Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

FIRST QUARTER.

Lesson XI. March 15. Luke 11: 1-13.

TEACHING ABOUT PRAYER.

Read Luke 11: 1-54. Commit Verses 9, 10.

GOLDEN TEXT.

"Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."—LUKE 11: 9.

EXPLANATORY.

I. CHRIST'S EXAMPLE AS TO PRAYER.—V. 1. "And it came to pass as he was praying." It is well to note Jesus' habits as to prayer. In Inglis' "Bible Text Cyclopedia" twenty-one instances are referred to where Jesus prayed, besides the general statement in Heb. 5: 7, that "in the days of his flesh" he had "offered up prayers and supplications with strong cryings and tears," "and was heard."

II. CHRIST TEACHING HOW TO PRAY.—Vs. 1-4. "Lord, teach us to pray." With what spirit, with what form, for what things, in what places shall we pray, so that we may be heard?

2. "When ye pray, say." Then follows, not an imposed form, but a specimen, a pattern of all true prayer. It should be studied carefully, so as to understand its spirit as well as its form. It may be used as a form for bringing large numbers into unity of worship; it may exactly express our own deep feelings in its words; or it may be the model, the ideal of what we should pray for and how we should pray.

COMPARE the Lord's prayer as given in Matthew and the shorter form of this prayer given in the revised version.

"Our father which art in heaven." "Our," not "my." "Father," to whom we owe all we have and are, in whose image we are made; whom we love, and trust, and obey; to whom we can pour out of our inmost souls.

"Hallowed be thy name." "Thy name" stands for his character, for whatever he is, as when a man signs his name to a promissory note, it expresses his character, his ability, his possessions, all he has and is. May the name of our Father be "hallowed," held in reverence, treated as holy and sacred, by ourselves and by all, in heart, in thought, in word, in deed.

"Thy kingdom come." The kingdom or reign of God in Christ over the whole world, when the rule of Satan and his principles shall be overthrown, and God and the principles of his heavenly righteousness shall prevail among all men. This is the most magnificent blessing the world can receive. "Thy will be done, as in heaven so (on) earth. The petition implies (1) that we ourselves desire so to do God's will. (2) That we wish God's will to be done in us and for us by his providence and by his Spirit. This is much more than mere submission to God's will. (3) That all the world may obey God as perfectly as the angels obey him. What a prayer this is! What changes, what overturnings it implies. What changes in business, in daily life, in politics. What new homes there would be. What activities in church, what renovations of society, what changes of fortune.

3. "Give us day by day our daily bread." "Give us," for every good and perfect gift comes from above. This acknowledges the source, and leads to thanksgiving. "Give us," not "me." We will not ask "anything" for ourselves alone. "Our," the bread adapted to our wants: that which we take from God's hands in his way. This excludes the bread of violence, of idleness, of dishonesty. "Daily," enough for present wants, but leading us to trust God for the future.

4. "And forgive us our sins." Take them away from us, both the penalty and the sins. Blot them out of the book of thy remembrance.

There are several names for sin in the Bible, viewing sin in different aspects, three of them being used in connection with this prayer. (1) A word meaning "missing the mark," sin a failure; a failure to reach the destiny and the life God has prepared for us. (2) In Matthew and here in "indebted" the word is "debt," the things we owe to God and have failed to pay. (3) In the verses following the Lord's Prayer in Matthew "trespasses" is used; sin is a fall, "a falling away" or "throwing oneself aside" from truth, and righteousness, and a true life. (4) Sin is called "transgression, over-leaping a boundary," going into forbidden fields, turning from the right path and going over the fences of the law. (5) Another name for sin is "lawlessness" (Matt. 13: 41), acting contrary to law. (6) Sin is also called "folly, disorder, calamity, covenant breaking." The "horrid monster, sin," shown in so many forms, is the great evil of the world, the one thing most important for us to be delivered from. "For we also forgive." An unforgiving spirit shows that we are not in a state where forgiveness would be a blessing to us.

