

The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

Third Quarter, 1901.

JULY 10 TO SEPTEMBER.

BEGINNING OF SIN AND REDEMPTION.

Lesson II. July 14. Genesis 3:1-13
GOLDEN TEXT.

Where sin abounded, grace did much more abound.—Rom. 5:20.

EXPLANATORY.

THE BATTLE WITH TEMPTATION. The temptation of Jesus makes it quite certain that the serpent and Satan are in some way identical" (John 8:44; 2 Cor. 11:3 [comp. 14]; Rom. 16:20; Rev. 12:9; 20:2.)

AND THE SERPENT SAID... YE SHALL NOT SURELY DIE. This was the most deadly of lies, for it was a half-truth, by far the smallest half. There was no bodily poison in the tree, the death did not come at once like a lightning stroke, and the most deadly death was that of the spirit, not of the body. Satan is never so devilish as when he is disguised as an angel of light. The kind of death which resulted from disobedience and sin is shown by the results. "Death as the wages of sin (Rom. 6:23) includes not only temporal death, or the death of the body, with all the ills attendant upon a state of mortality, but also spiritual death, or the alienation of the soul from God who is the only source of spiritual life (Eph. 2:1); and, lastly, everlasting death, or final exclusion from God and holiness and blessedness (Matt. 25:41).

Death would "begin" the very day they should eat of that tree (2:17). Neither kind of death was completed on that day, but in both body and soul the process was begun; they passed over the boundary line that separated life from death.

FOR GOD DOETH KNOW. The tempter represents God as envious of his creature's happiness, and unwilling that they should have the best things. YOUR EYES SHALL BE OPENED. He meant her to understand that she would have new visions of happiness, of wisdom, glory, and knowledge, as far beyond her present requirements as her vision of the world was greater with her eyes opened than closed. But he knew that her eyes would be open only to sin, misery and remorse. AND YE SHALL BE AS GODS. Better as in A. V. "as God," Elohim. He meant her to understand that she would be like the glorious Being, her Creator, and the radiant seraphs who talked with her in paradise. But he knew it would make her like the fallen angels, consumed in misery. KNOWING GOOD AND EVIL. They would indeed know good and evil, not in God's way but in Satan's, —evil by experience and good by contrast, a far-off vision, as Dives in hell saw heaven far away (Luke 16:23).

THE GREAT DEFEAT AND ITS CONSEQUENCES.—Va. 6-13. Observe the three-fold nature of this temptation. SAW THAT THE TREE WAS GOOD. So it appeared. So Satan had said. So ever Satan presents the attractions of evil. GOOD FOR FOOD.

A STIMULANT.

And a Sorry Friend to Some Systems.

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

He used to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it ever since to our very great benefit.

A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement, and is most enthusiastic in the praise of Postum, telling all of her callers of its merits and urging them to try it." Kate Austen, Hamden, Conn.

Tempting the senses.—"the lust of the flesh." PLEASANT (a delight) TO THE EYES. Appealing to the higher sense of beauty,—"he lust of the eye." To an unknown glorious good that would lift her into a higher position like that of God,— "the pride of life" (1 John 2:16).

AND THE EYES OF THEM BOTH WERE OPENED. They saw as Satan had promised them, but not what they had expected. AND THEY KNEW THAT THEY WERE NAKED. Their innocence was gone. They were conscious of guilt and unworthiness in each other's eyes, and in the sight of God. AND THEY SEWED FIG LEAVES TOGETHER to serve as aprons, or wrappings, or girdles. But their very shame was a sign that there was hope for them.

AND THEY HEARD THE VOICE. The sound as of some one approaching. It is nowhere said that they saw any form. It was a voice. OF THE LORD GOD. "It was God their Creator, who as God the Redeemer was seeking the lost." IN THE COOL OF THE DAY, or "the wind of the day," the evening breezes, when their excitement was cooling, and their minds solemnized by the quiet of nature, and the approach of night.

GOD CALLED. God will seek after man to call him back. WHERE ART THOU? It is the question God asks us all,—and that we ought ever to answer,—exactly where we are in God's work, in Christian growth, in spiritual life, in the kingdom of Christ.

AND I WAS AFRAID. Sin makes cowards of us all.

BECAUSE I WAS NAKED. Adam's reply is full of evasion. "He confesses not his sin, but only his fear and shame at his bodily nakedness. The question just asked had given him opportunity to confess his sin." AND I HID MYSELF. Here the folly that is the twin brother of sin shows itself.

WHO TOLD THEE? Adam's acknowledgment of his feeling of shame was an unconscious acknowledgment of his sin.

THE WOMAN WHOM THOU GAVEST... ME. This is ever the way with fallen man: every one and every thing is blamed but "self."

AND THE WOMAN SAID. She too lays the blame on another. THE SERPENT BEGUILED ME. Let me astray; deceived me by flattering lies.

