SCHOLARS' NOTES.

(From the International Lessons for 1881, by Edwin Rice, as issued by American Su Union.)

LESSON XII.

JUNE 19.]

REVIEW.

GOLDEN TEXT.—"Rabbi, we know that thou rt a Teacher come from God."—JOHN 3:2.

CENTRAL TRUTH, -Jesus the Saviour.

GOLDEN TEXTS.

| | | COLIDIA | THATIO. |
|---|---|-------------------|---|
| I. III. IV. V. VI. VIII. VIII. IX. X. XI. | " 11:37-47-" " 12:13-21-" " 15: 1-10-" " 15: 11-24-" " 16: 19:31-" " 18: 1-14-" " 19: 11-27-" " 23: 33-46-" | Thou shalt love," | Luke 9:62 Lev. 19:18 Matt. 23:3, Luke 12:15. Luke 15:10. Luke 15:18. Prov.14:32, Luke 11:9. 'Rom.14:12. John 12:32, Luke 24:32. |
| | | | |

GRACES COMMENDED.

1. Complete Self-Surrender to Christ.
II. Love for our Neighbor.
VIII. Persistency in Prayer.
IX. Faithfulness in the use of our Talents.

SINS REBUKED.

Lesson III. Hypocrisy and Vain Pretences.

"IV. Exclusive Pursuit of Earthly Things.

"IX. Spiritual Inactivity.

DOCTRINES TAUGHT.

LESSON II. Men everywhere are my neighbors.

"VII. Future Rewards depend upon Character.

"VIII. God hears Prayer.

"XI. JESUS Was Crucified.

"XI. JESUS Rose from the Dead.
"IX. JESUS Will Come Again.

COMFORTS PROCLAIMED.

LESSON V. Jesus seeks the Lost.

"VI. The Father welcomes the Penitent.
"VII. The Poorest have a place in the Kingdom.
"X. Jesus died for Sinners.
"XI. Jesus broke the bars of the grave.

GENERAL QUESTIONS.

LESSON I.

ANALYSIS.—Jesus sets his face toward Jerusalem—Samaritan village refuses to receive him—James and John desire to punish it—Jesus' rebuke—Different classes of men offer to follow Christ.

Personal Examination.—Have you learned to give your heart to Jesus without reserve?

ANALYSIS.—A lawyer asks what he should do to inherit eternal life—is referred to the Scriptures—Asks again who his neighbor was—Jesus answers by the parable of the Good Samaritan, who finding a Jew bruised and helpless renders him sympathy and as-sistance.

Personal Examination.—Are you trying to have feelings of love for all men?

LESSON III.

ANALYSIS.—Jesus dines with a Pharisee—His surprise at Jesus' neglect to wash his hands—Rebuke of the empty formalism of the Pharisees, their pride, hypocrisy and selfishness.

Personal Examination.—Do you love God sincerely and with all your heart?

Analysis.—Jesus asked to arbitrate a dispute about property—Warns against covetousness—Relates parable of the Rich Fool who was prosperous, built large barns but was unable to put off death and unfit to meet God.

Personal Examination.—Are you trying to secure the durable possessions of the kingdom of heaven?

ANALYSIS.--Jesus blamed for keeping company
-with publicans and sinners, tells the mission of bis life in two parables and shows
the dignity in the sight of God of the poorest
and most sinful: (1.) A lost sheep is sought,
found and rejoiced over. (2.) A lost coin is
sought, found and rejoiced over.

Personal Examination — Have you felt your

Personal Examination.—Have you felt your need of a Saviour.

LESSON VI.

ANALYSIS.—A parable: A son demands his inheritance—Leaves his home—Loses his character—Spends his money. Beggared and starving thinks of the plenty in his father's house—Returns home deeply sorry for his sins and is welcomed by his father.

Parsonal Examination—De you depend for

Personal Examination.—Do you depend for forgiveness upon the free grace of God?

LESSON VII.

ANALYSIS.—A parable: A rich man enjoying luxury and Lazarus lying at his gate in poverty and distress. Death comes—The scene is changed—The rich man is suffering in hell—Lazarus is in heaven.

Personal Examination.—Are you prepared to meet God in judgment?

LESSON VIII.

ANALYSIS.—Two parables: (1.) A widow presents her case to an unjust judge, gains his car by her urgency. So, urgent prayer avails with God.—(2.) Two men pray. One vanuts his goodness and virtuous deeds. The other begs mercy upon himself as a sinner.

Personal Examination.—Do you pray often, earnestly and humbly?

