

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

(Condensed from Palouzet's Select Notes.)

Lesson IV. Oct. 23. Acts 10: 30-48.

PETER AT CAESAREA.

GOLDEN TEXT.

"Through His name whosoever believeth in Him shall receive remission of sins."—Acts 10: 43.

EXPLANATORY.

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; and also the corresponding vision of Peter the next day at noon, preparing him for the work before him, and bidding him go with the messengers of Cornelius to Caesarea. The company left the next morning, and on the following day, the fourth after Cornelius' vision, they reached Caesarea about three o'clock p. m. Vers. 30-32 can best be studied as printed in the last lesson, side by side with the other in this lesson.

33. Thus hath 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, and as 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 messages through Peter. He expected, according to the promise (11: 14), words "whereby he and all his house might be saved."

34. Then Peter opened his mouth. The expression suggests the idea of a regular discourse, as distinguished from a simple conversation. I perceive (contrary to my former opinion) that God is no respecter of persons. This same thought is expressly enunciated in Rom. 2: 11; Eph. 6: 9; Col. 3: 25; Jas. 2: 1, 9. The words denote the judging a man by a test which has nothing to do with his moral character.

35. But in every nation, Jew or Gentile. He that feareth Him and worketh righteousness. These two particulars include the observation of both tables of the law. To accept of Him. Peter shows a belief that there were some men who feared God, and worked righteousness among non-Jewish races and nations, who were accepted of God. Perhaps his Master's words, spoken of another convert, "I have not found so great faith, nor in Israel," prepared him for this extension of charity and hope for mankind in Christ.

36. 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. Every power that can reach a sinful soul and raise it to holiness and God is found in Jesus Christ. He is Lord of all persons (all is masculine, not neuter). The parenthesis is significant as guarding against the thought Cornelius might have entertained, that the Jesus of whom Peter spoke was that who was a prophet and a teacher.

37. 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. The fame of His miracles may have extended to Caesarea (see Matt. 15: 21; Mark 7: 24); or Philip, who resided there (8: 40), may have begun to excite public attention as a preacher of the gospel. Some think that Philip was the convert who was present at the baptism of Cornelius (Acts 21: 37; 27: 44; Mark 16: 9; Luke 28: 47), since it was customary to march a portion of the troops at Caesarea to Jerusalem for the preservation of order during the festivals. It is impossible to refute or confirm this opinion.

38-41. Here we have an epitome of the gospel, which is the power of God unto salvation: (1) His appointment by God as Prophet, Priest and King; (2) His endowment with power; (3) His holy life and example, worthy of the Son of God; (4) His victory over the powers of evil; (5) the proofs of His good work and character by witnesses; (6) His atoning death; (7) His resurrection; (8) the complete proofs of His resurrection, and of His immortality.

39. He commanded us to bear witness to Christ. "Go ye into all the world and preach the gospel to every creature." And ye testify. Bear witness to what they had seen and heard and experienced. This is the first necessary step in the living and the dead are here to be taken, primarily, literally of all men, past, present, and to come; so taken, there is no objection to add secondarily, a spiritual meaning, and understand it to indicate both saints and sinners. Observe how both here and in chapter 17: 31, the judicial office of Christ is brought into prominence; a phase of His character and work rarely mentioned in modern preaching. He is Judge as well as Saviour.

43. 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 result, shall receive remission of sins. This is the first need. Forgiveness without reserve; forgiveness to the chief of sinners; forgiveness of all sins.

44. While Peter yet spake. He was going to speak more, but these Gentiles accepted the Gospel as soon as they heard it. They believed, they received remission of sins, and now God would show to all the world His welcome. The Holy Ghost fell on all them which heard. Implying reception and obedience.

45. They of the circumcision. Jewish believers. Is many as come to Peter, Jewish disciples. (Acts 11: 12). On the Gentiles also. This was a new revelation to them, confirming Peter's vision.

