perplexing to them; and so Peter may have deemed it necessary to continue among them some

time, according to their earnest request, ch. 10: 48. We note on his return to Jerusalem:

1. *The reception given him by Jewish converts to Christianity.* They called in question his extraordinary conduct, on two grounds. (a) He had degraded himself to the social level of the Gentiles by eating with them, in utter violation of the sacred usages of his own people. The charge was undeniable. When at Joppa, he resided with a tanner, a man whose occupation rendered him unclean in the opinion of scrupulous Jews, ch. 9: 43. At Caesarea he was the guest of Cornelius.

(b) A still graver offense was alleged. He had practically renounced Judaism, by receiving Gentiles into the church without obliging them to be circumcised. (c) These charges, it should be observed, were made by private members of the church, and perhaps, supported by John and James, who were in Jerusalem at the time, 8:14; 12:2. The democratic spirit asserted itself, the people claiming their rights, as they did in connection with the election of deacons, 6:1-6. So far was Peter from being regarded as Primate or Pope, and infallible. His decision was openly challenged, and later he was sharply censured by Paul for his culpable vacillation regarding the very matter for which he is now called to account. (Gal. 2:11-14.)

2. *Peter's defence.* It was characterized by the utmost candor, and proved successful. (a) He did not deny the correctness of the information upon which the apostles and brethren acted. He frankly confessed that he had done the very things complained of. (b) He claimed, however, divine authority for his procedure. He had acted under the guidance of the Holy Spirit (v. 12), and in spite of his personal deep-rooted scruples, he dared not disobey. He referred his accusers to six men then present who had accompanied him into the Gentile's house, and knew all that had occurred, v. 12. In his rehearsal of all that had taken place he emphasized two things, viz.: First, his own repugnance to ceremonial defilement, which he had ventured to urge before the Lord, v. 8. Second, what happened as he began to speak in the house of Cornelius—"the Holy Ghost fell upon them," v. 15. What could this descent of the Spirit mean but the Divine purpose in relation to the Gentiles? (d) This occurrence at once quickened his memory as to "the word of the Lord" (v. 16), and His final charge to the eleven, constituting them "witnesses for Him to the uttermost part of the earth," ch. 1:5, 8. The promise of Jesus (John 14:26) was thus fulfilled in his experience, and, with His words once more ringing in his ears and swaying his heart and judgment, how could he withstand God? (v. 17). Such was Peter's defence.

3. *The apostles and brethren acquiesced in Peter's decision.* It is worthy of note, and

should be impressed upon all, how readily and amicably grave difficulties can be settled, when people are led of the Spirit, whose fruit "is love, joy, peace," etc., Gal. 5:22. The decision adopted was momentous in the practical inferences which it warrants. (a) It meant the abolition of the Levitical ritual in all its parts. Its types and ceremonies and sacrifices had served their purpose. Their true spiritual significance was now to be found in the Christian church. (b) Hence the unity of the church—the family, the household, the Kingdom, of God, from first to last. (c) Hence, too, the unity of our race, the brotherhood of man in Christ Jesus. The reception of the Gentiles into the fold of Christ gave effect to His word of promise: "They shall become one flock, one shepherd," John 10:16, Rev. Ver. This is the thought so frequently and fervently dwelt upon by the apostle Paul, 1 Cor. 12:13; Gal. 3:27-29; Eph. 2:13-27.

For Teachers of the Boys and Girls

Even quite young children have heard the older people talk gravely about "constitutional questions," and understand that a question that concerns the constitution of a country is of the very highest importance—whether the king is to rule alone, or the king with his nobles, or whether the people, and all the people, are to have a share in the governing of a country; whether anyone is to be deprived of his rights because of his creed or color. On such points as these great wars have been waged, and on them the fate of nations turns.

It was a grave question in Peter's time, as to who should be permitted to become members of the church and be treated as such—Jews only, or Gentiles as well. And it was a day and an assembly that left its mark on the church for all time, when, at Jerusalem, the conduct of Peter in admitting Cornelius and his household was discussed.

1. *Peter's conduct called in question, 1-3.* A most un-Jewish thing he had done—admitted these Gentile "dogs," as the Jews called them, to church fellowship. High and low, "apostles and brethren" were equally offended.

2. *What Peter has to say for himself, 4-17.*

Gen'iles Received into the Church

He kept his temper—which is half the battle in an argument. He took pains to make them understand fully (v. 4), which is almost the whole of the other half. He throws the responsibility back where it belongs—upon God: the vision (vs. 5, 6) was from heaven, the voice was that of his Lord (vs. 7, 8), the lesson was plain (v. 9), and thrice repeated (v. 10), that there should be no mistake. Then, the meaning of the vision was made clear by the arrival of the messengers (v. 11), and the direction of the Spirit was distinct, v. 12. There were, moreover, "six brethren" equally convinced. The story of Cornelius (vs. 13, 14) confirmed Peter's course, and, clearest proof of all, the Holy Ghost came (v. 15) in fulfilment of the Lord's word, v. 16. "What else could I do!" cried Peter, "than what I did"? v. 17. That God blesses a work is its best recommendation—read verse 18.