ANALYSIS.—A parable: A husbandman going off confides trusts to his servants. On his return he demands an account. Two re-

port a faithful use of the pounds. The third did not use his at all. Personal Examination.—Are you making the best use of your talents?

LESSON X.

ANALYSIS.—Jesus is crucified between two thieves—The soldiers cast lots for his garments—The rulers and people deride—One of the thieves trusts in Christ—Nature sympathizes and the veil of the temple is rent.

Personal Examination.—Are you looking to Jesus for salvation?

LESSON XI.

ANALYSIS.—Two disciples are journeying to Emmaus.—They converse about Jesus and the crucifixion.—Jesus, risen from the grave, joins them.—Shows them from the Scriptures that it behooved him to suffer and die. He is recognized by the disciples.

Personal Examination.—Are you a witness,

Personal Examination.—Are you a witness, like the apostles, to others of Jesus' resurrection?

LESSON XIII.

JUNE 26.]

[About 28 A. D.

THE GOSPEL FOR THE WORLD Luke 24: 44-53.

COMMIT TO MEMORY VS. 46, 47.

44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

46. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on blob.

50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52. And they worshipped him, and returned to Jerusalem with great joy.
53. And were continually in the temple, praising and blessing God. Amen.

GOLDEN TEXT.—They went forth, and preached everywhere.—MARK 16: 20.

CENTRAL TRUTH.—The Gospel must be breached to all nations.

preached to all nations.

NOTES.—BETHANY, a village on the eastern slope of the Mount of Olives, from one and a half to two miles from Jerusalem. It was the home of Simon, and here Lazarus and his two sisters lived. Here Lazarus was raised from the dead, and from it Jesus made his triumphal entry into Jerusalem. From its vicinity he entered into heaven. Its location is now occupied by twenty Mahammedan hovels.

EXPLANATIONS.

LESSON TOPICS. — (1.) THE COMMISSION TO PREACH. (11.) THE ASCENSION.

PREACH. (II.) THE ASCENSION.

I. THE COMMISSION TO PREACH.—(44-49.)
AND HE SAID, these words were spoken at one of the appearances of the risen Jesus to the disciples; WHILE I WAS YET, before death had attered the peculiar relations of companionship between Jesus and the disciples; THE LAW OF MOSES. the first five books of the Bible; CONCERNING ME, there is much about Christ in the Old Testsment; OPENED THEIR UNDERSTANDING, not only must the Scriptures be expounded, v. 27, but our understandings must be opened also to perceive the truth, Ps. 119:18; REPENTANCE AND REMISSION, Were indissolubly connected in the preaching of the apostles, Acts 2:38, IN HIS NAME, We are baptized into Christ's name, Malt. 28:19, and offer prayer in his name, John 16:24. So also Christ's is the only name by which we can be saved, Acts 4:12; AT JERUSALEM, that this should be the starting point for the preaching of the gospel had already been indicated in Isalah 2:3; witnesses of These Things, Christ's life, crucifixion and resurrection. The disciples were to tell what they had seen; THE PROMISE, the Holy Ghost, which was poured out on the day of Pentecost, Acts 1:4;2:1-12, ENDUED, clothed.

Peniecost, Acts 1:4; 2:1-12, ENDUED, clothed.

11. THE ASCENSION.—(50-53.) LED THEM
OUT, of Jerusalem; LIFTED UP HIS HANDS, usual
gesture of blessing. Lev. 9:22; CARRIED UP INTO
HEAVEN, "a cloud received him out of their
sight," Acts 1:9; WORSHIPPED, they now fully
perceived his great glory; GREAT JOY, Christ
was merely their forerunner in heaven and had
promised to come again, as well as to endue the
disciples with the power of the Holy Ghost;
PRAISING AND BLESSING GOD, for this glorious
termination of the Saviour's earthly career
and the promises of which his ascension was
the pledge.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

THIRD QUARTER. LESSON I.

JULY 3.1

ISRAEL IN EGYPT.

Exod. 1: 1-14. COMMIT TO MEMORY VS. 12-14.

1. Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2. Reuben, Simeon, Levi and Judah, Issachar, Zebulun and Benjamin,

4. Dan and Naphtali, Gad and Asher.

5. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.

6. And Joseph died, and all his brethren, and all that generation.

7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filed with them.

8. Now there arose up a new king over Egypt, which knew not Joseph.

9. And he said unto his people, Behold, the people—the children of Israel are more and mightier than we:

10. Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them upout of the land.

11. Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13. And the Egyptians made the children of Israel. rael to serve with rigor:

14. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.

