



LESSON IV.—APRIL 27, 1902.

Gentiles Received Into the Church.

Acts xi., 1-18. Commit vs. 7-9. Read chap. x.

Golden Text.

'Whosoever believeth on him shall receive remission of sins.' Acts x., 43.

Home Readings.

Monday, April 21.—Acts xi., 1-18.
 Tuesday, April 22.—Eph. ii., 11-22.
 Wednesday, April 23.—Rom. ix., 22-30.
 Thursday, April 24.—Rom. iii., 20-31.
 Friday, April 25.—Rom. xv., 7-19.
 Saturday, April 26.—John x., 7-16.
 Sunday, April 27.—Rev. vii., 9-17.

Lesson Text.

(4) But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, (5) I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me; (6) Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. (7) And I heard a voice saying unto me, Arise, Peter; slay and eat. (8) But I said, Not so, Lord; for nothing common or unclean hath at any time entered into my mouth. (9) But the voice answered me again from heaven, What God hath cleansed, that call not thou common. (10) And this was done three times; and all were drawn up again into heaven. (11) And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me, (12) And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house; (13) And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; (14) Who shall tell thee words, whereby thou and all thy house shall be saved. (15) And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

Suggestions.

Peter knew that what he had done in baptizing Gentiles would seem very strange to the Christians at Jerusalem, who, being of Jewish birth and training themselves, did not think that anyone could be a Christian at all without first becoming a Jew. They had already admitted to the Christian church 'proselytes,' that is, men of other nations who took upon themselves the obligations of the Jewish law by being circumcized. They even made one of them, Nicolas, a deacon. (Acts vi., 5.) But Peter had received as brethren men who were mere Gentiles, and he knew that this innovation would seem dreadful to most of his friends in the home church. So when he went back to Jerusalem he wisely brought with him six members of the church at Joppa who had been present when he preached to Cornelius. When he rose to speak he recounted first his vision of the sheet or sail containing animals of all kinds which he was bidden not to despise as unclean. This was a clear warning that he must not draw back from work for the Gentiles on account of the ceremonial difference of their foods. Their distinctions about food were the great barrier between the Jews and all other nations. Much the same thing is found in India to this day. Strict Hindoos of one caste will not eat food cooked by one of another caste. So when the vision was providentially followed by a call to preach to foreigners, Peter, 'nothing doubting,' had gone to Cesarea. 'Moreover, these

six brethren accompanied me,' said Peter, for he knew that however clear a man's own call from God may be, and however plainly he sees the results of his work, he ought not to demand that other Christians accept his single statement in a matter that concerns the whole congregation. These six others were witnesses that the Holy Spirit had come upon Cornelius and his friends as soon as they believed the gospel. Peter explained to the church the new insight which he had received when he saw this unexpected sight, verses 16, 17. He remembered how Christ had said that his kingdom was a spiritual kingdom, and the essential sign of it was not baptism with water, but the Holy Spirit in the heart. So he perceived, perhaps with a shock of surprise, as well as joy, that Cornelius was a Christian already, and that he, Peter, must not refuse to admit him by baptism to the fellowship of the church.

C. E. Topic.

Sunday, April 27.—Topic—Samuel's call. I. Sam. iii., 1-21. (Union meeting with the Juniors.)

Junior C. E. Topic.

SAMUEL'S CALL.

Mon, April 21.—A child taught. Ps. xxxiv., 11.

Tues., April 22.—A child's purity. Ps. cxix., 9.

Wed., April 23.—A child's peace. Prov. iii., 1, 2.

Thu., April 24.—A child's lowliness. Matt. xviii., 4.

Fri., April 25.—A child's duty. Prov. vi., 20-22.

Sat., April 26.—A child's kingdom. Matt. xix., 14.

Sun., April 27.—Topic—Samuel's call. I. Sam. iii., 1-21. (Union meeting with the older society.)

After Eleven Years.

Perhaps we all have known at times a strong impulse towards some action to which we are unaccustomed—a feeling that a certain course is laid upon us, and we are required to obey. Such a feeling came upon a gentleman who had lately become a Christian, while riding with another passenger in a railway carriage. He felt he must address his companion on the subject of religion; and he gazed at him so earnestly, that at last the other looked up inquiringly, and then the words were spoken, 'Sir, are you joined to Christ?'