"And lead us not into temptation." Thou who art the guide of our life, lead us away from temptation, for whosoever wishes to be led into temptation, and is not afraid lest he fall, is already more than half fallen. But if God in his wisdom brings us into trials and tests, then "we may count it all joy," and by God's strength gain the victory.

5 "But deliver us from evil." Not merely from the evil one, but from evil, every evil, temporal and spiritual. Sin is the fountain of nearly all the other evils in the world. The mark of a saint is the strength of his longing to be delivered from all sin.

CONCLUSION. In the common version of Matthew the conclusion, every sentence of which is also found elsewhere in the scriptures, gives a reason for believing that God can and will answer the prayer, for he has the kingdom and power, and it will redound to his glory.

III. ENCOURAGEMENTS TO PRAY.—Vs. 5-12. "First." "Based on the dealings of friend with friend. "At midnight." A most inconvenient time, when it would require a good deal of patience to grant the request. "Lend me three loaves." Three cakes, of which it would easily take three to satisfy a hungry man.

6. "For a friend of mine." Giving the reason for his importune but urgent request. The friend, arriving at that late hour, was doubtless suffering from hunger. There were almost no hotels in the East to which he could go. The host was entirely out of food, but hoped that his friends might have some left over, though usually they prepare bread enough only for a single day. Perhaps he did not even have meal to make bread of.

7. "Trouble me not." "The phrase implies irritation." "My children are with me in bed." In the same apartment, but not in the same bed. Each had a bed, or mattress. "It is usual for a whole family (of the poor) to sleep in the same room." "I cannot rise and give thee." It is altogether too much trouble.

8. "Not . . . because he is his friend." Though the higher motives will not avail for the friendship is so weak. "Yet because of his importunity, he will rise and give him." It was less trouble to grant his wishes than to endure the unwearied importunity.

THE ARGUMENT. God is not compared with this selfish man. "It is not a comparison, but a contrast." The argument of this parable is: "If 'selfish' man can be won by prayer and importunity to give," much more certainly shall the 'bountiful' Lord bestow."

THE REASON. The reason why God requires this importunity is not from his unwillingness to bestow, but by the importunity to make us fit to receive. The great difficulty with all God's gifts is on our part, in make us able and willing to receive. He wants to give us a thousandfold more than we have received.

SECOND. BASED ON A DIRECT AND POSITIVE PROMISE. V. 9. The three words here used to express prayer imply three distinct degrees and modes of asking "Ask," making known our desires to God in words. "Seek" implies the use of "means." "We seek for what we miss." We add to our asking the labors which are acted prayers, in doing our part toward the obtaining our desires. The use of the proper means is a sign of faith, not of distrust; of earnestness, not of neglect of prayer. The best things cannot be given directly, as money or houses can be given, but they must be wrought in us; and the extent to which they can be given depends on our cooperation. Such gifts are character, the Holy Spirit, education, usefulness, love. "Knock" implies still greater importunity. We knock at the door of one who has treasures, character, goodness, to obtain from him the help no mere seeking of our own can give. And we will knock till the door is opened.

THIRD. BASED UPON FACTS.—V. 10. "For every one," as a matter of fact, There are no real exceptions. This expresses a general principle.

NOTE 1. "Delays are not denials," but only a waiting for the best time to come, for the fruits to ripen, for the soil to be prepared. Thus printing could not prevail till good, cheap paper was discovered, and each invention, as steam, telephone, telegraph, depended on our having other things to make them useful.

NOTE 2. There is no real prayer of faith that does not include submission to God's will; that cannot trust God as to the time and kind of answer as well as the fact of an answer.

NOTE 3. People sometimes refuse the answer when it comes, and impute to God's not answering what was simply their not taking. A man prays for good fruit, and "a garden of weeds is the answer." Is it, really? God sent his answer in the sun, and rain, and fruitful soil, and the laws of growth. And men, neglecting to do their part, simply refused to take the answer God sent.

