Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

SECOND QUARTER.

Lesson XII. June 23. Luke 24: 44-53.

THE SAVIOUR'S PARTING WORDS.

GOLDEN TEXT.

"Go ye therefore, and teach all nations."—MATT 28: 19.

EXPLANATORY.

I. THE SCRIPTURES FULFILLED IN CHRIST.—V. 44. "These are the (my) words." These events, pertaining to my death and resurrection, are the fulfilment of my words. "Which I spake unto you," at various times "while I was yet with you." (See Luke 18: 33; Mark 10: 33) These strange events which have staggered your faith should be the means of strengthening it, because they are the fulfilment not only of what I told you beforehand should take place, but of what was foretold ages before in the Scriptures. "Which were written in the law of Moses." The first of the three divisions into which the Jews divided the Old Testament Scriptures. The law included the Pentateuch or first five books. "And in the prophets," the second division, including the historical books from Joshua to 2 Kings (except Ruth), called the Former Prophets and what we call the prophets (except Daniel), called the Later Prophets "And in the Psalms," which, as the leading book, gives the title to the third division, named also "Hagiographa," which included the Psalms, Proverbs, Ecclesiastes, and all the other books not included in the other divisions. For references to what the Scriptures declare concerning the Messiah, see Lesson X. on the walk to Emmaus.

ILLUSTRATION. In the Cologne Cathedral hangs the original pencil drawing of the cathedral by Meister Gerard about 1250, "whose great genius conceived and put into existence these plans, whose fulfilment would require centuries of labor." The work was begun, but war and political changes left it unfinished. For several centuries the plan disappeared. Then, in new circumstances, these drawings were "hunted from garrets in which they had slumbered," and in 1830, almost six hundred years after the plans were made, work was again begun; but the building is not yet completed. So the Old Testament prophecies of Christ and his kingdom, dormant for centuries, began to be realized in Jesus, and are yet to be completed.

II. THE DISCIPLES' MINDS OPENED. V. 45. "Then opened he their understanding." This is what first of all they needed as a preparation for their work of proclaiming the gospel. "That they might understand the Scriptures," which show the beginning of the kingdom of God, upon which Jesus was to found the new kingdom; which foretold the Messiah and his work, and thus were the foundation of faith in Jesus as the Messiah.

ILLUSTRATION. Almost every one has had the experience that certain books have opened their minds and revealed new worlds undreamed of before. Such to me have been Ruskin's "Modern Painters," Cooke's "The New Chemistry," Muller's "Science of Language," and others. Some new method of studying the Bible often brings a new revelation of its meaning, as by whole books, instead of isolated texts, the cathedral, instead of carved stones and painted windows.

III. THE CENTRAL TRUTHS OF THE GOSPEL.—Vs. 46 47. 46. "And thus it behoved" Was fitting. The R. V. omits this expression and connects what follows with "It is written." The "Christ to suffer and rise from the dead." These were the two great essential facts of the gospel. Christ made an atonement on the cross for the sins of the world, and he was raised again to prove his divinity, to reveal immortal life, and open heaven to the world.

47. "And that repentance." "And remission of sins." The forgiveness of sin, the removal of its punishment, and deliverance of the soul from the power of sin. "Should be preached in his name." That is, "By the authority of Christ," and "through the merit and mediation of Christ." These great truths are still "the power of God and the wisdom of God" for the salvation of men. The more perfectly a church holds, and lives, and teaches these truths the more pure and powerful will it be.

IV. THE MISSIONARY WORK OF THE CHURCH.—Vs. 47, 48. 47. "Among all nations, beginning at Jerusalem." They were to begin at home, but by no means to remain there. This commission is given more fully in Matthew 28: 19 and Mark 16: 15, 16. These are the marching orders of the church, the bugle call to service and victory.

48. "And ye are witnesses of these things." The idea contained in Luke 1: 2, "which from the beginning were eye-witnesses and ministers of the word," is here found once more. The word "witnesses" afterwards meant "martyrs" (which is, in fact, the Greek word itself); for Christ's witnesses died to support their testimony.

