


Vol. XXII., No. 4

April, 1916

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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XXII.

Toronto, April, 1916

No. 4

The question of Lesson Helps and Illustrated Papers comes up afresh this month in about one-third of all our Sunday Schools, for this number are open only in the summer months. Rev. Dr. Macgillivray, in whose congregation is one of the most thoroughly organized and successful Sunday Schools in Canada, has something to say, on pages 160 and 161 of this issue, as to a School using the Sunday School papers of its own church. The same might be said as to the Lesson Helps. Our church, through its PUBLICATIONS Committee, provides a very full and complete line of Helps and Papers "Made in Canada" for our own Canadian Presbyterian Sunday School teachers and scholars. There is no requirement of any School which we cannot supply, and every one of our periodicals fits, like the hand into the glove, right into the needs of our Canadian Presbyterian Schools.

Open the Sluice Gates

Holman Hunt, the artist to whose genius we owe the famous picture, *The Light of the World*, tells of a conversation in which Gladstone and Tennyson took part with himself and which turned on the subject of prayer. Tennyson said: "When I pray, I regard my prayer as the opening of the sluice gates between me and the Infinite."

Perhaps the poet had in mind the sluice gates of a canal, thinking of a boat entering into a lock where it seems to be imprisoned by the gates closed behind and before, but where, as the sluice gates are raised, the waters from the higher levels flow down to the lower levels and lift the boat by the force that comes from above. Or it may have been of a miller and his wheel. There hangs the wheel, still and powerless. But the sluice

gate is lifted, the water rushes down, the wheel begins to whirl merrily around, and all the machinery of the mill is set in motion.

The first requisite to any effective work for God is the opening of the sluice gates of prayer. The obstacles to the inflow of infinite power must be removed, else all human methods and organization will accomplish nothing. But, once the way is made clear before that divine energy, there is no limit to what may be achieved, even through the use of means apparently the most feeble.

Carried for Fifty Years

By Rev. A. L. Fraser, B.D.

It was at the closing exercises of the Sunday School year in one of our large congregations, when Bibles were being presented to the pupils who had repeated correctly the Shorter Catechism, and diplomas to those who had memorized scripture, and he, as chairman of the board of managers, was present with representatives from the session to make the presentation, that, taking an old book from his pocket, he spoke as follows:

"This book and I have been great companions. It has gone with me all over Europe, and across the North American continent more than once. I have read it in Italy when the sun was rising on Sorrento; and I have closed the day with it in Vienna. It has cheered me after a tiring day in dear old London. It has been with me in Brussels and in Paris. I have carried it around, when away from home, for fifty years this Christmas."

What book was it that so influenced his life and that went so far with him and so often? Notes here and there told when it was read through and read through again.

He has been a useful man in business, closely identified with a large and well known manufacturing Canadian plant that does business all over Europe, is interested in philanthropy, and is chairman of the board of management of the congregation referred to, and is in church twice every Sunday.

The fly-leaf of the book has this :

"This certifies that this Bible was given to F—— W—— for regular attendance at Sunday School," and the name of the teacher, a lady, is signed to it, in a plain, inartistic hand. That was written and given fifty years ago ; but as he told the story all hearts were deeply touched.

Did that Sunday School teacher dream that the Bible she gave that little boy that day would go all over Europe and America with him, and be for fifty years and more his guide when he was not sure of the way, and an unfailling fountain from which to draw when his heart would have its infinite longings ? Such it has proved to be.

Smith's Falls, Ont.

"For the Love of the Working"

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

In the Beatitudes, Jesus holds up before his disciples a set of ideals far different from those which are current in the world. It might very naturally have seemed to the disciples as if Jesus were preparing to organize some sort of monastic order, as if he were preparing to call them out of the world altogether. "No," says Jesus, "I am not calling you out of the world. I am calling you to practise the virtues of these Beatitudes right in the midst of society. I am calling you to a life of service for society. Why ? Because ye are the salt of the earth."

Jesus has spoken of certain rewards which come to those who live the Christian life. The pure in heart are to see God, the meek are to inherit the earth ; and so on. But now he would turn the attention of his disciples from the idea of reward to the thought of the service which they are to render. They are to do for their fellowmen what salt does for those commodities which are sure to perish without it. It is a helpful thing to remember that rewards await the Christian. "Eye hath not seen,

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And yet the man who is good only because of the rewards which have been promised him, is not likely to be the best man. Stevenson says of the true traveler, that his soul is in the journey. And so the true Christian serves for the sheer joy of serving. Imagine two medical men. One works for rewards,—for the fees he intends to collect, or for the reputation he intends to make. The other works from sheer love of his profession. He collects his fees, for he has to live like the rest of us. And very likely, just because he so loves his work, his reputation grows. But there is little doubt as to which man represents his profession at its best.

Not otherwise is it with our Christian service. The man who does service for the church because he wants to have a good chance in the next world, may have chosen a better part than the man who never undertakes any Christian service. But the man who does service for the church because he loves the church, and loves Christ, and loves his fellow men, has chosen the best part of all. He is a true warrior instead of being only a mercenary. Rudyard Kipling speaks for the genuine artist when he describes the future life as one where

".. Only the Master shall praise us, and only the Master shall blame ;
And no one shall work for money, and no one shall work for fame,
But each for the love of the working, and each, in his separate star,
Shall draw the thing as he sees it for the God of things as they are."
Galt, Ont.

Better Shepherding

If I began again, I would give a still larger proportion of my thought and labor to the work of the Sunday School and amongst the young people. I now wish that I had put more time into shepherding, especially of the lambs, even though it meant less given to sermon-making. I feel sure that results would have been better.—Dr. J. Monro Gibson

Making Use of the Scholar's Knowledge

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

The skilful day school teacher strives to make the knowledge which his pupils have acquired in any one department help in the studies belonging to other departments. For example, in a history lesson, acquaintance with geography is used to make the teaching more easily understood and remembered. In the study of foreign languages, the learner's knowledge of history and geography is of constant service.

The Sunday School teacher will add greatly to the interest and effectiveness of his teaching by linking up the facts or principles which he wishes to impress with something already familiar to the scholars.

Let it be supposed, for example, that there is in the scholar's mind, as the result of previous study, a fairly clear outline of the history contained in the Acts of the Apostles. He will have learned that one of the great turning points in that history was when the preaching of the gospel, limited at first to the Jewish race, was extended to the Gentiles. Now, four out of the five lessons for April bear directly on this widening of the church's work. First, we have the conversion of Saul, who afterwards became the apostle of the Gentiles. Next, we see how Peter, a strict Jew, so far laid aside his Jewish prejudices as to become a guest in the house of Simon, the tanner, whose business the Jews regarded as unclean. And finally, we follow Peter to the house of Cornelius, the Roman centurion, where the apostle under the guidance of the Holy Spirit fully recognizes the right of the Gentiles to all the privileges of the church.

If this background of general scripture knowledge is lacking in the pupil, then it is one of the teacher's most important, and ought to be one of his most attractive, duties, to impart it in a well considered series of lessons supplemental to the regular lessons, so that, in course of time, the scholar will be able to see the place of each lesson in its relation to the whole sweep of scripture.

The pupil's knowledge of geography and of current events should also be made full use of. Take the places mentioned in the April lessons,

—Jerusalem, Damascus, Lydda, Joppa (Jaffa) and Cæsarea. These places all lie in a region which is the field of important operations in the war now going on. All that the scholars have learned of them at school and through the reading of newspapers should be brought out to add life and color to the teaching of the lesson.

The same principle may be applied to the teaching of the "Great Hymn of the Church." The present Quarter's Hymn for the Primaries is Hymn 567, Book of Praise,—“I think when I read that sweet story of old.” The teacher should have the scholars recall the beautiful scene in the gospel story on which the hymn is based. An unbreakable link of association may thus be formed between the song and the scene. So, in the teaching of Hymn 111 for the Juniors and upwards,—“Our blest Redeemer, ere He breathed—the scholars should be asked to repeat our Lord's promises to send the Holy Spirit, and also how those promises were fulfilled.

The teacher who thus makes use of the scholar's knowledge, will render to the scholar an invaluable service. The habit will be cultivated of connecting each new piece of information with information already possessed. This will make it easier to remember and recall and to see the right bearing of books that are read and sermons or other addresses that are heard.

Writers on pedagogy are accustomed to call the law of good teaching here explained the law of correlation. The importance of the law can hardly be overstated.

The Boy Problem

By Rev. J. A. MacKeigan, B.A.

The boy problem is the churches' problem to-day as never before. To tie up the boy's interests with the church in a helpful way during the formative period of the teens is at once the most important and most difficult work confronting us. In the country, or small town, the number of boys of the same age is too small for enthusiasm. In the larger town united work is difficult because of the complexity of organization and the seductive power of cheap amusements. But these things are only difficulties,—not barriers.

The problem may be solved by forming a boys' club,—organizing wholesomely before they can organize harmfully. But this is not so easily done. Anything can be organized. Spasms are easy. But to organize helpfully and permanently is the work of genius, patient and persistent. To be permanent it must be more than pious. To be helpful it must be more than a mob.

In different degrees, varying according to age, temperament and environment, all boys are interested in the mystic, romantic and heroic. As these elements are utilized through play, mental or physical, the boy's interests are maintained and his faculties trained for future leadership. The organized Sunday School classes can do much of this work, but the sense of church unity and esprit de corps is not promoted.

The organization known as the Knights of King Arthur, founded upon Tennyson's *Idylls of the King*, has many advantages. It furnishes an outline organization comprehensive for all purposes and adaptable to any group. It is based upon the heroic and romantic, and possesses the charm of the

secret society. It reaches out into the best of literature and may include all the vigorous outdoor activities of scouting.

The "face" of the older boys is saved by the rule that the "kids" remain "Pages" until they are thirteen when they are advanced to "Esquires," and at fifteen passed to "Knights." The ritual and degrees are well arranged and portray the finest lessons of chivalry, culminating in church membership under the motto "For Christ and the Church."

This club gives the minister the opportunity of meeting the boys of the church together. The Merlin, or assistant Merlin, might be the associate superintendent of the Sunday School with special supervision over the boys' half of the School, and he in turn have the support of the teachers of the boys' classes. Thus organized, with the coordination of the different grades and ages, the individuality of the classes would be conserved and utilized, the esprit de corps of the church fostered, and the church's besetting problem become its opportunity.

St. John, N.B.

THE ASSOCIATE TEACHER

By Rev. W. J. Knox, M.A.

Amongst the many difficulties met with by those who are trying to bring their church School to the highest state of efficiency are four: (1) to secure teachers; (2) to train them for their task; (3) to secure substitutes for absent teachers; and (4) to provide suitable oversight for the week-day activities which are now considered necessary for complete religious education. These four difficulties may be at least partially solved by the "Associate Teacher" scheme.

According to this plan, which, it is understood, is to be set in operation in any class only by the express wish of the regular teacher, each class has not only the regular teacher, whose chief duty it is to teach the class on Sunday, but has an associate teacher who is a partner in the total work of the class, his chief duty being to supervise their week-day interests. The duties of the regular and

associate teachers must not be considered mutually exclusive, rather are they parts of a common enterprise. Each teacher, however, has special responsibility for his own department of this common task.

The duties of the associate teacher might be outlined as follows:

1. To have charge of week-day activities of the class, such as athletics, picnics, social service, sewing, debates, etc.

2. To visit absentee pupils and otherwise get in touch with their home life.

3. To substitute for the regular teacher when absent on Sunday.

4. To attend classes for teacher training and in any other way to develop his knowledge of the child, of the teaching material and of the best methods of work.

5. From time to time, say once a month, to attend the Sunday session of the class and

observe the method of teaching.

It will be readily seen how this arrangement will help to solve the above difficulties:

1. A young man or woman who may hesitate to assume the full responsibility of teaching a class will more willingly assume the lesser responsibility of an associate teacher. This gradual introduction to the work will commend itself to most minds.

2. He thus begins his training by attending teacher training classes, by observing from time to time the teaching of the class in their Sunday sessions and by occasionally teaching himself. By the time he has been in this position for a year or so he is generally willing and well qualified to take the chief place as teacher of a class.

3. When the regular teacher has to be absent, his associate teacher steps into his place as a matter of course without having to trouble the superintendent or any one else to secure a substitute.

4. To have an associate teacher who has oversight of the week-day activities of the class gives needed relief to most teachers who find that the teaching work on Sunday is a sufficient task. It is not intended that the regular teacher should take no interest in the week-day life of his pupils; this would mean defective work on Sunday, but he has a sense of satisfaction to know that the detailed supervision of this work is not his burden.

Though it may not be possible to secure associate teachers for every class, to have even a few, more especially for the teen age classes, will make strongly for efficiency throughout the School.

London, Ont.

A Fine Record

By Thomas Robertson

A few years ago, the Sunday School staff of St. Andrew's Presbyterian Church, Southampton, Ont., resolved to offer to the scholars some tangible inducements, with a view to improving the already good attendance of the School and to increase the interest in memory work and church attendance. A standard was set, the reward for reaching it to be a Bible. During the three following years quite a number of them won the reward,

some of them also getting a Book of Praise in the second year and a story book in the third.

Early in 1914, it was decided to give the Robert Raikes Diploma on the following standard of merit:

Attendance at Sunday School...	50
Attendance at Church.....	40
Golden Texts.....	40
Catechism.....	40
Offering.....	10

On this standard, 33 won Diplomas in 1914. In 1915, 25 of these won the first seal and 15 more received Diplomas. The total number on our roll is 135, and the average attendance is 101, so that nearly half have won the Diploma. Besides, 6 in the Primary class were awarded Bibles in 1914 and 7 in 1915.

Our School is self-sustaining, and, besides paying for Diplomas with frames and other awards, it contributed in 1915 the sum of \$50 for missions and other outside objects, including \$8.00 given on Rally Day. We have found birthday mission boxes the best system for raising money for missions.

Southampton, Ont.

Open for the Summer

About 1,200 of our Presbyterian Sunday Schools in Canada, or one-third of the whole number, are closed for the winter, to be opened again in spring.

Every zealous teacher, officer and scholar in his School wishes earnestly that it could be kept open for the whole year. That is the ideal which should be constantly held in view and striven for.

But it is in some of these Schools that the very best work is being done. Teachers and scholars, prevented from meeting during the months of winter, rejoice when the spring permits them to re-assemble, and they throw themselves into their work with wholehearted enthusiasm. There is no reason why, in all such Schools, good work should not be accomplished. A few suggestions are here offered which may be helpful in making that work more effective:

A spring rally should be held as soon as possible after the School begins its operations

for the season. An earnest effort should be made to have all the teachers, officers and scholars present on this rally day, for which a special programme should be carefully planned. On this day the plans for the season, previously arranged, should be laid before the School and the cooperation of every one in the School enlisted for carrying them out.

All belonging to the School should be urged to do their utmost to make up for the loss sustained through the closing of the School during the winter. A point should be made by every one of being regular and punctual in attendance. Officers should strive to do their work with the greatest possible promptitude and efficiency. Teachers should prepare their lessons with care and diligence. Scholars should be earnest and painstaking in their study. The giving should be systematic and liberal. In short, the School should be kept going at high pressure,—all the higher because it is open for so short a period.

The very most should be made of the fall Rally Day, which comes at the end of September, just when the Schools in question are within a few weeks of their usual time of closing. This is not a reason why these Schools should not observe the day. No Schools have better reasons for observing it than they. If they must soon close it will furnish an occasion for an enthusiastic gathering which will be a pleasant and inspiring memory during the winter. But the best use will have been made of Rally Day if the opportunity is seized of laying before the School plans by which the School may be kept open throughout the winter and getting the assent of the School to these plans. In many, if not in most, cases, this is quite possible, and only requires a little energy and persistence to bring it about.

The Schools which are closed for the winter should seek to keep the work going. It is quite possible, in most cases, to have the Lesson Helps and Illustrated Papers distributed to the members of the School weekly, or at least, monthly, and provision can easily be made for the carrying on of systematic giving. If this is done, the disadvantages of winter closing will be minimized, and the following summer's work will be commenced under the most favorable possible conditions.

Our Illustrated Papers in the Sunday School

By Rev. Alex. Macgillivray, D.D.

The General Assembly of our church, through its Committee on Publications, has provided at no small expenditure of time, thought and substance an excellent series of Illustrated Papers suited to the varying ages and tastes of those who attend our Sabbath Schools.

The three illustrated papers, JEWELS, KING'S OWN, and EAST AND WEST, meet admirably the requirements of Primary, Junior and Senior scholars. On every ground our Schools should be using our own Illustrated Papers.

1. Every scholar, no matter what his years, likes to receive something to carry home with him. A well illustrated, clearly printed and well edited paper appeals to the eye and to the intellect and is welcome everywhere.

2. The up-to-date School will aim at providing every scholar with the illustrated paper suited to his years and attainments. The more widely the Illustrated Papers are read the greater the influence for good that they will exert. The School management that is fully abreast of its opportunity will see that every pupil receives an Illustrated Paper, and that no two copies of the same paper go to the same home. Where more scholars come from a home than we have publications, it is then up to the School to supplement our own publications with some of those of another publishing house. This assumes, of course, that our own publications as far as they can meet our needs are preferred, indeed, are the only ones considered.

3. Many of us believe that the papers should be purchased by the School and out of the contributions of the School for its own equipment. There is very much to be said, although it does not lie within the scope of this article, in favor of a School being self-supporting and every one of its members realizing that he belongs to the concern, and should share in its maintenance and work for its prosperity.

4. It should go without saying that the teacher is familiar with the paper or papers that his pupils read. This will be a common meeting ground, and the subjects illustrated

and treated in the papers will always afford profitable subjects for discussion. The same wise management will see that there is a copy of the Illustrated Paper used by the class provided for the teacher.

5. Any School not circulating our own publications is missing an opportunity for service. Not only in point of literary merit are they the equal of any similar publications of which we have any knowledge, but they have a fine Canadian flavor and show rare aptitude in dealing with live questions and turning occasions to the best account.

In a new country that is seeking to absorb into its people, and Canadianize those who come to it from foreign countries, the bright, high toned, well edited, clearly illustrated Sunday School paper plays a much more important part than at first might appear, and he who wants to do his country a fine service along religious, moral, educational and national lines cannot do better than assist in giving a wider circulation to the three admirable weekly Illustrated Papers provided by our Committee on Publications.

Toronto

A SUNDAY SCHOOL ENCYCLOPEDIA

This Encyclopedia, just from the press, in three fine volumes, and running to twelve hundred and sixteen pages, is not only new, but unique. For the first time, a survey of all phases of religious education and of Sunday School work has been put in print in one work.

The task has been splendidly done. The editors-in-chief are recognized as past masters in the field of Religious Education, and the Canadian and European editors have rendered good additional service. All parts of the world are represented in the three hundred contributors, each of whom is a specialist in his or her subject or department.

The result is a really monumental work. No public or church or Sunday School library can afford to be without it. It should be on every minister's bookshelves, and there are a vast number in the rank and file of Sunday School and other religious workers, who will find in these three beautifully printed and

illustrated volumes a treasure house of valuable information on their chosen fields.

The Encyclopedia is strikingly modern and up to the very day. Suggestively enough, the first three articles, as they happen alphabetically, are on the subjects, respectively, of Activity and its Place in Religious Education; Adolescence and Its Significance; and the Adult Department. Every Sunday School worker will recognize these as amongst recent and most pressing topics in Religious Education.

The scope of the work is satisfyingly wide, including the history, progress, and present position of the Sunday School, international, national, and local; its courses of study and equipment; its worship and music. And, in addition, the various auxiliary and related movements, such as Y.M.C.A. and Y.W.C.A., Young People's Societies, Boys' Brigade, Boy Scouts, Girl Guides, and some two score other kindred organizations are treated. Ample space is given to Sunday School Architecture, the proper equipment of the various departments of the Sunday School, and the relation of amusement and recreation to Religious Education—in each instance, with exceptionally good pictorial illustrations. The references and bibliographies appended to the important articles are of great value.

Canada is well represented in the Encyclopedia, with articles on the history of the Sunday School Movement in Canada, and on the work in each of the Canadian Churches,

*** The Encyclopedia of Sunday Schools and Religious Education:** Giving a World-Wide View of the History and Progress of the Sunday School and the Development of Religious Education. Complete in Three Royal Octave Volumes. Editors-in-Chief, John T. McFarland, D.D., LL.D., late Editor of Sunday School Publications, Methodist Episcopal Church, U. S. A.; Benjamin S. Winchester, D.D., Department of Religious Education, Yale School of Religion, Yale University; Canadian Editor, R. Douglas Fraser, D.D., Editor Presbyterian Publications, Toronto; European Editor, Rev. J. Williams Butcher, Secretary, Wesleyan Methodist S.S. Department, London, England. (Thos. Nelson & Sons, Toronto, price, 3 large volumes, 1216 pages, half morocco, \$10.50.)

including the Roman Catholic ; and also on the Y.M.C.A. and Y.W.C.A. work within the Dominion.