FOURTH. BASED ON THE RELATION OF PARENT AND CHILD.—Vs. 11, 22, 11. "If a son ask bread (a loaf) . . . will he give him a stone?" The loaves or cakes used in the East at that time are said to have resembled a smooth, flat stone. No father would deceive his son by appearances, and give him something useless and costless instead of what he asks.

"If he ask a fish will he . . . give him a serpent?" Which resembles some forms of fish. Here the substitute spoken of is not merely useless, but hurtful.

12. "Ask an egg . . . offer him a scorpion?" The white scorpion with the tail folded "would not look unlike a small egg. Perhaps, however, the contrast refers only to the different properties of the egg and the scorpion, which is sufficiently emphatic."

IV. THE CONCLUSION.—V. 13. "If ye then, being evil": imperfect, sinful, selfish. "Know how to give good gifts unto your children." Very few, if any, are so much baser than the brutes as not to do this. The argument is conclusive, so long as we believe that God is better than man. "How much more shall your heavenly Father." Infinite in his love and goodness, and in his desire to help and bless. "Give the Holy Spirit." The best of all good gifts, the sum and source of all. It is like giving life to the dead, making possible to him all enjoyments and all powers. It is like giving light to those in the dark, or sight to the blind, revealing all the glories of earth and sky. The good Father, who gives this best of all gifts, will not withold any of the lesser good things.

Through all of this life we must look unto Jesus. A prize is before us, and we must ever keep that prize full in view, keep it in view while we are laboring with our building, while we are keeping ourselves from the evil that is in this world and in the love of God. We may not see this prize with the eye of flesh, peering through the dust and smoke of this dim and lower earth, but some day the atmosphere shall suddenly clear, and looking forth from our surrounding gloom, we shall behold its shining splendor. A friend of mine was once spending the night in a part of the West about eighty miles from Mount Hood. He arose early in the morning to find himself completely shut in by the mists which had collected through the night. As he stood peering into the thick vapors in the direction of the mountain, hoping to catch a glimpse of it through some opening in the clouds, suddenly the vapors were in commotion, and in their writhing mass a great gap grew till the veil was lifted, and there, through the rift, appeared the great peak, snow-capped, glistening in the dazzling splendor in the morning sun, rearing its magnificent head into the very vault of heaven.—Rev. W. H. Hudnut.

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their edification in Christian service; their enlistment in earnest prayer; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions.

WE ARE ONE PEOPLE WITH OUR MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for March 8.

B. Y. P. U. TOPIC—"Keeping the Sabbath." EX. 20: 8-11.

C. E. TOPIC—"Heroes of Missions." 2 Cor. 11: 23-28.

While we give the prayer-meeting topic for each week in this column, we sincerely hope every society has its own list of topics, and that the Prayer Meeting Committee has the leaders wisely selected a week or two in advance, so that a careful preparation can be made. No one should lead a "Young People's Prayer Meeting" who has not first made a thoughtful preparation for the same.

The B. Y. P. U. topic of Feb. 9 was "Baptism, its mode and meaning." Rom. 6: 3-4. Dr. Carey's address to his Brussels St. young people on that occasion is, by request, given in this issue.

"LET HER ALONE."—It is a growing custom in most of our Young People's Societies that our sisters take their turn in the leading the prayer meetings. *This is as it should be.* And yet some dear brothers (and sisters too) from among our Seniors rather find fault with this arrangement, and as a result our advice is sought by the perplexed and worried ones. Do these sisters lead the meetings satisfactorily? Do they give evidence of prayerful study of the topic? Are their lives as pure and Christ-like as their brothers in the church? They do not smoke do they, nor have loud and boisterous talk on the streets at election times? If they had the permission to vote for a representative to the House of Commons would they rise above the party politics of the day and vote only for men of good morals and prohibitionists? Do they seek the welfare of the church, and are they ready to serve the Master in any humble service? If so, then surely, since in Jesus Christ "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus," these are equally eligible for leadership in the social prayer meetings.

