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## The Sabbath-School.

### INTERNATIONAL LESSON.

Fourth Quarter—Lesson IV.—Oct. 23.

PETER AT CESAREA.—Acts 10:30-48.

GOLDEN TEXT.—Through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43.

THE TWO VISIONS. We considered in our last lesson the vision of Cornelius, given in answer to his prayers, directing him to send to Peter at Joppa for instruction in the way of life.

PETER AND SIX DISCIPLES FROM JOPPA GO TO CESAREA. The messengers of Cornelius arrived at Joppa about noon.

THE ASSEMBLY AT THE HOUSE OF CORNELIUS. In anticipation of Peter's arrival, Cornelius had assembled at his house his kinsmen and friends, those who were interested and were seeking the truth as he was. Thou hast well done that thou art come. The peculiar turn of the phrase, in social usage, made it the expression, not of mere approval, but of heartfelt gratitude.

Therefore we are all here present before God. All who are gathered here, are conscious of God's presence are sincere in our inmost souls where God's eye can see. To hear. Implying the intention to obey. All things that are commanded thee of God. God's message through Peter.

PETER NOW UNDERSTANDS HIS VISION.—Vers. 34-35. Then Peter opened his mouth. The expression suggests the idea of a regular discourse, as distinguished from a simple conversation. I perceive that God is no respecter of persons. This same thought is expressly enunciated in Rom. 2:11. But in every nation, Jew or Gentile. He that feareth him and worketh righteousness.

These two particulars include the observation of both tales of the law. It is accepted of him. If the things done were good in themselves they were equally good whoever did them.

THE GOSPEL ACCORDING TO PETER. Vers. 36-43. The word which God sent, i. e., the message of the Gospel. Preaching peace. By peace is here meant salvation in general, the glad tidings of the Gospel. For the Gospel brings (1) peace with God; (2) peace among men; (3) peace in the soul, all the powers and faculties being in harmony. By Jesus Christ. He is the only Saviour.

He is Lord of all persons (all is masculine, not neuter). His authority extends over all nations, Romans as well as Jews. That word, (tidings, not the same Greek that is rendered word in ver. 36) . . . ye know. This implies that they had already some knowledge of the life and works of Christ. Oppressed of the devil. Demoniacs. His triumph over this form of Satanic agency is singled out as the highest exhibition of his wonder-working power. Shewed him openly. Rev. Ver., gave him to be made manifest by many proofs that he was really the same Jesus raised from the dead, with the same body. He commanded us. Peter now shows Cornelius his commission from Christ. "Go ye into all the world and preach the Gospel to every creature." And to testify. Bear witness to what they had seen and heard and experienced. Judge of quick (living) and dead. Christ is now the judge; his life and character are the standard by which every man is to judge himself: he shows what is the ideal of humanity, and so, how far we have fallen from it. To him give all the prophets witness. The prophets as a body—their prophecies as a book, point to Jesus Christ, and prepare the way for him, directly or indirectly. Salvation is (1) through his name, i. e., all the attributes and energies of which the name was the symbol; (2) to whosoever believeth, accepts of Jesus as their Lord and Saviour; (3) the results, shall receive remission of sins. This is man's first need. He is condemned. He cannot escape of himself.

GOD SHOWS THAT HE RECEIVES THE GENTILES BY GIVING THEM HIS HOLY SPIRIT. While Peter yet spake. He was going to speak more, but these Gentiles accepted the Gospel as soon as they heard it. The Holy Ghost fell on all them which heard. Implying reception and obedience. The word. This was the Pentecost of the Gentiles. They received in fuller measure the ordinary influences of the Holy Spirit sanctifying and making fruitful their daily lives. It was the gift of power, "convincing men of sin, of righteousness and judgement to come," whereby these Christians might bring multitudes of Gentiles into the kingdom of God. They of the circumcision. Jewish believers. As many as came with Peter. Six disciples from Joppa. On the Gentiles also. This was a new revelation to them, confirming Peter's vision. They heard him speak with tongues. Different languages unknown before as on Pentecost 10 years before. Magnify God. Showing that they were full of the Christian spirit.

THE GENTILES RECEIVED UNTO THE

CHURCH.—Vers. 46-48. Then answered Peter to the natural, though unexpressed inquiry, as to whether they should admit the Gentiles. Can any man forbid water. Who can object to the outward admission of these believers by baptism into the Church of Christ. Not an argument nor barrier remains against it, since they received the Holy Ghost as well as we, and have thus been admitted by God unto the real number of disciples. And he commanded them to be baptized. Peter seems to have refrained from baptizing the converts here, as Paul usually did (1 Cor. 1:13-16) lest some should imagine that they were better for being baptized by an apostle, rather than an ordinary minister, and thus factions arise.

### PRACTICAL HINTS.

The ministry of angels has not yet ceased.

God never forgets to answer a sincere prayer.

Every home should be a centre of Christian influence, a mission station of the Gospel.

Cornelius became a Christian in spite of great obstacles—circumstances, religion, training, friends, office. What excuse have we for refusing to believe?

