

Sabbath School.

BIBLE LESSONS.

Adapted from the Revised Bible.

SECOND QUARTER.

Lesson 4th. June 21. Luke 24: 36-48.

THE RISEN LORD.

Read the whole chapter. Commit Verses 36-48.

GOLDEN TEXT.

"The Lord is risen indeed."—Luke 24: 34.

EXPLANATORY.

1. THE STORY OF ELLA'S. Sunday, April 6. Every possible measure has been taken by the enemies of Christ to make sure that he was really dead, and that there could be no collusion among his disciples to secretly take him from the tomb. The disciples not only believed him to be dead, but had no expectation of a resurrection. They had no motive in taking him away, for they could not conceive of the effect his resurrection would have upon them and upon the world.

The first appearance of Jesus after his resurrection was to Mary Magdalene early in the morning near the sepulchre by Calvary (Mark 16: 1-11; John 20: 11-18).

The second appearance took place soon after, near the same place, to the other women (Matt. 28: 9, 10).

The third appearance was to Simon Peter (Luke 24: 34) Sunday morning. This must have been a great comfort to him, opening the door of hope, a heavenly benediction of peace over a soul burdened with remorse on account of his denial.

The fourth appearance took place on the same Sunday, in the afternoon, to two disciples walking from Jerusalem to Emmaus (Luke 24: 13-35).

The fifth appearance, on June 21, was to the eleven apostles in the upper room in Jerusalem where the apostles and other disciples were assembled; Thomas was not with them (John 20: 19-25).

35. "As they thus spoke, the two from Emmaus, who had seen and talked with Jesus, 'Peace be unto you.' The beautiful, common Jewish salutation. But there was power in this wish. His presence alive again meant peace to their troubled hearts."

37. "Fervid," as was natural in the sudden presence of a mysterious power. 38. "Why do thoughts arise?" reasoning, questioning? Why do you not perceive that I am here as the fulfillment of my old repeated promise to rise again on the third day?

39. "Behold my hands and my feet that I am I myself." The same Jesus who had been their teacher and friend, and had been crucified. "A spirit hath not flesh and bones." He was no spectre. He had assumed no spiritual and heavenly body, such as belongs to the glorified after their resurrection, but a body like that which had been his during his life.

40. "He showed them his hands and his feet," marked and scarred by the crucifixion. It was not till his ascension that his body was changed into the spiritual resurrection body.

41. "And while they believed not for joy." It was too good to be true, that they had their teacher and friend restored to them. Here belongs the statement in John (20: 20) that "the disciples were glad when they saw the Lord," which some have regarded as a contradiction of verse 27. They were terrified at first, but glad when they were convinced that they saw their Lord. "Have ye here any meat [food]? This was to remove the last doubt, that he was the same Jesus, with the same body, whom they had known."

42. "And he took it, and did eat before them." We note how the apostles dwell afterwards on what now occurred as a proof of their Lord's resurrection. They had "eaten and drunk with him" (Acts 10: 41).

II. THE OTHER APPEARANCES OF JESUS.

Jesus appeared eleven times during forty days, in different parts of the country.

Observations. No fact in all history has stronger proof than this one. It was stated by a large number of most competent witnesses, and under circumstances which exclude deception of every kind. It produced a more radical change in the character of the apostles. They were completely transformed. Do were great numbers of the people not only convinced of the fact, but changed in their lives. The Christian church is based on this fact as one of its corner stones. The whole world, as a world, has been affected by it. The Sabbath was changed by it from Saturday to Sunday, a perpetual witness.

III. SOME LESSONS FROM THE RESURRECTION OF JESUS.

1. The resurrection of Jesus is the crowning proof that he is the Son of God. If he could not conquer death, and come back from the dead, he could not prove that at the first he came from heaven. The Saviour of the world must be a living Saviour, not a dead one. The works Christ has been doing ever since in this world are a proof that he who does them is alive.

2. The resurrection of Jesus is the proof of immortal life beyond the grave; that death does not end all, but the soul lives after the body dies.

