

The Christian Messenger.

Bible Lessons for 1881.

SECOND QUARTER.

Lesson XII.—JUNE 19.

QUARTERLY REVIEW.

DAILY HOME READINGS.

- M. Lessons I., II.....Luke ix. 51-62;
x. 25-37.
T. Lessons III., IV.....Luke xi. 37-47;
xii. 13-21.
W. Lessons V., VI.....Luke xv. 1-10;
xvi. 11-24.
T. Lesson VII.....Luke xvi. 19-31.
F. Lessons VIII., IX. Luke xviii. 1-14;
xix. 11-27.
S. Lesson X.....Luke xxiii. 33-46.
S. Lesson XI.....Luke xxiv. 13-32.

THE LESSON.

I. Jesus, as Master.

1. Following Jesus. Luke ix. 51-62.
(1) Rejected at Samaria, (vs. 51-53.)
(2) The Impetuous Disciples, (vs. 54-56.)
(3) The Self-confident Disciple, (vs. 57, 58.) (4) The Procrastinating Disciple, (vs. 59, 60.) (5) The Wavering Disciple, (vs. 61-62.)

II. Jesus, as Teacher.

2. The Good Samaritan. Luke x. 25-37.
(1) The Law of Love, (vs. 25-29.)
(2) The Law of Love Illustrated, (vs. 30-37.)

3. The Pharisees Reproved. Luke xi. 37-47.
(1) At the Pharisee's House, (vs. 37, 38.) (2) The Pharisees Rebuked, (vs. 39-44.) (3) The Scribes Rebuked, (vs. 45-47.)

4. Covetousness. Luke xii. 13-21.

- (1) Occasion of the Parable, (vs. 13-15.) (2) The Parable of the Rich Fool, (vs. 16-20.) (3) The Application, (vs. 21.)

5. Lost and Found. Luke xv. 1-10.

- (1) The Sinner's Friend, (vs. 1, 2.)
(2) The Lost Sheep, (vs. 3-7.) (3) The Lost Coin, (vs. 8-10.)

6. The Prodigal Son. Luke xv. 11-24.

- (1) Departure, (vs. 11-13.) (2) Misery, (vs. 14-16.) (3) Repentance, (vs. 17-19.) (4) Return and Reconciliation, (vs. 20-24.)

7. The Rich Man and Lazarus. Luke xvi. 19-31.

- (1) Here, (vs. 19-21.) (2) Hereafter, (vs. 22-26.) (3) Revelation Sufficient, (vs. 27-31.)

8. Parables on Prayer. Luke xviii. 1-14.

- (1) The Prayer of Persistence, (vs. 1-8.) (2) The Prayer of Pride, (vs. 9-12.) (3) The Prayer of Penitence, (vs. 13, 14.)

9. The Parable of the Pounds. Luke xix. 11-29.

- (1) The Great Trust, (vs. 11-14.)
(2) The Faithful Servants, (vs. 15-19.)
(3) The Unfaithful Servant, (vs. 20-27.)

III. Jesus Crucified.

10. The Crucifixion. Luke xxiii. 33-46.
(1) On the Cross, (vs. 33-38.) (2) The Penitent Thief, (vs. 39-43.) (3) The Closing Scene, (vs. 44-46.)

IV. Jesus Risen.

11. The Walk to Emmaus. Luke xxiv. 13-32.
(1) Talking about Jesus, (vs. 13-16.)
(2) Talking with Jesus, (vs. 17-27.)
(3) Jesus Entreated, (vs. 28, 29.) (4) Jesus Revealed, (vs. 30-32.)

NOTES.—As in the lessons of the last quarter, so in these, our Lord Jesus is the one prominent figure. We have presented—

I. Jesus, as Master.

His requirement is summed up in the two words, "Follow me." The conduct of the different parties in the lesson varies as they treat that command. The Samaritans entirely disregarded it; they would not follow him, they would not receive him, and they thereby put away from them the greatest of blessings. They represent such as now treat this command of Christ with indifference, influenced by prejudice, or bigotry, or love of sin; such as deliberately say, "We will not have this man to reign over us."

The two disciples, James and John, obeyed the command. They left all to follow him (Matt. iv. 22), and according to the word of Jesus (Mark x. 29, 30) they received eternal life. Yet even these good men had need to learn more of the meek and gentle spirit of Christ.

There was one filled with self-confidence, who in a burst of fervor said, "I will follow thee," who needed to be tested. He represents such as build on mere resolutions, and feel happy over good intentions; but have not "counted the cost," nor really decided in the heart to give up all for Christ. This man had his eye on some position or place of honor in Christ's kingdom; but

Jesus taught that he must suffer with him if he would reign with him.