46. They heard them speak with tongues. Different languages unknown before, as on Pentecost ten years before. Magnify God. Showing that they were full of the Christian spirit.

46. They answered Peter to the natural, though perhaps unexpressed inquiry, as to whether they should admit the Gentiles.

47. 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 have received the Holy Ghost as well as we, and have thus been admitted by God into the real number of disciples.

48. As he had 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 by an ordinary minister, and thus factions arise.

How Molly Led Him.

"O Miss Winslow, I do wish that I could help some one to be a Christian! It must be beautiful; but I never shall, I know, and Molly is right."

"Why not?" asked Miss Winslow. "Why, because I couldn't. I never could say anything, and what could I do to help any one that way?"

"I do not know, Molly. Perhaps none of us know just which acts of ours may help. We can only do our best, and trust faithfully and leave the results to Him. It may be we should all help others more if we thought less of doing them good and more of being found faithful in that which is least as well as great. Serve earnestly to do just what you think Christ would want you to in everything, Molly, and I feel sure some day you will find that you have helped some one."

Molly's merry face was unwontedly grave as she bade her Sunday-school teacher good-bye and went her own way alone. There were so many she wanted to help—her brother Tom particularly. She knew mamma and papa were anxious about him; he was beginning to like to go down street evenings, and he would wish fellows they did not like. Oh, if she could only help him! But she couldn't; he would never pay any attention to her, she knew.

"Well," she thought, rather sadly, "if I cannot help any one, I will try to do as Miss Winslow said, though I think she is mistaken. I could not possibly help any one that way."

Just behind Molly, unknown to her, was Tom. "I wonder what the midget is thinking of," he said to himself. "She looks as sober as a deacon. Something of that kind with silver cross business, I presume. It won't last long probably; still, the little puss is so sweet and earnest about it now, that it makes me feel ashamed of myself. I shouldn't like to have mother or her hear the boys talk sometimes," and Tom sighed more gloomily than Molly had.

She had very little idea how closely her brother was watching her; she never dreamed that he saw her efforts to do every little duty faithfully. He was in the kitchen eating apples when she took the oatmeal pail up only half clean, because she was in a hurry to get out with Annie Smith. He gave a little low whistle when he saw her hesitate, and then take it out and wash it clean. He knew in some way that she gave up going on a little picnic with the girls because she found that mamma had planned to go away that day, and could not unless she stayed at home with Robby.

One afternoon when Tom and Molly happened to be at home alone, Will and Clara Marshall, who lived across the street, came over to call. Will was home from the city on his vacation, and both Tom and Molly felt rather in awe of him.

"Tell you what it is," he said, presently, "let's have a game of cards to pass away the time. Play, don't you, Tom?"

"Tom colored and hesitated. "I—know how a little," he said. "All right! Come on, Molly! I can show you how to play in a trice. I've some cards in my pocket."

"Poor little Molly! How her heart beat, and how she did wish that she had not wanted her to play. For one instant she hesitated. What harm could it do to play just once? Will would be sure to make fun of her if she did not, and it was so hard for her to be laughed at. Then she remembered her talk with Miss Winslow. She was to do everything just as she thought Christ would have her. That settled it. He would never have let her do what she knew mamma would disapprove of."

"I'm sorry, but I can't play cards, Will," she said, bravely. "Mamma does not like it."

"Will looked up with a half laugh, but Tom stopped him. "It is so, Will, and I ought to have been man enough to have said so myself; but if my little sister will braze me up, I'll try to be more courageous hereafter."

"I say, Molly," said Tom when they were alone, "I want to try with you. Couldn't you take hold of hands and help a fellow along a little?"

B. Y. P. U.

OUR OBJECT. The unification of Baptist young people; their instruction in the Christian religion; their service; their education in scriptural knowledge; their instruction in Baptist history and doctrine, through existing denominational institutions.