God accepts all who come to him, without regard to outward conditions or circumstances.

There should be no respect of persons in the Christian Church.

This teaching is a comfort and strength to the poor, the obscure, the lowly; and an aid to the rich and powerful, toward humility.

It is Christ himself in his person, character, and work, that saves men.

Christ gives new life, hopes, joys, goodness, comforts, beyond all that the best men out of Christ can conceive.

### W. C. T. Union.

OUR MOTTO.—If God be for us, who can be against us.

Miss Isabel Gibson, of Paris, who after her year's stay among American white-ribboners, returned to France filled with enthusiasm and earnestness in the temperance cause, has organized a band of Paris Y's—the nucleus of the Y. W. C. T. U. of France. Miss Gibson, I hear is at present visiting and resting in England, and during her absence Miss Flora Brown, a bright American girl, resident in Paris, has taken the presidency of the society. She has written an interesting letter from which I glean the following items:

I bring you the great news of the creche of the Paris Y's. And now that this has been effected we hope that it will encourage the dear white ribboners of Paris to go forward with a good courage and become not only renowned for their abstinence, but for their courage as workers in the wide field of philanthropy. We have three large, airy rooms, two of which are occupied by pretty white berceuses, the other being the pouponnet, or play room. These are on the first floor, but there is a courtyard where the children who walk can go and play when it is fine. This apartment we have only taken for three months, as in October we hope to go into a large house with a spacious garden, just in front of the rooms which we now occupy. There are thirty children to whom admittance has been refused, we can only take in ten. Of course we feel what a great responsibility this house will be to us, and the question of funds makes us feel rather anxious; but we can but trust to our Heavenly Father, who knoweth, and there is such strength in the thought of His knowledge. Our hope is, that having shown that we are in earnest, by opening this temporary home, we may inspire our friends with confidence, and make them feel that the work deserves support. The petition is still a troubled question, though Miss Gibson and myself will stick to it. You know what the French government is, and how many formalities one has to go through before anything can be done, and I hear that women cannot petition in France! Still, French women are beginning to come to the fore as the late Congress Feministe has shown us.

### A FEARFUL TEMPTATION.

A bridal party was visiting at our house, and one day after dinner the temperance question was introduced. After a free discussion I turned to the brother of the bride (a young man I had not previously known) and said: "Of course you are a temperate young man!" I shall never forget the look he gave me as he replied: "If you had asked me that question yesterday morning, I would have answered you emphatically, Yes, I am a temperate young man; but to-day I cannot say it."

I eagerly asked for an explanation and, having my promise not to be offended, he frankly gave me the following statement: "Early in boyhood I discovered I had an appetite for strong drink.

I secretly sought opportunities for its indulgence, and when seventeen years of age found myself in a fair way to become a confirmed inebriate. About that time I was converted, and through grace was enabled to keep a victory over the appetite, although the struggle was a long and hard one. I signed the pledge, and for four years had faithfully kept it, and had flattered myself that the appetite had been eradicated; but, while visiting here the brandy in your mince pies has been a source of growing temptation, and yesterday when I tasted the brandy sauce on your plum pudding, it proved too much. You will remember I hastily excused myself, and in less than twenty minutes after leaving your house I was under the influence of liquor. You will also remember that I did not return until some time in the evening, and by way of explanation, said I had a severe headache, and went immediately to my room. I was actually too intoxicated to trust myself in the parlor."

This occurred about twenty-five years ago, and up to that time I do not remember ever to have heard a word offered against the use of brandy for culinary purposes, and being an earnest Christian woman would have resented the question, had I been asked if I was "a temperance woman?"

The answer that young man gave me was a bitter revelation, and with a truly penitent heart I begged him to forgive my criminal thoughtlessness, and failing upon my knees I promised God never again to disgrace my table with the accursed poison; and then, amid our tears and sobs, the young man was persuaded to consecrate himself to God and to his pledge, and before we arose, God gave me the evidence that no farther fruit should follow the fearful mistake I had so thoughtlessly made. From that time the young man was truly saved.

### KEPT BY THE POWER OF GOD.

If you will look into the oldest book of biographies on the globe, you find that the men who have conquered the strongest temptations have had the indwelling power of God. Daniel faced both a laugh in the palace and the lions in the royal park; Paul defied Nero because "the Lord stood with me, and strengthened me"—these are the models for our imitation. Good impulses are abundant and cheap. They will never hold you in a sharp fight, unless you have the staying power which Christ imparts. To stand the sneer of scoffers, to resist the rush for sudden wealth, to conquer fleshly appetites, to hold an unvarying temper under control, to keep base passions subdued, and to direct all your plans and purposes straight toward the highest mark, require a power above your own. Christ's mastery of you will give you self-mastery—yes, and mastery over the powers of darkness and of hell. Faith will fire the first shot, and when Jesus comes, you will stand among the crowned conquerors in glory.—Selected.

"The heart that trusts, forever sings And feels as light as it had wings; A well of peace within it springs; Come good or ill, What'er to-day, to-morrow brings, It is His will."

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### BETTER THAN GOLD.

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