We learn with pleasure that the Young People's Society of Brussel St. voted $25 to the New Glasgow church that has so sorely suffered of late by fire. We commend this example and ask through this column for the next.

The Hillsboro Society of C. E.

Our Society observed Young People's Day on the 16th inst. In the morning our pastor preached a sermon appropriate to the young people's movement. In the evening the young people occupied the time with original essays and readings. A number of the young people sang several selections from No. 5 gospel hymns. The following original papers were read:

1. How can the young people best help in the work of great moral reform. Writer, Mr. U. M. Burns.

2. The mission of christian young people to the unconverted young people. Writer, Miss Florence Steeves.

3. The relation of the young people to the Sunday school. Writer, deacon G. P. Steeves.

4. The young people and our Sacred Literature studies. Writer, Miss Mary Peck.

5. Prayer for our young people's Society. Writer, Mrs. E. Dryden.

6. Ways by which young people can work for Christ. Writer, Miss Lilly Steeves.

7. The value of high ideals for the young people. Writer, Miss Alice Crosby.

8. The value of young people attending church. Writer, Mrs. G. P. Steeves.

9. Lines of work for the Christian Endeavorer. Writer, Mr. C. G. Blackbourn.

Readings by Mr. J. W. McLaughlin and Miss Gertie Smith.

Six other papers were to have been read and a number of readings given, but the time was taken fully up by the above named papers and readings. A collection for the young people was taken. The various exercises were much enjoyed by the people and our Society received a new impetus. ELLA M. STEVENS,

Feb. 19, '96. Cor.-Sec'y.

Queens Co., N. S.

On the afternoon and evening of Feb. 3rd, the Queens county B. Y. P. U. held their semi-annual rally in the Baptist church, Liverpool. The afternoon session was devoted to a prayer service and business. In the evening there was a public platform meeting. Short addresses were given by Rev. Z. L. Fash, Liverpool; Rev. H. S. Baker, Milton; Rev. C. E. Baker, North Brookfield. Interesting papers were prepared and read by Miss Starratt, of the Liverpool B. Y. P. U., Miss Minnie V. Ford, Milton, and Miss Clements, Port Medway. We also were favored with short addresses from Rev. Mr. Ball, of the Congregational church, Liverpool, and Rev. Mr. Donegan, of the Methodist church.

Last on the programme came the consecration service. Five Societies took part in this service. Christian Endeavor, Liverpool, Epworth League, Liverpool, and the B. Y. P. Unions of Port Medway, Liverpool and Milton. All felt helped and strengthened by our meeting together for greater work in the Master's Kingdom.

EVANGELINE C. BAKER,

Sec'l Tress. pro. tem.

Truro, N. S.

We are glad to report an increasing interest in our Prince St. B. Y. P. Union work. Since the new year, we have been encouraged and strengthened by additions to our membership of several earnest workers. The young people fill the vestry on Friday evening and the meetings are helpful ones. Leaders for these meetings are appointed by the Devotional committee one month in advance and the topics used are those given in the Union. This committee also hold cottage prayer-meetings each week at the homes of those who are unable to attend church. The different committees are all doing good work and we feel that the outlook for the coming months is a bright one. Our Juniors have also been reorganized under an efficient leader, and the attendance has increased during the last month from twenty-eight to fifty. The first Wednesday evening in each month has been given to the Union for their Conquest meeting, when an interesting program prepared by the committee for that work is given. The S. S. Le Class is also preparing for the May examination. Though we have been greatly blessed, yet we are praying for others who are still out of Christ. May we not be satisfied until all have joined us. COR. SEC'Y.

Upper Dorchester, N. B.

A.B.Y.P.U. has recently been organized in connection with the Second Dorchester Baptist church of this place with a membership of eleven active and eight associates. The officers appointed were as follows: President Mrs. S. B. Mack, vice-pres. Chas. Anderson, sec'y Miss Edith Dickey, cor. sec. J. A. Hicks, treas. William Buck. Our first prayer meeting was held on the 22nd. The young people seem to manifest much interest in the movement and the outlook promises to be one of usefulness and profit.