There was one who said what many of our Sunday-school scholars say, "Not now. Suffer me first to do something else." How many are lost by procrastination. It is fatal to the soul to allow anything to come "first" but Christ. The Word says, "Now."

There was also a timid, wavering one who represents many in our schools who are undecided. They know their duty, and feel impressed from time to time, yet are hesitating where hesitation is ruin. Impress the importance of immediate decision. Jesus must be supreme in the soul, Master as well as Saviour. The surrender to Christ must be complete.

II. Jesus, as Teacher.

In the next eight lessons, we sit at Jesus' feet to hear his teachings. In seven, of them he instructs us by parables. Let us see what his teachings are.

1. Christ seeking the sinner is seen in Lesson 5. Jesus there illustrates his mission as expressed in the words, "The Son of man is come to seek and to save that which is lost." It was not the sheep seeking the shepherd, nor the coin searching after the woman. The shepherd sought the sheep; the woman sought the coin. "Jesus teaches us that the sinner is lost, foolish, helpless in himself, yet valuable, and his condition excites the compassion of the Shepherd. There is angelic joy over the repenting sinner; over one sinner who returns; over any sinner who repents whether he be such as the dying thief, or as Saul of Tarsus."

2. Christ's reception of the sinner is illustrated in Lesson 6, in the matchless parable of the Prodigal Son. The misery of sin is also taught us; the rapid progress in sin; the wretchedness of the "far country," its want, its ruin, and degradation. We see also the convicted sinner's first recourse, which is to something which will permit him to stay in the "far country," and how he thereby sinks lower and lower; his decision when he had "come to himself"; his starting for home with confession in his heart; his reception by his father; his declared sonship, and the feast and rejoicing which welcomed him.

3. The privilege and duty of prayer are presented in Lesson 8. We see the weakness of the widow of the parable turned into strength by prayer. She overcomes great obstacles by persistent asking.

4. Who is our neighbor and our duty to him, form the theme of Lesson 2. The term has no narrow or exclusive meaning. The law of the second table, "Thou shalt love thy neighbor as thyself," is world-wide in its application. It includes the needy, the ignorant, the outcast, our enemies, and, indeed, all mankind. And the "Love" is not a mere wishing well, or passive sentiment, but that which leads to good deeds, and to self sacrifice.

5. In Lesson 9 we are taught our responsibility for the faithful use of the trust committed to us. Every believer has the sacred trust of personal salvation to use for God's glory, and to get gain for him. Every hearer of the gospel has the sacred trust of opportunity by which he may bring honor to God, in himself receiving the great salvation. The command is on all, "Occupy till I come." It is not the amount that we gain, nor our success, but our faithfulness that will commend us when the Lord returns. Many people think that they are free from all spiritual responsibility because they do not profess to love Christ. But each servant had his pound whether he acknowledged it or not, and was called to account. Show that the unfaithful servant was punished not because he did not gain ten pounds, but because he did nothing with his trust.

6. The Sin of Covetousness is presented in three of the lessons, namely, 3, 4, and 7. Notice how much and how earnestly the Lord warns us against this sin. For, according to 1 Tim. vi. 10, it is a root of all kinds of evil. Improve the opportunity afforded by these lessons, to impress the mind with the Lord's abhorrence of it. In Lesson 3, the covetous Pharisees are exhorted to give alms as a corrective of their inordinate greediness for money; for with all their scrupulousness about giving tithes of even the small herbs,

they were great money lovers. In Lesson 7, the man is lavish upon his own table and person, but indifferent to the suffering and starvation even at his very door. Here, too, the sin is not dishonest gains, but the selfish use of what God bestowed.

7. The Sin of Hypocrisy is exposed and rebuked in Lesson 3. God is not deceived by outward appearances, but looks at the heart. See the fearful "Wo" pronounced upon those who simply have the form of godliness, while utterly false to its life.

8. We have opened to us a glimpse of the world beyond in Lesson 7. We see there two states of being, dependent upon character here; a place for the blessed, a place for the lost. There is no path between the two. He who is saved is saved forever, and he who is lost is lost forever.

9. The Return of Christ to judgment is implied in Lesson 9, and still other lessons are incidentally taught.

III. Jesus Crucified.

10. The Crucifixion of Christ is set forth in Lesson 10. Here is the scene which gives saving value to all his teachings, and all his deeds. A reference to the seven cries from the cross will give interest to a review, and the interview between Jesus and the dying thief is most touching.

