Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

SECOND QUARTER.

Lesson X. June 9. Luke 24: 13–32.

THE WALK TO EMMAUS.

GOLDEN TEXT.

"He opened to us the scriptures."—LUKE 24: 32.

THE SECTION includes Luke 24: 13 35.

EXPLANATORY.

I. AN AFTERNOON WALK.—Vs. 13, 14. Jesus appeared three times in the morning of the first Easter day, and then left the disciples to become gradually accustomed to the fact of his resurrection. But in the afternoon (v. 29) of "that same day" he appeared to "two of them." It is expressly implied in verse 33 that they were not apostles. "To a place called Emmaus." (See place.) "About threescore furlongs." A furlong was four hundred cubits, or six hundred to seven hundred feet; so that sixty furlongs would be seven or eight miles.

14. "And they talked together of all these things." Their conversation naturally turned on the, to them, all-absorbing question of the hour,—the unlooked-for fate of their revered teacher, the sudden overthrow of their hopes, and the startling and incredible news of his resurrection.

"Those Christians lose very much who are habitually absent from from the church conference. If there be one institution on the earth which has evidenced its absolute right to be and to live, it is the old-fashioned prayer-meeting."

II. JESUS JOINS IN THE CONVERSATION. Vs. 15–17. 15. "While they communed," the same word as "talked together" in verse 14. The conversation "flowed like waters after summer showers." "And reasoned," more exactly, "questioned," or debated together. The subject engaged their deepest interest, and they were discussing with each other the possible reconciliation of difficulties and clearing up of their perplexity. They were so absorbed that they did not notice at first when "Jesus himself drew (was drawing) near." The use of the "imperfect" here is very beautiful. Jesus "was already walking" with them when they observed him." "And went with them," joined them in their walk.

OBSERVE. We are accustomed to say "speak of angels and you will hear the rustling of their wings." "We do not sufficiently realise that if any two of us will make Jesus the subject of our conversation, he himself will be of our company."

16. "But their eyes were holden." In what way it is not said, but a partial explanation is found in Mark 16: 12, where it is said that he appeared in another form, or external appearance.

THE REASON was probably because "immediate recognition would have prevented the quiet instruction which followed by putting them into a tumult of joy, fear, and doubt, as usual in our Lord's miracles."

17. Jesus began with oriental freedom to enter into their conversation with the question, "What (omit 'manner of') communications," words, "that ye have one to another"; literally, "throw back and forth to each other." As Tennyson says, 'Discussed a doubt and tossed it to and fro." The question implies that they were discussing with some earnestness. "And are sad." Rather, "downcast"; not merely a passing sadness, but as if their hopes were blighted, and they could not lift up their heads again.

III. A REVIEW OF THE SITUATION.—Vs. 18–24. 18 "And the one of them whose name was Cleopas (see on v. 13) said unto him, Art thou only a stranger in Jerusalem?" The literal rendering is, "Dost thou alone sojourn at Jerusalem and not know?" Have you just come, and so not heard? or do you live wholly alone, and hence do not know?

29. "And he said unto them, What things?" In order to draw out their opinions. "A prophet, mighty in deed and word before God. However the death of Jesus may have made them waver in the faith that he was the Messiah, the Redeemer, they had no doubt that he was a prophet, for they knew what he had done, and had heard his teachings. They stood on a firm basis of fact.

20. Our rulers . . . have crucified him." Treated him as a malefactor, not as a prophet, and cut him off from his work.

21. "But we trusted." Rather, "we hoped, we were hoping"; "with hope stronger than faith." The imperfect implies that this had been their habitual expectation for some period of time. "That it had been he which should have redeemed Israel." That he was the Messiah, gathering around himself the deliverance from Rome, a new kingdom of Israel, and all the glories which had been foretold for ages and which were interwrought into the hopes of the Jews. "And beside all this, today is the third day," referring either to the length of time as tending to extinguish hope, or to a reminiscence of the promise of Jesus that he would rise on the third day, and hence the reports may be true and there is hope.