UNTO THE SERPENT... CURSED ABOVE ALL CATTLE. Degraded, hated, execrated. UPON THY BELLY—SHALT THOU GO. "The serpent is the only animal among those having bony skeletons that goes upon its belly." DUST SHALT THOU EAT. To eat dust does not mean the proper nourishment of the serpent, but to lick the dust, the involuntary result of writhing in the dust."

AND I WILL PUT ENMITY BETWEEN. There was to be perpetual antagonism between man, the representative of the divine nature in creation, and the serpent, the representative of the basest animal nature.

HOPE, VICTORY, AFTER A LONG CONFLICT, PARADISE TO BE REGAINED.—Va. 15. IT SHALL BRUISE THY HEAD, etc. The word may mean bruise, or lie in wait for, for the sake of destroying. There shall be a conflict. The serpent shall injure man, but man will destroy the serpent. The final victory will be with man. THEY SEED. A general word for her descendants, but among those descendants was to be the Messiah. Man as a race, by means of its Messiah, shall gain the victory.

A consciousness of sin is a sign that life and goodness and redemption are possible. "In a race utterly and totally evil there could be no consciousness of evil." "Evil is known as sin, only when good is known as the will and command and ideal of a personal and holy God." "The sense of sin is a step toward the light."

A SMART DOG.

There is a little dog in Hopkinsville that loves candy. His master said, "Jack, do you want some candy?" and Jack got up and ran to him and set down for some. His master told him that he had none, but Jack thought he was trying to fool him, and he jumped in his lap and felt in his vest pockets and in his coat pockets. Then his master told a black boy to go and get five cents' worth for him, and when he came back, the little dog went to meet him, but the black boy gave it to his master. He put it in his pocket and Jack ran and put his head in the pocket and got all of the candy. While he was eating it a man came with a trap with a rat in it. He left his candy and would not eat any till he had killed the rat and then he was ready to eat some more candy.—Baptist Argus.

"The Mewl," wrote a schoolboy, "is a harder bird than the gnat or turkey. It has 2 legs to walk with, 2 more to kick with, and it wears its wings on the side of its head. It is stubbornly backward about going forward."

USE WHAT YOU HAVE.

"What is in thine hand, Abel?"
"Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to thee, a willing sacrifice."

And so he did. And the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it thou hast in thine hand, Moses?"
"Nothing but a staff, O God, with which I tend my flocks."

"Take it and use it for me."
And he did; and with it wrought more wonderful things than Egypt and her proud king had seen before.

"Mary, what is it thou hast in thine hand?"
"Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint thine Only One called Jesus."

And so she did; and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which ever since has been spoken of "for a memorial of her."

"Poor woman, what is it that thou hast in thine hand?"
"Only two mites, Lord. It is very little; but then in all I have, and I would put it into thy treasury."

And so she did; and the story of her generous giving has ever since wrought like a charm prompting others to give to the Lord.

"What is it thou hast in thine hand, Dorcas?"
"Only a needle, Lord."

"Take it and use it for me."
And so she did; and not only were the suffering poor of Joppa warmly clad, but inspired by her loving life, "Dorcas societies" even now continue their benign mission to the poor throughout the earth.—Christian Budget.

Opposites.—First Lady Passenger—"If that window isn't opened this minute I know I shall die." Second Ditto—"Who opened that window? If it is not shut I shall die, I'm sure." Philosophical Gentleman—"Conductor, please keep that window open till one of these ladies dies, then shut it and give the other an opportunity to quit this vale of tears."—Boston Transcript.

DOCTORS BAFFLED

BY THE CASE OF MRS. HARRISON, OF ORANGEVILLE.

She Was Completely Run Down—Racked With Pains in the Back, Head and Limbs—Again Rejoicing in Good Health.

From the Sun, Orangeville, Ont.

Many cases are constantly being brought to light of persons being cured by that wonderful remedy—Dr. Williams' Pink Pills—after doctors have failed to be of benefit. Among them may be noted the case of Mrs. Benjamin Harrison, a well known lady who resides in the near vicinity of Orangeville, Ont. A reporter of the Sun hearing of Mrs. Harrison's wonderful cure called at her home to inquire into the facts of the case. Mrs. Harrison said she was pleased to be able to testify to the great curative powers of these pills. She said: "For some years I have been a constant sufferer. Just what to call my disease I do not know; even the doctors were unable to diagnose it. I was completely run down. I had racking pains in my head, back and limbs. I was unable to secure sound sleep, and on arising in the morning would feel as tired as before going to bed. My stomach was in a bad condition and the least movement caused my heart to palpitate violently. Doctors' treatment failed to be of benefit to me and I was in a very discouraged state when a friend advised me to try Dr. Williams' Pink Pills. Thinking that they might relieve me a little I procured a supply and began taking them according to directions. From the first I could see that they were helping me, and by the time I had taken half a dozen boxes I was free from the ailments that had made my life miserable. It is now several years since I took the pills and not the least sign of my old trouble has since shown itself. I would strongly urge the use of Dr. Williams' Pink Pills for any person who has a weak or run down system and I am sure they will not fail to be beneficial."

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—Indianapolis Journal.