And still the power of preaching and of teaching is not in arguing, but in witnessing, in declaring the truths known and tested by experience.

Here belongs the great commission recorded in Matthew 28: 19 and Mark 16: 15, to make disciples of all nations, to baptize them, and to teach them the commands of Christ, for the salvation of individuals and of the world depends upon this. It implies (1) that Christianity is a universal religion, not merely one of the religions of the world; (2) that it is adapted to all nations and all classes (Rom. 1: 16), a claim which history has abundantly justified. The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder.

"Illustrations." (1) Real light always shines, and the brighter the light, the farther it shines. (2) Flowing, moving water is pure. Stagnant water becomes impure. (3) The spinning top stands; stop its spinning, and it falls.

THE GOSPEL FOR THE WORLD. 1. This is the command of Christ. The church cannot be obedient, and let one nation be without the gospel. The duty is obligatory, not on ministers and missionaries alone, but upon the whole church. This commission was given, not to the apostles only, but to the whole body of five hundred disciples.

2. This command includes home missions as well as foreign; our own neighborhood as well as more distant places. But missionary effort must not be confined to the home field. Every nation needs the gospel as much as ours need it.

3. It is the nature of a living Christianity to be missionary. Max Muller says that of all religions, only the missionary religions are living. That church is dead which is not anxious to preach the gospel to every creature.

4. This is the only way the church will keep pure. Nothing without this can keep the doctrine or life pure: organizations, creeds, persecutions—all have failed. But any church which seeks to save souls will keep pure, because it cannot do its work without the great main doctrines of Christianity.

V. THE POWER.—V. 49. "And, behold, I send the promise of my Father upon you." The promise of the gift of "another" Comforter contained in Christ's last conversation with the eleven (John 14: 16-20, 26; 15: 26, 27; 16; 13, 14). This was the promise of the Father, made in the Old Testament (Isa. 44: 3; Ezek. 36: 27; Joel 2: 28-32), (see Matt. 3: 11 and Acts 2: 17.) "But tarry ye in the city of Jerusalem." Make this your home. They waited for ten days after the ascension, praying, conversing, studying the Scriptures, thus being prepared for their great work. Then came the great day of Pentecost, when the promise of the Father was fulfilled, and each one received a consciousness of a new and mighty power, and felt, as man had never felt before, the presence and love of God. They would thus (1) all receive alike the power and observe its mighty effects. (2) It was a witness to the unity of the church. (3) Great multitudes from all lands would be present and carry the influence everywhere. "Until ye be endued with power from on high." Compare Romans 15: 13, 19; 1 Corinthians 2: 4; 2 Corinthians 12: 9; Philippians 3: 10; 1 Thessalonians 1: 5. These references will give the student an idea of the meaning of Christ's promise.

VI. THE ASCENSION. "As far as Bethany," in its vicinity on the Mount of Olives. "And he lifted up his hands and blessed them." He expressed in word and act his divine blessing upon them—a blessing which was real and powerful, and continues upon his people to this day.

51. "He was parted from them." By beginning to ascend upwards. "And carried up into heaven." The tense of the origin is picturesque, and indicates a continued action, a gradual going out of their sight. Compare the more detailed account, Acts 1: 9-11.

52. "And they worshipped him." Acknowledging now that he was indeed divine they gave him the religious worship due only to God. "And returned to Jerusalem with great joy." Every sorrow had been turned into joy. The proof that Jesus was the Messiah had greatly increased; they saw how his death was the redemption of the world; they had learned how he could fulfil his promises; they saw new meaning in the Scriptures; they were full of love and joy in the Holy Spirit.

HEARING, AND BELIEVING.

Excuse me for referring, so often, to this matter. There is a passage, not noticed before, that seems to shed a ray of light on it. In Acts 15: 7, we have Peter saying: "Men, brethren, ye know that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." If this means Cornelius and his friends at Cæsarea—as doubtless it does—it must, I think, be regarded as pretty decisive.

JAMES MORRISON.