22. "Made us astonished," rather, as R. V., amazed us. The original verb means "to drive one out of his senses."

IV. JESUS OPENS THE SCRIPTURES.—Vs. 25–27. 25. "Then he said unto them, O fools." This is an unfortunate translation in the light of the popular use of the word "fool." Jesus would never have called these sorrowful disciples fools in that sense. The word is equivalent to "dull of perception," and refers to their "understanding," as the next phrase, "slow of heart," goes deeper and contemplates the region of "feeling" and "moral responsibility." "To believe (in, to rely upon) all that the prophets have spoken." The emphasis lies on 'all." They believed a portion of what the prophets had taught; but many things they could not reconcile with what they did believe, and others were distasteful, and had become neglected. There is the same danger to-day in our study of God's Word.

26. "Ought not (the) Christ (the Messiah) to have suffered these things?" Were not these things foretold in the Scriptures as characterising the Messiah, and therefore a necessary mark by which whoever claimed to be the Messiah might be tested? Were they not a part of the Messiah's work, without which his redemption could not succeed, nor his kingdom be established? The very things which shook their faith in Jesus as the Messiah were essential to his Messiahship.

THE TESTIMONY OF MOSES. 27. "And beginning at Moses." The promise to Eve (Gen. 3: 15); the promise to Abraham (Gen. 22: 18); the paschal lamb (Ex. 12); the scapegoat (Lev. 16: 1–34); the brazen serpent (Num. 21: 9); the greater prophet (Deut. 18: 15); the star and sceptre (Num 24: 17); the smitten rock (Num. 20: 11; 1 Cor. 10: 4), etc.

THE TESTIMONY OF THE PROPHETS.—"And all the prophets." Immanuel (Isa. 7: 14). "Unto us a child is born," etc. (Isa. 9: 6, 7). The good shepherd (Isa. 40: 10, 11). The meek sufferer (Isa. 50: 6). He who bore our griefs (Isa. 53: 4, 5). The branch (Jer. 23: 5 33: 14, 15). The heir of David (Ezek. 34: 23). The ruler from Bethlehem (Mic. 5: 2). The branch (Zech. 6: 12). The lowly king (Zech. 9: 9). The pierced victim (Zech. 12: 10). The smitten shepherd (Zech. 13: 7). The messenger of the covenant (Mal 3: 1). The sun of righteous (Mal. 4: 2); and many other passages.

TESTIMONY OF ALL THE SCRIPTURES.—"In all the Scriptures the things concerning himself." Dr. Davidson, in his admirable and standard book on "Prophecy," pp. 226–237, shows that there is not one of the prophets without some distinct reference to Christ, except Nahum. Jonah (who was himself a type and prophetic sign), and Habakkuk, who, however, uses the memorable works quoted in Romans 1: 17.

V. JESUS REVEALS HIMSELF.—Vs. 28–32. 28. "The village." Emmaus, probably the home of one of them. "He made as though he would have gone further," as he must do as a matter of decorum, unless he were invited to remain. He certainly would have gone had he not been invited.

29. "But they constrained him." Pressed him with urgent entreaties and arguments. Their desire to have him remain and their sincere welcome constrained him to remain. "And he went in." To the house where they were going, probably the house of one of them. "To tarry (abide, as before) with them."

30. "But at meat," reclined at the table. "He took bread," or the loaf, thus assuming the position of master, as he was accustomed to do with his disciples. "And blessed it," Gave thanks, as was customary for the one at the head of the table. Compare "Where MacGregor sits, there is the head of the table."

31. "And their eyes were opened." Whatever had hitherto held their eyes (v. 16) was taken away. The closer inspection, the customary manner of the master suddenly revealed to them who their guest was; and all was confirmed by the fact that "he vanished out of their sight," like one of supernatural power, not like an ordinary guest. "Like a dream the veil is rent." "His place is empty, but his love is there."