As one turns over the pages of these three solid and attractive volumes, he is strongly impressed with three things—how largely Religious Education, especially as this is represented by the Sunday School, has come to bulk in the life and work of the church ; how fully the Sunday School is seeking to avail itself of the newest and best in modern educational knowledge and methods ; and how vast a spiritual power is the unselfish and, in most cases, voluntary Christian service to which the volumes are a directory and index.

The Sunday School has never been more needed than now ; it has never risen so fully as now to its great task ; and this epochal work is not only a record of its present achievement, but it will prove a stimulant and aid to its further advance.

Badges in the Junior Department

The Juniors are fond of wearing badges, and there are distinct advantages to be gained by the use of the badge. It is a quiet testimony to the wearer's loyalty to an organization or a purpose, and, at the same time, it is a continual reminder of obligation and an incentive to faithfulness. The teacher of Juniors should not miss the opportunity represented by the badge.

Suppose, for example, it is desired to cultivate in the Juniors the spirit of loyalty to the School. A button badge can be obtained with the words PRESBYTERIAN SUNDAY SCHOOL printed round a St. Andrew's Cross. Every time the Junior sees this button pinned to his coat, he will be reminded of his School and his duty to it.

Or it may be that the teacher is troubled by the unpunctuality of his scholars. Why not get a supply of buttons with the face of a clock printed on them and have these worn by the members of the class to keep before them continually the importance of being on time? The buttons may be adopted as the sign of a pledge which the scholars are asked to take that they will be punctual.

A temperance button with the words TOUCH NOT and TASTE NOT printed between

the arms of a St. Andrew's Cross, will be a very effective way of emphasizing the importance of temperance, and the wearing of it a good way for the Junior to make known what side of the great temperance question he is on.

There is a great variety in these button badges, all of them to be obtained from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto. The cost is trifling, and the teacher can select from time to time the badge to be used, according to the purpose which he wishes it to serve.

The Little Ones and the Collection

By Miss Gertrude Bapty

In Sunday School we have a splendid opportunity to educate the children properly to the idea, that giving of our substance is a most important part of our worship. How the wee tots love to bring their pennies ! We teachers of the Beginners and Primary Departments ought to give a prominent place in our programme to this exercise.

We have found that the best time to take up the offering is immediately after the greeting song and opening prayer. We have a little jar of pottery or metal, that will resound as the money is dropped into it, and a different child is appointed each day to carry it around. We are often surprised to see how the most timid child will gladly consent to take up the collection. As the child passes around the circle, we sing the well-known favorite :

"Hear the pennies dropping,
Listen while they fall,
Every one for Jesus,
He will get them all," etc.

We then close our eyes and pray :

With loving hearts, our Father,
We bring our gifts to-day,
Oh bless them, use them, keep them,
And bless us too, we pray.

Very often we empty out the money and drop again into the jar, letting the children count it, and find out the total. We talk about the different ways the money is

used, and about the missions they help to support.

London, Ont.

How to Utilize the Quarterly

FOR TEACHERS OF PRIMARIES

By Rae Furlands

The very first thing, in studying any lesson, is to read the lesson material not once or twice, but several times. The lessons as taught in the QUARTERLY are made so simple, so attractive, so interesting that, unless we begin without their aid we are apt to depend on them too much, and this was never the intention of writers or publishers. Therefore, read the Bible verses first, and see what there is for your own particular class. Possibly you will not find it on the first or second reading; that is why it is better to read it several times.

Notice, next, the Memory Verse, which usually contains the central thought of the lesson.

Now turn to the Round Table for the Teachers. This always helps us to understand something of the child, or the lesson, or both. For example, in the lesson for April 9, it gives several readings, any or all of which will help to give the lesson its proper setting in the mind of the teacher; and because of this will enable her to make it mean more to her class. Then look over the list of songs suggested, and select for use such as will best fit in. Observe, also, the last two paragraphs, which form a connection between the home and the School.

The Lesson Plan is the next part to study. Compare your aim with the aim suggested there. Possibly they are the same only the QUARTERLY has formulated it for you. The pleasure the children will feel in preparing and presenting their bookmarks will serve as an illustration of one occasion of gladness or joy on their part.

Look over the whole Lesson Plan, and then turn to the section, Preparation and Approach. If your children live in the city and cannot go where growing things are, take growing things to them. Do not neglect to make the Spring Walk story as living a thing as possible. It has a double or triple purpose, as the Prepara-

tion and Approach usually has: (1) It is something familiar on which to build. (2) It serves as an introduction to another walk. (3) The new life noticed everywhere is typical of that other new life or the resurrection,—the chief thought of this lesson.

If you have no instrument, learn the little bird song and sing it to the children, or have some one else do it. Or, if the song of some other bird is more familiar in your particular neighborhood, use that. But if the bleating of a sheep or the lowing of a cow would better answer the purpose with your class, that is the thing to do. Always "begin with the known, and proceed to the unknown."

The Story is given in the language of childhood. It is necessary to be familiar with this. Constant repetition of it will prevent our talking over the heads of the children. Draw attention to the fact that they may hear the story again and again by asking some one at home to read it from their Bible Story.

The World's Sunday School Association

By Frank L. Brown, General Secretary

The field of the International Sunday School Association includes North and Central America and the adjacent islands. The world field, outside of that covered by the International Association, is the direct responsibility of the World's Sunday School Association. The administration of this Association is in the hands of an Executive Committee, with representatives in each field. The committee is divided, for purposes of administration, into the British and the American sections. The British section is directly responsible for the continent of Europe and for South Africa, Australia, New Zealand, India and China. The American section assists in the China budget, and covers South America, the Moslem lands, Japan, Korea and the Philippines.

The officers of the Association and the Executive Committee are elected to the triennial conventions. Upon this administering committee are representatives of the Mission Boards. Steps have recently been taken which will lead to a larger representation upon

the American Committee of the Mission and Sunday School Boards of North America. The work of the Association is conducted upon the foreign field through organizations which are representative of the mission boards, and native agencies which are doing Sunday School work in those fields.

The aim and purpose of the Association is to give to the Sunday Schools upon the home field the missionary vision, and to the missionaries and native workers upon the foreign field the Sunday School vision.

The World's Association does not organize Sunday Schools. It helps to federate the Schools that have been established by the churches for such purposes as developing standards, producing literature, training teachers, and stimulating these Schools to their highest achievements.

Five years ago at the great World's Sunday School Convention at Washington, which enrolled 2,780 registered delegates and over 1,200 visitors, the Sunday School work of the world began its large organized advance. True, there had been held since 1889, important conventions at London, St. Louis, Jerusalem and Rome, attended by thousands of delegates from all over the world; but the convention at Washington registered the flood of this rising tide of Sunday School missionary conviction.

At the time of the Washington convention there was not a paid secretary in the field. The entire work had been voluntary. In the five years elapsing since the Washington convention, some remarkable results have been achieved. Secretaries are now giving their time to the development of Sunday School work in such fields as Hawaii, Japan, Korea, China, the Philippines, South America and the Moslem lands. The membership of the World's Sunday School Association at Washington was 28,011,194; at Zurich in the summer of 1913, it was 30,015,037—a gain of over two million in three years. The young people in the Christian educational institutions in all of these foreign fields are being prepared for leadership through teacher training courses. Splendid Sunday School lesson literature and books for Sunday School

workers have been translated into many languages.

The attention of leaders in government has been attracted to the Sunday School cause by the quality of the work done and by their knowledge of the character of the leadership of the Sunday School work in America and England. This resulted in the invitation by the Prime Minister of Japan and other eminent Japanese to hold the World's next convention at Tokyo.

At the recent gathering of prominent men in New York in the interest of the work of the World's Association, Dr. Mott said that the consensus of opinion of European leaders is that, following this war, the chief problem will be the religious education of the young. Beyond the war lies the tremendous possibilities for the World's Sunday School Association as a uniting organization.

New York City

A Normal School Teacher Training Class

Rev. W. O. Rothney, B.D., who recently entered on his duties as lecturer on Elementary Education and Religious Education at Macdonald College, Ste. Anne de Bellevue, Que., writes: "I have started a Teacher Training Class here, in connection with the Union Church of this place. The great majority are from the School for Teachers, and the remainder are from the School of Agriculture. My object is to train them to be leaders in the matter of religious education in the various communities to which they will go to teach, and demonstrate, when they leave the College. We are planning to make the Union Church at Macdonald College an authority on religious education, and a model religious educational institution for the province, and hope to issue certificates to students of the Training Class that do a high grade of work, and show ability to become leaders in religious education." The influence of this class will be important and widespread, as Macdonald College is the Normal School for Protestant teachers in the Province of Quebec, and also the Provincial Schools of Agriculture, and Household Science.

HOW THE WORK GOES ON

From the Sunday School of St. Stephen's Church, Winnipeg, and the Junior Brotherhood, with a membership of 45 young men, 38 have enlisted.

The report of the secretary of the Sunday School Council of Evangelical Denominations shows a total Sunday School enrolment in Canada and the United States of 20,631,746, with a net increase for the past year of 965,305.

Dr. Zwemer, the well known missionary authority on Mohammedanism, said recently, that one result of the world war has been the opening up of many Moslem lands, especially Egypt, Persia and North Africa, to the influences of the Sunday School. The children, he declared, are now ready to come.

There are 100,000,000 children under ten years of age in China. In the near future they may be taught almost entirely under a Government system of education, and will be less accessible to the Christian day school. The Sunday School must give them religious education.

Peterborough, Ont., has an active city Sunday School Association, the adult section of which is under the chairmanship of Mr. H. B. Cowan, teacher of the men's class in St. Paul's Presbyterian Church. The Bible Class teachers of the city recently met for a discussion of methods, and had a most enjoyable and helpful evening.

A feature of the Sunday School work in First Presbyterian Church, Edmonton, Al-

berta, is, that, under the leadership of the minister, Dr. McQueen, one of the elders of the congregation, each Sunday afternoon between four and five o'clock, teaches the lesson for the following Sunday to the members of the staff of teachers. The teaching and discussion are proving to be very helpful, and is having a beneficial effect on the quality of the teaching.

Mr. H. E. Coe, of Weston, Ont., who gave so interesting an account, in the *TEACHERS MONTHLY* for November, 1915, of his experiment with the Canadian Standard Efficiency Tests, and who, last year, took his group of boys for a fortnight's camping on the river Humber, near Toronto, is planning for a similar camp in Muskoka. It is needless to say that the coming camp is an absorbing topic of conversation amongst the boys and will continue to be so until it actually comes off.

St. Andrew's Church, Winnipeg, has a Junior Congregation of boys and girls thirteen years old and under, which meets with the whole congregation every Sunday morning at 11 o'clock. The regular order of service always has a place for the Juniors. The minister preaches to them a five-minute "sermonette," which is followed by a children's hymn. After this, they go to their own room for the rest of the time occupied by the church service. Here they have a service of their own, including, for example, a hymn, the Lord's Prayer or some other simple children's prayer and a story suitable to their age.

A WORD FROM THE BUSINESS MANAGER

ON EDUCATING THE BOYS AND GIRLS IN CIVING

Mr. A. E. Roberts, the editor of *Rural Manhood*, who is at present in Canada in connection with teen age boys' activities, tells the following story which illustrates the attitude of thousands of children to the Sunday School collection.

One Sunday Mr. Roberts' small daughter came to him and asked him for a cent.

"What do you want it for?" he asked.

"For Sunday School."

"Well, I am sorry, I have not a cent. Will 5c. do?"

"No, I must have a cent."

"Why?"

"Because everybody has to take a cent to Sunday School."

A day or two after this, a hurdy-gurdy passed Mr. Roberts' home. His small daughter was anxious to have the man stop in front of their house.

"O, Daddy, give me some money for the hurdy-gurdy man, so he will play something!"

Mr. Roberts offered her a cent.

"O, that is not enough. He won't play anything for that. I want 5c. or 10c."

And so, as Mr. Roberts says, it was forcibly brought home to him the way that thousands of youngsters regard the Sunday School offering. A cent is the thing for it, but anything else worth while must be well paid for.

This would seem to show that there is a great need to educate the children in giving, and that they must be taught that it is just as much an act of worship to make an offering as it is to sing a hymn.

For the proper education of the boys and girls in systematic giving, a number of Sunday Schools have adopted Duplex Envelopes. An offering is given each Sunday for their own Sunday School in one side, and in the other side an offering for missions.

If the Sunday School undertakes to support a missionary of its own or a native worker, and frequent reference is made to his work from the superintendent's desk, letters from him being read and pictures shown whenever

possible, and missionary hymns are sung, the small boys and girls will take in much better the real meaning of missions, and will want to give missionary offerings that really cost them something, such as money that they have earned themselves, etc.

The thought of spending money to provide Duplex Envelopes for the Sunday School Scholars, even if they are to educate them in systematic giving, may, at first thought, appear to be extravagant, *but* experience shows that the Duplex Envelopes not only increase the offering in churches where they are used, but when introduced into a Sunday School materially increase the offering there as well. Bonar Sunday School, Toronto, would not be using 800 sets for the third year if they did not pay.

When Duplex Envelopes are used in the Sunday School, you are assured of having the offerings on rainy and stormy days made just as large as on the days of the biggest attendance, for, with the Duplex Envelopes, when scholars are away, they will bring the offering for the Sunday that they were away, the next time they come.

Samples and prices of Duplex Envelopes for the Sunday School may be had by writing to R. Douglas Fraser, Presbyterian Publications, Church and Gerrard Streets, Toronto.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 50c. per year, 13c. per quarter. (May begin with any date).

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month)

JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month)

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

PATHFINDER. (A monthly Bible Class and Y. P. S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

HOME STUDY QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

INTERMEDIATE QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

PRIMARY QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

HOME STUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

Lesson Calendar : Second Quarter

1. April 2. Conversion of Saul. Acts 9 : 1-11, 17-19.
2. April 9. Aeneas and Dorcas. Acts 9 : 32-43.
3. April 16. Peter and Cornelius. Acts 10 : 1-16.
4. April 23. The Gospel for the Gentiles. Acts 10 : 24-33, 44-48.
5. April 30. Peter Delivered from Prison. Acts 12 : 1-11.
6. May 7. The Missionaries of Antioch. Acts 11 : 19-26; 13 : 1-3.
7. May 14. "Lo, We Turn to the Gentiles." Acts 13 : 13-15, 42-52.
8. May 21. The Cripple of Lystra. Acts 14 : 8-20.
9. May 28. The Council at Jerusalem. Acts 15 : 22-33.
10. June 4. The Call of the West. Acts 16 : 6-15.
11. June 11. Sowing and Reaping (Temperance Lesson). Galatians 6 : 1-10.
12. June 18. The Philippian Jailer. Acts 16 : 19-34.
13. June 25. REVIEW—The Philippian Christians. Read Philipians 1 : 1-11 ; 4 : 1-9.

Lesson I.

CONVERSION OF SAUL

April 2, 1916

Acts 9 : 1-11, 17-19. Study Acts 9 : 1-31. *Scripture Memory Verses.

GOLDEN TEXT—Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners ; of whom I am chief.—1 Timothy 1 : 15 (Rev. Ver.).

1 And Saul, yet breathing ² out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And ³ desired of him letters to Damas'cus ⁴ to the synagogues, that if he found any ⁵ of this way, whether they were men or women, he might bring them bound ⁶ unto Jeru'salem.

3 And as he journeyed, ⁷ he came near Damas'cus : and suddenly there ⁸ shined round about him a light ⁹ from heaven :

4 And he fell ¹⁰ 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 ¹¹ the Lord said, I am Je'sus whom thou persecutest : ¹² 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 ¹³ said unto him, ¹⁴ Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men ¹⁵ which journeyed with him stood speechless, hearing ¹⁶ a voice, but ¹⁷ seeing no man.

8 And Saul arose from the earth ; and when his eyes were opened, he saw ¹⁸ no man : but they led him by

the hand, and brought ¹⁹ him into Damas'cus.

9 And he was three days without sight, and ²⁰ neither did eat nor drink.

10 ²¹ And there was a certain disciple at Damas'cus, named Anani'as ; and ²² to him said the Lord in a vision, Anani'as. And he said, Behold, I am here, Lord.

11 And the Lord ²³ said unto him, Arise, and go ²⁴ into the street which is called Straight, and inquire in the house of Ju'das for ²⁵ one ²⁶ called Saul, of Tar'sus : for, behold, he prayeth.

17 And Anani'as ²⁷ went his way, and entered into the house ; and ²⁸ putting his hands on him said, Brother Saul, the Lord, *even* Je'sus, ²⁹ that appeared unto thee in the way ³⁰ as thou camest, hath sent me, that thou ³¹ mightest receive thy sight, and be filled with the Holy Ghost.

18 And ³² immediately there fell from his eyes as it ³³ had been scales : and he received sight forthwith, and arose, and was baptized.

19 ³⁴ And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damas'cus.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Revised Version—¹But Saul; ²threatening and slaughter; ³asked of; ⁴unto; ⁵that were of the Way, whether men; ⁶to; ⁷it came to pass that he drew nigh unto Damascus; ⁸shone; ⁹out of heaven; ¹⁰upon; ¹¹he said; ¹²Omit as far as the words unto him; ¹³but rise, and enter; ¹⁴that; ¹⁵the; ¹⁶beholding; ¹⁷nothing; and they; ¹⁸did neither; ¹⁹Now there; ²⁰the Lord said unto him; ²¹named Saul, a man of Tarsus; ²²departed, and entered; ²³laying; ²⁴who; ²⁵which thou; ²⁶mayest; ²⁷straightway; ²⁸were scales, and he received his sight; and he arose; ²⁹and he took food and was strengthened. And he was certain days.

LESSON PLAN

- I. The Vision, 1-3.
 II. The Voice, 4-9.
 III. The Visitor, 10, 11, 17-19.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Conversion of Saul, Acts 9: 1-9. T.—Conversion of Saul, Acts 9: 10-22. W.—Conversion of Saul, Acts 9: 23-31. Th.—Never to be forgotten, Acts 22: 3-16. F.—“Through faith,” Eph. 2: 1-10. S.—Privilege of service, Eph. 3: 1-12. S.—“Of whom I am chief,” 1 Tim. 1: 11-17.

Primary Catechism—*Ques. 81. Which is the Fifth Commandment?* A. The Fifth Commandment is, “Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.” *Ques. 82. What is it to honour our father and mother?* A. To honour our father and mother is to love and obey them.

Shorter Catechism—*Ques. 51. What is forbidden in the second commandment?* A. The second com-

mandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Lesson Hymns—Book of Praise: The “Great Hymn of the Church”—Primary, 567; Junior and Upward, 111, 129, 133, 46 (Ps. Sel.), 151, 148.

Special Scripture Reading—Rev. 21: 23 to 22: 5; given also in Departmental Graded Teacher’s Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 536, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 116, Paul’s Conversion. After the Tapestry in the Vatican. For Question on Missions, I. 667, Map of Central India. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Everyday Life and Traffic on Straight Street, Damascus. (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter’s Lessons, \$1.84. Five for April, 84c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In order please be sure to mention THE TEACHERS MONTHLY. The stereographs for April 9 and 30 and May 14 and 28 are the same respectively as those for Oct. 9, 1910; Oct. 11, 1914; Nov. 8, 1914; and April 14, 1912.

THE LESSON EXPLAINED

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

Time and Place—A.D. 36: near and in Damascus, the capital of Syria, 140 miles north of Jerusalem.

Connecting Links—Ch. 7: 58-60 speaks of Saul as a consenting party to the death of Stephen, and ch. 8: 1-3 describes Saul’s persecution of the Christians in Jerusalem. Today’s lesson takes up again the story of the great persecutor, so soon to become a Christian preacher.

I. The Vision, 1-3.

Vs. 1. *But* (Rev. Ver.). The narrative is taken up and continued from ch. 8: 3. *Saul*; meaning, in Hebrew, “asked of God.” *Breathing out threatenings and slaughter*; as if threats and murder were the very air in which he lived and breathed (compare chs. 22: 4; 26: 10; 1 Tim. 1: 13). *The high priest*; the crafty Sadducee, Caiaphas (see John 18: 12-14; ch. 4: 6, etc.).

Vs. 2, 3. *Desired. letters to Damascus* (see Time and Place); where Caiaphas, as the head of the Sanhedrin, would have a certain amount of authority in the Jewish community.