Feb. 26. J. A. HICKS, Cor. Sec.

The Mode and Meaning of Baptism.

By the Rev. Dr. Carey.

The word for baptize in the original is "Baptizo." Now, baptize is no translation of "baptizo." The word is transferred, not translated. The meaning according to Greek Lexicons and the best critical scholarship is to dip, to plunge, to immerse.

The Episcopal prayer-book says, that if the godfathers and godmothers shall certify that the child may well endure it, the priest shall dip it in the water discreetly and warily saying, "I baptize thee."

The practice of the church in England before the Reformation, according to the Council of Calcheth, A.D. 816, ch. xl. was immersion. "Let the presbyters know, says they administer holy baptism that they may not pour the holy water over the infants' heads, but let them always be immersed in the font; as the Son of God furnished an example to every believer when he was immersed in the waves of the Jordan."

Ambrose, Bishop of Milan, born about A.D. 340, in writing on the Sacraments Book II., ch. 7, says, "Thou wast asked: Dost thou believe in God the Father Almighty? Thou saidst, I believe, and thou didst sink down, that is wast buried."

"Baptizo" is used in the New Testament 80 times. In nearly 70 of these instances it is used to designate the ordinance of baptism. "Baptizo" is used three times and means to dip, but has other meanings in addition; therefore it is never applied to baptism. "Rantizo" means to sprinkle, and is used four times, but never to express baptism. "Louo" is used six times, and means to wash, but it is in no instance applied to baptism. "Keo" is found many times in its various combinations and means to pour; but it is never used to express or describe the ordinance of baptism. Surely Christ in his last instructions, in his Great Commission to his disciples, used no doubtful nor ambiguous term when he said, "Preach the Gospel to every creature; he that believeth and is *baptized* shall be saved; and he that believeth not shall be condemned." If, as it has been contended, the verb "Baptizo" has various meanings, such as to pour, sprinkle, besprinkle, effuse, suffuse, smear, besmear, daub, bedaub, dye, anoint, etc., these meanings will make sense in the passages where the word "Baptizo" occurs. How would it do to read: They were poured into the Jordan confessing their sins; we are poured with him by sprinkling; and planted together with him by effusing; John was anointing in Enon because there was much water there.

Again, the construction of the sentence, "I baptize you," a transitive verb with the pronoun, the candidate, for its object of a solid body, a living subject, one cannot say "I sprinkle it, I sprinkle you in the water," but one can say, "I immerse, dip, plunge it or you in the water." John says, "*Ego men baptizo humas en hudati,*" I indeed baptize, immerse you in water. In the Greek translation of the Old Testament, we read in 2 Kings, 5: 14, "*Kai Katebe Naiman Kai Ebaptisato en to Jordane heptakis.*" And Naaman went down and dipped himself seven times in the Jordan. The following scholars and commentators, not one of them a Baptist, are agreed that "Baptizo" means to dip, to plunge, to immerse, viz., Witatus, Salmasius, Calvin, Beza Vitringa, Limborch, Bishops Reynolds and Patrick, Drs. Bentley, Towerton and Owen, and Prof. Moses Stuart.