Some Test Questions

By whom was Peter called to account?

For what?

What is meant by "They of the circumcision"?

What course did Peter take?

Recite briefly what he saw and heard in the trance.

How was his course made still plainer?

What was the effect of his sermon?

To what conclusion did this bring Peter?

What was the result of Peter's explanation?

Prove from Scripture

That salvation is free to all alike.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The faultfinders, vs. 1-3.

2. How Peter's scruples were overcome.

3. "Repentance unto life."

The Catechism

Ques. 19. *The estate of misery.* It is one of the answers hard to memorize because it does not repeat the words of the question. It would be "a sea of dark despair," were it not for Question 20, which follows. The blackness here intensifies the glory there. The items of the dreadful "misery" are

(a) The loss of fellowship with God.

(b) God's righteous indignation against us.

(c) The sentence of His law upon us.

(d) The hardships and sorrows of life, which are mostly the result of sin.

(e) Death itself, as threatened in Gen. 2: 17; 3: 19.

(f) The pains (penalties) of eternal retribution.

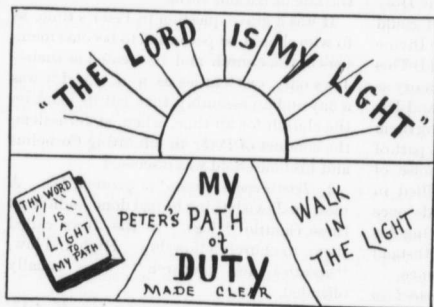
Ps. 51: 1 is our prayer to the God of grace.

FOR TEACHERS OF THE LITTLE ONES

Links—The greater part of the present lesson is Peter's own account of what we heard last Sabbath. Review.

Introduction—A wonderful visitor came to a certain family one day bringing a beautiful gift for each member and telling them he would always be their friend and helper. He told them he was willing to do the same for the family next door, and asked them to tell the neighbors about him. What do you think this family said among themselves? "This friend was sent especially to our family. The neighbors do not go to the same church we go to and are different from us. We'll not tell them about the friend—we'll only tell our relatives of him."

The Path of Duty—Peter returned to Jerusalem—His brethren, the JEWS, began to scold



him for going to a Gentile's house and eating with them and telling them about Jesus. Don't you think the Jews were just as selfish as the family we have heard about?

Peter told them the story just as we heard it last Sabbath.

Jesus had made the path of duty clear. Peter dared not refuse to tell the Gentiles the glad news and offer them the gift of the Holy Ghost. "What was I, that I could withstand God?" said Peter; and his brethren agreed that Peter had done right, and they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

Golden Text—Repeat Golden Text. Print "WHOSOEVER" means EVERYBODY.

When you have been naughty, you say, "I beg your pardon, mother—please forgive me"—and mother takes you in her arms and kisses you and you know you have received pardon for your fault. That is just what this big word Remission means. Jesus wants to forgive everybody, not only you here, but the girls and boys in China, India, etc., who do not belong to the same church you do, but are heathen and worship idols, while you are Christian and worship Christ.

Walking in the Light—Speak of the need of light. Draw various kinds of light givers (sun, candle, lantern, lamp). These lights cannot show us what is right or wrong. Jesus is the light that shows us the *path of duty* (Explain). "The Lord is my light" "Thy word is a light to my path."

Little Tangles—Have you seen mother unravelling a tangle of worsted? Listen!

"Once upon a time a great king employed his people to weave for him. The silks and the worsted and the patterns were given by the king, and he expected his people to work faithfully. He told them, whenever any difficulty arose, to send for him and he would help them. Among the weavers was a little child, whom the king did not think too young to work for him. One day, when the older people were in trouble, the silks being tangled and the weaving unlike the pattern, they gathered around the child saying: "Tell us why you are so happy and always get your work right? We are always in trouble." "Why don't you send to the king? He promised to direct us." "So we do, night and morning." "Ah," said the child, "But I send *directly* I find a little tangle."

BLACKBOARD REVIEW

God's Way of Leading

Cornelius

Peter

The Waiting Congregation

LEDAN ANGEL
BY A VISION
A SERMON

The Review may begin with the whole school reading in concert Isaiah 55 : 8, 9. The sermon displayed some strange ways of leading men. (Perhaps the Lord's "call" to Abram, Jacob's ladder, Joseph's dreams, etc., might be mentioned as Old Testament examples.) It is now New Testament times, but God still takes His own ways. It is AN ANGEL in the case of Cornelius, an aide-de-camp released from the heavenly hosts to carry a message to this devout soldier. It is A VISION in the case of Peter, and a strange one. God will not stop short of carrying His point, even if the means are odd. THE WAITING CONGREGATION are on the tip-toe of expectancy. It needs but a spark to set their hearts aflame; and that spark is Peter's sermon. Learn (a) That God takes great pains in teaching us, (b) That we should be very watchful for tokens of His will, (c) That we should follow where we are LED By Him.