Damascus, at this time, was under the rule of Aretas, an Arabian prince, subject to Rome (see 2 Cor. 11: 32). *To the synagogues*; of which there were a large number in Damascus occupied by different classes and nationalities. *Any. . of the Way* (Rev. Ver.); an early description of Christianity, pointing to Christians as those who had adopted a special mode of life. *Men or women*. Saul’s fury did not spare even women. *Bound unto Jerusalem*; for sentence and punishment. *Suddenly*; like lightning from a clear sky, without warning. *A light from heaven*; the Shechinah or glory of God (Ex. 40: 34-38; 1 Kgs. 8: 11), outshining the Eastern noonday sun, ch. 26: 13.

II. The Voice, 4-11.

Vs. 4, 5. *Fell to the earth*; and his companions with him (ch. 26: 14), dazzled by the brilliant glare. *Heard a voice*; articulate speech, so that Saul understood the word^s spoken. *Saul, Saul*. The Hebrew form of the name is used, showing that Jesus address-

ed Saul in this language. *Why persecutest thou me?* The Saviour had before identified himself with his followers (see Matt. 10 : 40 ; 25 : 40, 45; Luke 10 : 16). *Who art thou, Lord?* A cry of reverence towards the heavenly speaker. *I am Jesus.* The name which Saul had despised he now sees to be one of highest honor. *It is hard,* etc. The Rev. Ver. omits this sentence. The "goads" were those used in driving oxen. The sentence is a familiar Greek proverb, meaning that Saul's opposition to Jesus and his followers would result only in greater injury to himself.

Vs. 6, 7. *But rise* (Rev. Ver.). The Rev. Ver. omits v. 6 as far as "him;" but see ch. 22 : 10. *Go into the city.* The traditional site of Paul's vision is about a mile from the eastern gate of Damascus. But many place it 10 or 12 miles to the south of the city. *Told thee what thou must do.* The first thing required of this proud, impetuous Pharisee (see Phil. 3 : 5) was the surrender of his will in silent obedience to his new master. *Men . . . stood speechless;* amazed and terrified. *Hearing a voice;* but not making out the words (see ch. 22 : 9). *Seeing no man;* in ch. 22 : 9, "saw indeed the light." All saw the light; only Saul saw Jesus.

Vs. 8, 9. *Saul arose. . . eyes. . . opened. . . saw no man.* The excessive light had blinded him. *Led him. . . into Damascus.* Paul had proudly set himself up as a "guide to the blind," Rom. 2 : 19. *Three days without sight;* and therefore the better able to see heavenly realities with the inner eye (see 2 Cor. 12 : 1-4). *Neither did eat nor drink;* the fast of a deeply penitent soul.

III. The Visitor, 10, 11, 17-19.

Vs. 10, 11. *Ananias;* "a devout man," ch. 22 : 12. It has been held by some that he had been a disciple of Jesus during his ministry on earth. *Go. . . street. . . called Straight;* probably the same as the long, straight street which still runs through Damascus from east to west. *Saul, of Tarsus;* the first mention

of Paul's birthplace, a very important city (ch. 21 : 39), having a celebrated University. Paul would thus be brought up in contact with the culture of the Gentile world. *He prayeth;* and would therefore be ready to receive the Lord's messenger.

Vs. 12-16 tell how the objections of Ananias were overruled.

Vs. 17-19. When Ananias laid his hands on Saul he was filled with the Holy Spirit, his sight was restored and he was baptized.

Light from the East

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

"THREATENINGS AND SLAUGHTER" (v. 1)
—The Jews and their kinsfolk, the Arabs, have always been good at persecuting any "new way" in religion. When Mohammed, permitted no longer to speak within the city of Mecca, preached repentance and judgment to come, to the crowds outside at fair-time, his steps were dogged by Abu Lahab, his uncle, who made sport of the eager and possessed man. When the persecution became intolerable the prophet turned on him with a curse, which, finding a place in the Koran, holds Abu Lahab up to execration as the Gospel narratives brand Judas (compare Psalms 69, 109).

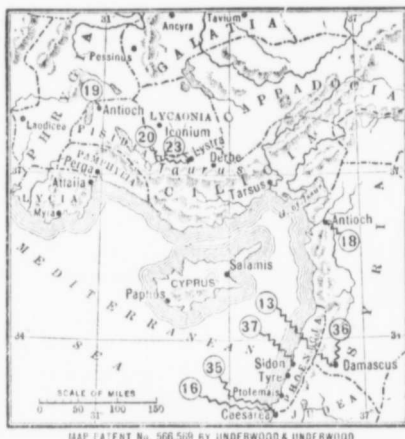
When the religion of Mohammed got the upper hand it was just as intolerant as its own persecutors. "Throughout the land there shall be no second creed," was the prophet's behest on his death-bed. And the early Moslems went forth in a religious frenzy offering to all: "Islam, Exile or the Sword." To Abu Bekr, the mildest of the prophet's successors, even Moslems complained of the severity of the Khalid, surnamed the "Sword of God." "The sword of Khalid," they said, "dipped in violence and outrage, must be sheathed." "Nay," replied Abu Bekr, "the sword which the Lord hath made bare, against the unbelievers, shall I sheathe the same? That be far from me."

THE GEOGRAPHY LESSON

At the time when Paul made that journey to Damascus the city was large and busy and rich, an important centre of trade. So it is in 1916. Probably no individual house of Paul's time is standing now, but the "street

called Straight" is still one of the city's main thoroughfares. Straight Street extends nearly east and west across the city. A long curved roof of tin shades the narrow thoroughfare a part of the way. Suppose we ourselves

stand in a portion of the street open to the sky, and face westward. There is no sidewalk or footpath. Men are using the middle of the street; that is the custom. Wagons and carriages are seldom seen here. A saddle-horse, a camel or a pack-donkey may carry burdens through the street, but such animals share the right-of-way with foot passengers.



It was so in Paul's time. Along this very street, perhaps over this very pavement, Paul was led, blinded and dazed, unable to see the way he trod. Through this very thoroughfare Ananias came to visit him.

To see the place as it is to-day, use a stereograph entitled, *Everyday Life and Traffic on Straight Street, Damascus*.

THE LESSON APPLIED

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

1. Paul was a man who threw himself heartily into whatever he did. It was a blessing that he was a good man, for if he had been a bad man, he would have been enthusiastically bad. When, in the days before he was converted, he persecuted the Christians, it was no indifferent persecution. Now this whole-hearted enthusiasm made Paul the better Christian when he dedicated it to the cause of the new religion. It was what made him carry the gospel across Europe like a fiery cross. An English journalist, writing about William Booth, the founder of the Salvation Army, said of him, that he would have been one of the great financiers of Britain had he so chosen. Instead of that, he devoted his talent for organization to the cause of Christ, with what results we know. And the call of Christ comes to us all to devote our enthusiasm, our joy, our talents to his service.

2. The gospel has power to transform the most unlikely persons. There can be no doubt as to the fierceness with which Saul had been persecuting the followers of Jesus, and yet, when the gospel gains an entrance into his heart, he himself becomes a follower of Jesus. More than that, he becomes an apostle of Jesus. The gospel still does what it did for Saul. When John Geddie, the first Canadian foreign missionary, landed in Aneiteum, it was to face a people not only in the depths of heathenism, but in the depths of

savagery. But Geddie brought to these savages the gospel of Christ, and one by one they were brought out of darkness into light. Let no one ask whether the gospel works miracles. It has worked miracles. It can still work them.

3. Jesus always identifies himself with his followers. Saul has it made clear to him that he has been not only persecuting the Christians. He has been persecuting another in them. He has been persecuting Jesus. "He that receiveth you receiveth me," said Jesus. And it is equally true that those who ill-treat the followers of Jesus are ill-treating him.

"Thou smotest a weak thing and laid it low;

It could not rise and smite thee back. And so,

Thou thinkest thou shalt go unsmitten? Know

The Force Invincible received thy blow."

4. We are led one step at a time. Saul is told to go into the city, and there his future course will be disclosed to him. The command was really a test of his faith, and a test of his obedience. Had Saul refused to obey, we can be reasonably sure that further light would have been withheld. And that is the method in which God deals with us all. We do not know what duty God may have for us to do next month or next year. But we need be under no illusion as to this,—that God has a duty for us to do to-day. If that duty is done,

the next one will be made plain to us.

5. Our journeys do not always end in the way we had intended them to end. Saul set out to go to Damascus. He reached Damascus, but in what a different state of mind and of soul from that which he expected. He had intended to ill-treat the Christians. Now he goes in order to receive help from one of the despised sect, and he goes in the spirit of meekness,—he, who had up till now been a proud Pharisee. It was God who made the difference. We set out to do our own will. But God meets us. He places some obstacle in the way, as he placed an obstacle in

Balaam's way long ago. We may rebel against it. We may kick against the goads. But if we are wise we shall learn our lesson.

It did not take Saul long to come to a decision. Once he saw things from the viewpoint of Christ, once he was convinced in his own conscience that he ought to become a Christian, he took the decisive step. He was promptly baptized. There is an old book entitled, *Head and Hand, or, Thought and Action*. And these two things must go together at the beginning of the Christian experience, and all the way through. We must ever act upon our belief.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. Professor W. E. Taylor, Ph.D., Toronto

This Lesson introduces us to the greatest personal factor in the expansion of the church. Education and early environment often prepare the way for the gospel. Paul's early life illustrates this fact. Born in a Jewish colony in Tarsus, a centre of Greek culture; possessed of Roman citizenship (Acts 22 : 28); perhaps a member of the Jewish Sanhedrin, (ch. 26 : 10); prominent in Jerusalem (ch. 22 : 5); highly ambitious as a Jew (Phil. 3 : 4-7); educated under Gamaliel, one of the great rabbis (Acts 22 : 3), Paul was possessed of an intense and energetic temperament, and was devoted to religion, 2 Tim. 1 : 3. We first see him as :

1. *Saul the persecutor*, vs. 1, 2. The energetic prosecution of his purpose is seen in Acts 7 : 58 to 8 : 1; 9 : 21. But though religious, he is not happy,—an experience not uncommon in our own day, which arises through seeking peace with God in wrong ways. But certain elements in his later life were preparing him for a new relation to God. So-called sudden conversions are often not so sudden as they seem. In Rom., ch. 7, Paul has given us a leaf out of his spiritual biography. The perception of the claims of the law, the awakening sense of sin, the duel between what a man would be and what he is, are all described with vividness. Pharisaism could not give him spiritual peace. Minor things may have

been at work in his sub-consciousness. The death of Stephen must have impressed such a sincerely religious man as Paul.

2. *Paul the Christian*, vs. 3-9. Whether we regard Paul's vision as subjective or objective or both, we can be certain according to Paul's own words, that it was sudden and regarded by him as coming by the direct interposition of God. Jesus was revealed in him (1 Cor. 9 : 1; Gal. 1 : 13-17), and the gospel which he preached was given him. If it be possible to analyze this pregnant moment, we may discover the following elements: (a) The vision of Jesus as a living, sympathetic presence. "Why persecutest thou me?" (b) The vision of the sovereignty of Jesus, v. 5. "In the voice Paul recognized a divine utterance." (c) The vision of the higher life-plan to which the Almighty had yoked him. (d) The decision to surrender. He was now as consecrated to Jesus as he had previously been to Judaism.

3. *Paul the hero*, vs. 10, 11, 17-20. "His persecutions had made him popular with the masses and rulers, but he at once turned and took up the side of those he had persecuted, knowing that this made every consistent Hebrew his enemy."

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

We have now reached that stage in the development of Christianity when Saul of Tarsus, who is known to the world as the Apostle Paul, becomes the dominant personality in the church. What do we know of

his early life? Not very much, except that the home of his childhood was an intensely religious one, and that he was brought up after the religious fashion most approved by the Jews. (See Phil. 3 : 4-6.) Show that Saul was no young barbarian, that there was no sowing of wild oats, and bring out what an advantage it is to a boy to be saved from contracting evil habits which weaken his after life in every way. What do we know of Saul's schools and schoolmasters? (See Acts 22 : 3.) When does Saul first appear in sacred history? (Acts 7 : 58.) He is throwing the influence of his young, brilliant, masterful life against the disciples of Jesus. In to-day's lesson we see what this led to. Consider :

1. *Saul's Mad Career*, vs. 1, 2. Point out the intensity of Saul's hatred of Christians and the violent way in which he persecuted them. How can we account for this? Was it altogether the zeal of his intense soul for what he believed to be right, or was he in this violent fashion trying to quiet his conscience which had been awakened by the angel face and voice of Stephen? Bring out that the strength of a man's convictions is not always to be measured by the violence of his speech and actions. Dwell upon the authority of conscience in life. Is there any higher authority?

2. *Saul's Conversion*, vs. 3-11, 17-19. Question out the particulars of Saul's conversion,—the heavenly vision, the heavenly voice, the questions and answers, the divine directions given, the speechless witnesses, the blind prisoner of the Lord, the human instrumentality employed, vs 10, 11, 17-19. Bring out what is typical and what is extraordinary about this conversion. Dwell upon some of God's different methods of winning souls to himself. God does not deal with all alike because all are not constituted alike. Dr. Cuyler could not tell when he was converted, but he knew it was the sweet influence of his mother over his childhood. Bring out that the common method of the New Testament is for the soul to yield itself to Christ without any of the supernatural experiences of Saul's conversion. Make clear that we are never wiser than when we allow God to have his way with us.

For Teachers of the Boys and Girls

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

There can be little doubt but that, after the Lord Jesus Christ himself, the greatest figure in the history of the Christian church is that of the Apostle Paul. Impress upon the class the peculiar interest attaching to the conversion of such a man. Let us take up the story of his conversion under three heads :

1. A CRUEL PERSECUTOR, vs. 1, 2. Remind the class that on the previous occasion when we met with Saul he was taking part with the murderers of Stephen. At the beginning of to-day's lesson he is found in the same company, now as a leader. In what vivid language are we told of his attitude toward the Christians? (V. 1.) What expedition does he propose to make? What authority does he first secure? What does he propose to do with the Christians of Damascus? Point out the thoroughness of Saul's plans. Even the women were to be cruelly treated. Ask the scholars whether they think that Saul's conscience had been touched by the death of Stephen. People sometimes try to hush the voice of conscience by a new enthusiasm for evil.

2. A CONVERTED SINNER, vs. 3-9. It is often the unexpected that happens. What was the unexpected thing that happened to Saul? What effect did the great light have upon Saul? What words did Saul hear? Who spoke them? Point out the striking thing in these words. Whom had Saul supposed that he was persecuting? Whom had he really been persecuting all the time? Lay stress upon the fact that Jesus is always ready to identify himself with his followers. Saul was given certain directions. What were they? In drawing attention to the effect of all this upon Saul's companions, have some one read John 12 : 29. How long was Saul without his sight?

3. A CHRISTIAN HELPER, vs. 10, 11, 17-19. What new person comes into the story with v. 10? He, too, received a message from the Lord. What was that message? Dwell upon the fact that while a great change had been coming over the soul of Saul, God was making provision for some one to bring him the help and instruction which he needed in

his new condition. Remind the class that God often speaks to us through other people, through our parents, our teachers, our friends,

our minister. Remind the class of the corresponding fact that we are to be prepared to be helpers of others.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Where does Paul say he is not ashamed of the gospel of Christ?

2. "If any man be in Christ, he is a new creature." Find the verse which says this.

ANSWERS, LESSON XII., First Quarter—

(1) Rom. 1 : 16. (2) Heb. 9 : 28.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Would persecution be a good thing for the church to-day, or not?

2. Should we expect conversions like that of Saul in our day?

Prove from Scripture

That Jesus sympathizes with his people.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present quarter is Our Mission to Central India. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATRFINDER with grownup people.]

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear a great many more stories about Jesus' helpers, and we shall hear how these helpers helped.

Golden Text for the Quarter—Phil. 4 : 8.

Our story to-day tells us how Saul was converted. That means, "get a new heart, turn 'right about face,' and march forward, following the leader."

Saul—Some one may print SAUL.

Tent-Making—Outline an Eastern tent. Of what are tents made? Saul was a tent-maker nearly 1,900 years ago. How do you think Saul sewed his tents? Very likely he made sails for boats, also. Saul was born at Tarsus (see Lesson Explained). His father and mother were people of wealth. He had been educated at one of the very best Jewish

The Scholars' Answers for all grades describe our mission field known as Central India.

For the little ones the teacher will picture the position of India as away across the sea, so that to reach it from Canada would take a whole month. Reference should be made to King George as the ruler of India and to the soldiers from India who are fighting for us. There should also be a little talk about the thousands of villages in Central India and about the work of our missionaries in them.

The boys and girls will be interested in seeing, on a sketch map of India, Bombay, the port where our missionaries to India land and in following the railway route from Bombay to Central India. They should locate also the chief towns in our mission field,—Indore, Mhow, Neemuch, Rutlam, Jaora and Dhar, and have their attention called to the great number of villages. There should be some talk further about the chief products and industries,—cotton and silk.

The senior scholars should be led in a discussion of the government of Central India, by native princes ruling over various states, but all under the protection of Great Britain.

schools. He was a strict Pharisee and hated the followers of Jesus.

Who stood by when Stephen was being stoned to death? (Lesson X., Second Quarter.) At whose feet did those who were throwing stones at Stephen put down their outer robes? (Acts 7 : 58.) There Saul stood, watching them stone Jesus' helper, Stephen,—yes, cheering them on in their cruel work. Saul hated Jesus. Surely Saul needed a "new heart!"

Saul Persecuting the Followers of Jesus at Jerusalem—Picture Saul going from house to house finding out who were followers of Jesus, and sending every one of them to prison, both men and women.

On the Way to Damascus—When he had

finished his cruel work there, Saul went to the high priest and got letters from him to the rulers of the synagogue in Damascus, giving Saul leave to take prisoner all the followers of Jesus he might find there, and bring them bound to Jerusalem. (Here is a big letter to help us to remember the cruel errand upon which Saul went to Damascus.)

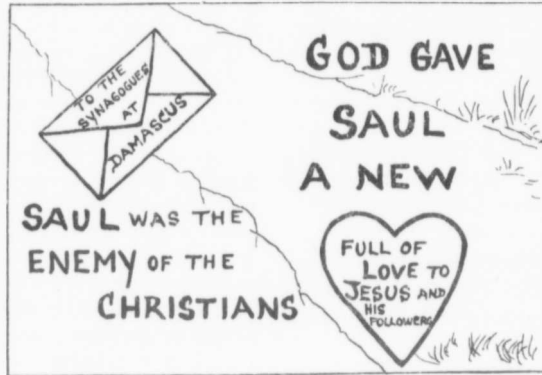
We see Saul getting near Damascus. Its walls and domes are gleaming in the sunlight. It is noon-day. Suddenly, there shines around him a light out of heaven, brighter than the sunlight. Saul falls to the ground.

He hears a voice. "Saul, Saul, why persecutest thou me?" "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou art persecuting. But rise, and enter into the city, and it shall be told thee what thou must do."

Describe the surprise of the men who traveled with Saul (v. 7) hearing the voice, but seeing no one.

Saul Converted—Saul rose, but he was blind. His companions led him by the hand into Damascus. For three days he could not see, neither did he eat or drink. Tell the rest of the story which is given in vs. 10-19.

Golden Text—Repeat Saul's own words. Jesus gave Saul a new heart (explain). Saul turned "right about face," and marched forward, following his leader Jesus, and ever after Saul lived and worked and died for Jesus. He became the



greatest missionary that ever lived.

New Hearts—Jesus can change the heart of any one, no matter how bad they are. If they pray the prayer of King David, Jesus will give them new hearts. Do little people need new hearts too?

David's Prayer—"Create in me a clean heart, O God; and renew a right spirit within me."

What the Lesson Teaches Me—JESUS CAN GIVE ME A NEW HEART.

FROM THE PLATFORM

CHRIST TO SAVE SINNERS
CAME TO SAVE SAUL

Ask the School to recite the Golden Text. Remind the scholars that years had gone since Paul's conversion when he wrote the words of the Golden Text. Looking back over his long experience of the Christian religion, what does he tell us was the purpose of Christ in coming to earth? Print on the board, as above, CHRIST CAME TO SAVE. He came to save whom? SINNERS (Print). We must never lose sight of that fact. Christ taught men many things, but his chief mission was to save sinners. Have some one read Luke 19:10. Does Paul

number himself among those who had been lost? Yes, he realized that Christ had come to save SAUL (Fill in). Now press home the important fact that it will do us little good to believe that Christ came to save sinners in general unless we realize that he came to save *us* in particular.

Lesson II.

ÆNEAS AND DORCAS

April 9, 1916

Acts 9 : 32-43. *Scripture Memory Verses.

GOLDEN TEXT—In all things shewing thyself an ensample of good works.—Titus 2 : 7 (Rev. Ver.).