As to the doctrinal teaching of baptism. It represents the gospel in a symbol. Now the gospel as Paul shows, 1 Cor. 15: 1-4, consists in the life, death, burial and resurrection of Christ. Therefore in Rom. 6: 4; Col. 2: 12; 1 Cor. 15: 29; 1 Peb. 3: 21 we find references to these cardinal facts of the gospel. As to Rom. 6: 4; Col. 2: 12 Archbishops Tillotson and Lecker, Drs. Wall, Doddridge and Whitby, Bishops Nicholson, Whitfield, Wesley Clarke and Wells, in their comments on these passages declare, that this language alludes to the primitive mode of baptizing by dipping or immersion. The ordinance of baptism then sets forth the burial and resurrection of the Son of God and that the person baptized believes that Christ died for his sins and rose from the dead for his justification; so that he might have a good conscience, a justified conscience through the resurrection of Christ, and that the candidate is dead to his old life and risen to a newness of life, and his life henceforward is to be a continual conformity to Christ, a spiritual ascension after Christ, setting the affections on things above where Christ reigneth at the right hand of God. It also shows that when the death of the body takes place there shall be, when Christ comes, a resurrection of the dead and a life everlasting. Oh my dear young friends, give all diligence to make your calling and election sure. By faith in Christ's person and work, by hope in His promises, by love unfeigned, by prayer and watching, by taking and wearing the panoply of God, secure to yourselves and commend to all around you the peace and joy of the christian life here, and the glory, honor and immortality of the life that is to come. AMEN.

Literary Notes.

Housekeepers will be especially happy over the February number of *Table Talk* (the American authority on culinary matters), in which are given many recipes in the "Housekeeper's Inquiries." "Dainty Cakes for Afternoon Teas," "Creole Recipes," and "Sauces for Meat and Fish," the latter by Dora Morrell. "A Few New Books for the Housekeeper's Library," will also be found interesting, and there are, as usual, new and fresh menus for every day in the month. Mrs. Burton Kingsland tells of several enjoyable "February Fetes," while Mrs. M. C. Myer describes two new forms of entertainment, which, when tried, will be found to produce most delightful evenings. Other articles are "Dentition and its Attendant Disorders," by Dr. H. H. Hawxhurst; Fashionable Luncheon and Tea Toilets," by Tillie May Forney; "Some German Methods," given from experience, by Lucy A. Geise. Our readers are invited to send for a sample copy, which will be mailed to them free upon application to Table Talk Publishing Co., Philadelphia, Pa.

As state after state comes into line in the matter of abolishing, by legislation, the apparently useless form of "three days of grace," the question has been raised in many a mind as to the origin and supposed meaning of a custom which is now dying out in the march of social progress. The Editor of *The Sunday School Times* takes up this subject editorially, in his issue of Feb. 15, and shows that the custom dates back not only to early English days, but to the very infancy of the world, and the time of primeval man. Interest in Oriental research is not confined to the scholars of America and western Europe. The Orient itself has given birth to an organized expedition, and the present Sultan of Turkey, Abdul Hamid, has turned his attention personally to the work. The foremost living Assyriologist, Professor Dr. Hermann N. Hilprecht, writes for *The Sunday School Times* of Feb. 15 an article describing the first Turkish expedition to Babylonia, which took place in 1894. A clay tablet, among the finds, contains what is undoubtedly a Babylonian love-letter of the time of Abraham. The quaint translation of this letter is given in full. Dr. Hilprecht will follow this article with another on the same subject. —John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.

McClure's Magazine for March will contain interesting passages from a speech made by Abraham Lincoln, in the Illinois legislature in January, 1837—undoubtedly the earliest speech of Lincoln's of which any record remains, and the listeners unnoticed by any of his biographers. It is in his most attractive vein—that mingling of genial candor with perfectly clinching argument for which he afterward became so noted. Along with these passages will be presented some entirely new anecdotes and reminiscences of Lincoln's service in the legislature and of his humble beginning as a lawyer of Springfield. And there will be a full quota of Lincoln pictures; among them four portraits of Lincoln, two of which have never before been published, and a view of his first law office. An article by Cleveland Moffett in McClure's Magazine for March, will describe the curious and important scientific uses lately made of kites, especially in the departments of meterology, electricity, and photography. It will also describe how to make the modern tailless kite, how to fly kites in tandem, and the possibilities of the kite as a coming instrument of war. Along with other pictures, there will be a number of views photographed from a kite, at an elevation, in some instances, of 1,500 feet.

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James E. Nicholson.

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