

The Sabbath School.

INTERNATIONAL L.E.SON.

Third Quarter Lesson 12, Sept. 16, 1900

THE RICH FOOL.—Luke 12: 13-23.

Read Luke 10: 38-12: 34.

Commit Verses 10-21.

GOLDEN TEXT.—*What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8: 36.*

HISTORICAL SETTING.

Time.—November or December, A. D. 29, immediately following the last lesson.

Place.—Probably in Perea, beyond Jordan.

Jesus.—About 33 years old. On his last journey from Galilee to Jerusalem.

THE REQUEST FOR JESUS TO BE A JUDGE CONCERNING PROPERTY.—V. 13. One of the company. Not a disciple, but one of the hearers.

Said unto him. Perhaps interrupting the discourse. All the good he seems to have got out of it was to see that Jesus was wise. It is quite probable he had failed in his efforts to obtain his rights. *Speak to my brother.* He does not ask Jesus to arbitrate between him and his brother, but to give a decision against his brother. *That he divide the inheritance with me.* In the East there is comparatively little wealth in the easily convertible form of coin, but a man's property is estimated very much as in the days of Abraham, by the number of his flocks and herds, and of his household goods, as changes of raiment.

This man was probably one of the younger brothers, who had been defrauded out of his portion.

THE POSITION OF JESUS IN REFERENCE TO SUCH QUESTIONS.—V. 14. *And he said unto him, Man, the form "O man" was one which expressed censure.* Was it for this that men came to him, instead of seeking for the kingdom of God? This is the only instance of our Lord's so addressing one who had come to him as a questioner. *Who made (appointed) me a judge.* A public officer of a worldly kingdom. *Or a divider, i. e., umpire, arbitrator.*

Why Jesus Refused to Decide This Case. (1) Because it would be an interference with the government, and entirely out of place. It would have given occasion for the government to interfere with his great work. (2) It would have given the people a wrong idea of the Messiah and his kingdom, confirming their idea that the Messiah was to be a temporal prince, and his kingdom of this world. (3) He would lead the man to higher good, to a heavenly inheritance, and the principles of the kingdom of God. It was of infinitely more importance to this man that he should have the right spirit than that he should possess any amount of property.

Modern Applications. 1. Christ's church should be separate from the State.

2. It is the business of Christ's church to inculcate those great principles which will lead to all true reform.

3. The greatest power in reform is the conversion of men from the love of sin to the love of righteousness. This makes all good reforms possible, this inspires and carries them out.

4. The Christian minister, like his Master, proclaims true principles, opposes all wrong, advocates all right, but does take part in personal quarrels between selfish people.

THIS INCIDENT A WARNING AGAINST COVETOUSNESS.—V. 15. *And he said unto them.* The people he was addressing when the man interrupted him. *Take heed.* Look out. Have your eyes open to the danger which besets you all. *Be wary of covetousness.* Guard yourselves from covetousness, all forms of covetousness.

Covetousness (1) is not a mere desire for more; for that desire, in some form, is ever appealed to in the Bible, and is the root of all civilization and progress. (2) Covetousness is the overstrong desire for more, uncontrolled by reason, or conscience, or the Word of God,—a desire that is willing to gain for itself (a) at the expense of others, (b) at the expense of higher and better things. It is not coveting to desire a house, but to desire it so as to deprive our neighbor of it, or to gain it by wrong-doing. All true gains, all true increase, are such as benefit both parties and the community in general.

Specimens of Covetous Men:—"Laban (Gen. 31: 41, 42). Achan (Josh. 7: 20, 21). Eli's sons (1 Sam. 2: 12-17). Samuel's sons (1 Sam. 8: 3). Saul (1 Sam. 15: 9, 19). Ahab (1 Kings 21: 1-4). Gehazi (2 Kings 5: 20-24). Priests of Israel (Isa. 56: 11; Mal. 1: 10). Judas (Matt. 26: 14-16; John 12: 6).

Ananias and Sapphira (Acts 5: 1-10).

Demetrius (Acts 19: 24-27).

Felix (Acts 24: 25, 26).

Covetousness Leads to the Breaking of All the Other Commandments. Every sin is born of desire, and it is intense desire, which would gain its end at any or every cost, is the fountain whence flows the sins forbidden by the commandments. "The love of money is the root of all evil." It is the worship of mammon; it leads to false oaths, and Sabbath breaking, and dishonoring parent, to murder and adultery, and stealing, and lying.

The Covetous Life is a Failure. For a man's life consisteth not in the abundance of the things which he possesseth, i. e., It does not follow, because a man has abundance, that his life consists in wealth. Life depends for its value upon the use we make of our possessions. Wealth cannot prevent disease and death, as in the parable that follows. The things that are essential to the best and happiest life can neither be given nor taken away by wealth; they belong to all, as the sunshine and fresh air.