32 And it came to pass, as Pe'ter¹ passed throughout all² quarters, he came down also to the saints which dwelt at Lyd'da.

33 And there he found a certain man named Æneas, which had kept his bed eight³ years, and was sick of the palsy.

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

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

36 Now there was at Jop'pa a certain disciple named Tab'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 she⁴ was sick and died : ⁵ whom when they had washed, they laid her in an upper chamber.

38 And ⁶ forasmuch as Lyd'da was nigh ¹¹ to

Revised Version—¹ went ; ² parts ; ³ years ; for he was palsied ; ⁴ health thee ; ⁵ straightway he arose ; ⁶ in Sharon ; ⁷ they ; ⁸ fell sick ; ⁹ and when they had washed her ; ¹⁰ Omit forasmuch ; ¹¹ unto ; ¹² the disciples, hearing that ; ¹³ sent two men unto him, intreating him, Delay not to come on unto us. ¹⁴ And Peter ; ¹⁵ And when ; ¹⁶ Omit him ; ¹⁷ he ; ¹⁸ raised ; ¹⁹ calling ; ²⁰ became ; ²¹ on ; ²² abode.

LESSON PLAN

- I. The Healing of Æneas, 32-35.
- II. The Raising of Dorcas, 36-42.
- III. Peter at Simon's House, 43.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Æneas and Dorcas, Acts 9 : 32-43. T.—Christ restores palsied man, Mark 2 : 1-12. W.—Christ our example, John 5 : 10-20. Th.—Faith and works, James 2 : 18-26. F.—Maintain good works, Titus 3 : 1-8. S.—Rich in good works, 1 Tim. 6 : 9-19. S.—The sympathizing Saviour, John 11 : 33-45.

Primary Catechism—Ques. 83. Which is the Sixth Commandment? A. The Sixth Commandment is, "Thou shalt not kill." Ques. 84. What did Jesus say about the Sixth Commandment? A. Jesus said this Com-

Jop'pa, ¹² and the disciples had heard that Pe'ter was there, ¹³ they sent unto him two men, desiring him that he would not delay to come to them.

39 ¹⁴ Then Pe'ter arose and went with them. ¹⁵ 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 ¹⁶ him to the body ¹⁷ 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 ¹⁸ lifted her up, and ¹⁹ when he had called the saints and widows, ¹⁷ presented her alive.

42 And it ²⁰ was known throughout all Jop'pa ; and many believed ²¹ in the Lord.

43 And it came to pass, that he ²² tarried many days in Jop'pa with one Si'mon a tanner.

mandment is broken by all angry passions.

Shorter Catechism—Ques. 52. What are the reasons annexed to the second commandment? A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 567 ; Junior and Upward, 111, 105, 151, 103 (Ps. Sel.), 532, 152.

Special Scripture Reading—Ps. 122 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 381, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 711, All the Widows Stood by Him Weeping. For Question on Missions, I. 74, A Village in India. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, The Bazaar of Jaffa on a Market Day (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 168).

THE LESSON EXPLAINED

Time and Place—About A.D. 40 ; Lydda and Joppa.

Connecting Links—Saul, the leader in the persecution of the Christians (see last lesson), had been converted, and the attention of the Jews was occupied in resisting an order of the Roman emperor Caligula to have his statue set up in the temple at Jerusalem.

The narrative turns now to the activities of Peter. To-day's lesson tells of the strengthening of the churches in certain parts of Judea. The churches in Lydda and Joppa were not founded by Peter ; but his visit now helps to confirm and extend them.

I. The Healing of Æneas, 32-35.

V. 32. Peter went throughout all parts (Rev.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Ver.). Peter's movements occupy the chief place in the first part of the Acts. We have here a specimen of many journeys that filled up the early days, when churches were formed in many villages, and were kept in touch with the mother church at Jerusalem by visits from the apostles. *To the saints*; holy persons, a common name for the early Christians (see 1 Pet. 1: 15). *At Lydda*; a town 25 miles northwest of Jerusalem. Likely the church had been planted here by Philip during his missionary activity among the cities along the coast, ch. 8: 40.

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

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

II. The Raising of Dorcas, 36-42.

Vs. 36-38. *Joppa*; the modern Jaffa, the landing place of travelers to Jerusalem, well known in Old Testament history, 2 Chron. 2: 16; Jon. 1: 3. *Tabitha, called Dorcas*. The first is the Aramaic, and the second the Greek, word for "antelope" or "gazelle." The Greek name has special reference to the brightness of the animal's eyes. *Full of good works*; "given up to," or "devoted to," them. *Almsdeeds*; kindnesses to the poor, the particular sort of good works for which Dorcas was noted. *Died, laid her in an upper chamber*; delaying the burial, possibly in the hope that one so full of good deeds might be restored to them. *Lydda was nigh to Joppa*;

about ten miles distant. *Heard, Peter was there, sent, desiring him, to come*. They longed for the comfort and help of the apostle, through whom Jesus had wrought such a wonder at Lydda.

Vs. 39-41. *Peter arose and went*; eager, in the spirit of Jesus, to convey comfort to those so sorely stricken with grief. *Upper chamber, widows stood by*; those who had helped Dorcas in her good works. *Weeping*; a repetition of the scene in the house of Jairus (Mark 5: 38-43), only with real mourners instead of hired ones. *Coats and garments, Dorcas made*. They gave her the praise, taking none to themselves.

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

III. Peter at Simon's House, 43.

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

Light from the East

CHRISTIANITY IN PALESTINE—It is disappointing to learn, that in the land of its birth Christianity did not for three centuries become the religion of a large number of people. Palestine was the land of the Jews, and not many Jews turned Christian. The early converts were drawn from the poor, less settled classes in Gentile cities; very few had either position or property. Most of the Christians who had been Jews fled to Pella, a Gentile city, during the confusion of the great rebellion of 66-70 A.D. There were many Greeks in the coast towns, especially Cæsarea, in the cities of the maritime plain, in the towns of the highlands, but most in the cities of the Decapolis.

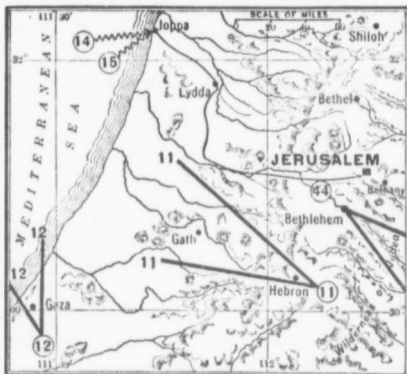
In spite of Peter's activity, Lydda and

Joppa remained purely Jewish towns. Joppa was the Jewish port as distinguished from Casarea, the Gentiles' port. And Lydda with the neighboring Jabne and Tiberias, the new city on the Sea of Galilee, were in the second and third centuries great centres of

Jewish learning. As for Nazareth and Capernaum, fanatical Jews made it impossible for Christians to live in them. Palestine remained only slightly Christianized till the time of Constantine, at the beginning of the fourth century.

THE GEOGRAPHY LESSON

We may feel absolutely certain of the identity of Joppa. Though no particular building that Dorcas used to know is standing to-day, the ground has been continuously occupied all through the centuries. The town is at present known as Jaffa. It is on the Mediterranean seacoast northwest of Jerusalem. (See map.)



We will stand on the roof of one of the little, low buildings beside the principal market square, where we have a chance to see townfolk and farming-folk busy over their weekly bargaining. Men and women seen at a distance look much alike to Western eyes, because of the men's long

robes; but the men wear either big, soft turbans or close-fitting caps of scarlet felt, while the women's heads are covered with large veils of cotton cloth. Dorcas herself must have looked much as these women do, when she went about the town on errands of neighborly kindness (see Acts 9:39). She knew how to spin cotton, linen and woolen

thread, and how to weave it into material for clothing, as well as how to sew. Peter no doubt passed through this very square many times during his stay at Joppa.

Use a stereograph entitled, *The Bazaar of Jaffa on a Market Day*.

THE LESSON APPLIED

1. The source of the Christian's power lies in the presence of Christ with him. Peter makes no pretence that it is any skill or ability of his which works these miracles upon Æneas and Dorcas. In the one case he expressly declares that it is Christ who performs the miracle. In the other case he prays before he attempts to do anything. Long before, Peter had made his great confession when he had acknowledged his belief in Jesus as the Messiah of God. And Peter had had no reason to change his belief. Indeed, in the resurrection he had seen additional proof of the divine power of the master. We may not be able to perform the same kind of miracle as Peter performed, but there are great tasks entrusted to us for the upbuilding of God's kingdom. They are tasks beyond our ability, but not beyond the ability and power of the risen Saviour if we are willing to be his agents.

2. The only profession worth while is the profession which expresses itself in practice. Dorcas not only professed to be a disciple, but her actions proved her to be a disciple. She had been giving the most practical sort of evidence that she understood the spirit of Jesus, which is the spirit of unselfish service. Dr. Ingram, the Bishop of London, was once about to give an address on temperance. A workingman in the audience shouted out: "Are you a teetotaler?" The Bishop replied, "Of course I am." "All right, then," answered the workingman, "fire away; we'll listen to you." And surely that workingman's attitude was a reasonable one. Not many of us would care to listen patiently to any one advocating the cause of temperance who did not practise it himself. Not otherwise is it with the one who makes profession of being a follower of Jesus.

3. We read in the Old Testament about a certain king of Judah who "departed without being desired." He died, and no person missed him. Dorcas died, and plenty of people missed her. What makes a person really missed after death? Not wealth, or social position, or even great ability. If we desire to be missed after we are gone, we must have right relations with our fellow men while we are alive. Charles Dickens, when describing the death of William the First of England, uses these words: "O Conqueror, of whom so many great names are proud now, of whom so many great names thought nothing then, it were better to have conquered one true heart, than England." For even a king is mourned only if in his lifetime he performed some real service for his subjects.

4. Social service and Christianity should always go together. Indeed, our social service should be the outward expression of our Christianity. An English writer, contrasting John Wesley with General Booth of the Salvation Army, says: "Wesley saw only the Celestial City, and he called on men to flee from the City of Destruction. General Booth points to the Celestial City, and he

uses the power generated by the vision to drain the City of Destruction and make it habitable." The church is learning that lesson. Our Presbyterian Church in Canada is learning it, and that is why we have a department of Social Service. The church is trying to do in a more organized way the same kind of thing which Dorcas, as an individual Christian, did in the early days of Christianity.

5. The followers of Jesus should always be ready to answer the call of need. That was what Peter did when the Christians of Joppa sent for him. They do not seem to have told him what the actual need was until he got there. But it was enough that they needed his help. And Peter had been long enough with his master to learn the lesson that need is in itself a call to the service of the Christian. In every city there is a fire brigade. The moment an alarm is sent in, that very moment the brigade responds. If it did not its usefulness would be gone. And our usefulness in the world depends upon our readiness and promptness in answering the call of need. The one who is fighting temptation needs our encouragement. The one who is without Christ needs the message we have for him.

THE LESSON GRADED

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

For Teachers of Bible Classes

While Paul labored in Tarsus, the church was strengthening herself in Palestine. In this lesson we are given a glimpse of some of the features of that early Christian piety.

1. *Look on Peter as a leader.* Question the class in respect to the last appearance of Peter in our studies. What kind of man did he appear to be on that occasion? Evidently he is becoming a very influential leader in the church. Men recognized that he was the type of man through whom God would speak to them. His friendship with one of the tanner class shows that he was free from the shackles of Jewish laws and regulations, and was inclining to a gospel of free grace. Discuss the qualities that are necessary for Christian leadership. Direct the discussion so that the class may perceive: (a) the special nature of leadership, (b) the sinfulness of

shirking a leadership for which God has selected us, (c) the sinfulness of treating lightly the responsibilities of the office to which the class or the society may have elected a person.

2. *Reflect on some of the less conspicuous people.* The church needed only one Peter, but many common folk. This lesson shows us three representatives of the multitude of humble souls who in those early days, as in every subsequent age, have been the most faithful witnesses to Christ:

(a) A sick man,—evidently he so glorified Christ in his affliction that he was conspicuous among the saints at Lydda. He changed life's handicaps into means of praising and serving Christ.

(b) A seamstress. Dorcas consecrated her needle. The humblest woman can serve the Lord as acceptably as she.

(c) A tanner. According to Jewish law he was unclean, and, therefore, an outcast. But he has learned of a better gospel.

3. *Christianity offers not merely a refuge for the soul but a great programme for life.* The class knows what the mobilization of a nation's resources signifies in a great national crisis. Christianity is facing a greater struggle than our empire, and it can win only when every Dorcas and Simon and Æneas is ready to contribute his "bit" for the glory of the gospel.

For Teachers of the Senior Scholars

The Scotch used to call the bright restful times which came between the seasons of persecution the "blinks." Bring out that in the history of the New Testament church we have come to a happy period of this kind. We learn from to-day's lesson something of what was doing during one of the New Testament blinks. Peter again appears on the scene as the great leader in church work, as a traveling evangelist. Where did he go and what did he do?

1. *Peter at Lydda*, vs. 32-35. What do you know of Lydda? Remind the class that according to tradition St. George, the patron saint of England, was born here. We find that there were saints here before the days of St. George, v. 32. Question the class about the miracle which Peter wrought at Lydda, and show how careful he was to give Christ all the glory. Call attention to the grand work which is being done by our medical missionaries who are working miracles of healing. What effect did the working of this miracle have upon the people of that place? (V. 35.) MacKay of Formosa said that extracting teeth was often the first step in the process of making a heathen a Christian.

2. *Peter at Joppa*, vs. 36-43. Why did Peter visit Joppa at this time? What do you know of Dorcas? Show that her unselfish spirit had greatly endeared her to the disciples of that place, and question the class about what women are doing to-day for Christ and country. Is the saying in one of the popular books of to-day true that "just making a home is sometimes all the business a woman can possibly attend to?" Have we outgrown the thought that a woman's family is her parish?

What is there about this miracle reminiscent of a miracle wrought by Christ? (Mark 5 :

41.) Impress upon the class that in everything we should sit at the feet of Jesus and learn of him. Show that it is only unselfish souls that are missed.

For Teachers of the Boys and Girls

Our last lesson dealt with the conversion of what great man? For several lessons now we are to study incidents in connection with the life of another of the great leaders in the early church, the apostle Peter. We find him in our lesson to-day bringing help to two persons, one a man and the other a woman. Let us take up :

1. *Peter and Æneas*, vs. 32-35. What sort of work do we find Peter doing in v. 32? It is the work of a traveling evangelist. In his journeyings, to what place did he come? Use a map to point out the situation of Lydda, between Jerusalem and Joppa. Were there Christians in Lydda already? Point out how the fact that there were suggests to us the rapidity with which the gospel must have been spreading. What afflicted man did Peter meet with in Lydda? What was the nature of his affliction, and how long had he been suffering? Now ask the class who it was who healed Æneas. If they answer that it was Peter, remind them of what Peter himself said. Sometimes we forget that our strength for service must come to us directly from Christ. What was the effect upon the people of this act of healing. Now will be a good time to say something about the results of medical missions.

2. *Peter and Dorcas*, vs. 36-43. Point out on the map the position of Joppa on the sea-coast. What good woman lived here? It is part of our Christian calling to give proof of the reality of our faith. How did Dorcas give proof of the reality of hers? But even good people take sick and die. That was what happened to Dorcas. What thought occurred to the Christians who mourned her death? How did they act upon their hopeful thought? Point out how ready Peter was to come to their assistance, and suggest the lesson that we all ought to thus hold ourselves in readiness to render what help we can to those who may need us. What were the results of Peter's visit?

ADDED HINTS AND HELPS

Something to Look Up

1. "Talitha cumi." Jesus spoke these words once as he raised some one from the dead. Find and read the story.

2. "I am the resurrection, and the life," said Jesus. Where are the words found?

ANSWERS, Lesson I.—(1) Rom. 1 : 16.
(2) 2 Cor. 5 : 17.

For Discussion

1. By which did the apostles accomplish most, their preaching or their miracles?

2. Who have done more for the church, women or men?

Prove from Scripture

That we should do good to all.

The Question on Missions

The Scholars' Answers give an account of the home life of the natives of Central India.

The teacher of little ones will picture the native houses,—small and dark, often having

only one room and a cooking porch—and describe the family life, with the father, or, after his death, the eldest son, as ruler over all the others. Tell how the sons, when they marry, bring their wives to their father's home, and how the boys have to work with their father in the fields and the girls with the mother in the house.

With the boys and girls the same points should be brought out as with the little ones, and, in addition, the teacher should dwell on the seriousness of boy and girl life in India, where both boys and girls have to begin work so early.

The senior scholars should discuss the difference between our family life and that found in India, where the wives of the sons are brought to the house of the father, and where the father or elder son rules the household, leaving no independence to the younger members of the family.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Peter healing and giving life. Our story tells us about three people,—Peter, Æneas, Dorcas.

Peter—Who was Peter? Recall some of the things we have been hearing about him. God had given Peter power to heal people. Have you heard about him healing any one?

Æneas—Who was Æneas? The first four verses of our lesson

story tell us about Æneas and how Peter healed him.

Dorcas—Dorcas was a sweet, good woman, who was a follower of Jesus. She lived at Joppa. The name Joppa means "beautiful." This beautiful town on the seashore was thirty miles from Jerusalem. All the ships bringing things to Jerusalem had to come to

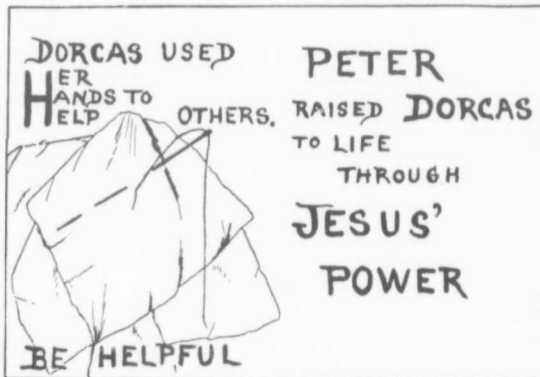
Joppa and unload their boxes and barrels and bales, and these all had to be drawn by mules along the road to Jerusalem.

In this seaport town there were many poor

people and poor little ragged children whose fathers were dead, and their mothers had not money to buy clothing and food for their little ones. But there was a kind woman there who spent many hours every day making coats and garments for

these poor widows and their little children. This good woman was Dorcas. She was kept very busy sewing and providing food for the poor people. How they must have loved her!

Dorcas Dead—But one day when the poor woman went to the home of Dorcas to get the things they needed, a stranger opened the door. They could not see Dorcas; she was



sick. They turned away weeping. In a few days the sad news came, "Dorcas is dead!" Oh, what weeping there was! The poor people had lost their best friend.

Peter Is Brought to Joppa—Joppa was not far from Lydda, where Peter had just healed Æneas. The followers of Jesus in Joppa had heard about this. "Let us send for Peter," they say. Two men are sent to Lydda. "Come with us quickly," they say to Peter, and Peter went with them at once.

Continue the story. Imagine the joy of all her friends and those she had helped. Their dear, good friend is alive again. Explain that it was Jesus, the great physician, who had done this in answer to Peter's prayer.

Jesus Uses Our Hands to Help—Jesus can cure body and soul. Jesus used Peter's hand

to raise Dorcas to life. Jesus used Dorcas' hands to help the poor. Jesus will use our hands to help others. Jesus is always looking for hands to help. He sees your little hands. He has work for them to do. Perhaps you may use your needle (outline needle and thread), like Dorcas did; to sew for the poor.

Sing v. 1, Hymn 532, Book of Praise.

A Disease That Jesus Can Cure—There is one disease which Jesus hates. It is selfishness. And he is so glad to cure people of this disease. He just fills their hearts with kind thoughts and gives their hands some work to do for somebody, and the "selfish" disease is gone.

Golden Text—Repeat and explain.

What the Lesson Teaches Me—JESUS IS THE GREAT PHYSICIAN.

FROM THE PLATFORM

"I DRESSED HIS WOUNDS,
BUT
GOD HEALED HIM."

Have the above sentence printed on the board, and ask the School to read it aloud in concert. We have been hearing a great deal lately about wounds and the treatment of them. Tell the School that the proper treatment of wounds received in battle was begun by a certain French doctor in the sixteenth century. After he had treated one of his cases he wrote about it, using the words which have been printed on the board. This doctor knew that there were some things he could do, but that there were other things which only God could do. In our lesson to-day, who recognized that same fact? Peter brought help to the two stricken ones, but he knew where the help really came from. It came from God. Remind the School that in all our Christian service there must ever be two elements,—our part, and God's part.

Lesson III.

PETER AND CORNELIUS

April 16, 1916

Acts 10 : 1-16. Study Acts 10 : 1-23. *Scripture Memory Verses.