Illustrations. This life is like the seed; the resurrection life, like the plant that grows from the seed. Who would dream that all the strength and beauty of an oak was enclosed in the acorn? Who would imagine that the radiance and fragrance the rose could develop from the seed of the rose, or the brilliancy of a tulip from the bulb.

3. The resurrection of Jesus is the assurance of our own resurrection, with spiritual bodies like his glorious body; all sickness, weakness, and pain gone, and new life, new powers, new joys, beyond our highest conception, and the assurance of recognition of friends, as we recognize the plants that grow from each kind of seed.

4. The resurrection gives largeness and broadness to life, everything we do and have an influence and a meaning beyond its grave.

IV. THE KINGDOM OF THE DEAD.

Ordered to the Scriptures, Va. 44-46. 44. "Which I speak unto you" (Luke 18: 33; Mark 10: 33). "Written in the law of Moses." See the promise to Eve

(Gen. 3: 15) the promise to Abraham (Gen. 22: 14); the paschal lamb (Ex. 12: 13); the brazen serpent (Num. 21: 9); the greater prophet (Deut. 18: 15); the seed and sower (Matt. 13: 31-32); "In the prophet" (Isaiah 7: 14; 9: 6; Immanuel, Isaiah 53; and Zechariah 12: 10); the suffering Saviour, Zechariah 13: 1; 14: 21; the Messiah, Zechariah 6: 12; the brazen serpent, Zechariah 12: 10; the third division of the Scriptures (Isa. 2: 7, etc.).

48. "Then opened he their understanding," which had been closed by prejudice, by wrong teaching, by narrow experience and narrow minds. Many things could not be understood till after his death.

Illustrations. The opening of the eyes of Elisha's servant at Dothan (2 Kings 6: 17). Hagar's eyes opened to see the well (Gen. 21: 19). The vision of microscopes or telescopes. The new understanding of nature which modern science has given. We see a thousand things now, which before we saw little more than outward forms. I have a friend, who when young, was near sighted. He had never seen a distant prospect. When he was about twelve years old his father gave him some spectacles, and a whole new world was revealed to him, as if a fog had cleared away that hid a mountain view.

46. "Behoved" was fitting. "Suffered, and to rise from the dead." The foundation truths of the Christian religion.

V. THEIR MISTAKE. Va. 47-48. Based on the great facts were the "duty" of all to repent and the promise to all who repented that they should be forgiven and saved from their sins, to eternal life. 47. "Among all nations, beginning at Jerusalem." They were to begin at Jerusalem, but by no means to remain there. This commission is given more fully in Matthew 28: 10 and Mark 16: 15, 16. These were the marching orders for the church, the bugle call to service and victory. The business of the church is to see that the gospel is preached throughout the world. Only in doing this can the church be kept pure.

48. "And ye witnesses." They had been with Jesus throughout his ministry, they had heard his teaching, they had seen his miracles, they knew his character, they had seen him after he rose from the dead, and now their work was to bear witness to these things. This they did by word of mouth during their lives. The gospel is built upon facts, not theories.

V. THEIR MISTAKE. Va. 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; 15: 26; 16: 7, 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).

"I am in the city," do not go out to the work I have sent you. They remained praying, conversing, studying the Scriptures. "Endued," clothed "with power." This was fulfilled ten days later at Pentecost. The power included (1) the power of working miracles; (2) personal, moral, and spiritual power in the company and company of men; (3) power in bearing suffering and persecution for Christ's sake; (4) power in the ministry of the world beyond that which belongs to human eloquence and wisdom, or to the mere natural adaptation of the truth to human wants; (5) power to overcome all enemies and hindrances.

The Holy Spirit had been in the world before this, as the Old Testament Scriptures abundantly testify, but now came the dispensation of the Spirit, "giving all," and not a few, "abiding," not occasional, in great "abundance" and "power." Formerly the gift was like dew, now it is like the rain; formerly, like the early dawning light, now like the full splendor and power of the day.

VII. THE ASCENSION. Va. 50-53. May 15, forty days after the crucifixion. 50. And he led them out of the city, where he had been giving his last instructions. "As far as ye," until they were over against "Bethany." "Blessed him." No more form, but a real, enduring blessing.