Onslow, June 4.

ALMOST CRAZY.

Suffering from Constipation

Expected to be in the Asylum—After all other Remedies Failed B.B.B. made a Perfect Cure, Restoring Robust Health.

GENTLEMEN,—To say all I ought to in favor of B.B.B. would be impossible. It has been a great health restorer to me and I do swear by it. I am a different man now to what I was ten years ago when it was expected I would be in the asylum, but now I am in perfect health and it was the B.B.B. that did it. I suffered for five or six years from constipation, sometimes so severely that I went out of my mind. I tried various doctors, both in the country and in the city, and took medicines too numerous to name, but everything failed to have the desired effect. When I used Burdock Blood Bitters, however, it succeeded beyond all expectations, requiring only two bottles to cure me. To make it still more certain that B.B.B. is the real cure for Constipation, I may say that some two years afterward I felt the symptoms returning and took one bottle more, and from that time to this present day (over eight years) I have never had any return of the disease. I never knew any medicine to work so well. It does not seem to be a mere reliever but a sure and certain cure, as I can certify to, for hundreds of dollars' worth of medicine and advice failed to do me any good, but three dollars' worth of B.B.B made a permanent cure that has given me years of health and comfort.

Yours truly,

Toronto. C. L. KILMER.

B. Y. P. U.

OUR OBJECT.

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

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

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

Prayer Meeting Topics for June 16-22.

Christian Endeavor Topic—"The Proof of our Allegiance to Christ." 1 John 4: 1-21.

B. Y. P. U Topic—"The Pervasive Kingdom." Luke 13: 20-21.

BIBLE READINGS FOR THE WEEK.

(From Baptist Union).

Monday, June 16—"Not as pleasing men but God." (vs. 4). 1 Thes. II. Read Gal. 1: 10; Luke 16: 13.

Tuesday, June 11—"The Lord make you to increase and abound in love." (vs. 12) 1 Thes. III. Read 1 Thes. 4: 10; Eph. 1: 7-8

Wednesday, June 12—"Sorrow not as those that have no hope." (vs. 13). 1 Thes. IV. Read Gal. 4: 8; 1 Cor. 15: 4-8.

Thursday, June 13—"Prove all things, hold fast the good," (vs. 21), 1 Thes. V. Read 1 John 4: 1; 2 Tim. 1: 13.

Friday, June 14—"Counted worthy to suffer for the Kingdom of God," (vs. 5). 2 Thes. I. Read Phil. 1; 29; 1 Pet. 2: 23.

Saturday, June 15—"Stand fast and hold the instruction which you were taught," (vs. 15), 2 Thes. II. Read Phil. 4: 1; 1 Cor. 11: 2.

Chipman N. B.

It is now a year since our Union was organized, and we are still striving on, through opposition. Last fall owing to the absence of our vice president, Miss Fleming, our meetings lagged somewhat; and through the winter months it was not possible to meet regularly. But when spring opened we all seemed to be awakened to the "Summer light." A short time ago brother Chas. Barton met with us and we had a glorious meeting, and we gained courage therefrom. All who are in sympathy with this work pray for us.

H. S. LLOYD,
Sec'y of B. Y. P. U.

May 23.

How Shall we Spend our Vacation?

Many of the members of our young peoples societies will soon be confronting the above questions. The vacation season is just at the door. From the schools, the stores, the factories, will swarm the hundreds seeking for a longer or shorter period a change. This is well if the time is wisely spent. A few days away from the ordinary environments of daily routine may be made very beneficial. To get away from the city into the country—to ramble amid hills and vales redolent with the perfume of new made hay, to wander amid the pines or up and down the meandering brooks, casting the line for "speckled beauties" must add to the years of one's stay on earth. To those that shall be thus privileged we send our congratulations. Our purpose in this note is but to call attention to the moral restraints we would have you keep in mind. Be sure and be an exemplary christian in vacation time. Respect the Lord's Day where ever you are. Do not think you can cease vigilant watch over your conduct. You will do well to find out the time of meetings where you visit. At such meetings be present. Show your colors. Tell what God has done for your society during the winter. Tell of your methods of work and make yourself a pleasant visitor, aiding in all ways you can. Some of you may be able to get valuable hints to bring home with you. Should you be where no young people's society exists; out of love for your Lord try and organize one. In such work the best of results will follow vacation time.