OPENED EYES Many a time the Lord is near us and we know it not. He comes in his strange providences, he comes in the ordinary duties of life, he comes in nature, he comes in opportunities to do good, he comes in prayer and prayer meetings; and we do not always recognize his presence.

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Yours truly,

Toronto. C. L. KILMER.

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian services; 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 2-8.

Christian Endeavor Topic—"A Living Christ—Christ-like living," Gal. 2: 19–20; 5: 22–25.

B. Y. P. U. Topic—"Persistence in a righteous Cause," Luke 18: 1–8.

BIBLE READINGS FOR THE WEEK.
(From Baptist Union).

Monday May 27—'The Christian bond of Unity' Eph. 4. Read Mal. 2: 10; 1 Cor. 11: 4–5.

Tuesday May 28.—"Follow the will of the Lord," (verses 10–17), Eph. 5. Read 1 Thes. 4: 3; 1 Cor. 10: 31.

Wednesday May 29—"Put on the whole armour of God." Eph. 6. Read Rom. 13: 12; 2 Cor. 10–4.

Thursday May 30—"Let your conduct be worthy the gospel of Christ," (vs. 27), Phil. 1. Read Col. 1–10; 1 Thes. 4: 1.

Friday May 31—"The great Humiliation" (verses 5–8). Phil. 2. Read Isa. 53: 7–9; Pro. 10: 17–18.

Saturday June 1—"The Christian Race," (verses 13–14). Phil. 3. Read 1 Cor. 9–14; 2 Tim. 4: 7.

The Summer Prayer Meeting.

We are in hopes that all our young people will seek to make the prayer meetings of the societies and the church just as much a study, a subject of prayer, and be just as loyal in their attendance during the pleasant summer months as in the winter and spring. There may be very pleasant attractions outside the prayer meeting room but believe Jesus will keep His promise and be in the midst when His children come to worship. Do not let any excuse keep you from a continued and punctual attendance at the week evening services of the church.

Take Your Religion With You.

Many of the members will leave the city and town and seek recreation in the country during the coming weeks. It has become fashionable so to do. No matter how pleasant the home is, how large and airy the sleeping rooms, how cool the nights by the sea, we must vacate for a season. Is it not wonderful how much discomfort one can endure for the sake of a fad. What exertions we can put forth for pleasure. If you must go, and go we presume you will, "take your religion with you." Take your Bible, the old well worn one, it will be full of pleasant reminders; take your S. S quarterlies so that you will not forget where the S. S. lessons are; take your topic card so as to know just what the ones who stay at home and keep the prayer meetings going are praying about and then "take your religion as well."

Some young people, and to their shame be it said, some older folks as well, seem to act directly contrary to the above advice. They disturb the quiet of the Lord's Day in the country, by an amount of unnecessary "cycling" and "driving" and "promenading." They pass by the country meeting house as if it were not the House of God in the summer time. They set a pernicious example to the youths who observe their irreligious conduct, they grieve the Lord who bought them at a fearful cost, they injure their own soul, put a stop for the time being to all spiritual growth, and come back to the home church and society in the autumn, *spiritually jagged out* Surely these things ought not so to be.

"A Better Way."

Is there not a better way for our vacation season. Do we not need the sweet influences that always come to the soul of the worshipper whenever he meets with the people of God? Do you not need in the hours of your relaxation from study and care to be on special watch for the highest interests of the soul? Oh, how much better for you—yes a thousand times better—to take your religious fervor with you. Find a Sunday school and be a scholar or offer to teach. If no such institution is to be found in the lone nook where you seek a change, *organize* one. Find out the hour of week evening prayer and be regularly there. Take the inspiration your own soul has received during the past months of refreshing and become a blessing to others. Find out the pastor and throw in your influence with him in some little special work for the cause of your Master. Thus doing when you come back we shall find instead of having stunted your growth and partially killed out your life, you have grown and have become yet more and more alive. This is a "better way" than is usually followed. We shall refer to this again by way of keeping this subject before you.

