

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

(Condensed from Peloubet's Notes.)

Lesson VI. Nov. 8. John 16: 1-15.

THE WORK OF THE HOLY SPIRIT.

GOLDEN TEXT.

"He will guide you into all truth."—John 16: 13.

EXPLANATORY.

1. FOREWARNED AND FOREARMED.—I. "These things have I spoken unto you." Both the dangers and evils to which they would be exposed, hatred and persecution from the world (ver. 2, and 15: 18-20); and also the way of safety and help through the Holy Spirit, and by love, obedience, prayer and hope. ("That ye should not be offended." Rev. Ver., be made to stumble, to fall in doubt, despair and sin. How His words would prevent them from stumbling is shown in ver. 4.)

2. He returns to some of the things which would tend to make them stumble. Not only should the wicked world hate and persecute them, but even those who represented God's people, the earnest religious people of the day, would join in the persecution. "They shall put you out of the synagogues." The disciples should be excommunicated; a very serious and terrible thing. It would shut them out from religious and social privileges, and they would be regarded as the off-scouring of the world. "Yea, the time cometh." It came soon to the apostles; it was but a few hours away from Christ. "That whosoever killeth you will think that he doeth God service." Offers an acceptable sacrifice to God. Illustrated by Saul of Tarsus (see Acts 26: 9), and by the proverb found in the Rabbinical books, "Whoever sheds the blood of the impious does the same as if he had offered a sacrifice." The reason of this opinion was that to the minds of the persecutors the disciples were propagating a false religion which would bring ruin to the synagogues, to their own position and to the people.

3. "They have not known the Father, nor Me." Better, they did not recognize. The verb implies that they had the opportunity of knowing, but they had failed to see that God is Love, and that Jesus came not to shut out, but to bring in; not to destroy, but to save.

4. "But these things have I told you, etc." For these things see on ver. 1. There was no little danger that the disciples would be utterly cast down in discouragement if not in despair when they saw their Master on a cross instead of a throne, and found themselves hated and persecuted instead of prime ministers in a glorious kingdom. "Might not poor Galileans, conscious of folly and sin, often say to themselves, 'We must be wrong; the rulers of the land must be wiser than we are. Ought we to turn the world upside down for an opinion of ours?'" "These things I said unto you at the beginning." There was no need to explain this till the time came for them to use it. Nor would they before have been capable of receiving it.

5. "But now I go to My Father, who has sent Me," &c. The Father, whose mission to the world I have accomplished and whose message to you I have delivered. "And one of you saith to Me, Whither goest Thou?" Peter, in the earlier part of the same evening, had in words asked that question (13: 36), but in a different spirit, and with a different aim, without special thought of the place where Jesus was going. This was practically a different question expressed in the same words. But a better explanation is, that Jesus had no reference to what had been said under other circumstances, but at this time, in view of what He was now saying, none asked Him whither He was going. They were thinking of the present darkness and trouble, and not looking at the light, the glory, the kingdom beyond. Hence He says, 6. " sorrow hath filled your heart."

7. "Nevertheless I tell you the truth." Although you are filled with sorrow at the thought of My departure, yet it is true that "It is expedient for you that I go away." It would not have been expedient for Christ to go away unless He was divine, and could be ever present, and unless the Comforter should come, who carries on the work of Christ on earth. But it was expedient; "for if I go not away, the Comforter (see Lesson IV.) will not come unto you."

WHY JESUS MUST GO AWAY IN ORDER THAT THE COMFORTER MIGHT COME. (1) There may have been reasons in the counsel of God, wholly unknown to us. Whether we know them or not, God always has the best reasons for whatever He does. But we can see (2) that the Comforter could not do the great work He was to do in the new dispensation till the atonement was made, by which He leads men to Christ; nor till the resurrection and ascension, which were proofs He was to use in convincing men; nor till Christ was glorified, and so made to appear the divine, all-powerful Saviour He is. (3) The withdrawal of His limited bodily presence necessarily prepared the way for the recognition of a universal presence. The disciples would not feel the need of the Spirit if the Saviour remained visible to them.

WHY IT WAS EXPEDIENT FOR JESUS TO GO AWAY. (1) Because, as we have just seen, He was preparing the way for the coming of the Comforter. (2) Because only away, glorified in heaven, would they see Him as He really was. Distance lends not only enchantment, but attenuates reality to the view. One must stand at a distance to see a cloud or a mountain in its grandeur and glory. Death must dissolve the illusion of familiarity, and gather around the man of Nazareth the mystery and awe of the world unseen, before they could rise to the apprehension of His awful greatness, and see in Him at once the son of man and Son of God. (3) In His bodily presence He could be with but few as His near and personal friends; and now He is equally near to all, and present everywhere to help.

