

Sabbath School.

BIBLE LESSONS.

Lesson. 12—June 19.

GOLDEN TEXT.

Ye know these things, happy are ye who do them.—John 18: 17.

DAILY READINGS.—Monday, Luke 9: 10-18; Tuesday, Luke 11: 37-42; Wednesday, Luke 15: 1-10; Thursday, Luke 16: 16-31; Friday, Luke 19: 11-27; 23: 33-46; Saturday, Luke 24: 13-32.—Sunday, Luke 24: 43.

(From the Baptist Teacher.)

In the lessons of the last quarter, so far as the Lord is the one prominent feature we have presented—

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

The two disciples, James and John, were the command. They left all to him (Matt. 4: 22), and according to the word of Jesus (Mark 10: 20, 30) received eternal life. Yet even these men had need to learn more of the gentle spirit of Christ.

There was one filled with self-confidence, who in a burst of fervor said, "I follow thee," who needed to be tested. He represents such as build on mere emotions, and feel happy over good news; but have not "counted the cost," nor really decided in the heart to give up all for Christ. This man had his position or place of honor in his kingdom; but Jesus taught that he must suffer with him if he would follow him.

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

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

Jesus, as Teacher. In the next eight lessons, we sit at Jesus' feet to hear his words. In seven of them, he instructs his disciples. Let us see what his words are.

Christ seeking the sinner is seen in the parables. Jesus there illustrates his mission expressed in the words, "The man is come to seek and to save that which is lost." It was not the sheep that the shepherd, nor the coin searching for the woman. The shepherd sought the sheep; the woman sought the coin; Jesus teaches us that the sinner is the lost sheep, the coin, the woman, and his condition excites the compassion of the Shepherd. The Lord moved in our salvation, comes in wilderness after us, rescues us, and in the arms of his love back to us, and rejoices over our deliverance. He taught, also, that there is angelic joy over the repenting sinner; over one who returns; over any sinner who repents, whether he be such as the dying thief, or Saul of Tarsus.

The reception of the sinner is illustrated in the parable of the Prodigal Son. The misery of sin, and the rapid progress in the wretchedness of the "far country," and the joy which the father also the convicted sinner's first step, which is to something which will lead him to stay in the "far country" how he thereby sinks lower and lower, and his decision when he had "come home," his starting for home with a new heart; his reception by the father; his declared sonship, and the joy which he brings to his father, and the rejoicing which welcome him.

The privilege and duty of prayer are illustrated in the parable of the widow. She overcomes her weakness by persistent asking. We are to pray by her example—(1) to be importunate; (2) to be importunate; (3) to be importunate until we receive. Two things are to be remembered: (1) that we are to pray; (2) that we are to pray with faith. The prayer of the widow is not the element of the answer. (1) A sense of need. (2) Humility. (3) An earnest cry to God that he has promised to give. (4) A belief that he will answer according to his promise.

The theme of our duty to our neighbor and our duty to God are the theme of the parable of the narrow or crooked meaning. The narrow or crooked meaning of the second table. "Thou shalt love thy neighbor as thyself," is the application. It includes the love of the neighbor, the outward, our own love, and the love of God, and the love of self, which leads to self-sacrifice. The lesson

son of love to our neighbor is taught both negatively and positively. We see what it is not, in the conduct of the priest and Levite; and what it is in the conduct of the Samaritan. And Jesus commending the deeds of the latter, says to us, "Go thou and do likewise."

5. In lesson 9 we are taught our responsibility of 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 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. But how about those in our day who do not even give tithes? Our Lord seems to teach that even one tenth of our incomes may be small giving. In Lesson 4, covetousness takes the form of intense desire to acquire and hoard. The rich man wanted to be richer, not that he might feed the hungry and clothe the naked, but to satisfy the craving for more, and for personal gratification. Point out the fearful mistakes that he made. Show that he is not said to be dishonest, or sharp at bargains; but he was selfish, living only for this world, and "not rich toward God." Impress the solemn verdict of God, "Thou fool!"

In Lesson 7, covetousness has the form of sensual ease and gratification. 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 has 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 "Woe" 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.

10. Jesus Crucified. 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.

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 now 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.

HINTS IN READING THE BIBLE.

1. Read the Scriptures regularly through. Read, alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament begin it again.

2. Read with prayer. You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that he will enlighten you.

3. Read with meditation. Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

4. Read with reference to yourself. Never read only with a view to instructing others; but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, "How does this affect me?"

5. Read with faith. Not as statements which you may believe or not, but as the revealed Word of God. Receive every word as true, with simple childlike trust. Rest upon the promises. Read them as made for you.

6. Read in order to carry into practice. We must accept his Word as being the revelation of his will. In it he tells us what to be and what to do. He expects us to be obedient children.—George Muller.

Take Advice.

If you are troubled with Indigestion, Jaundice, Bilious Complaints, Bad Breath, Sick Headache, Heartburn, Waterbrash, Loss of Appetite, a sense of fullness or oppression after eating, a furred tongue, languor and aversion to exercise of mind or body, dejection of spirits, dimness of vision, or any other diseases arising from stasidyspepsia, try 'Fellow's Dyspepsia Bitters.' They will give you instant relief. Price, 50 cents.

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