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

It was at this time, doubtless, that the great change came over his body, described in 1 Corinthians 15: 51-53. When a cloud had received him out of their sight two angels bade them be comforted, for this is the manner in which he should return. Of the present appearance of Jesus we have a hint in the transfiguration, when "his face did shine as the sun and his raiment was white as the light" (Matt. 17: 2); and in the Revelation (1: 12-16), where he is described with "eyes as a flame of fire, and his feet like unto fine brass as if they burned in a furnace; and his voice as the sound of many waters, and his countenance was as the sun shinin in his strength."

52. "And they worshipped him." They gave him the religious worship due only to God. "And returned to Jerusalem with great joy." Every sorrow had been turned into joy.

53. "And were continually in the temple," at the hours of worship. They were regular in attendance. The temple was the visible symbol of worship.

The ruins of the temple were open to all Jews. As yet no prejudice had arisen against Christians and they were not powerful enough to excite active opposition. Jesus had called the temple his Father's house, and it was natural that his disciples should wish to worship there, "praising and blessing God," because he had done such great things for them and for the world. The new religion was full of hope and joy; light and gladness, in contrast with the religion of the Jewish tradition, and the gloom occasioned by the death of their Master.

Abuse God's love and you strike at His heart.

If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.

God does not give advice—he issues commands. To obey any of his laws there is a penalty attached, and some one must bear that penalty.

B. Y. P. U.

OF A CHURCH.

The initiation of Baptist young people; their Christian service; their education in the Christian school; their preparation for the ministry; their preparation for the ministry; their preparation for the ministry.

All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organizations are entitled to represent themselves. We depend for our only support upon the members of our churches.

WE ARE OUR OWN SUPPORT AND OUR OWN MISSION.

Kindly address all communications for the columns to Rev. G. C. Gales, St. John, N. S.

Prayer Meeting Topics for June 14.

C. E. Topic. "What think ye of Christ?" Matt. 24: 36-51.

B. Y. P. U. Topic. "Are we lights in the world?" Matt. 5: 14-16.

B. Y. P. U. Daily Bible Readings. (From Baptist Union.)

Monday, June 15. Ezekiel 42. Priests and offerings. Compare Heb. 10: 5-10. Tuesday, June 16. Ezekiel 43. The temple shall consecrate themselves" (vs. 26). Compare Heb. 2: 10-12.

Wednesday, June 17. Ezekiel 44. "I am their inheritance" (vs. 28.) Compare Heb. 1: 1-3.

Thursday, June 18. Ezekiel 45. "Ye shall have just balances" (vs. 10). Compare Prov. 20: 10-11.

Friday, June 19. Ezekiel 45. "Thou shalt have a continual burnt offering" (vs. 12). Compare Heb. 13: 14-15.

Saturday, June 20. Ezekiel 47. Life-giving waters. Compare Rev. 22: 1-2.

Bro. J. S. Smith, of Halifax, Superintendent of C. E. work in the Maritime Provinces, and a warm friend of all Christian young people, writes in the *Halifax Herald* on Preparation for the Prayer Meeting. We have taken the liberty of copying his article in our columns. Read it.

P. E. Island readers will note Bro. Jenkins' statement in the *Rally* for July 5. We shall expect a good stimulating report from that meeting.

Many of our young people will go home for the "vacation"; be sure and take your pledge with you. Find young people's prayer meetings and take part in them. If none can be found or organized, then you will have something worth reporting when you get back home.

We shall soon be having reports from the Association rallies. Let these be sent in promptly and we will not object to a few of the best written papers on subjects of general interest to our young people's organizations, providing they are not too long.

What can be done to make our young people's department of this paper of greater interest? This ought to be one of the questions of more than ordinary concern for the executive of our Maritime Union. B. Y. P. U. workers will be in the column, but it is not a department of co-operation there should be this department of the paper would be of greater service. Many who take the *Union* or *Golden Rule* find in these about their own problems, and then they would be their own Maritime papers. We shall not make the Baptist we ought to have in the Maritime Provinces, unless these young people have through our columns, and then they would be their own plans, hopes and needs in these provinces. To interest many of these young people in the *Messenger* and *Visitor* it will be necessary to make it more and more the paper of the young people's societies. What do the young people say? If the paper could be changed in form, so that it would be possible for us to have a page on which the plans of work and reports, as well as articles of a general nature, could be published, would the young people rally round the *Messenger* and *Visitor* and largely increase its circulation? We hope the executive or some of its advisers will have some matured plans to submit to the meeting in August. Do not wait till that meeting to begin to think, but think now and then be ready to act.