Will the *Transportation Committee* please take us into their confidence? Some of our readers want to know what is being done as to rates to Baltimore. It is time that we knew and we look to the above committee for information.

New societies are being organized. If any that have lately started have not been as yet reported in this column will the "Cor.-Sec'y" kindly send a note. The short reports from societies—old or new—are what our thousands of readers anxiously look for.

Prince Edward Island.

It is perhaps time that our little Island was making some report of the work among the Unions. We have very little to say just at present as "we are now busy with the C. C. C" examinations. Charlottetown will show up well we think and we trust the other Unions will not be behind either.

Here is a cheering report from Montague Bridge. "Our Union organized Feb. 1st, 1895, with ten members; has since grown to 20, two of which are associate. Though small in number our meetings have been very interesting and a good spirit has always been manifested. We feel that we have derived much help by being banded together in the work of the Master. To our enthusiastic President Everett, and our vice-pres. A. J. Robertson, we are deeply indebted for aid in the work. We held our first Conquest meeting May 3rd, subject "Leaders and Triumphs in Canada," a good programme was given and several papers on missions were read by the president, vice-president and cor-secretary. Programme interspersed with music by the choir. Our Board of Managers are now preparing our Rally programme, for meeting at Long Creek, in connection with association. More anon.

Yours heartily,

R H. JENKINS.

Upper Kingsclear N. B.

On the evening of April 24th, the young people of this place met in the Baptist church to organize themselves into a B. Y. P. U. Their efforts were successful, and a society was organized with a membership of twenty, which has since increased to thirty-two. As a large number of young people have lately been converted to God, we have thus banded ourselves together for greater usefulness in the cause of the Master. The following officers were elected: Pres. Spafford Barker, vice-pres. Miss Blanche Hoyt, Sec. Mrs. Hartt, Cor.-Sec. Miss Blanche Smith, Treas. Mrs. B. Long.

BLANCHE SMITH.
Cor.-Sec.

Chegoggin, N. S.

A B. Y. P. U. was organized here in the spring of '94, and a few words from us may be of interest to your column. We feel that God has blessed our first year of work, and now that we are fully started and in fairly good working condition, we believe that the present year will be a prosperous one for our Union. The weekly prayer meetings are well attended, and the interest is good. Our Conquest Meetings during the year have been both interesting and instructive. Papers have been prepared by different members for these occasions, including Baptist Missions at home and abroad; and by such means we are becoming more deeply interested in the cause, and better acquainted with the various fields of labor. Our new officers are: Pres. Annie Corning, vice.-pres. Edna Corning, sec. Maggie Doane; treas Jacob Mears

ANNIE G. GOUDEY, Cor.-Sec.

Upper Canard, N. S.

Our meetings are well attended and a good interest is taken in them. Two of our associate members recently united with the church. Mrs. Martell the chairman of our missionary committee has the sympathy and prayers of all in her illness. Having such a deep interest and love for Christ and His cause her influence has been felt by us and she is greatly missed. We hope some will be able to send in examination papers. Though we have not been fully organized as a class, we have found the Sacred Literature Course very instructive. We desire to be more loyal to our motto "Loyalty to Christ, in all things, and at all times"

IRENE E. EATON.
May 15. Cor.-Sec.

Bear River.

Our B. Y. P. Union is doing excellent work. When we were organized about 18 months ago, our pastor advised us to admit no members except to active membership. So we did so and have since seen the wisdom of this course. We have now 65 active members, and our meetings are largely attended and very interesting. All of us feel we have received much profit from our Union and thank God for its organization. During the year we have had lectures from our pastor, Rev. J. H. King and Rev. J. H. Shaw, which were very enjoyable.

MINNIE L. DAKIN.
May 21. Cor.-Sec.

St. George, N. B.

On Tuesday, the 30th of April last, at the request of the young people of the First St. George Baptist church, the Rev. Mr. Goucher of St. Stephen organized a B. Y. P. U. The officers elected were as follows: Pres., William Campbell; Vice-Pres., Lena Maud Davis; Cor.-Sec'y, Evangeline O. Kelman; Sec'y, Helen Dewar; Treas., Edith Baldwin. The society have since their organization held the regular meetings and bid fair to be flourishing and active society.