'Dying, Horace Greeley exclaimed: 'Fame is a vapor, popularity an accident, riches take wings, those who cheer to-day will curse to-morrow, only one thing endures—character!'

JESUS ILLUSTRATES HIS TEACHING BY A PARABLE.—Vs 16-21. The ground of a certain rich man. This man is represented as rich, not because successful covetousness is worse than unsuccessful covetousness, but because the rich are more exposed to this sin, and to show that even if one gains all that his covetousness desires, still it is folly. *Brought forth plentifully.* His crime was not dishonesty, though we do not know how he acquired it. His sin was in greedy and selfish use of these gains. The man was successful, as the world goes. *And he thought within himself.* He talked with himself. *What shall I do.* He did not know how to invest his surplus. He does not seem to have thought of using it for God and humanity. *No room where to bestow my fruits.* All the products of his land. He looked everywhere but to heaven for a place in which to lay up his treasures. *I will pull down my barns.* He was planning for a long life, and larger worldly resources. *I will say to my soul.* His conscious self. *Much goods I have for many years.* He counted on a long life, and imagined that his "much goods" could satisfy his soul. *Take thine ease, eat, drink, and be merry.* Such was his conception of life! But God said: *By whom his days were controlled.* *Thou fool.* So different from what the shrewd man thought he was. *This night.* Instead of his proposed "many years." *Thy soul shall be required of thee.* So far from raving a vast store of gratifications for his soul, his soul itself is not his own; and, regarded as his organ of pleasure, is now reclaimed by God. *Then whose shall those things be.* It would make little difference to him whose they were, since they were not his and could no longer minister to his pleasure.

The Mistakes of this Man. He made a mistake in thinking there was no place for produce except in barns.

He supposed his riches would be a comfort to him when they were boarded, whereas they became then only a care and a burden. The nearest approach to the old disease of the possession of devils that we have in modern times is exhibited when a man is possessed of the money he thinks he possesses.

He left out of his thoughts all consideration of the infinite God who made and owned him. He says, 'my barns, my goods, my fruits, and even my soul.' *So is he.* A complete fool, a miserable failure. *Layeth up treasure for himself.* Not in heaven, not in humanity, not in character. *And is not rich toward God.* Rich in those things which God loves, and which bring him near to God,—rich in love, in character, in good works, in deeds of kindness, in labors and gifts for the salvation of men. The only man who is really rich is he who is rich toward God.JESUS STRIKES AT THE ROOT OF COVETOUSNESS.—Vs 22, 23. Therefore. As the conclusion from the parable and the incident that led to it. *Take no thought.* This translation has troubled many a tender conscience. The Greek for take no thought is literally, be not drawn in different directions, be not distracted, be not anxious. *For your life, what ye shall eat.* To support life. Make not your physical and temporal wants the special and great objects of thought and care. Do not let them burden you so that you cannot give your time, and thought, and money to better things. *The kind of life you live, the best use of your life, its highest powers, its greatest enjoyments are of vastly more importance than the kind of food and clothing you have.* If one or the other must be neglected, let it be the food and clothing.

ad, let it Jesus goes, you kindly take me to you, God's love under your treatment, I heaven, the much benefited and so first the king to you for life as I can't wants will you shall be the saviour of

Observe pray you heartily, kindly not tend you this horrible pain. Do in would do were you my contrary, Lord, look over me to the son, who is now going gony. You are great and wretched and poor; if you over us like father and ment, and this greatest danger, our

I; we get nobody to say. The Cough and do stand by me as father of my own. It simple thing for you. I AN I, I shall work in your

One day hours a day, faithfully as northern and there free of charge. riding in use me for the trouble that Caviler, take for me. Have mercy on sat in the own son. Save me, save The streak once black passed life's namer a and ever obedient.

A Battle Won. does Satan always go friends, 'Get behind me?' so, if we really mean it.

I paid he trouble; I'm afraid I conversational thing said it, but he kept on rather for my heart—and I listened. th n, with time as I had! I cried a tentative, I'd then I got mad at myself This is who over a little thing, and

D you I as I could, and meant it. I certain behind me; then I went Well, said what I ought to be teacher be time to get back—and I lived in B if I did lose my quarter.

of two he way to gain a victory ranging in. Now tell me what the eighteen about.

rather wild times we write our slates, then change and gentle mark what words are missed. do something said he'd give a quarter to every one I wouldn't miss a word all of her. ever missed until to-day.