GOLDEN TEXT—There is no distinction between Jew and Greek ; for the same Lord is Lord of all, and is rich unto all that call upon him.—Romans 10 : 12 (Rev. Ver.).

1 A certain man in Caesarea² called Cornelius, a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house,³ which gave much alms to the people, and prayed to God alway.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

3 He saw in a vision ⁴ evidently about the ninth hour of the day an angel of God coming in ⁵ to him, and saying ⁶ unto him, Cornelius.

4 And ⁷ when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are ⁸ come up for a memorial before God.

5 And now send men to Jop'pa, and ⁹ call for one Simon, ¹⁰ whose surname is Pe'ter :

6 He lodgeth with one Simon a tanner, whose house is by the sea side : ¹¹ he shall tell thee what thou oughtest to do.

7 And when the angel ¹² which spake unto ¹³ Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually :

8 And ¹⁴ when he had declared all *these* things unto them, he sent them to Jop'pa.

9 ¹⁵ On the morrow, as they ¹⁶ went on their journey,

Revised Version—¹ Now there was : ² Cornelius by name ; ³ who ; ⁴ openly, as it were about ; ⁵ unto ; ⁶ to ; ⁷ he, fastening his eyes upon him, and being affrighted, said ; ⁸ gone up ; ⁹ fetch ; ¹⁰ who is surnamed ; ¹¹ Omit rest of verse ; ¹² that ; ¹³ him ; ¹⁴ having rehearsed all things ; ¹⁵ Now on ; ¹⁶ were ; ¹⁷ Omit very ; ¹⁸ desired to eat ; ¹⁹ he beholdeth the heaven ; ²⁰ Omit unto him ; ²¹ let down by four corners upon the earth ; ²² and creeping things of the earth and fowls of the heaven ; ²³ anything ; ²⁴ and ; ²⁵ a ; ²⁶ came ; ²⁷ make not thou ; ²⁸ And this ; ²⁹ straightway ; ³⁰ Omit again.

LESSON PLAN

- I. The Vision of Cornelius, 1-8.
- II. The Vision of Peter, 9-16.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Peter and Cornelius, Acts 10 : 1-16. T.—Peter and Cornelius, Acts 10 : 17-23. W.—Christ talks with Gentile woman, John 4 : 19-26. Th.—“I have redeemed thee.” Isa. 43 : 1-13. F.—“The Gentiles shall come.” Isa. 60 : 1-11. S.—“One God and one mediator, 1 Tim. 2 : 1-8. S.—“All one in Christ.” Gal. 3 : 22-29.

Primary Catechism—*Ques. 85. Which is the Seventh Commandment? A. The Seventh Commandment is, “Thou shalt not commit adultery.” Ques. 86. What did Jesus say about the Seventh Commandment? A. Jesus said this Commandment is broken by all impure*

and drew nigh unto the city, Pe'ter went up upon the housetop to pray about the sixth hour :

10 And he became ¹⁷ very hungry, and ¹⁸ would have eaten : but while they made ready, he fell into a trance.

11 And ¹⁹ saw heaven opened, and a certain vessel descending ²⁰ unto him, as it ²¹ had been a great sheet knit at the four corners, and let down to the earth :

12 Wherein were all manner of fourfooted beasts ²² of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Pe'ter ; kill, and eat.

14 But Pe'ter said, Not so, Lord : for I have never eaten ²³ any thing that is common ²⁴ or unclean.

15 And ²⁵ the voice ²⁶ spake unto him again the second time, What God hath cleansed, ²⁷ that call not thou common.

16 ²⁸ This was done thrice : and ²⁹ the vessel was received up ³⁰ again into heaven.

thoughts.

Shorter Catechism—*Ques. 53. Which is the third commandment? A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.*

Lesson Hymns—Book of Praise : The “Great Hymn of the Church”—Primary, 567 ; Junior and Upward, 111, 100, 155, 87 (Ps. Sel.), 466, 129.

Special Scripture Reading—Ps. 46 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 256, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 113, Peter in the House of Cornelius. For Question on Missions, I. 138, Children at Play in India. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, House of Simon the Tanner at Jaffa (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 168).

THE LESSON EXPLAINED

Time and Place—About A.D. 40 ; Cæsarea and Joppa.

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

I. The Vision of Cornelius, 1-8.

V. 1. *A certain man in Cæsarea* ; the Roman capital of Judea, about 30 miles north of Joppa. *Cornelius*. The name shows that he was a Roman, and possibly he belonged to the famous Cornelian gens or clan. A *centurion* ; not a distinguished office. The title denotes the commander of a century or a hundred men. The Roman army was divided into legions of 6,000 men each, the legion comprising ten cohorts, the cohort three maniples, and the maniple two centuries. “The Roman centurions mentioned in the New

Testament always appear in a favorable light,” Matt. 8 : 5-10 ; Luke 23 : 47 ; Acts 27 : 1, 3. *Italian band* ; or cohort, so called because it was first recruited in Italy.

V. 2. *A devout man . . . one that feared God*. He was one of the half proselytes who worshiped the God of Israel without becoming a member of the Jewish people by circumcision. *With all his house* ; not only his family, but his whole household, including the soldiers who were his close attendants and his servants. *Gave much alms* ; a practice highly esteemed amongst the Jews, Ps. 41 : 1. *To the people* ; that is, the Jews about him. *Prayed . . . always* ; habitually. Likely he observed the Jewish hours of prayer,—9 a.m. ; 12 noon ; 3 p.m.

Vs. 3, 4. *In a vision evidently*; Rev. Ver., "openly." His senses were not deceived nor was he in a trance. *Ninth hour*; 3 p.m. (see on v. 2). *An angel of God coming*. V. 30 calls the visitor "a man . . . in bright clothing." *Being affrighted* (Rev. Ver.); at the sight of the supernatural being. *Prayers . . . alms are gone up* (Rev. Ver.); like the smoke of incense rising heavenward (compare Ps. 141 : 2; Phil. 4 : 18; Heb. 13 : 15). *Memorial*; "a remembrance offering" (see Lev. 2 : 1, 2, 9, 16, Rev. Ver.).

Vs. 5-8. *Send men to Joppa*; 30 miles to the south. *Simon . . . surnamed Peter* (Rev. Ver.). The apostle's surname is given to distinguish him from Simon the tanner (see ch. 9 : 43). *By the sea side*; perhaps to secure water for the purposes of his trade, perhaps because the trade being reckoned "unclean" must be kept outside the city walls. *Called two . . . household servants*; attendants more closely associated with the family than other servants. *A devout soldier*; "a trusty orderly in constant attendance on his superior and bound to him too by the bond of a common piety."

II. The Vision of Peter, 9-16.

Vs. 9, 10. *On the morrow*. The start from Caesarea was made in the late afternoon, and the distance was a day's journey. *Upon the housetop*. The roofs of Eastern houses being flat and reached from the outside without going through the rooms of the house, form a convenient place of retirement. *To pray*. The housetop is a favorite Oriental resort for prayer. (Compare 1 Sam. 9 : 25; Jer. 19 : 13; 32 : 29.) *Sixth hour*; 12 noon (see on v. 2). *Became very hungry*; having, perhaps, been observing one of the special days of fasting. *Fell into a trance*; a condition in which the mind, so to speak, passes out of the body and sees things invisible to the bodily eye.

Vs. 11, 12. *Saw heaven opened*; to show him that the teaching of the vision came from God. *A certain vessel descending . . . as . . . great sheet . . . let down*; Weymouth, "What seemed to be an enormous sail was descending, being let down to the earth by ropes at the four corners." *Fourfooted beasts . . . creeping things . . . fowls*; representatives of the whole animal creation.

Vs. 13, 14. *Rise, Peter*. He may have been on his knees. *Kill and eat*; a divine command setting aside the laws of Moses which permitted some, and forbade other, animals to be used for food (see Lev., ch. 11). *Not so, Lord*; a reply which recognized the speaker as divine, but was marked by Peter's old self-will and impetuosity (see Matt. 16 : 22; John 13 : 8). His Jewish prejudices die hard. *Never eaten any thing . . . common*; literally, "shared by all," food which ordinary people might eat, but which was forbidden to a Jew. *Unclean*; impure, as forbidden to a holy nation like Israel.

Vs. 15, 16. *What God hath cleansed*. God had given to Moses the laws about food, and he could also revoke them. *Call not thou common*; an echo of Christ's teaching, Mark 7 : 15. *Thrice*; to give emphasis. This was a suggestive number for Peter, who had three times denied his Lord. *Received . . . into heaven*; to make it doubly sure that the vision had come from God.

Vs. 17-23 tell of the arrival of Cornelius' messengers and of Peter's departure with them, next day, for Caesarea.

Light from the East

"COMMON OR UNCLEAN," v. 14—Religion, even in its simple forms, makes a difference between "holy" and "not holy." A man, an animal, a thing, is "holy" if it belongs to God or is near to him; common things are not holy.

The old Jewish religion approved of certain articles of diet, and disapproved of others; that is, they distinguished between "clean" and "unclean" food, as they said. "Clean," that is, "holy," food was not only food that was offered in sacrifice to God, nor food that God's (holy) priests might eat, but simply food that God's (holy) people might use. Many animals (but no plants) the Jew counted "unclean." To eat such flesh defiled a man, it infected him with qualities that were alien to God, it cut him off from God and God's people. The very eating cut him off from the congregation, though by certain ritual forms he might be cleansed and restored.

In the centuries just before Christ, these food restrictions came to mark off the Jew from the Gentile. Peter could not be

ignorant of the long trial of Jewish fidelity nor of the persecutor Antiochus Epiphanes who, about 168 B.C., attempted to abolish the

Jewish religion and made the eating of pork the proof that a man had abandoned the Jewish superstition.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Nearly all the English and American travelers who go to Palestine land at Jaffa (old Joppa), the home of Dorcas and of Simon the tanner. (See map accompanying last lesson.) Local guides show them what is said to be Simon's house, where Peter was once a guest. It is probably not the same building, but it stands near the seashore on ground where leather tanning was done, long ago, and is the same kind of house commonly used by working people nineteen centuries ago. Let us pass through a gateway in the wall protecting its little courtyard. The ground at our feet

was once paved, but the place has been neglected and parts of the space are now bare ground. A large stone tank stands before us, in the shade of a ragged fig tree, and a few feet farther to the left we see the opening of a well from which water has been drawn to fill the tank. Beyond the well rises the wall of the house itself. A stone stairway leads from the pavement of this outer court up to the flat roof of the house.

Use a stereograph entitled, House of Simon the Tanner at Jaffa.

THE LESSON APPLIED

1. The story of Cornelius is an illustration of the law, "To him that hath shall be given." The first Gentile convert to the gospel was not chosen at random. There was a sense in which he had been long preparing himself for the great revelation which came to him. He had been a man of faith and prayer. Now God always knows the man who has faith to ask things of him. Alexander the Great told a certain man who had come to him for help that he could go to the royal treasurer and draw upon him for whatever sum he pleased. The man went out and asked for such a large sum that the treasurer refused to pay it without first consulting his master. When he spoke to Alexander, the king's reply was: "This man honors me by asking so much. Let him have it at once."

2. God is willing to give us grace to rise superior to evil surroundings. Cornelius had been brought up in a heathen atmosphere. But Cornelius longed for something higher and better. And he found it in the worship of the Jewish synagogues. It is sometimes said that we are made by our surroundings. It would be truer to say that we are made by those influences in our surroundings to which we choose to pay attention. And Cornelius chose what was best. A little girl once asked her grandfather what was meant by the Bible promise: "His name shall be in their fore-

heads." "Who will write the name of Jesus there?" she asked. Her grandfather's reply was, "They will write it themselves. Some people serve sin, and sin stamps itself on their faces. Some serve care, and it writes wrinkles on their forehead. But those who serve Jesus will write the name of their master on their foreheads."

3. Cornelius had learned the priceless lesson of obedience. As soon as the angel told him what to do, he promptly did it. He sent his messengers off to Joppa. Like Paul, he was not disobedient unto the heavenly vision. The surest way of cutting ourselves off from the truth of God is to be disobedient to the truth we already know. Ezekiel, the prophet, was an Easterner, and doubtless he had the Easterner's love for contemplation. But when God wishes to reveal his message to Ezekiel, he says to him: "Son of man, stand upon thy feet, and I will speak unto thee. Show that thou art ready to obey, to do my bidding, and then I will give thee my message."

4. God weaves the fabric of our lives when we trustfully place them in his keeping. Cornelius and Peter had never met before. But Cornelius needed the message which Peter had for him, and Peter needed to learn the lesson that the gospel was for the Gentile as well as for the Jew. Both of these men

were content to place their lives in God's keeping, and, in his own good time, he brought them together. And this is one way in which God answers prayer,—a way which we can understand—through the agency of others who are his servants, too.

5. God teaches us some of his most precious lessons in times of quiet. When Horatio Nelson was a boy he once lost heart and nearly gave up the navy. He had been at sea for some time, and had not won any promotion. Then he took sick, and he was just about to give in when suddenly a great thought came to him. His life was not his own. He had a king and a country to serve. For them he would endure any trial, any hardship. From that day he never turned back. It is a good thing to be quiet sometimes, and to listen to the great thoughts that God gives

to us then. It was in such a period of quiet that Peter was put in the proper frame of mind to meet the messengers from Cornelius. Life has two sides, an active side, and a passive side. It is in our times of quiet, when we are passive, that God prepares us for the great moments of action.

6. God has lessons to teach us through the world of nature. It was through a parable of nature seen in a vision that Peter learned the value of all men in the eyes of God. And Jesus was continually teaching his disciples through nature in his parables. It is a great thing for any boy or girl to go out into the world of nature with open eyes. We make a serious mistake when we imagine that we can secure all our instruction through books. The trees, the streams, the flowers, the stars, all have their helpful messages for us.

THE LESSON GRADED

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

For Teachers of Bible Classes

Carefully show the significance of what is told us in vs. 1, 2. Point out the new problem with which the church is here confronted. How does the case of the Ethiopian (ch. 8 : 27) differ from that of Cornelius? The Ethiopian was a proselyte in the strict sense, and conformed with all requirements of the law, while Cornelius was one of a great number of Gentiles who were proselytes only in a loose sense, since, while they worshiped God, they failed to comply with all the requirements of the law. Next, show that Peter, by the step he took here, is not recognizing the right of a Gentile to come directly into Christianity, without first having been schooled in Judaism. In the story of Cornelius draw attention to:

1. *His shifting viewpoints.* He began life as a follower of Roman religion. But he became disgusted with its corruption and puerility. He was attracted to Judaism. But he was dissatisfied even with this religion and now he is led to Christianity. How many of us in the search for truth have the boldness to break with the old opinions?

2. *The preparing love of God.* To those who seek light, more light is given. God led this earnest soul by his discontent to a higher

faith. How often we hear of choice souls among the heathen who accept the gospel as soon as they hear it, for they recognize in it the thing for which they have hungered and thirsted.

Turning to Peter's experience, discuss : (a) the meaning of his vision, (b) the place of visions in revelation, (c) the test of the value of a vision. No doubt, in this case the vision was, in part, an objectification of thoughts which had been occupying Peter's mind.

3. *Special grace for special service.* God never reveals his plans to his servants without giving them the grace that is needed to effect them. Lead the class to see the danger that

4. *God's visions may go unheeded.* Many of us are given visions of service, visions of holiness, but instead of welcoming them as ideals to which God is calling us, we dismiss them as gossamer day-dreams.

5. *The danger of personal bias.* But even Peter was hindered by his prejudices from seeing all that the vision implied. The vision was meant to apply to all Gentiles, but Peter was too certain that it was meant to apply only to the case of Cornelius.

For Teachers of the Senior Scholars

Remind the class that we have in the lesson a divinely planned meeting between two men which deeply affected the lives of both, and

influenced not a little the history of the church. Make clear that there is always something divine in the event even when we meet casually. God plans the meeting, and we realize in the end that there is something more than mere chance in it. Tell the story of the home missionary who met with an accident one day while driving through the country, and was cared for by a man who had never taken any interest in religious things. This man was led to Christ and became the missionary's most earnest helper. Question the class about the vision and the trance which brought the soldier of Rome and the apostle of Christ together.

1. *Cornelius' Vision*, vs. 1-8. Question out the leading features in the life of this Roman soldier,—his position in the army, his beautiful religious spirit which manifested itself in love to God and man (v. 2), his heavenly vision to which he was not disobedient (vs. 3-8), and refer to the striking fact that all the centurions of the New Testament are noble characters. (See Matt. 8 : 5, 10 ; Luke 23 : 47 ; Acts 27 : 1, 3.) Question the class about the effect of military life upon character, and show that the old proverb that piety cannot live in the camp of a soldier has many times been disproved. Refer to some of the great Christian soldiers, like Havelock and Gordon and Roberts. Refer to the beautiful Christian spirit which some of our Canadian soldiers have manifested in the war against Germany.

2. *Peter's Trance*, vs. 9-16. What was Peter doing when Cornelius was looking for him? (V. 9.) God always has something to say to the person who is looking up and listening for the divine voice. What was God's method of speaking to Peter? (Vs. 10-16.) Show how this trance-vision was a preparation for Peter's meeting with Cornelius,—how it was intended to root out some of the Jewish prejudice against people of other nationalities which Peter still cherished in his heart. Show how the great war has helped to destroy the national and religious prejudices of those who have fought side by side in defence of all the higher and better things of life. We have come to see that no life is common or unclean that is in sympathy with God's great ideals.

For Teachers of the Boys and Girls

Begin by reminding the class that in last day's lesson we saw how Peter, when he was staying in Lydda, was called to Joppa by a case of need. To-day we are to see how he was called from Joppa to another place by another case of need, although it was need of a different kind. When we are as ready as Peter was to do what God wants, can we depend upon him to give us plenty of opportunities for service? Peter was given what Tennyson calls the "wages of going on." Let us discuss the lesson in two divisions :

1. *Cornelius at Caesarea*, vs. 1-8. Have some one point out the situation of Caesarea on the map. Who lived at Caesarea? What office did he hold? A centurion in the Roman army was in command of a company of infantry one hundred strong. Bring out the four splendid characteristics of Cornelius,—his devoutness, his fear of God, his charity, his prayer-habits. Remind the class of that other centurion whom Christ commended so highly, Luke 7 : 2-10. Such a man as Cornelius would be sure to receive further light from God, on Christ's principle that to him who has will be given. How did God reveal to Cornelius the next step he was to take? Is the prayer of faith always answered? (V. 4.) What definite instructions were given to Cornelius? Now emphasize the fact that Cornelius was most careful to take steps immediately to obey the divine command, and remind the class that obedience is the condition which is indispensable for all our growth in grace.

2. *Peter at Joppa*, vs. 9-16. Cornelius was not the only one in our lesson to receive a message from God. As the messengers from the Roman centurion were coming near Joppa, what was Peter doing? Point out that both Peter and Cornelius were alike in the significant fact that they were men of prayer. Can we expect the guidance of God if we never take the trouble to seek it? What did Christ say about that in Matt. 7 : 7, 8? Have one of the scholars describe what Peter saw in his vision. What was he told to do? What objection did he make? What was the answer given to this objection? Now be sure to make clear to the class the bearing of all this upon the request which was coming to Peter from a Gentile.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Paul writes that there is no respect of persons with God. Find the verse.
2. Jesus healed the servant of a Roman centurion. Read the story.

ANSWERS, Lesson II.—(1) Mark 5: 38-43. (2) John 11: 25.

For Discussion

1. Is a good life sufficient to secure salvation?
2. Is the law of Moses binding in any sense upon Christians, or not?

Prove from Scripture

That God is to be feared.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about Peter being sent to help Cornelius.

Introduction—Begin the lesson by sketching a simple outline of Palestine. Here is Jerusalem (circle) where Peter started to go on his preaching journey. What kind of act did Peter do as he and John were going up to the temple there? Then Peter went to Samaria (circle) to preach about Jesus. (Trace Peter's journey by a yellow chalk line.) Now we see him at Lydda (circle). Who remembers what Peter did at Lydda? Who helped him to do this? Not far from Lydda, on the seashore, is Joppa (circle). What did Peter do at Joppa? Here is another town, away along the seashore, 30 miles from Joppa, —Caesarea (circle).