The gentleman addressed looked surprised and indignant. A few earnest words followed, but the speaker had soon to leave, and, as he passed out, he drew forth a penny and offered it to his companion. It was refused, but afterwards accepted on his urging the offering. 'To me,' he said, 'your salvation, my friend, seems as simple an act; Christ offers you eternal life, but you have the option of refusing or taking it. Which will you do?'

He left the carriage, and he forgot the incident. Eleven years later he was greeted in the street by a stranger, who drew from his pocket a penny. 'I have kept your penny,' he said; 'and now I have met you again I want to tell you that penny preached me a sermon which has brought me out of darkness into light.'—'Christian Budget.'

The Power of Prayer.

A clergyman gave the following testimony. In his church they had a prayer meeting, to which a poor woman brought a written request for prayer for the conversion of a brother. By some means the request was overlooked. Some time afterwards this circumstance became known, and the praying people were much exercised on behalf of the woman. It was mentioned in meeting, and all hearts were united in prayer. The man prayed for was at work in a field 250 miles away. There, at that hour, he was brought under conviction, and subsequently became a humble, devoted Christian.—'The Revival.'

Sample Copies.

Any subscriber who would like to have specimen copies of the 'Northern Messenger' sent to friends can send the names with addresses and we will be pleased to supply them, free of cost.



Cheap Whiskey.

DEATH & CO., WHOLESALE AND RETAIL DEALERS IN SPIRITS.

Take this opportunity of informing their friends, and a discerning public (that they continue the trade of making drunkards, beggars and maniacs, on the most reasonable terms and on the shortest notice.

The advertisers beg to return their most sincere thanks to their numerous steady and attached customers, and to all the tipping part of the community, for the increasing countenance, and extensive patronage, which they now receive, and they hope that the many proofs which are to be found in every city, town, village and district in Canada of the success of Death & Co. in the above line of business will secure them the increasing support of the drunkards, dram-drinkers and occasional customers as well as forever silence the advocates of Prohibition and all temperance societies, those bitter enemies of this long-established and popular trade.

Death & Co. beg to assure the public that the article in which they deal is the best and most pleasant poison in the world. It slowly eats out the stomach of the drinker, and if persevered in for the time which Death & Co. prescribe will surely end their life.

In order to do business in a respectable style, the advertisers have obtained a license from the magistrates, under whose benevolent auspices they have increased facilities for bringing the wives and families of drunkards to misery, and to wound, maim, beggar, and drive to delirium and death as many as continue to patronize them.

And in particular Death & Co. will spare no pains to secure the eternal damnation of those who favor them with their countenance and support.

To accomplish these ends it is only necessary to take half a glass occasionally to create an appetite, and when once this whiskey appetite is formed the person is then prepared to have temporal and eternal misery, for the sake of 'another glass.'

For the accommodation of their customers Death & Co. have appointed active agents stationed in public houses throughout the country.

These houses may be known by the patent mark above the door, 'Licensed to sell wines and spirituous liquors,' and are open for business every day, Sundays not excepted.

Satisfactory reference can be given to the jails, lunatic asylums, the drunkard's fire side and the gallows.

Tiplers and drunkards are cautioned not to take heed to warning given by parsons and the symbolism and ethical lessons of avowed enemies to this legalized soul-and-body destroying business.

Issued from our office in the Valley of Death by Death & Co.

[L. Sterling, of Maxwell, Ont., kindly copied the above from an old 'People's Almanac,' thinking 'Messenger' readers might like to see it.]

Compartments for Drunkards

The State Railway Administration of Sweden are proposing the adoption of a novel remedy to deal with the drinking problem. In future each of the suburban trains will be provided with at least one compartment for the special accommodation of drunkards. The compartments will be suitably labelled, and there will be no necessity for the sober citizen to travel with a drunkard.

'Within this glass destruction rides,
 And in its depths does ruin swim;
 Around its foam perdition glides,
 And death is dancing on the brim!'

—Dr. Cuyler.