IV. Jesus Risen.

11. The Resurrection of Christ is brought out in Lesson 11, in his fourth appearance after he left the sepulchre. Notice the lessons taught in this walk to Emmaus. See how Christ honors and magnifies the Scriptures; learn from him how to interpret them; see the necessity of a suffering Saviour, and that the path-way to his glory was by the cross; learn that Jesus is always by when we reverently speak of him; that he loves to be entreated to come in and dwell with us; that so entreated he enters and abides, and gives us rich revelations of his love.

For the Teacher of the Primary Class.

When Jesus wanted to teach his disciples, or the people, he often told them very interesting stories.

Do you remember what we call these stories? Yes, parables.

How many of Jesus' parables, do you think, we have learned this spring? Request the children, who were appointed beforehand to recite the parables, to come forward and do so. We have learned eight of Jesus' parables.

Before each child recites, ask a question of the class, in order to keep up interest, as—How many remember the story about the man who was hurt by thieves?

How many would like to hear about the man who wanted to pull down his barns, and build larger ones?

About a woman who looked for something? About a shepherd who found something? About a young man who left his home? About a rich man and a beggar? About two men who went to the temple to pray? About the man who wrapped his money in a napkin?

After the recitations, have the class repeat the Review Text.

What parable did Jesus tell to teach us that God is, like a loving father, ready to forgive us at any time? What parable teaches us how to pray? Which teaches us that God wants each one of us to work our very best?

All the large pictures that have been used during the quarter, should be presented during the review, in connection with the corresponding lesson, this will aid the child's memory and hold the attention of the entire class.

For example: present the picture of "The Good Samaritan" while the first child is reciting the parable. Let him point to the persons in the picture, as he mentions them in the story.

—Abridged from the Baptist Teacher.

The Lord Mayor has generously given £1,000 to the Wesleyan Missionary Society "in loving remembrance" of the late Dr. Morley Punshon.

At Milton, N. C., a very large eagle is reported as swooping down on young William Daniels through an open window, as he was eating breakfast, and snatching a fish from his hand. The boy seized the bird, and the fight was a terrible one. The battle lasted more than half an hour, the boy being terribly punished, but he was finally successful.

Youths' Department.

A Basket of Chips for the "Christian Messenger."

What features are like a niggers school. The eyes—because they have black pupils?

What axe is like an auger? Borax.

What is the difference between a newly ironed wheel and a half pay officer? One is tired, the other re-tired.

What portion of American history furnishes proof that "The pen is mightier than the sword"? The history of William Pen.

Mr. Brown who am de greatest wit in dis yer city ob Brooklyn? Dun no brudden Jones less it are de wit Talmage. Dun-Brown.

Origin of languages? Adam! Seth-Eve, Cain Abel. This Eve ill Cain if Abel, Seth Adam.

Why should the goat be good for the dairy? Because it is a good butter animal.

When is an axident something done on purpose? When the dent is made in the eye of an axe intentionally.

Why are the above like chips?

1. Because you axe them off?

2. Come from a block-(head)?

N. B.—Too poor to be anything but original. UNCLE NED.

Anagrams.

A story is told of an English lady, Mrs. Eleanor Davies, who imagined herself to be a prophetess, and fancied that the spirit of Daniel was in her because she could transpose her name into "Reveal, O Daniel." Her anagram was faulty, however, lacking an s and containing an l too much. Her surprise and consternation was great when one day she saw an anagram of the same "Dame Eleanor Davies," which read "Never so mad a ladie." Here are a few examples of anagrams. They are excellent, because the anagrams form an answer, as it were, to the original word:—Astronomers, moon-starrers; telegraphs, great helps; gallantries, all great sin; encyclopedia, a nice cold pye; lawyers, sly ware; misanthropes, spare him not; old England, golden land; Presbyterian, best in prayer; punishment, nine thumps; penitentiary, nay, I repent.

Never you mind the crowd, lad,
Or fancy your life won't tell:
The work is the work, for a' that,
To him that doeth it well.

Fancy the world a hill, lad;
Look where the millions stop:
You'll find the crowd at the base, lad,
There's plenty of room at the top.

Courage and faith and patience!
There's space in the old world yet:
The better the chance you stand, lad,
The further along you get.

Keep your eye on the goal, lad:
Never despair or drop.
Be sure that your path leads upward:
There's always room at the top.

The good one man can do.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer-meeting and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any other object than for the support of the ministry. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—Christian Observer.

Two ears and only one mouth have you;
The reason, I think, is clear:
It teaches, my child, that it will not do
To talk about all you see.

Two eyes and only one mouth have you:
The reason of this must be,
That you should learn that it will not do
To talk about all you see.

Two hands and only one mouth have you;
And it is worth repeating—
The two are for work you will have to do,
The one is enough for eating.

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