OUR BROTHERHOOD. All Young People's Societies of whatever name, organization or denomination, are invited to send delegates to our annual convention. We depend for our unity not upon young people's societies, but upon the Bible and the New Testament, in the full affirmation of whose teachings we are our people with our mission.

(Correspondents to this department should address their communications to T. H. MacDONALD, Amherst, N. S.)

Field Notes. — Pastor Stearns and his young people, of Chelsea, Lunenburg Co., N. S., organized themselves into a Young People's Union, Sept. 15.

— Our Maritime president, Mr. J. K. Ross, of Charlottetown, P. E. I., has addressed an appeal to the local organizations. Look for his appearance next week.

— North Sydney Union was organized about four months ago. It has now a membership of 40. Under the faithful and energetic presidency of J. N. Armstrong, the society has become powerful in the church. Already one of the associate members has become an active member. This is a society with great possibilities.

— The Yarmouth City Union—an organization comprising the young people of the three Baptist churches of that city—was assembled in the Milton Baptist house on Friday evening, Sept. 9. The topic for that occasion was "Obedience," and, needless to say, a pleasant and profitable hour was spent. Encouraging reports were given from the local unions, which showed faithful work already accomplished and large anticipations for the coming months. Rev. J. E. Goecher, Milton's new pastor, was present, together with Pastors White and Fosbury. To the joy and devotion of these young people of the Lord is the city union indebted for its existence and vigor. The sum of ten dollars was voted for the founding fund. Several spoke in complimentary terms of our paper, the Young People's Union. The hope was expressed that ere long the city union might be enlarged to embrace the organizations in all the churches of Yarmouth Co. The young Baptists of Yarmouth look forward with expectancy to the second Friday of November, when they are to meet with the union of the Temple church. Officers for the next six months are: President, Leland S. Haley; vice-presidents, Edward Durkee, Geo. E. C. Burton, Wilkie Murray; secy., Edw. Cameron; treasurer, G. A. Kinney.

Will not all our Young People's Societies report the progress of their work in this department of the Messenger and Visitor?

Educational Work. A plan of Daily Bible Reading will shortly be announced in the Union. Will it not be possible for Maritime Baptists, young and old, to go through the sacred Scriptures together, day by day? We hope soon to announce this course from week to week in the Messenger and Visitor.

All over this continent classes for study on the Life of Christ, have organized and are organizing. It is not yet too late to start a class in your church or society, if you have not already done so. The first lesson is outlined in the Young People's Union of September 24. Simple but scholarly examination will be offered students who have covered the 30 lessons, and certificates of attainment, under the seal of the B. Y. P. U. of America, will be granted successful candidates. Let our Bible-loving young people fall into line.

The Popular Leisure Course, which aims to provide profitable entertainment for church and community, has also been announced as follows:

- 1. Christ in the Old Testament; or, Foreshadowings of the Incarnation. 2. Dispensations and Conquests; or, The World's Progress from the King of the East. 3. Four Portraits of Christ; or, The Authorized, Purpose and Scope of the Gospels. 4. The Silent Years; or, The Nazareth Training of the Divine Messiah. 5. Christian Righteousness; or, Christ in Relation to Present Day Problems of Christian and Brethren, or, The Tribute of Christian Art to our Land.

Have a Purpose.

BY REV. G. R. WHITE. What is life without a purpose? Some one has given a description of some arctic explorers who found a vessel's crew frozen into statues of ice. "The vessel was frozen in with the crew on the helm; the captain was at his log book, the pen in hand with which he had written the words, 'For a whole day the steward has been trying in vain to kindle the last fire.' Below the forms of the stewards were four men, bent and fender under a hand handle, the deck was the watchman looking off, his frozen eyes fixed with gaze of despair." This may well illustrate those who live without a purpose. They had the form and attitude of living men, but that only. The young man or woman who lives in this way, without a purpose is without excuse. It is a day of specialists, and those who succeed are those who make a specialty of some one of the ten thousand opportunities that rise on every hand. To succeed, then, to any good degree, we need a purpose to which we must bend all the energies of body and mind. Samuel Johnson, the great moralist, has credit for these words: "Life, to be worthy of a rational being, must be always in progress; we must always purpose to do more and better than in the past. The mind is elevated and enlarged by mere purposes, even though they end as they begin, by airy contemplations. We compare and judge though we do not practice. Good purpose for life will find creation formed and fashioned for the furtherance of that purpose: heaven and earth will pour their treasure into their laps, and all they will need to do is to sort them and build them into the superstructure of their life's purpose. It has been said that all great minds have purposes; others have only wishes. It was a purpose that characterized Daniel in Babylon, Joseph in Egypt, Obadiah in the wicked court of King Achaz, Luther in the reformation, David Livingstone to face the wilds of Central Africa, David Brannard to spend his life among our