GOLDEN TEXT.—And they made their lives bitter with hard bondage.—Exod. 1:14.

CENTRAL TRUTH -Sonship does not shut out

INTRODUCTORY.—Our studies in the Old Testament last year closed with the promises of God to the chosen family, and one of the steps to their fulfilment in Joseph's elevation to power in Egypt. This quarter we resume the study of God's dealings with his people, their bondage in Egypt, deliverance through Moses, and organization as a Theocracy, i. e. government by the immediate direction of God.

To the Scholar.—Notice how true God is to his promises; and how the opposition of men is over-ruled to further his plans.

nis promises; and how the opposition of men is over-ruled to further his plans.

NOTES.—Exodus, the going out. The second book of the Pentateuch—five volumes—written by Moses: contains (1) the history of the Israelites in Egypt and during their immigration, until (2) the establishment of the Theocracy, with its laws at Mount Sinal,—Israel, prince of God, namegiven to Jacob at Peniel; later applied to the Hebrew nation.—EGYPT, the valley of the Nile in the northeastern part of Africa, and one of the most remarkable countries in ancient history, famous for its sphinxes, obelisks and wonderful ruins of temples and tombs. It figures largely in the Bible as the cradle of the people of Israel, and the training school of its great leader and legislator. It lies on both sides of the Nile, and in ancient times included the land watered by it, as far as the First Cataract, the deserts on either side being included in Arabia and Libya. The length of the country in a straight line from the Mediterranean to the First Ca aract is about 520 miles; its breadth is from 320 to 450 miles, and 'ts entire area is about 212,000 quare miles.—Schaff's Bible Dictionary.—Reuflen, Simeon, Levi, Judah, first four sons of Jacob, by Leah.—Issachar, Zebulun, ninth and tenth sons, by Leah.—Benjahin, twelfth, by Bihhah, Rachel's maid.—GAD, ASHER, seventh and eighth, by Zilpah, Leah's maid.—Joseph, eleventh, by Rachel.—Pharaoh, title of the rulers of Egypt; this one itis generally supposed was Rameses II., and one of its greatest rulers, known to the Greeks as Sesostris.—PITHOM AND RAAMSES, two cliles, either built as treasure cliles or depots for provisions by the Israelites, on the eastern borders of Goshen, in the northeastern part of Egypt; between the two seas and a pastoral land.

EXPLANATIONS.

LESSON TOPICS.—(1.) ISRAEL BLESSED BY GOD (II.) ISRAEL OPPRESSED BY PHARAOH,

(11.) ISRAEL OPPRESSED BY FHARAOH,

1. BLESSED BY GOD.—(1-7.) Now, resuming the narrative which ends with the death of Joseph in Genesis; CAME INTO EGYPT, see Gen. 46; 8-27; HOUSEHOLD, house, family including daughters' husbands, descendants, and all servants whether bond or free. A household often numbered hundreds, see Gen. 14:14; SOULS, persons; JOSEPH DIED, about 70 years after Jacob came into Egypt, aged 110 years; WAXED, became great in numbers and strength.

came great in numbers and strength.

II. OPPRESSED BY PHARAOH. — (8-14)
THERE AROSE UP, God "removeth kings, and setteth up kings," Dan. 2:21; NEW King, of a different race or family than the one whose officer Joseph had been; KNEW NOT, did not appreciate; MORE AND MIGHTIER, "many and mighty beyond us," not actually more than the Egyptians, but yet so numerous as to be deemed dangerously strong; WISELY, crafily; so GET THEM UP, &c., Pharaoh feared the loss of so many people with all their possessions; TASKMASTERS, overseers of work; AFFLICT, oppress, even to beating—treated as slaves; BURDEN. heavy labor; BUILT, see Notes; THE MORE....THE MORE, the more.....so; GREW. "brake forth," rapidly increased; GRIEVED, chagrined and alarmed; RIGOR, fierceness, cruelty; IN MORTAR, AND IN BRICK, buildings of all kinds were erected of brick; SERVICE IN THE FIELD, not only agricultural labor, but digging ditches, canals, &c.

TEACHINGS: (1.) All died. (2.) Good deeds are forgotten and disregarded by the wicked. (3.) Cruel measures do not accomplish the object aimed at. (4.) The house of bondage is here the house of blessing.

God makes his Jacobs to be prevailing princes, but he confers the honor after a night of wrestling, and accompanies it with a shrunken sinew. Be it so, who among us would wish to be deprived of the trials if they are the necessary attendants of spiritual advancement.—Spargeon.

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