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S. W. MACINTYRE, President

THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

The Church's One Foundation. By the Rev. W. Robertson Nicoll, M.A., LL.D., Fleming H. Revell Company, 227 pages; Price \$1.25.

"There is in the Bible above all the personal Christ, a Personality which men could not have imagined, a Personality which must be historical, and which must be Divine." This sentence, quoted from Professor Robertson Smith stands as a motto for the book before us and indicates its aim. It is a republication of leading articles from the British Weekly, carefully revised with additional notes and references. The author tells us that he has written for the plain man and not for experts. He has stated in language free from the technical terms of the schools, the reasons for belief in Jesus Christ as the only begotten Son of God, who died for our offences and rose again for our justification. After two introductory chapters, the topics dealt with are (1) The Historical Christ; (2) The Risen and Exalted Christ; (3) The Ideal Christ. The scope of the discussion under the first head may be indicated by the author's fine words on page 109: "The earnest bewildered inquirer should lay aside every book until he has in some degree mastered the four Gospels. If he is sincere and patient he will, we believe, see in the end that the history is a true history, and that Christ is the only Saviour." Under

the second head, the evidence for the Resurrection of Christ is stated with great force and clearness. It is shown conclusively that those who deny this "crowning miracle" of Christianity land themselves in absurdities. The third position maintained is, that the lives of believers prove "that the personal presence of Christ with a soul is no delusion, no dream." One can hardly read this little book, without having his faith in the great verities of our holy religion deepened and strengthened.

The Boy Problem: A Study in Social Pedagogy. By William Byron Forbush. The Pilgrim Press, Boston; 194 pages, price 75c.

"I welcome this little study," says Stanley Hall, in his Preface to "The Boy Problem," "render thanks to the author that he has presented here in meaty and compact form what many would have expanded, and am glad of an opportunity to heartily commend it to all lovers of boys." The book is, as its title imports, a study in social pedagogy, its chief purpose being to tell what boys have done and may do for themselves and one another by their own organization, and what may be done for them by organizations framed for them by older people. But its chief interest is that it shows a thorough knowledge, at first hand, of boys good and not so good, and abounds in suggestions for dealing with them. The Sunday School and the Society of Christian Endeavor come in for some sharp, but perhaps not unfair, criticism. The working of Boys' Clubs is explained, and a digest is given of the recent literature of the Child-Study of Adolescence. The list of books on child-study, extending over six



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pages, is valuable. Teachers and parents will not find in this volume an answer to all their questions about the boy, but the reading of it will start them on many useful lines of enquiry. The great secret of helping the boy to what is good, as the author has discovered—and the discovery is not new, though mostly overlooked—is to develop his *activities* in proper directions; and whilst the school and the boys' club and societies of various sorts may do much for the boy, Dr. Forbush declares with emphasis: "The greatest means of helping the boy is the home." And he adds: "It is the evening lamp that is home's lighthouse. A home without a good eventime is a home without hope. The way a boy's day ends at home is a prophecy of the way his life will end."

Studies of the Man Paul. By Robert E. Speer. Fleming H. Revell Co., 303 pages; price 75 cents.

Although this book has been before the public for two years, we select it for notice, because it is of present interest to the Sabbath School teachers and older scholars who are now studying the career of the great apostle of the Gentiles. Personality is daily becoming a greater force in the world. A man's influence in the world depends not so much on what he can do as on what he is. The aim of this little book is to set before us the man Paul himself. Its author believes that what Paul was, "determined and explained what he did" in a truer sense that "what he did shaped and moulded him." In eight chapters, marked by the sugges-

tiveness and insight with which we have become familiar in Mr. Speer's writings, is traced the growth and conflicts of that great spirit, through whom, mainly, the religion of Jesus Christ became a religion for the world. Those who have not leisure to read the larger biographies of Paul will find much that is helpful and inspiring in this more modest volume.

Missionary Readings for Missionary Programmes. Belle M. Brain. Fleming H. Revell Company, Toronto; 235 pages, 60c.

"Died of inanition" is the epitaph on many a young people's missionary society, and the inanition has been mostly due to an improper diet. There has either been not enough food, or the food has been badly served—hard facts, served up in the raw, and without garnishing. There is nothing that is relished by young people like a good story well told, and missionary literature abounds in such. Miss Brain's little volume sets out some twenty-five lively selections from authors as well-known as Paton, and McKay of Formosa, and Chamberlain and Gale, and Egerton Young. They are not all "fit for Sunday", but they are all eminently readable, and suitable for the fireside, as well as the young people's meeting.

Chestnutwood Tales. By S. O'H. Dickson, Presbyterian Committee of Publication, Richmond, Va., 87 pages; price 60 cents.

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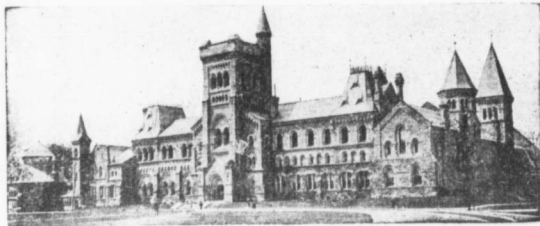
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