Lesson Story—To-day we are going to hear about a man in Caesarea sending to Joppa to get Peter to come to him. Explain to the children that this land of Palestine, where

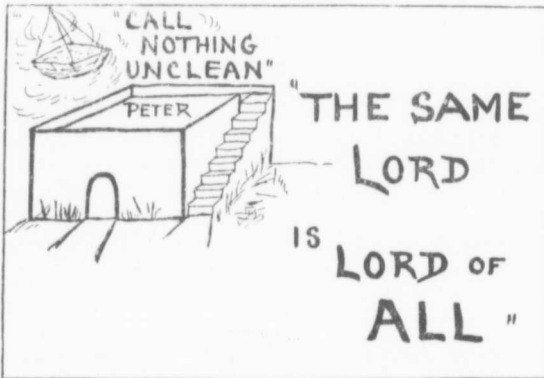
The Question on Missions

The teachers of all grades should discuss with the scholars the pleasures which add brightness to life in India. These are the marriage festivals, with the bright wedding garments, the music of the bands in the bridegroom's procession through the streets and the feast of rice and sweetmeats after the ceremony. Next, there are the journeys to famous places of heathen worship at a distance from home, with the travel on trains and strange vehicles. Besides, there are the fairs nearer home, with amusements of various sorts and refreshments consisting of fruit and sweetmeats and numerous religious festivals, with illuminations, feasting and entertainments.

Jesus was born, was "owned" by the Romans, who lived in Italy away across the sea. The Roman king (emperor) sent a man who was called a governor to live in Caesarea and take charge of the country, just as our king sends

our Governor-General here to "take charge" of Canada. There were a lot of Roman soldiers sent to Caesarea, also, and no doubt they marched about the streets there just as we have all seen our soldiers marching in our towns and cities; but these

"THE SAME
LORD
IS
LORD OF
ALL"



Roman soldiers were not dressed in khaki. (Describe the dress of a Roman soldier of that time. Show a picture.)

Cornelius—Print CORNELIUS,—a Roman soldier, captain of one hundred men called the "Italian band." We are told that the Romans called the Jews "basket-carriers," because a Jew when traveling always carried a kind of basket (or wallet) slung from his shoulders. And what do you suppose was in

this basket? Food. "Could the Jew not get food wherever he went?" you ask. Yes, but the Jews' laws forbade them to eat certain kinds of meat that were called "unclean." Pork, the flesh of pigs, was one thing that no Jew was allowed to eat. And a Jew must not eat with a Gentile (explain), for that would make him "unclean," so the Jews' laws said. A dish that has been washed by a Gentile must be washed over again by a Jew before he can eat from that dish.

You must remember that Jesus' apostles were all Jews, and they, too, thought it was wrong to eat certain kinds of meat, or to eat with Gentiles.

God Teaches Peter—In our story to-day we

are going to hear about a vision or dream that God sent to the apostle Peter to show him that Jesus does not want his followers to obey those old Jewish laws. Nothing that God has made is common or unclean. Jesus came to save Jews and Gentiles, and his apostles must go amongst the Gentiles and teach them about Jesus. Jesus wants his followers to help all sorts of people to love and serve him.

Blackboard—Sketch an Eastern housetop.

Golden Text—Repeat Golden Text.

Lesson Story—Now tell the lesson story, Acts 10 : 1-23.

What the Lesson Teaches Me—JESUS WANTS ME TO HELP SOME ONE.

FROM THE PLATFORM

Cornelius and Peter

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

Lesson IV.

THE GOSPEL FOR THE GENTILES

April 23, 1916

Acts 10 : 24-33, 44-48. Study Acts 10 : 24-48. *Scripture Memory Verses.

GOLDEN TEXT—Of a truth I perceive that God is no respecter of persons : but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10 : 34, 35 (Rev. Ver.).

24 And ¹the morrow ²after they entered into Cesare'a. And Corne'lius ³waited for them, ⁴and had called together his kinsmen and ⁵near friends.

25 And ⁶as Pe'ter was coming in, Corne'lius met him, and fell down at his feet, and worshipped him.

26 But Pe'ter ⁷took him up, saying, Stand up ; I

myself also am a man.

27 And as he talked with him, he went in, and ⁸found many ⁹that were come together.

28 And he said unto them, Ye ¹⁰know how that it is an unlawful thing for a man that is a Jew to ¹¹keep company, or come unto one of another nation ; ¹²but

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

God hath shewed me that I should not call any man common or unclean.

29 ¹⁹ Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore ¹⁴ for what intent ye ¹⁵ have sent for me?

30 And Corne'lius said, Four days ¹⁶ ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright ¹⁷ clothing.

31 And ¹⁸ said, Corne'lius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Jop'pa, and call ¹⁹ hither Si'mon, whose surname is Pe'ter; he ²⁰ is lodged in the house of ²¹ one Si'mon a tanner by the sea side: ²² who, when he cometh, shall speak unto thee.

33 ²³ Immediately therefore I sent to thee; and thou hast well done that thou art come. Now there-

Revised Version—¹ on; ² Omit after; ³ was waiting; ⁴ having called; ⁵ his near; ⁶ when it came to pass that Peter entered, Cornelius; ⁷ raised; ⁸ findeth; ⁹ Omit that were; ¹⁰ yourselves; ¹¹ join himself or come; ¹² and yet unto me hath God shewed; ¹³ wherefore also I came without gainsaying, when I was; ¹⁴ with what; ¹⁵ Omit have; ¹⁶ ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold; ¹⁷ apparel; ¹⁸ saith; ¹⁹ unto thee Simon, who is surnamed; ²⁰ lodgeth; ²¹ Omit one; ²² Omit rest of verse; ²³ Forthwith therefore; ²⁴ we are; ²⁵ in the sight of; ²⁶ have been; ²⁷ the Lord; ²⁸ amazed; ²⁹ the; ³⁰ Jesus Christ.

LESSON PLAN

- I. The Preacher, 24-29.
- II. The Hearers, 30-33.
- III. The Converts, 44-48.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The gospel for the Gentiles, Acts 10: 24-33.

T.—The gospel for the Gentiles, Acts 10: 34-48. W.—“A light to the Gentiles,” Isa. 49: 6-12. Th.—Jews and Gentiles need Jesus, John 4: 1-10. F.—Jesus judge of all, Rom. 2: 6-16. S.—A woman of Canaan, Matt. 15: 21-28. S.—“Fellow heirs,” Eph. 3: 1-11.

Primary Catechism—*Ques.* 87. Which is the Eighth Com-mandment? A. The Eighth Com-mandment is, “Thou shalt not steal.”

Shorter Catechism—*Ques.* 54. What is required in the third commandment? A. The third commandment

fore ²⁴ are we all here present ²⁵ before God, to hear all things that ²⁶ are commanded thee of ²⁷ God.

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

45 And they of the circumcision which believed were ²⁸ astonished, as many as came with Pe'ter, because that on the Gen'tiles also was poured out the gift of the Holy Ghost.

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

47 Can any man forbid ²⁹ water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of ³⁰ the Lord. Then prayed they him to tarry certain days.

requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works. *Ques.*

55. What is forbidden in the third commandment? A. The third commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known.

Lesson Hymns—Book of Praise: The “Great Hymn of the Church”—Primary: 567; Junior and Upward: 111, 61, 67, 2 (Ps. Sel.), 457, 59.

Special Scripture Reading—Mark 16: 1-8; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 59, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1650, Peter Preaching in the House of Cornelius. For Question on Missions, I. 61, Telegu Girl Carrying Her Baby Brother. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

☞ **Stereograph**—For Lesson, Cæsarea, Where Paul Was Tried Before Felix, Festus and Agrippa (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 168).

THE LESSON EXPLAINED

Time and Place—About A.D. 40; Joppa and Cæsarea.

Connecting Links—The lesson continues the story of Peter and Cornelius.

I. The Preacher, 24-29.

Vs. 24-26. *The morrow after.* The messengers from Cornelius reached Joppa about noon on the day after their leaving Cæsarea (see vs. 8, 9). On the third day they set out on the return journey with Peter (v. 23) and they entered into Cæsarea on the fourth day, having spent the night probably at Apollonia, half way between Joppa and Cæsarea on the coast road. Cornelius was waiting for them (Rev. Ver.); in the certainty that his vision had been a reality and that God was about to answer his prayers. Kinsmen and near friends; persons of like mind with Cornelius in their faith and worship. *Worshipped him;*

paid him religious reverence as a messenger from God. *Stand up; I..a man.* Peter felt that the reverence expressed was more than should be given to a mere man. It is to be noted that Jesus never refused worship (Luke 4: 8; 8: 41), showing that he knew himself to be the son of God.

Vs. 27-29. *Went in;* that is, into the room; he had already entered into the house, v. 25. *It is..unlawful;* forbidden, not by the law of Moses, but by the teachings of the Jewish rabbis. *To keep company;* literally, “to join himself,” to hold intimate intercourse with. *Come unto;* “come under the roof of.” *One of another nation.* Peter, with true courtesy, avoids the offensive title “heathen.” *God hath shewed me.* The Spirit's command in v. 20 had made clear to Peter the meaning of his housetop vision. *Came I..without gain-saying;* following in faith the guidance of the

Spirit, though he understood but dimly what God would have him do.

II. The Hearers, 30-33.

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

Vs. 34-43 contain Peter's address.

III. The Converts, 44-48.

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

Vs. 47, 48. *Can any man*; that is, "surely no man can." *Forbid water*. The water of baptism was the visible sign of God's presence in those baptized. God's presence had been made clear, and there could be no reason for

refusing the sign. Real baptism includes the gift of the Spirit and the application of water. The first had been bestowed, and the second could not be withheld.

Light from the East

"ONE THAT FEARED GOD"—Cornelius was one of a class of Gentiles who were prepared for Christianity by the influence of Jews. Wherever Jews lived, in Egypt or Syria, in Asia Minor, Greece or Italy, they gathered about their synagogues a class of adherents whom they hoped ultimately to convert into proselytes, that is, full-fledged Jews. Schuerer says: "Almost everywhere there was a fringe of God-fearing heathen round the Jewish church. They adopted the Jewish form of worship, with its monotheism and absence of images, and frequented the Jewish synagogues, but confined themselves with regard to the ceremonial law to certain cardinal points, and thus could not be reckoned as actually belonging to the Jewish church." It seems that they generally kept the Sabbath and Jewish rules about food, but not in every case. This was the class from which the Jews drew their proselytes, and there is abundant evidence in the New Testament that it was among these adherents of the synagogues that Paul drew most of his converts. We can readily understand with what bitterness the Jews would resent Paul's conduct. He was where they had planted and patiently watered the seed of true religion.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Our map with Lesson I. shows Cæsarea, where Cornelius was stationed. It is on the seacoast about thirty-five miles north of Jaffa. In Peter's time there was a good highway between the two port towns. At present the journey is made by a longer route. There is no town at Cæsarea now,—merely a few shabby cottages. We will stand close by the rippling waters of the Mediterranean, at the south side of the modern village, and face northward. A few rods ahead the houses of the present town stand clustered together. A long ridge of rock, partly natural, partly built up by stone-masons long ago, reaches far

out into the sea at the left; that is part of Cæsarea's ancient "breakwater." A low building with whitewashed walls stands on the highest part of the rock, where a fortress used to guard the harbor. It seems quite probable that Cornelius, as commander of the Cæsarea garrison, would have his headquarters at the fort. If so, Peter may have met the Roman army officer in some building out there where we now see the whitewashed walls.

Use a stereograph entitled, Cæsarea, Where Paul Was Tried Before Felix, Festus and Agrippa.

THE LESSON APPLIED

1. One of the highest privileges of life is to be associated with some good person. Few things can help us on the upward way like a good friendship. When Cornelius had sent for Peter, and was expecting his visit, he summoned his friends in order that they might share with him the good news which Peter was to bring. Had it not been for their friendship with this good man Cornelius, they might have missed altogether the opportunity which thus came to them. One is reminded of the story which is told of Bishop Patteson, the brave missionary to the South Sea Islands. When he was playing in the cricket team at school, some of the boys began to use bad language, and, as a protest, he resigned. He was their best player, and that made them stop, and think. They came to him, and gave him their promise to never again use such language in his presence, and Patteson returned to the team.

2. Every soul has its value in the eyes of God. Peter had been under the impression that, because the Jews had been specially favored of God, the soul of a Jew was of more value than the soul of a Gentile. God showed Peter his mistake. It may be that sometimes we are tempted to think that the soul of a black man or a yellow man has little value in the eyes of God. We might hesitate to say that. But perhaps we are not above thinking it. And yet the annals of missionary achievement are full of the records of those who, in black or yellow bodies, have had the souls of Christian saints.

3. God has strange surprises for us sometimes. The Christians who had accompanied Peter on his visit to Cæsarea received a salutary shock when they discovered that the Gentiles had their part in the advantages of the gospel. It is so easy for us, especially in matters of religion, to become so bound down by prejudices as to prevent God from leading us into new experiences. As John Robinson, one of the Pilgrim Fathers of New

England, once said: "It is dangerous in religion to fall forward by overmuch zeal, yet not so dangerous as to fall backward by an unfaithful heart. The former may injure his face and lose his comfort, but the latter is in danger utterly to break the neck of his conscience, as old Eli by falling backward broke his neck bodily and died."

4. The possession of the Spirit of God is a sufficient proof of Christianity. To Peter it was enough that these Gentiles had received the Holy Spirit. Their rights as disciples of Jesus could not be denied. It may be that sometimes we are tempted to deny the name of Christian to others who do not think just as we do in matters of church government, for example. But the crucial test is whether they give evidence of the fruits of the Spirit. An old Scotchman, who in his early years had been a strict sectarian, when he was laid aside by a severe sickness, said to his minister: "Names have not the same terror on me they once had, and since I was laid by here alone, I have had whisperings of the still, small voice, that the footfalls of the faiths and their wranglings will never be heard in the Lord's kingdom. I'll perhaps find the place roomier than I thought in times by-past."

5. It is a fitting thing to observe the rites of the Christian church. When Peter was assured of the conversion of Cornelius and his friends, he advised their submission to the rite of baptism. It was an outward sign of what had taken place in their inner, spiritual experience. It did not make them Christians, but it made clear to others that they desired to be known as Christians. And so it is when young people unite with the church. The observance of this form does not make them Christians, but it is a suitable and fitting way of proclaiming that they are on the side of Christ, that they are not ashamed to be known as his followers, and as desiring to obey their master.

THE LESSON GRADED

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

For Teachers of Bible Classes

Review the preceding lesson in order to

impress upon the members of the class the significance of the experience through which Peter was passing. In this lesson we are told that Peter was led, by the vision which he

beheld on the housetop, to see :

1. *The necessity of getting rid of hindrances to the progress of the gospel.* It must have cost Peter a great effort to break with the traditions of Judaism and to enter the house of an uncircumcised Gentile. But he was ready to abandon a custom which stood in the way of the gospel. The best of church forms may become a positive hindrance to the progress of Christ's work in the world. In China and in Africa, recently, the missionaries of all Protestant denominations came together for a general discussion of their common problems. In face of their great tasks, they have learned the unimportance of denominational differences. Ought not such things to react upon the churches at home in view of our great problems ?

2. *Nothing common or unclean.* Upon what sayings of Jesus or elements in his teaching is the universality of the gospel based ? "The love which Christ embodied and commanded is not the play of an occasional emotion, but an established attitude of soul with a controlling passion to bless the needy." In New Zealand, the Lord's Supper was being celebrated. The first rank having knelt, a native rose and returned to his seat, but again came forward. Being questioned, he said, "When I went to the table, suddenly I saw by my side the man who a few years before slew my father, and whom I then devoted to death. I went back to my seat. But when I got there, I thought I heard a voice saying, 'By this shall all men know that ye are my disciples, if ye love one another.' That overpowered me and I returned to the altar."

3. *The witness of the Holy Spirit.* The manifestation of the Spirit's presence with Cornelius and the members of his household was to Peter the conclusive proof that the Gentiles could claim the blessings of the gospel, v. 46. Show how in this century the Spirit still bears witness to the universality of the gospel of Christ (compare the wonderful stories found in Begbie's *Twice-Born Men* ; see 1 Cor. 1 : 21-31).

For Teachers of the Senior Scholars

Some things in life can be understood only in the light of subsequent events. Bring out that Peter was not long in finding out what

his trance meant. The strangers at the gate of Simon the tanner threw a flood of light upon this perplexing matter (vs. 17-23), and helped the apostle to get a wider outlook upon life. The scene of to-day's lesson is in the house of Cornelius at Cæsarea, where by divine appointment the soldier of Rome and the apostle of Christ met for the first time.
Discuss :

1. *The Meeting, vs. 24-33.* What preparation had Cornelius made for the meeting ? (V. 24.) How can we account for the way he received the apostle ? (V. 25.) Show how careful Peter was to make him understand that he was no divine being, v. 26. Peter knew how very human he was. The more grace a person has the more distasteful will be any honors to which he is not entitled. Question the class about the mutual explanations made,—how Peter explained why he was there, and Cornelius explained why he had sent for him, and told Peter how glad he was that he had come. The scene is a very beautiful one, the happy meeting of two of God's gentlemen.

2. *The Sermon Peter Preached, vs. 34-43.* What did Peter preach about that day ? He first gave expression to the new truth which God had revealed to him that the divine heart was big enough to take in the whole world. Bring out that the sermon was all about Christ,—about who he was, what he had done and suffered, what he had come into the world for, and how it is through him that we are to be saved.

3. *The Effect of Peter's Preaching, vs. 44-48.* This has been called the Pentecost of the Gentiles. Bring out that that was the greatest day in the life of Cornelius, the greatest day in the history of Cæsarea, one of the greatest days in the history of the world, for it revealed that the gospel was intended for the whole world. Let us make sure that we give the gospel a fair chance in our life.

For Teachers of the Boys and Girls

Spend a few minutes at the beginning in having the class recall the events of last lesson which are so closely related to what happens in our lesson to-day. Then take up the lesson under two heads :

1 *The Meeting of Peter and Cornelius, vs.*

24-33. In the verse preceding our lesson passage we are told that Peter did not journey alone to Cæsarea. Who went with him? When they arrived they found that they were expected. Think of the disappointment it would have been to Cornelius had Peter failed to respond to his appeal. Do we ever disappoint people like that? Whom had Cornelius summoned to profit with him from any instruction Peter might give? Point out how selfish we may be in matters of religion. The blessings of religion are blessings which are intended to be shared. How did Cornelius welcome Peter? Think of what it meant for a Roman centurion to fall down before a Jew. What were Peter's wise words? Call attention to the frankness with which Peter, in vs. 28, 29, gives the reason for his readiness to come to Cæsarea. He had evidently learned the lesson which God had intended to teach him. Now go over

Cornelius' account of what had led him to send for Peter. Show how solemn Cornelius felt the moment to be (v. 33). When we go to church, and listen to the gospel message, ought we not to feel that we are "present in the sight of God?"

2. *The Conversion of Cornelius and His Friends*, vs. 44-48. If there is time, it would be well to review the sermon which Peter preached on this occasion, with its emphasis upon the work of Jesus. Before Peter had finished speaking what remarkable thing happened? What effect did the outpouring of the Holy Spirit upon these Gentile hearers have upon Peter's companions? Is it a good thing to have our prejudices shocked sometimes? What very sensible question did Peter put when he saw what had happened? Is it a good thing to act promptly upon the inspiration of our best and highest experiences?

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Where does Paul call himself the apostle of the Gentiles?
2. "The blood of Jesus Christ . . . cleanseth us from all sin." Find this saying.

ANSWERS, Lesson III.—(1) Col. 3 : 25. (2) Matt. 8 : 5-13 ; Luke 7 : 1-10.

Prove from Scripture

That salvation is provided for all.

The Question on Missions

The teacher of the little ones will discuss with them why it is that, in India, boys are so much more thought of than girls. It should be explained how important it is, in

the eyes of an Indian father, that he should have a son to perform the proper ceremonies at the father's funeral when he dies, and, on the other hand what a great expense it is for parents to secure husbands for their daughters.

With the boys and girls and senior scholars there may be a more detailed discussion of the importance attached to the right performance of funeral ceremonies by a son for his dead father. It should be pointed out that, if these ceremonies are not performed, it is believed that the dead man will be denied all peace and blessedness. There should be a discussion, also, of the obligation resting upon parents to see that their daughters are married,—a troublesome and expensive duty. It should also be pointed out that the neglect and even killing of daughters is not uncommon in India.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our story tells us about Peter and Cornelius.

Review—To recall last lesson, teachers might ask six boys to come to the front. These boys are soldiers. They must stand straight, hands down close at sides. Here is their captain (the tallest boy in the room). Now these soldiers will salute their captain,

and march to their seats. Who can tell the name of the Roman captain we heard about last Sunday? Ch. 10 : 2 tells us what kind of man Cornelius was. What message did God send Cornelius? What did Cornelius do?

New Thoughts—Will Peter go to the home of Cornelius, who is a Gentile? Will Peter

eat food with a Gentile? Yes, Peter will go to Cornelius' house, and he will eat food with him and his family, and will teach them to become followers of Jesus.

