

LESSON XI—March 15th, 1896.

Teaching About Prayer. LUKE 11: 1-13.

TEACHING TO PRAY.

As there are no incidents between this lesson and the last, we give here a brief Bible reading on prayer.

The impenitent person cannot offer acceptable prayer. (Prov. 15: 8; 28: 9). We must first repent and believe before we can claim the child's answer from our Father. Therefore we must come to him, 1. *Confessing*. (Ps. 60: 18; 1 John 1: 6). Our first duty is to acknowledge our sin. 2. *Giving thanks*. (1 Tim. 2:1; Phil. 4: 6). Thanks for past mercies should precede new requests. 3. *Adoring*. (Matt. 6: 9; Ps. 95: 6, 7). This is rendering loyal homage and stirs up a devout and reverent spirit. 4. *Supplicating*. (Ps. 6: 9; Luke 11: 5-13). We base our petitions on our need and God's promised grace in Christ Jesus. 5. *Submitting*. (Rom. 8: 26, 27; 1 John 5: 13, 14). Because we have no claim beyond God's good pleasure, and his wisdom and love are infinite. *Interceding*—(John 16: 23, 24; 14: 6). All our prayers are presented in the name of our great High Priest and Intercessor. We plead the merits of his blood and righteousness.

LESSON XII—March 22nd, 1896.

Faithful and Unfaithful Servants. LUKE 12: 37-48.

A SERMON ON DISCIPLESHIP.

What was the occasion of Christ's open rupture with the religious teachers of the people? (11: 37, 38). How did they manifest their enmity? (11: 53, 54). Did the people side at first with Jesus? (12: 1). What did he declare to be the essence of Pharisaism? How were the disciples to meet the rising opposition? How were they to answer when placed on trial? What unseemly interruption here occurred? What topic did it suggest to our Lord? What parable illustrated and enforced his warning? By what illustrations does Christ enforce absence of worldly care? What treasure is most largely to be sought? How is it that Christ sends "fire on the earth?" (verse 49). What did Jesus condemn the people for not discerning? What is the meaning of the warning with which he closes?