EVANGELINE KELMAN, Cor. Sec.

THE MEDICINE FOR LIVER AND KIDNEY COMPLAINT.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have done so for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

The true ideal is not opposed to the real, nor is it any artificial heightening thereof but lies in it, and blessed are the eyes that find it! It is the mens divinior which hides within the actual transfiguring matter of fact into matter of meaning for him who has the gift of second sight.—Lowell, in "Among my Books."

There are questions which nothing can answer but God's love, which nothing can meet but God's promises, which nothing can calm but a perfect trust in his goodness. . . . . There is a shadow and a mystery upon all the creation till we see God in it; there is trouble and fear till we see God's love. —Dr. Dewey.

Act well at the moment and you have performed a good act all eternity.—Lavater.

HOW TO FILL A CHURCH.

There is one recipe given in the Bible for filling churches and for destroying worldiness, which we would commend to those ministers who have so often to preach to empty pews and worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of his recipes, it is simple and easily remembered: "And I, if I be lifted up from the earth, will draw all men unto me." There is no promise anywhere in the Word that philosophical essays, scientific lectures or disquisitions, or sensational sermons will do this. But lifting up Christ spiritually before the people will do it, and multitudes will flock to listen to his words as they did in the days of his flesh, when from Jerusalem and Judea and Galilee, and the regions round about, they gathered to hear the gracious words that proceeded out of his mouth. He is as certainly, though not as visibly, present with his Church and people now as he was then, and the lifting up of his cross and its atonement to-day or in the future will draw all men unto him, and fill the churches that are now empty.—N. Y. Herald.

Literary Note.

In his department of "The Progress of the World" for May the editor of the *Review of Reviews* sums up the significant events of the month preceding. Prominent topics thus treated are the income tax decision, the Chicago election and the triumph of civil service reform, the Cuban revolt, the Venezuelan boundary issue, and the British claim in Nicaragua. The editor makes some interesting comments on recent progress in the South, notably illustrated by railroad and other industrial development in Florida, the improvement of various Southern harbors, the enforcement of the South Carolina liquor law, and other encouraging signs. At the same time the low price of sugar and cotton are discussed in their relation to the prevailing feeling of unrest among the agriculturist of the Gulf states.

Able Editor—"You have not yet turned in your regular batch of jokes, Mr. Hawhaw." Mr. Hawhaw (the professional humorist)—"I'll try and do them tomorrow, sir. I haven't felt in the mood today," Able Editor—"What is the matter? Are you ill? Mr. Hawhaw—"No; only out of humor."

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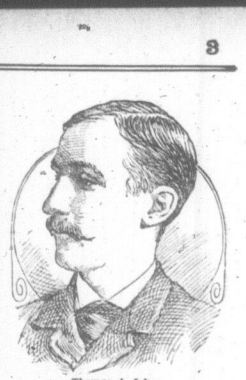

Thomas A. Johns.

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Dr. Stow occupied in some respects a unique position among the ministers of his time; was very popular—a popular pulpit orator, a pastor of rare excellence, a devoted ambassador of Christ. All who read his memoir must become spiritually profited.

Pictures of Dr. Stow, the cottage in which he was born, also, likenesses and biographic sketches of Dr. Daniel Sharp, Dr. Ralph Heben Neale, Dr. William Hague, &c, who were his companions; also views of the three churches he which he preached.

The recent death of Dr. A. J. Gordon adds a new and tender interest to this memoir.

A sketch of the life of Dr. Gordon, prepared by himself and accompanied with a fine photographic picture, may be found in the appendix.

Dr. J. C. Stockbridge has asked the Baptist Book Room, Halifax, to undertake the sale of this very valuable book in the Maritime Provinces, which they have agreed to do. Every pastor should have a copy. The price is $1.75 mailed.

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