We know why Peter is now willing to do this. Recall what God had taught Peter by means of a vision. When Peter went up upon that house top he thought like all other Jews. When he came down, he was a different man. He looked the same Peter, but his thoughts were not the same as they had been. That vision had given him new thoughts about the Gentiles. He was now anxious to be friends with Gentiles and to teach them to follow Jesus. So Peter was very glad indeed to go with the three men whom Cornelius had sent to him.

Here stand the men at the door. Peter is upon the housetop. Hark! Some one is call-

ing, "Is a man who is called Peter staying in this house?"

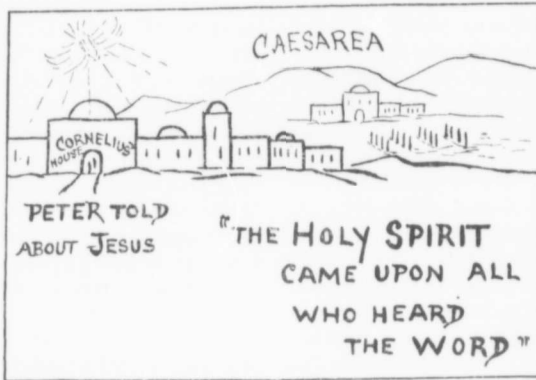
Tell the rest of the story, vs. 17-23. (Sketch the home of Cornelius.) Continue the story, vs. 24-27.

Peter tells them how God had given him new thoughts about the Gentiles, and how glad he was to come to them, vs. 28, 29.

Cornelius tells Peter how God told him to send to Joppa for Peter, vs. 30-33.

Golden Text—Repeat Peter's words. Peter told these Gentiles about Jesus. While he was speaking, the Holy Spirit came upon all who heard the word, vs. 44-46. Peter baptized them all in the name of the Lord, and they became followers of Jesus.

What the Lesson Teaches Me—JESUS WANTS EVERY ONE TO KNOW ABOUT HIM.



FROM THE PLATFORM

PETER'S REACHING RESULTS IN CORNELIUS' CONVERSION

We have been studying to-day the story of a CONVERSION (Print). Take a moment or two to dwell upon the meaning and need of this experience, which marks the beginning of the Christian life. Whose conversion is told of in to-day's lesson? CORNELIUS' (Fill in). Remind the School of the important fact that people are not all converted in the same way. Paul's conversion took place under much different circumstances from those which marked the conversion of Cornelius. What was the direct cause of Cornelius' conversion? It was PETER'S PREACHING (Print). Next, print RESULTS IN, as above. Ask the School whether they think that Peter would feel amply rewarded for all the difficulty of his journey to Cæsarea. Point out the ideal conditions in which Peter preached his sermon. Everyone who was present was there to listen, Remind the scholars of how they may help their minister by listening attentively.

EASTER LESSON: An Alternative Lesson

1 Corinthians 15 : 1-11. Study 1 Corinthians 15 : 1-23. Commit to memory vs. 3, 4.

GOLDEN TEXT—Now hath Christ been raised from the dead, the firstfruits of them that are asleep.—1 Corinthians 15 : 20 (Rev. Ver.).

THE LESSON EXPLAINED

Time and Place—The First Epistle to the Corinthians was written by Paul about the year A.D. 58, from Ephesus.

Lesson Setting—The lesson chapter is a classic on the resurrection, and reechoes with most solemn associations for every Christian. It falls into two parts : (1) vs. 1-34, the fact of the resurrection ; (2) vs. 35-58, the nature of the resurrection. The first few verses (vs. 1-11), give the historical evidence for the fact of the resurrection of Christ, and while Paul does not intend to mention all the instances, he selects those which would have the most weight, mentioning Peter first because of his influence in Corinth (see 1 Cor. 1 : 12).

I. The Message, 1-4.

Vs. 1-4. *I declare unto you* ; state afresh what I have told you before. *The gospel* ; literally, the "God story," the translation of the Greek word which means "Good news." *Which I preached* ; when I was in Corinth (see Acts, ch. 18). *Wherein ye stand*. Perseverance is required of those who accept the gospel. *Ye are saved* ; through simple faith in the risen and living Saviour. *I delivered unto you first of all* ; first in importance, as well as in order of time. *Christ died for our sins* ; died that our sins might be forgiven.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to talk about Jesus Christ, our risen Saviour.

Easter—If possible, have a grown-up person sing Hymn 61, Book of Praise.

Did the post bring you a pretty Easter card, covered with lovely flowers, and "A Joyous Easter" printed on it? (Show card.) Do you know why we should be joyous on Easter Day? Why these flowers in our churches? Why this glad Easter music?

Golden Text—Here is the answer. Repeat Golden Text : "Now hath Christ been raised from the dead," etc. Listen, are not the birdies singing, "Risen, risen, Christ is risen?"

Our Real Self—Teach the children that our body is only "the house we live in." The

According to the scriptures ; in fulfilment of the scriptures (see Isa., ch. 53 ; Luke 24 : 44-46). *Buried*. See John 19 : 38-42. *Rose again the third day*. Jesus died and was buried on a Friday afternoon and rose again on the following Sunday morning.

II. The Witnesses, 5-9.

Vs. 5-9. *Seen of Cephas* ; another name for Peter. (See Luke 24 : 34.) *Then of the twelve* ; with the exception of Judas, who was dead, and Thomas, who was absent. (See Luke 24 : 36-48.) *Five hundred brethren* ; probably on the mountain in Galilee, Matt. 28 : 16, 17. *James*. This appearance is not mentioned in the Gospel story. *All the apostles*. See Acts 1 : 6-12. *Last of all . . . of me also* ; on the road to Damascus. See Lesson I., for April 2, Acts 9 : 1-11, 17-19. *Least of the apostles* ; because he had been a persecutor of the Christians.

III. The Effects, 10, 11.

Vs. 10, 11. *The grace of God* ; the kindness, the favor of God shown to Paul, especially in his vision of the risen Saviour. All that Paul had been able to do was through this heavenly grace. *Ye believed* ; in the same risen Saviour, whose power was seen in their changed lives.

real seed, the part that has the life which grows and forces its way up to the sunlight, and becomes the beautiful flower in our gardens, or the grain in our fields, or the fruit on our trees, is enclosed in another covering which is left in the ground when the new plant grows upwards. "The graves are just the places where those who have gone to heaven have left their bodies," says a writer.

In a letter which he wrote to the Christians in Corinth, Paul tells about Christ's death and resurrection. Many of these people did not believe that those who die will live again. Paul is trying to make them understand that we shall all live again after we die.

What the Easter Lesson Teaches Me—I SHALL DIE AND LIVE AGAIN IN HEAVEN.

Lesson V.

PETER DELIVERED FROM PRISON

April 30, 1916

Acts 12: 1-11. Study Acts 12: 1-19. *Scripture Memory Verses.

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

1 Now about that time Her'od the king¹ stretched forth his hands to² vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And³ because he saw it pleased the Jews, he proceeded⁴ further to⁵ take Pe'ter also. (Then were the days of unleavened bread.)

4 And when he had⁷ apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to⁸ keep him; intending after⁹ Easter to bring him forth to the people.

5 Pe'ter therefore was kept in¹⁰ prison: but prayer was made¹¹ without ceasing of the church unto God for him.

6 And when Her'od¹² would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains: and¹³ the keepers before the door kept the prison.

7 And, behold,¹⁴ the angel of the Lord¹⁵ came upon

Revised Version—put forth; ² afflict; ³ when he saw that it; ⁴ Omit further; ⁵ seize; ⁶ And those were (Omit bracket); ⁷ taken; ⁸ guard; ⁹ the Passover; ¹⁰ the; ¹¹ earnestly of; ¹² was about to bring; ¹³ guards; ¹⁴ and; ¹⁵ stood by him; ¹⁶ cell; ¹⁷ awoke him, saying, Rise; ¹⁸ he did so; ¹⁹ Omit him; ²⁰ he; ²¹ And when; ²² into; ²³ its; ²⁴ straightway; ²⁵ truth; ²⁶ forth; ²⁷ Omit hath.

LESSON PLAN

- I. The Prison, 1-4.
- II. The Prayer Meetings, 5.
- III. The Deliverance, 6-11.

DAILY READINGS

(By courtesy of I.B.R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Peter delivered from prison, Acts 12: 1-11. T.—Peter delivered from prison, Acts 12: 12-19. W.—The power of prayer, Matt. 18: 15-20. Th.—Angels minister to us, Ps. 34: 1-11. F.—Daniel's trust in God, Dan. 6: 10-17. S.—Daniel's deliverance, Dan. 6: 18-23. S.—The safety of God's people, Ps. 91.

Primary Catechism—*Ques. 88. Which is the Ninth Commandment?* A. The Ninth Commandment is, "Thou shalt not bear false witness against thy neigh-

bour." *Ques. 89. What is it to bear false witness against our neighbour?* A. It is to say what is not true about others.

Shorter Catechism—Review Questions 51-55.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 567; Junior and Upward, 111, 263, 273, 26 (Ps. Sel.), 570, 262.

Special Scripture Reading—Isa., ch. 53; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 46, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1674, Peter Delivered from Prison. For Question on Missions, I. 344, Worshipping Idols Under a Tree. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jerusalem, the City of Zion, Southwest from the Northern Wall (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 168).

THE LESSON EXPLAINED

Time and Place—Immediately before the Passover, A.D. 44; in Jerusalem.

Connecting Links—In ch. 11: 1-18 we have Peter's defence of his receiving uncircumcised Gentiles into the Christian church. This is followed by the account of the founding of the church at Antioch in Syria (ch. 11: 19-30), passed over here so that the part of the narrative which has Peter for its chief figure, may be completed, to be taken up in Lesson VI. for May 7.

I. The Prison, 1-4.

V. 1. *About that time*; the time of the visit

of Barnabas and Saul to Jerusalem, mentioned above and referred to in ch. 11: 30. *Herod*; Agrippa I., grandson of Herod the Great, ruler at this time, of dominions even wider than those of his grandfather, including all Palestine. Josephus describes him as a vain man, whose chief desire was to win popularity with the Jews. *To vex* (Rev. Ver., "afflict"); oppress. *Certain of the church*. Herod decided to arrest the leaders out of deference to Jewish, and especially Sadducean (compare ch. 5: 17), influence.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Vs. 2, 3. *Killed James*; one of the sons of Zebedee (Mark 1:19), who took a leading part in the gospel history, being often chosen by Jesus for special recognition, along with his brother John, and Peter (see Mark 5:37; Luke 9:28; Matt. 26:37). *With the sword*; a mode of execution regarded as especially disgraceful by the Jews. *Pleased the Jews*. See on v. 1. *Days of unleavened bread*; the seven days following the killing of the Passover lamb, during which no bread made with leaven (yeast) might be eaten, Lev. 23:5-8.

V. 4. *Apprehended*; seized. *Delivered him to four quaternions*; that is, four groups of four men each. These groups kept watch over the prisoner in periods of six hours each, the prisoner being bound by a hand to each of two guards, while the other two kept watch outside the door of the cell. *After the Passover* (Rev. Ver.); the Passover season, including the "days of unleavened bread." The translation "Easter" is due to the fact that this Christian festival, commemorating our Lord's resurrection, replaced the Jewish Passover, occurring at the same time of the year. During the Passover season no legal decision could be made. *Bring him forth to the people*. Herod intended to occupy his throne of judgment, while Peter should be led forth before the people, so as to make the proceedings as spectacular as possible. At the Passover season a great number of stranger Jews would be in Jerusalem, when a demonstration in favor of the Jewish Law would add immensely to the popularity of Herod.

II. The Prayer Meetings, 5.

V. 5. *Prayer was made without ceasing* (Rev. Ver., "earnestly"). The disciples did not despair because of James' death, but pleaded with God for Peter. *Of the church*; that is, by companies of its members scattered here and there throughout the city. *Unto God*. This was a matter between the king of heaven and King Herod.

III. The Deliverance, 6-11.

V. 6. *When Herod would have brought him forth*; for sentence and execution. *The same night*; to all human appearance, Peter's last night on earth. *Between two soldiers, bound with two chains*; fastened by his hands to the guards on either side (compare Acts 28:20; Eph. 6:20). *Keepers before the door*; the

two of the "quaternion" on duty who were stationed outside the cell.

Vs. 7, 8. *The angel of the Lord*; Rev. Ver., "an angel," as in Luke 2:9 (Rev. Ver.). *A light shined*; "the glory of the Lord" (see again Luke 2:9). *Prison*; Rev. Ver., "cell." *Smote Peter*, etc. So calm was the apostle's trust in God, that he was sleeping soundly. *Chains fell off*; setting him free from the guards sleeping beside him. *Gird thyself, and bind on thy sandals*. The girdle had been loosened, and the sandals (the footgear of the poor, shoes being worn by the rich) removed, for sleeping. *Garment*; the outer robe, taken off and used as a covering during sleep.

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

He proceeds to the house of Mary, which was apparently a meeting place for the Christians. The maid who opens the door cannot persuade the company that it is Peter, for they say it must be his angel, in accordance with the prevailing belief that each man had a guardian angel. After his reception, Peter directs word to be sent to James, and then departs to another place. Herod, when he found that the prisoner had escaped, ordered the guards to be executed. Vs. 12-19.

Light from the East

PRISONS—Among the old Hebrews there was very little confinement in prison. The process of justice was normally simple and swift. When a malefactor was seized he was hurried before a judge or an improvised court, and when he was condemned he was taken out immediately for the execution of the sentence. But if people had to wait, say, for Jehovah's decision, the wrong-doer was kept in ward, as in the case of the man who broke

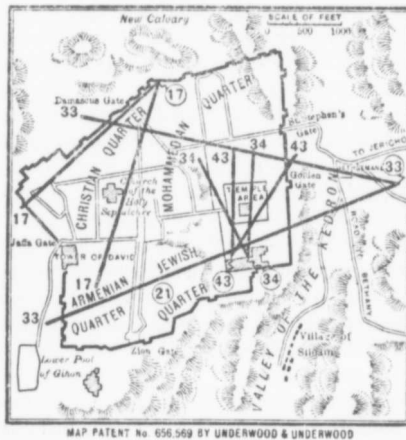
the Sabbath (Num. 15 : 34) or that of the blaspheming Danite, Lev. 24: 12. So Joseph's brethren put him in a pit pending an issue of the matter. The common forms of punishment were fines, stripes and death ; imprisonment did not fit in with Hebrew ideas.

Under Roman law justice was slower but more discriminating. And the Romans used prisons to keep men safe against the day of trial and, also, as places of punishment. Now the Herods imitated their masters the Romans ; what we read of in Acts is therefore rather Roman practice than Jewish. To

guard a prisoner the walls were not enough, he was commonly chained between two soldiers who were therefore responsible for him. Solitary confinement was reserved for condemned criminals. Rome had from very early days its Carcer, or prison, on the eastern slope of the Capitoline Hill. It consisted of two heavy-walled chambers, a larger oblong upper one, and a smaller underground circular dungeon, twelve feet below the former. The latter was used when a captive, like Jugurtha, was doomed to be put out of the way by cold and starvation.

THE GEOGRAPHY LESSON

The number 17 on our Jerusalem map marks a spot on the top of a high building beside the northern wall, from which we may obtain a particularly good view over a large section of the modern city. We will face toward the southwest, so as to have spread out before us all the ground which is included between those two long lines that diverge from 17. What we see is a great number of small houses of greyish stone. From our high standpoint we can look down into the courtyards of some of the nearer homes. Entrance to such courtyards is gained through a heavy door



or gate, always barred at night. We do not know precisely where Peter was imprisoned. It may perhaps have been at a station of the Roman police near the temple grounds, that is, farther to the east (left). And we cannot be certain where Mary the mother of Mark lived. But we may be sure that the house was much like these homes which we see now. It was at the barred gate of such a walled courtyard that Peter knocked.

Use a stereograph entitled, Jerusalem, the City of Zion, Southwest from the Northern Wall.

THE LESSON APPLIED

1. We do not know a great deal about James, the son of Zebedee. Although he was one of the original apostles, he does not seem to have held as prominent a place in the early church as James, the brother of our Lord. But in our lesson, James, the son of Zebedee, springs into sudden fame. He wins a martyr's crown. And, after all, there is a sense in which life is made up, not so much of years, as of deeds. Many a man, not famous previously, perhaps little accounted of by those who knew him, has swiftly become a hero in some terrible shipwreck, or in the hour of

battle. So has it been often with the martyrs of the Christian faith. We know nothing of them except this,—that in the great hour of trial, they stood up for the Saviour.

2. Popularity may be a pleasant thing, but it is possible to pay too great a price for it. Pilate condemned Jesus to death because he was afraid of the Jews. Herod condemned James to death because he wanted to please the Jews, and so be popular with them. Here we have suggested to us the difference between the politician and the statesman. The politician is always acting with the

thought of the people's displeasure or approbation before his mind. He does what he does, not because it is right, but because he thinks it will give him the present support of the public. The statesman tries to keep before his mind the real good of the people, and so he does for them what he knows to be right, whether it happens to be popular at the time or not. Now, boys and girls are subject to the same temptation before which Herod fell. They like to be popular with others, and they sometimes pay too high a price for their popularity.

3. One of the most interesting things about this lesson is the way in which it shows us how Peter was seeking to redeem the past. Once he denied Christ because he was afraid of what his enemies might do to him. Now he is ready to go to prison rather than deny his master. In other words, the humiliating lesson of the denial had not been lost upon Peter. Greene, one of the dramatists of Queen Elizabeth's day, who lived a sinful life, wrote an essay which he entitled: "Groatworth of Wit Bought with a Million of Repentance." Well, that was a heavy price to pay for a little wisdom. And Peter's lesson cost him dearly, but the significant fact is that he really learned it.

4. While Peter was in prison, the members of the church were praying for his release. And it is worthy of notice that we are told here that they prayed "earnestly." It was no

perfunctory prayers which they offered. It was the prevailing prayer of faith. It was the kind of prayer which the church needs to offer up for those who are doing the church's work in the dark places of earth. Dr. Arthur H. Smith, of China, speaks of the "deeply buried talent of intercessory prayer." Mr. F. S. Brockman, one of the leaders of the student movement in China, says: "The great body of Christians have not hitherto taken seriously the efforts of leaders of missionary work to promote prayer. If the same energy, time, earnestness and skill were put into getting prayer as are given to enlisting men and money, the church would do much to open the channels and let flow out the mighty power of the Spirit of God."

5. James was killed. Peter escaped. We are tempted to ask why this should be. A similar question arises often in our own experience. Why are some men spared, and others, equally useful, so far as we can see, cut down in what appears to be the height of their usefulness? It is a question which we can hardly expect to answer in a satisfactory manner on this side of eternity. Was James' work really completed, while Peter's work was not? Quite possibly. In one of the most beautiful prayers of Jesus, he said: "Even so, Father: for so it seemed good in thy sight." And in the face of some of life's mysteries that is the best of all attitudes to take.

THE LESSON GRADED

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

For Teachers of Bible Classes

Peter was not a stranger to the prison nor to such an experience as that related in this chapter. (Read ch. 5:17-27.) In the first twelve chapters of Acts we are told of three outbreaks of persecution against the young church. For the first two, see ch. 4 and ch. 6:7 to 7:60. The third persecution, mentioned in this chapter, was initiated by Herod Agrippa I. We have little information about the extent and cause of it.

1. *Mr. Worldly Wiseman.* Agrippa was a clever "trimmer." All his life he had been

seeking to please two parties,—the Jews and the Romans. With better fortune than most men who have tried the same policy, he succeeded in a partial way. But his success was only that of a clever juggler; it had no moral or historical import. The news of his death was greeted with derisive shouts by the Romans in Palestine. As we see in this lesson, Agrippa, like all men of his stamp, was ready to prostitute conscience (v. 2), judgment (v. 3) and office (v. 4) to popular favor.

2. *Mr. Faithful,* v. 5. The Christian community had nothing of the "trimmer" nature in it. Tell the story of Frances Willard's early struggles to show how steady adherence to a despised but righteous cause may be crowned with splendid achievements. Point

out to the class that the church exercised its faith by laying its case before God. They prayed for Peter. How far are we justified in praying for those in trouble or danger, for example, the soldiers in the trenches? (Read Matt. 11 : 22-24 ; 17 : 21 ; Luke 11 : 1-13 ; 22 : 42.) Surely we are taught that there is a special power in prayer for just such things, but the power is limited by : (a) our attitude ; (b) the higher will of God.

3. *Victory through defeat.* The second imprisonment of Peter must have caused much sorrow and trouble of spirit. But this trial led to a new vindication of the faith of the church. The release of Peter must have strengthened his resolution to serve the gospel, fortified the courage of the Christians and deepened interest in the gospel. The martyrdom of pale John Huss seemed a victory for the powers of darkness, but, in reality, it was the torch which kindled the Reformation.

