

Gen'iles Received into the Church

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

Some Test Questions

By whom was Peter called to account?

For what?

What is meant by "They of the circumcision"?

What course did Peter take?

Recite briefly what he saw and heard in the trance.

How was his course made still plainer?

What was the effect of his sermon?

To what conclusion did this bring Peter?

What was the result of Peter's explanation?

Prove from Scripture

That salvation is free to all alike.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The faultfinders, vs. 1-3.

2. How Peter's scruples were overcome.

3. "Repentance unto life."

The Catechism

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

(a) The loss of fellowship with God.

(b) God's righteous indignation against us.

(c) The sentence of His law upon us.

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

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

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

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

FOR TEACHERS OF THE LITTLE ONES

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

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

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