North American Indians, and William Carey to give his life for the degraded heathen.

Let your purpose be a worthy one, worthy of a life so fraught with mystery, destiny so grand and noble. Don't cramp the almost infinite possibilities of the human soul. If there be not room in your life-purpose for Christ and His truth, then it is unworthy of your being. Young people may not know what possibilities lie hidden in their lives waiting only for the formation of a noble purpose to call them forth. Dean Swift said: "It is in youths as in soils; there is sometimes a vein of gold which the owner knows not of." Then, dear young people, form a purpose—a noble purpose. Let it be this: "My life shall glorify God." There is something almost divine in the lines of Whittier:

"We shape ourselves the joy or fear, Of which the coming is made, And all our future's atmosphere With sunshine or with shade. The time of the life to be, We weave with colors all our own, And in the field of destiny We reap as we have sown."

— J. N. McCreary, Peterboro, Ontario, writes: "I feel it my duty to make known to as many as possible the benefit I have received from K. D. C. I have been troubled for many years with dyspepsia of the very worst kind; have tried all kinds of remedies and some of the best physicians, but kept getting worse every year. I bought a bottle of Dr. Williams' Pink Pills, and after taking a few, I felt better. I presented me with a sample and I got relief at once. I have used nearly two packages, and consider myself completely cured. Have sent several packages to friends with good results. When I started with K. D. C. I could scarcely walk about, was very much run down, but in two months I have gained over twenty pounds of flesh."

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The application of the Ready Relief to the part of the body affected, with a few minutes, will afford ease and comfort. INTERNALLY.—A half to a teaspoonful in half a tumbler of water with a few minutes, will cure Croup, Spasms, Sore Throat, Hoarseness, Whooping Cough, Stomachic, Cholera, Diarrhoea, Colic, Flatulency, and all internal Pains.

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To Alexander Russell, Henry Russell and James Russell, and all others whom it may concern: I HEREBY give you notice that in default of payment of certain mortgage moneys owing to me, bearing date the twenty-second day of September, A. D. 1897, and the other Indenture of Mortgage executed by said John Knox and Mary A. Connolly, bearing date the fourteenth day of June, A. D. 1896, on Saturday, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the County of Saint John, proceed to sale of the lands and premises mentioned and described in said Indenture of Mortgage, in execution of the powers thereby respectively vested in me. Dated the thirty-first day of August, A. D. 1898. MALVIN A. WATKINS, Solicitor for Mortgagees.

To the Heirs, Executors, Administrators or Assigns of Richard P. Kealey and to his widow, and to John Knox and Mary A. Connolly, and all others whom it may concern: I HEREBY give you notice that in default of payment of certain mortgage moneys owing to me, bearing date the twenty-second day of September, A. D. 1897, and the other Indenture of Mortgage executed by said John Knox and Mary A. Connolly, bearing date the fourteenth day of June, A. D. 1896, on Saturday, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the County of Saint John, proceed to sale of the lands and premises mentioned and described in said Indenture of Mortgage, in execution of the powers thereby respectively vested in me. Dated the twenty-third day of May, A. D. 1898. A. H. DALLAN, Solicitor for Mortgagees.

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