III. THE WORK OF THE COMFORTER ON THE WORLD. 8. "And when He is come, He will reprove the world." The word here translated reprove, and in the Rev. Ver. correct, properly signifies, to convince one of truth in such a way as to

convict him of wrong-doing. The Greek word includes all three meanings—reprove, convince, correct. "The world" is the great mass of humanity. The preaching of St. Peter at Pentecost, and its results, are the best commentary on this promise. "Sin, righteousness, judgment," imply, each other. Sin means absence of righteousness, and liability to judgment. Sin is the world's state as it is; righteousness as it ought to be; judgment as it must and shall be that righteousness may obtain.

God's Care for Worrying.

BY REV. THEODORE L. CUTLER.

On every side we meet overloaded people, and each one thinks his burden is the biggest. One is worried about his health, and another about his diminished income, and another about her sick child, and another about her children yet unconverted; and so each man or woman that has a worry of some sort goes staggering along under it. In the mean time a loving and omnipotent Father says to every one of them, "Cast thy burden upon the Lord and He shall sustain thee." As if this one offer were not enough, the Holy Spirit repeats it all over our anxieties upon Him, for "He careth for you." This is the more accurate rendering in the Revised Version; because the word "care" does not signify here wise forethought for the future, but that soul harassing thing called "worry." The reason given for our worries over our soul upon God is very tender and touching. "He careth for you" means that He takes an interest in you—He has you on His heart! Beautiful and wonderful thought! It is the same idea which the psalmist had in mind when he declares that the Lord telleth the number of the stars, and yet He healeth the broken in heart and bindeth up their wounds.

He is the one who says, "My child, do not be troubled." It is the same idea which the psalmist had in mind when he declares that the Lord telleth the number of the stars, and yet He healeth the broken in heart and bindeth up their wounds. He is the one who says, "My child, do not be troubled." It is the same idea which the psalmist had in mind when he declares that the Lord telleth the number of the stars, and yet He healeth the broken in heart and bindeth up their wounds. He is the one who says, "My child, do not be troubled." It is the same idea which the psalmist had in mind when he declares that the Lord telleth the number of the stars, and yet He healeth the broken in heart and bindeth up their wounds.

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"All things that the Father hath are Mine." If the Father's purposes and deeds of grace, accomplished, or yet to be accomplished, by the Saviour in His mediatorial office.

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On every side we meet overloaded people, and each one thinks his burden is the biggest. One is worried about his health, and another about his diminished income, and another about her sick child, and another about her children yet unconverted; and so each man or woman that has a worry of some sort goes staggering along under it. In the mean time a loving and omnipotent Father says to every one of them, "Cast thy burden upon the Lord and He shall sustain thee." As if this one offer were not enough, the Holy Spirit repeats it all over our anxieties upon Him, for "He careth for you." This is the more accurate rendering in the Revised Version; because the word "care" does not signify here wise forethought for the future, but that soul harassing thing called "worry." The reason given for our worries over our soul upon God is very tender and touching. "He careth for you" means that He takes an interest in you—He has you on His heart! Beautiful and wonderful thought! It is the same idea which the psalmist had in mind when he declares that the Lord telleth the number of the stars, and yet He healeth the broken in heart and bindeth up their wounds.

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The Dying Boy.

The sick room was very still; the night-lamp burned low, and the watchers made fantastic shadows on the wall, but no one moved or spoke. The doctor said this was the turning point of the disease, and there was nothing to do but to wait—wait.

The boy slept, and his father kept his eyes fixed on the thin, wasted features, and watched for what he hoped would prove a new lease of life. The mother had gone to lie down and rest. The nurse sat near and dozed. At last the sick child suddenly opened his large bright eyes, and said in a clear voice, "Papa!"

"What, dear boy?" answered the father, softly.

"Is he near morning?"

"Yes, dear boy."

"And will I be well in the morning?"

"I—hope so," sobbed the poor father, faintly.

There was a long silence; then the sick child moved restlessly on his pillows.

"I want to say my prayers," he murmured.

The father beckoned to the nurse, and she brought the mother, who stole softly in and knelt on the other side of the bed.

"Lift me up," said the child, in a full clear voice. "Hold me up, papa, while I say my prayers."

He clasped his little hands together, and repeated like one who was dreaming—

"Our Father—which art in heaven—hallowed—be—Thy name—Thy kingdom—come—Thy kingdom—come—Papa, I can't remember I can't remember."

"No matter, dear boy. You can finish it in the morning."

"Again he lay among the pillows like a pale lily, and his eyes were wide open.

"I can't see you, papa," he murmured. "Will it soon be morning?"

"Yes, dear boy."

"And will I be well then?"

The poor father could not answer. No one spoke, and a faint light soon stole into the room that dawned the flickering rays of the night-lamp, and shone rosy on the wall.

Then suddenly a little voice filled the room with a mocking glow of health and strength. Perhaps it awakened him, but in the valley of the shadow of death he could not discern, and with wide open eyes that saw not, he murmured plaintively—

"It is morning now, dear boy."

"For ever and ever—Amen!"—London Baptist.

It Makes All Wrong.

"Please, father, is it wrong to go pleasing the Lord's day?" My teacher said it is.



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