The war had my slate, and when old enough back, she looked at me not old enough but there wasn't a word the army. when my name was called at the front any. Then I noticed that just as true as I pulled 'ite, and the slate as in the regularly as if she'd marked and came a round. I don't see how it receive a let. I knew granite had an 'e she missed didn't, but there it was; and telling us my quarter—if I told.

might be nothing said I needn't tell might be marked, and I knew how to meet any way. No one would again. I looked at Bertha and she comfort I knew I saw it and would want to cheat, but she

Well, she tell, for she saw it, too, came back mark—the cheat was hers, in different study, but I kept think. Nevertheless, at word, and knew I ought to-day, fell—then I'd listen to the I got a again. I knew it was ing me to wouldn't go away, and the old son I cried—I wouldn't feel Louis, when gain for piles of quarters, my route would go and tell, and Mr. part of the 'That's right, my child,' I I had to see and easy; and when I few day after, nothing kept whispering, that the it, my child, and 'twasn't use he'd gone away.

business for and I secured, you've gained a victory at that part eat many quarters,' said ing the lovely, 'and when you are of her home, be sure you listen for house. I repeat says, 'That's right, my herself answer

as she saw a story has a sequel, for Frank! And home from school next hadn't seen years. I told I haven't lost my considerable all. When spelling came Sunday-school Pettit said we must be Faithful to mark the slates correct mistakes were made he as honest as the little and told him yesterday she missed although she scholars teller. He said some more your heart said he wouldn't if he had greater grand was tempted, mamma.

kept you further raised her hand and Who knows out, 'if it is Mabel you have kept him years? I do on merit just for fun—I but expect again.'

by; for when Saviour, as I I shall wait after, I hope so, too, angel with I don't care half so much only were yesterday when Satan kept your work, b I'll have it honest, or when difficult—Ida Kays, in Christian

take on new with new zeal new evidence in tears will Times.

A CERTAIN cramps, diarrhoea, good deal of grumbling, sustained the to say about never being over 60 years as he pleased; that it there is but time enough for him to Davis'. 25c. a

to work when he was

older. While the sense of injury was strong upon him, I came out on the piazza beside him, and said: 'Karl, why do you try to break that colt of yours?'

The boy looked up in surprise. 'Why, I want him to be good for something.'

'But he likes his own way,' I objected. 'Why shouldn't he have it?'

By this time Karl was staring at me in perplexity. 'I'd like to know the good of a horse that always has his own way!' he said, as if rather indignant at my lack of common sense.

'And as for working,' I went on, 'I should think there was time enough for that when he gets to be an old horse.'

'Why, don't you see, if he doesn't learn when he's a colt,' Karl began. Then he stopped, blushed, and looked at me rather appealingly. I heard no more complaints from him that day.—Church Record.

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Has Thirty Thousand Teeth.

'It is a fortunate thing for man and the rest of the animal kingdom,' said the naturalist, 'that no large wild animal has a mouth constructed with the devouring apparatus built on the plan of the insignificant looking snail's mouth.'

The snail eats with his tongue and the roof of his mouth. The tongue is a ribbon which the snail keeps in a coil in his mouth. This tongue is in reality a band saw, with the teeth on the surface instead of on the edge. The teeth are so small that as many as 30,000 of them have been found on one snail's tongue. They are exceedingly sharp and only a few of them are used at a time—not exactly only a few of them, but a few of them comparatively, for the snail will probably have 4,000 or 5,000 of them in use at once.

He does this by means of his coiled tongue. He can uncoil as much of this as he chooses, and the uncoiled part he brings into service. The roof of his mouth is as hard as bone. He grasps the leaf between his tongue and that hard substance and, rasping away with his tongue, saws through the toughest leaf with ease, always leaving the edge smooth and straight.

By use the teeth wear off or become dulled. When the snail finds that this tool is becoming blunted he uncoils another section and works that out until he has come to the end of the coil. Then he coils the tongue up again and is ready to start in new, for while he has been using the latter portions of the ribbon the teeth have grown in again in the idle portions—the saw has been filed and reset so to speak—while he is using them the teeth in the back part of the coil are renewed. So I think I am right in saying that if any large beast of prey was fitted up with such a devouring apparatus as the snail has it would go hard with the rest of the animal kingdom.—Chicago Tribune.

How One Fox Helped Another.

Joseph Maybaugh, a farmer who lives near Dundee, O., trapped a large red fox, and, carrying it home, placed it in his corn crib until he could notify his neighbors and have a chase. The next morning the fox was gone. Investigation proved that its mate had assisted the prisoner in making its escape. The fox had worked away on the inside until it had bitten a board loose from its fastenings. This, however, was not sufficient to permit it to get out unless the board was lifted up. The board was held up from the outside, as the teeth-marks on it show, until the prisoner crawled to liberty. Tracks of another fox were seen, and there is no doubt that the mate came after the fox inside the crib had loosened the board and held it up. This is one of the brightest fox tricks that old hunters in the neighborhood have yet encountered.—Cincinnati Enquirer.

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