How we Spent our Vacation.

It would be a good thing to plan for the home coming. Before you go away arrange for an evening, say in September, when the topic shall be "How we spent our vacation." With this in mind and wishing to make a good report jot down the pleasant things you experienced, the kind and unselfish acts performed, the meetings you attended, the lessons you learned, and report at this meeting. How it will help you, and bless others when you report a vacation spent for the glory of your Lord.

Arrangements are now being made for a most satisfactory trip for Maritime Baptists to Baltimore to the B. Y. P. U. Convention. The Transportation Leaders will shortly issue a circular giving full particulars, when it will be found that Maritime delegates may spend two days in Boston, two in New York, one in Philadelphia, one in Washington and four in Baltimore. The cost will be but one first-class fare $22 50 from Halifax for the round trip. If Maritime Baptists desire to keep in touch with this grand outward movement of our denomination, it is necessary that we be well represented at these wonderful Conventions where consecrated enthusiasm gives fresh inspiration to all present. Let all pastors in these Provinces look over their churches and see if there are not some in their number who could attend the Baltimore Convention and bring home a blessing which shall long be felt in their respective spheres.

Truro, N. S., June 6th, 1895.

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BAILEY'S REFLECTORS

A "CHAIN-LETTER EXPERIENCE.

I have received several requests to warn Corners against the latest million-stamp collector, and as our imitation of Trumbull's famous portrait of Washington represents him as dropping down minature likenesses of himself in the shape of two cent postage stamps, this is the place for it, although most of you must have already read the exposure in the daily papers. The device was on the familiar "chain letter" plan, which was supposed to have outlived its usefulness as a vexatious method of begging contributions for some worthy charity. The letters were in this form:

MATTAKERSETT.

Miss Alice C. Bradford, Plymouth: A medical institution has offered to treat a young lady of Kaneville, who has been a cripple since six years of age, if she could collect one million canceled stamps; so we have started the chain in which you are asked to aid. Make three copies of the letter as I have done, only changing the date and putting the next higher number at the top, numbering all the same, and signing your own name. Return this letter with ten or more canceled stamps to Miss Edna R. Brown, Kaneville, Kane Co., Ill. Also the names and addresses of the three to whom you have written and they in their turn are asked to do the same. Any one not wishing to do this is asked to return the letter to Miss Brown, that she may know the chain is broken. Although this may seem a very small thing to you, yet anyone breaking the chain will involve serious results to this enterprise. The person receiving No. 50 will please return this letter without making any copy as that ends the chain. Yours truly,

BETTY ALDEN.

Now this looks very simple, innocent and pretty. The only risk seems to be lest some careless or unsympathetic person should "break the chain" and thus "involve serious results to the enterprise!" The fifty letters were apparently written. That received by Sarah Noah was No. 19, and with cheerful alacrity she mailed the copies to three like minded candidates for benevolent work. One Corner boy sends me copy of his letter—No. 35. An old friend of mine away down on the St. Croix River within a biscuit toss of New Brunswick (who never allows any one to get to the windward of him), sent me the appeal—No. 47. I took the liberty of breaking my link in the chain and returning the letter to Miss Edna R. Brown, asking the name of the "medical institution" and one or two other practical?? No reply has been received.

Noticing the location of Kaneville, I also wrote to a Corner boy near by and received from him a cutting from the "home paper" of Kaneville, trying

. . . . to discourage the farther sending of stamps to Mattie Gorman. She already has more than she knows what to do with. It is estimated that she has four or five million. From fifteen to twenty thousand letters a day containing stamps, besides numerous packages, both by mail and express, are received.