For Teachers of the Senior Scholars

Question the class about what they know of the Herods of the New Testament, and bring out that they were a bad lot from the baby killer (Matt. 2 : 16) down, and show that the Herod of the lesson was a man utterly unscrupulous, with an inordinate vanity, and an insatiable craving for popularity. He comes to a terrible end, vs. 20-23. Why did he persecute the Christians? Who was the first of the apostles to suffer martyrdom? Herod's success in murdering James seems to have led him to try to increase his popularity by dealing with Peter in the same way.

1. *Peter's Arrest and Imprisonment*, vs. 3-5. Why did Herod not put Peter to death at once instead of putting him in prison? What precautions did Herod take to make sure that his prisoner would not escape? Did Peter seem to be the kind of character who would break gaol if he got a chance, or was Herod afraid that Peter's friends might attempt a rescue? What attempt did his friends make? (V. 5.) Some one has said that if Herod had seen those saints upon their knees he might have exclaimed, as did Ethelred the Saxon king, when he saw the monks of Bangor praying against him for the success of their countrymen, "They have begun the fight against me. Attack them first."

2. *Peter Delivered from Prison*, vs. 6-11. Question out the particulars of this divine deliverance,—how the angel found Peter asleep, how the angel awoke him and had to see to it that the bewildered apostle got his clothes on all right, how they walked out of the prison through doors and gates which opened of their own accord, "to freedom and cool moonlight air." Show that when Peter was come to himself he understood the meaning of it all, v. 11. Peter was immortal till his work was done. Impress upon the class that there are spiritual influences at work in our life, opening up our way, leading us by unexpected paths, ministering unto us. Like Peter we may not understand these things very well at first, but the time comes when we have no difficulty in recognizing the divine hand.

For Teachers of the Boys and Girls

Remind the class of the subject of our last two lessons, and tell them of how Peter got into trouble with the Jewish Christians at Jerusalem because of his new attitude toward the Gentile converts to the gospel (see ch. 11 : 1-18). Show how Peter defended himself. In to-day's lesson we learn of a more serious trouble into which Peter got, and of his escape from it. Discuss :

1. *Herod's Persecution*, vs. 1-5. What persecution had already befallen the church at Jerusalem, and what was the occasion of it? (See Acts 8 : 1.) Who brought about this second persecution? This Herod was Herod Agrippa I., a grandson of Herod the Great. What one of the apostles suffered the death of a martyr during this persecution? What effect did the death of James have upon the populace of Jerusalem? When Herod saw how pleased they were he singled out another of the apostles for persecution. Why did Herod not kill Peter immediately? (Vs. 3, 4.) Peter was well guarded in the prison by four parties of four soldiers each, relieving one another at intervals. While Peter was in prison what were the members of the church doing? Now ask the class whether popularity is worth while when it is purchased at the price Herod was paying for it. Remind them of the tragic end of Herod told in vs. 20-23.

2. *Peter's Escape*, vs. 6-11. What was the result of the prayers of the Christian church for Peter? Question out in detail the facts in connection with Peter's escape from the prison. When did it occur? How was Peter made fast in the prison? Whom did he suddenly see? What did the angel order him to do? What happened to his chains? Show how Luke brings out the naturally

confused feelings of Peter, so suddenly released after a sound sleep. He thought he was dreaming. Do we ever have things happen to us which seem too good to be true? What happened when they reached the iron gate which led into the city? When did the angel disappear? When Peter realized the situation, what did he say? Emphasize, in closing, the power of prayer.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Where does the psalmist say: "The Lord is the strength of my life; of whom shall I be afraid?"

2. "In the world ye shall have tribulation," said Jesus. Read the second part of the verse.

ANSWERS, Lesson IV.—(1) Rom. 11 : 13.
(2) 1 John 1 : 7.

For Discussion

1. Does the death of James contradict the Golden Text?

2. Is it possible for us to pray without ceasing?

Prove from Scripture

That God is stronger than his people's foes.

The Question on Missions

The teachers of the little ones will explain how many children in India are taught that

there are many evil spirits ready to do them harm dwelling in rivers, trees, hills, stones, etc. Some are taught to worship such animals as the cow, the snake, the monkey, the peacock, etc., and others to believe that God is merely a great and stern ruler, and not a kind and loving father, as we believe him to be.

Teachers of the boys and girls and senior scholars should lead them in a discussion of the three main religions prevailing amongst the natives of India: Animism, with its belief in a countless host of powerful and evil spirits in rivers, hills, trees and stones; Hinduism, with its many sacred animals, its multitude of gods and its strict caste or class laws, with numerous ceremonial customs; and Mohammedanism, with its belief in a God whose will and power are wholly arbitrary and its denial of freedom and responsibility to man.

FOR TEACHERS OF THE LITTLE ONES

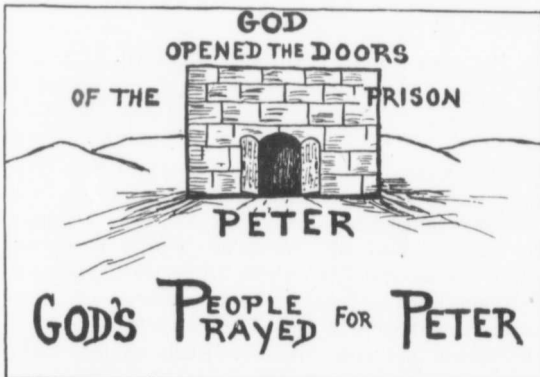
A Look Forward—Our story tells how Peter was delivered from prison.

Telephones—Have you all noticed the tall poles and wires on our country roads and city

streets? Is it not wonderful when we stand at our telephones and speak to grandmother or auntie or other friends far away from us? How plainly we hear their voices!

A clever man has invented a telephone that does not need poles and wires on roads and streets. The sound of the voice is carried through the air, and other telephones catch the sound miles and miles away.

Prayer—There is something far more wonderful than this. We kneel at mother's knee, or



sit in her arms, or kneel at our own bedside and "talk to God," and he listens to every word we say, and sends us whatever he knows is the best answer.

Lesson—Our lesson story tells us about many men and women praying earnestly to God one night. Many are gathered in that upper room in Jerusalem, bowed in prayer to God. What are all the followers of Jesus praying about?

Listen! Their friend, the apostle Peter, has been put in prison. "In prison!" you say. "Surely Peter was not a bad man." No, indeed, but a bad man, King Herod Agrippa I, who was trying to please the Jews, put Peter in prison. Herod had killed the apostle James, and when he saw that this pleased the Jews, he seized Peter, also, and put him in prison (outline a prison window) and placed four sets of men, four men in each set,—here they are (sixteen strokes)—to guard Peter so he could not escape. Herod intended to take Peter out of prison after the Passover and put him, also, to death.

Golden Text—Repeat and explain.

Against Peter—Here we see those against Peter,—Herod; the Jews; the Roman soldiers.

For Peter—Here we see those on Peter's side,—God; and his angels; praying friends.

Now tell the story of Peter's release from

prison, picturing very vividly. We see Peter quietly sleeping in his prison cell, surrounded by enemies.

Giving God Thanks—Tell Peter's words, v. 11.

Prayer—A great writer wrote these words (repeat): "More things are wrought by prayer than this world dreams of." Have ready slips of paper with short Bible verses about prayer. Give a slip to each child to take home, and commit verse to memory.

Prayer is our "telephone" to God. "No prayer is ever wasted."

Our Prayers—Why should we pray? For whom should we pray? Does God always answer our prayers?

"What a lovely day for the picnic," said Muriel, as she popped out of bed and looked out of the window at the bright sunshine. "I prayed that God would make this a fine sunshiny day, mother." "Yes, Muriel; and what if God had sent rain to-day?" "Well, I suppose he would be answering the prayers of the farmers who are so very much in need of rain, to make their grain and vegetables grow."

We must remember we are not the only ones praying. If God does not send us just what we pray for, he always sends us something that is as good or better for us.

What the Lesson Teaches Me—I SHOULD PRAY FOR OTHERS.

FROM THE PLATFORM

PETER THE COWARDLY THE COURAGEOUS

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

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. PRAYER.

II. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (also given in the DEPARTMENTAL GRADED QUARTERLIES).

III. RESPONSIVE SENTENCES. Psalm 46 : 1, 2, 7, 9, 10.

Superintendent. God is our refuge and strength, a very present help in trouble.

School. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

Superintendent. The Lord of hosts is with us ; the God of Jacob is our refuge.

School. He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

All. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

IV. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson).

V. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VI. SINGING. See "Great Hymn of the Church" in the TEACHERS MONTHLY in connection with each lesson (given also in the JUNIOR and PRIMARY TEACHER'S QUARTERLIES [Departmental]).

VII. READING OF LESSON PASSAGE.

Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each Lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 439, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of the Verses Memorized, Catechism, Question on Missions, "Great Hymn of the Church" (see also Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Philippians 4 : 7, 8.

Superintendent. The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

School. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

IV. SINGING. Hymn 508, Book of Praise, "God save our gracious King," etc.

V. BENEDICTION.

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THE BOOK PAGE

We will mail to your address any book noticed on this page, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address R. Douglas Fraser, Presbyterian Publications, Toronto.

Sir W. Robertson Nicol says of Sir Max Aitken's **Canada in Flanders** (Hodder and Stoughton, Toronto, 247 pages, maps, 25c., postage extra): "I question whether anything equal to it has been written since the war began . . . I have no hesitation in saying that Sir Max Aitken is to be ranked with Sir William Napier in the power of describing a battle." This is high praise, indeed, from a prince of critics, and will go far in commending a book, which, if it were only a bald recital of facts, should be in every Canadian home. It does give the facts—of the sudden upspringing of a Canadian army on the announcement of the war, of their training and transport and thrice-gallant deeds in the war area; and all set forth vividly and picturesquely, and with the sympathy and touch, which could come only from a writer himself a Canadian. That the Canadian troops saved the day at a most critical moment in the war is now a matter of history. How it was done, and how our men fought and fared through all the first year of the war the Canadian "Eye-Witness" eloquently describes. It will be of interest to many to know that the author, Sir Max Aitken, is a son of the manse. He was born at Maple, a little village to the north of Toronto, where his father, Rev. Wm. Aitken, was at that time minister of our church there. His book, it should be further mentioned, is Vol. I. of an intended series concerning the whole of Canada's part in the fight.

In **What of the Dardanelles?** (Hodder and Stoughton, Toronto, 91 pages, 50c.) Granville Fortescue certifies himself, from the mouth of "the chief of the greatest newspaper syndicate in England," as "the only man in England who knows the whole truth about the Dardanelles," and proceeds to speak out his mind without reserve. "The greatest military contest the world has witnessed," he calls it. He exalts the heroism of our British soldiers and sailors who had part in it, and bluntly proclaims the blunders of the enterprise, according to his judgment, as to the time, the place and the manner of the attack.

Vol. IX. of **Nelson's History of the War**, by John Buchan (Thos. Nelson and Sons, Toronto, 240 pages, maps, price 30c., postage 7c.), sustains the reputation of this, the fullest and best current history of the war. It covers three of the most stirring recent war areas, namely, the Italian War, the Campaign at Gallipoli, and the Russian Retreat from Warsaw. Nothing further, in regard to the interest of this volume, needs be said.

A rare 50c. worth is "**The Times**" **Red Cross Story Book** (Hodder and Stoughton, Toronto). It contains 192 extra large pages and a number of full page half-tone illustrations. The stories are all by "famous novelists" serving in His Majesty's forces. It is sufficient to mention, from amongst the eighteen writers, such names as Ian Hay (the author of *The First Hundred Thousand*), Compton MacKenzie, of the Royal Navy, our own Charles G. D. Roberts and Theodore G.

Roberts, and Sir Arthur T. Quiller Couch. The profits of the book go to "The Times" Fund for the Sick and Wounded.

Amongst the many war books which have appeared, Mr. Stephen Paget's **Essays for Boys and Girls: A First Guide Toward a Study of the War** (The Macmillan Company of Canada, Toronto, 198 pages, 16 full page illustrations, \$1.50 postpaid) holds a place quite its own. These essays, as the title of the volume indicates, are for boys and girls. The first essay makes it clear that the present war is *their* war, in the sense that its results will affect them more than any one else because they are to live in the future. A second essay grapples with the moral and religious problems raised by the war, and deals with these in a way admirably effective and suitable for its audience. These two introductory essays are followed by a half dozen giving brief accounts of the various nations engaged in the struggle, and how each came to enter into it. The closing essay is headed *Looking Back* and gives a bird's-eye view of the progress of the war. The illustrations are cartoons reproduced from Punch and add greatly to the value and interest of the book.

Stenographer and then rate clerk in a railway freight office, who, when he was little more than twenty-five, refused the position of General Freight Agent, actor, book agent, popular preacher, and always an idealist,—this is an outline of the career of John Hampstead, the hero in **Held to Answer**, by Peter Clark Macfarlane (McClelland, Goodchild and Stewart, Toronto, 521 pages, with six full page illustrations by W. B. King, \$1.35 net). The climax of interest in the story is reached when Hampstead, at the zenith of his career as a preacher in San Francisco, is "held to answer" the charge of stealing a magnificent necklace of diamonds from an actress with whom he had formerly been associated on the stage. The closing chapter pictures the dramatic scene in a church meeting, in which the real thief declares his guilt, and the preacher is cleared. This is a really powerful tale, thrilling with emotional intensity. From the same publishers comes **Drusilla with a Million**, by Elizabeth Cooper (317 pages, \$1.25 net), in which Drusilla Doane, a charity inmate of an Old Ladies' Home, by the death of a relative of whom she had never heard before, becomes the heir to a million dollars, with a splendid country home near New York. How Drusilla, who has plenty of good sense and a kind heart, spends her money in relieving need by eccentric, but thoroughly effective methods, including the use of part of her houses as a home for deserted babies, and succeeds in furthering the happiness of all sorts of people about her, makes an entertaining and instructive story, emphasizing the importance of the personal touch in philanthropic work.

Persuasive Peggy, by Maravene Thompson (The Copp, Clark Co., Toronto, 308 pages, with four illustrations by Clarence F. Underwood, \$1.25 net), opens with the marriage of pretty Peggy Patton with "Big Ed" Trowbridge, a handsome and wealthy young farmer, proud of his ancestry, conservative in his methods and opinions and noted amongst those who knew him for his scabbornness. Peggy, on the other hand, believes in progress, is full of modern ideas and appreciates modern conveniences. The story tells how Peggy, who

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is as persistent as she is pretty, overcomes the old-fashioned prejudices of her husband and gets her own way, not by crying and nagging, but by smiling and keeping everlastingly at it. The reader is constantly amused at the situations which Mistress Peggy creates and at the way in which she meets them,—always assisted, in the end, by Ed's saving sense of humor and his love for his wife. There are other characters in the book which are drawn with rare skill, such as Sam Ichy and Ichy Sam, the jolly twin brothers of sixty-five, bashful Lily Updown, the silent hired man and the deaf cook. Fun a plenty is found on every page, and the story glows with sunshine and love and happiness.

Little six-year-old Michael, the central figure in **The Glory and the Dream**, by Anna Preston (B. W. Huebsch, New York, S. B. Gundy, Toronto, 244 pages, \$1.25 net), will take his place amongst the most delightful children of literature. His vivid imagination fills the world with fairies and with people invisible to the eye of sense, and gives reality to his races with the big green dog, which his playfellow, Nieder, can never see, and to his grief when Susan's "knittity" doll is lost in the woods. Wonderful dreams, too, Michael has of what he is to be when he grows up,—a patriot, for he is Irish, a lumberman, an engineer, etc. There is plenty in the book to make one laugh, and something, also, to make one cry in the pathos of Michael's father trying to be a mother too, and to lessen the weight of Michael's sorrow for the mother who had understood him as no one else ever could.

"If any of us knows a word of hope or has picked up a message of comfort anywhere, it is his plain duty to share it these days." This opening sentence in **A Day at a Time**; And Other Talks on Life and Religion, by Rev. Arch. Alexander, M.A., B.D. (H. R. Allenson, London, U.C. Tract Society, Toronto, 194 pages, 90c.), indicates the scope and purpose of the book. Like the author's earlier book, **The Glory in the Grey**, which met with so favorable a reception, it is a collection of heartening messages which make good reading in these troublous times. Each "talk" is followed by a brief and simple prayer, which lifts the heart of the reader to the supreme source of comfort and cheer. It is fitting, in these war times, that the book should be dedicated to Admiral Jellicoe. From the U.C. Tract Society we have received also Vol. 5 of **The Greater Men and Women of the Bible**, edited by James Hastings, D.D. (T. and T. Clark, Edinburgh, 443 pages, \$2.50), extending from Mary the mother of our Lord to Simon of Cyrene, a valuable aid to the preacher who is seeking to make his sermons at the same time popular and scholarly.

William Briggs, Toronto, sends us a reprint in the Every Age Library of William Arthur's famous book, **The Tongue of Fire**, which has never been out of print during the sixty years since it came from the fervent pen of the author. There is no other treatment of the Holy Spirit's "Baptism of Fire," so full, so scriptural, so evangelical, so practical, itself so touched with the fire from heaven. The price of the present volume (349 pages) is 25c., postage 8c.

There is no better authority on Japan and things Japanese than Dr. Sidney L. Gulick, for twenty-five

years missionary in the Island Empire, Professor in Doshisha University, and Lecturer in the Imperial University of Kyoto. In his **Working Women of Japan** (Missionary Education Movement of the United States and Canada, New York, 162 pages, illustrated, 50c. postpaid), this eminent scholar and writer gives a plain, unvarnished and exceedingly well informed and instructive account of the working women, including such as farmers' wives and daughters, the women and girls engaged in domestic industries and factories, the silk workers, baby-tenders, and the Geisha and Shogi. The account—some portions of it—reads like that of a different planet than our own; and our admiration and sympathy are called upon in about equal measure. There could be no better book for a women's or girls' missionary reading circle or study class.

Syria may become one of the active theatres of the war. It will be from and through Syria that enemy advances will be made, if made at all, on Egypt. Altogether apart from this Syrian life, nomadic, agricultural, city, Mohammedan—the ancient and the modern strangely overlaid and intermingled, presents exceptional material for stories. **Masoud the Bedouin** (Missionary Education Movement of the United States and Canada, New York, 249 pages, \$1.00) gives the title to 16 such stories, with illustrations. The writer is Adela Post Carhart, herself a native of Syria, and the stories are steeped in Oriental color.

Even in the midst of the war we must keep an open ear to the call of the world. Indeed, just because of the war, the heeding of that call becomes the more important; for the war has made evident, as never before, how inextricably international all the nations are. Sherwood Eddy's new book, therefore, **The Students of Asia** (Student Volunteer Movement, New York, 223 pages, 16 illustrations, 50c. prepaid), will have a large circle of readers. The subject is profoundly interesting just at this moment, for what the students of Japan, China, and India are, those countries and nations are likely to be in the near future. Sherwood Eddy, co-worker of John R. Mott, has twenty years' experience of the East and its students. He has been their great evangelist. The wonderful Christward movement amongst them is described at first hand and with abundant personal instances. In the pages of **The Students of Asia** is revealed how devoted and successful an evangelist of students of the East and how sane a statesman Mr. Sherwood Eddy is.

The Methodist Book Concern, New York and Cincinnati, have just issued three handy and useful books, about 180 pages each, price 50c. each, on **The Introduction and Use of the Graded Lessons**. They embrace a General Manual, by a number of well known experts, covering all the Departments, a Primary Manual, by Marion Thomas, and a Junior Manual, by Josephine L. Baldwin. The general editor is Rev. Dr. Henry H. Meyer, whose name is a guarantee of intelligent and thorough work. Schools which use the Graded Lessons, and especially where the closely graded series is employed, will find these little volumes of much interest and profit.



FACTS

During 1915 **The Manufacturers Life Insurance Company** paid to Policyholders the large sum of \$1,824,161.83. The Death Claims amounted to \$606,490.26, while \$1,217,617.57 was paid policyholders on matured policies, dividends, etc. The payments to policyholders exceeded those to beneficiaries in the ratio of 2 to 1.

In addition to the large payments indicated above, the Company set aside, out of the year's income, a further sum of \$1,476,365.00 for reserves and dividends. The general surplus was increased by \$402,325.95, and now amounts to \$2,254,655.10.

The payments to policyholders amounted to practically \$5,000 a day, which demonstrates the stability of the Company and the reason for the esteem in which it is regarded by the insuring public.



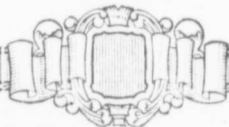
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