There is a romantic side of the matter, too, for our member writes:

You will notice that the article says, "Mattie Gorman." Miss Edna R. Brown started out to get stamps for Miss Gorman, who is the cripple, and has since married her brother. I do not know of any medical institution, and it cannot be a very big affair if there is one at all. BRADLEY B.

The ludicrous side of the affair is the distressed condition of that little country town, with 400 people utterly swamped by the tremendous response to their appeal for charity, the ministers, postmaster and doctor receiving scores of letters asking about the ease, bushels of letters still unopened, 170,000 letters a day coming in at last accounts, the "seventeen sacks of mail" preventing the stage-driver from carrying passengers (for Uncle Sam's letters always have the preference), the postmaster general writing from Washington to know who these parties are, etc.

The remarkable thing about it is the incredible number of letters which would have come in if I and others had not broken the chain! A Corner boy, whose mathematics I have no reason to doubt, tells me that if all the fifty "links had been completed, the total number of persons sending would have been three hundred and fifty-nine million trillions, and the number of stamps if all sent only ten each, ten times that amount. He says there are not so many people living on the globe.—*The Congregationalist.*

To take up one's cross and "*follow*" is a very arduous thing. It is easy to take up one's cross and *stand*; easier still to fold it in the arms and lie down; but to carry it about—that is the hard thing. All pain shuns locomotion. It is adverse to collision, adverse to contact, adverse to movement. It craves to nurse its own bitterness; it longs to be alone. Its burden is never so heavy as when the bell rings for daily toil. The waters of Marah seek repose. If I could only rest under my cloud I might endure; but the command is too much for me—"Go, work today in My vineyard." If I could go without my cross, it would be something; but I cannot. I can no more escape from it than I can escape from my shadow. It clings to me with that attraction which repulsion sometimes gives. It says, "Where thou goest I will go, and where thou lodgest I will lodge." With such a companion I would rather lodge than go; it is hard at once to follow and to bear.

Son of Man, that hardness was Thine. Thine ever was a *carried* cross. Thou never hadst where to lay Thy head in rest. The multitude thronged Thee with their trifling sorrows when a mightier grief was at Thine own door. They complained that the wine had run down in Cana when Thou wert thirsting for a draught of love. They murmured at the scant bread of the wilderness when Thou wert hungering for a human heart. They wept the withering of a slender gourd when Thou wert weeping over the millions of Nineveh. And yet Thou hadst pity on the gourd. While deep was calling unto deep within Thee, Thou didst not forget the shallow stream. The voice of Thy ocean drowned not the murmur of my brook. My puny cry was overheard by Thy soul in its sorrows, and Thou camest into my world, carrying Thy cross. Let me follow Thee. Let me carry my cross into my brother's world. Though it seems a poor grief compared to mine—only a child's cry for the bread that perisheth—give me Thy divine power of locomotion. Help me to empty myself into that which to me is a trifle. Help me to go down from the wilderness into Cana—from my own depths into my brother's shallows. When I have seen them with the miser scope of love they shall cease to be shallows; I shall magnify them with his weak heart, and, in the power of Thy mighty sympathy, I shall lift my own cross, and come.—George Matheson, D. D., in "Searchings in the Silence."

THE GLORY OF MISSIONS.

The glory of missions is seen in four things. It is seen in—

1. Their origin. The movement began in paradise, and was reinforced in the great commission on Olivet and the planting of the kingdom of God, which was typified in the stone cut from the mountain to fill the whole world.

2. Their motives operating on the church of God. These are found in the greatness and peril of man. Man is immortal, and to insure a blessed immortality he must be made pure.

4. Their methods. Go, teach, baptize; secure repentance, faith, conversion, and organization into the church. With the living voice goes the Bible.

4. Their triumphs. They made a new East a new Europe, a new America, and hasten to conquer the remotest nations. The gates of the nations are all open; the head of the Christian column already enters the strong work of paganism. The objections to this movement are frivolous. Evolution finds a new headship in Christ, and paganism objects to the succor of the poor and war on caste. The leveling principle is the glory of the gospel, and the hindrances will ere long be swept from its path.—Joseph Cook.

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