In re of the above we should be pleased to have opinions of interested workers. If you have some good plan to suggest, let us have it at once, so that we can think about it.

Prison Edward Island.

Friday evening, July 3rd, a Grand Rally will be held in connection with the association at Alexandria, at which the B. Y. P. U. workers will deliver several papers and addresses on important and interesting subjects. We want every Young People's Society to send along their delegates, and have one of their number prepared to give an account of the work their society is doing. Remember you are allowed three delegates for every twenty members of each Union and where no Union is organized three for every fifty. The executive committee have prepared a good program and it remains with you to make it a grand and rousing success. We anticipate a large and enthusiastic meeting and trust that we shall not be disappointed. Yours the work, R. H. JENKINS, CH. Treas.

June 1st.

Parade.

Officers of the Paradise B. Y. P. U. for the present year: Pres. Henry D. Stratt; Vice-Pres. Irene Balcom; Sec'y. Miss Ena L. Moore; Treas. Mrs. F. W. Bishop; Cor. Sec'y. Miss W. M. Longley. Yours truly, June 2nd. W. M. LONGLEY.

West End Church, Halifax.

We feel sure that the readers of the *Messenger* and *Visitor* will forgive us for regarding as soon again, but as we are all anxious to hear how our sister Unions are progressing (and yet so often disappointed on account of many not reporting) we will try and do for others as we would like others to do for us. We now call attention to the fact that the *Messenger* and *Visitor* are taking up a course of Bible study, after which we will take up the C. O. C. work. Some of the associate members are anxious about their souls' salvation. We want to see them trusting in Jesus and if we are faithful it will not be long before they come into the light. Cor. Sec'y.

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[Golden Rule.]

A Prepared Participation.

This is a most important subject, full of importance to each member, and full of importance to the meeting. For in proportion to the amount and quality of preparation by each member will be the interest and value of each meeting. Whether or not a member is prepared, the meeting will not be so enjoyable or profitable.

There are two ways to get ready. 1. By earnest prayer.

2. By faithful study.

We should always seek help from our Father in heaven before studying the subject. Then we should faithfully and thoroughly read and study the passage selected for the meeting, so that we may be full of the subject and lesson. When Dr. Fayson was a student, he said, "Since I began to beg God's blessing on my studies I have done more in one week than in a whole month before." When we remember that the book we are studying is God's own book, we can at once see the great advantage of having his help. This help can be obtained by asking David's prayer would be always appropriate. "Open thine eyes that I may behold wondrous things out of thy law."

Prayer will not only open for us the richness and fullness of the Word, but it will also give us the courage, needed by some, to take some part at each meeting, aside from singing. As an illustration of this, I would repeat what a clergyman once said at a Christian Endeavor convention: "I recall the case of a timid young lady, whom I baptised and received into the church shortly before the close of my pastorate in Brooklyn, N. Y. In intelligence she was probably above the average of her class. Her religious training was meagre, and her knowledge of the Holy Scriptures very slight. She had not been a regular attendant upon the services of any church. She was also very shy. I was surprised and gratified to hear her voice in prayer at a very large meeting of young people. The prayer was so thoughtful, and yet so spontaneous, it disclosed such a rich spiritual life, and such a familiarity with the treasures of divine truth, that I was deeply impressed. After the meeting, and as soon as we were alone, I ventured to express my delight at her manifest growth and at her quiet courage in taking part in the meeting. 'Please tell me,' I said, 'how you so timid and retiring, ever gained this courage and composure.' She frankly told me that she had gained it in the keeping of the private obligations of the pledge. She had become familiar with the Lord in the secret places of prayer, and had been enriched with divine knowledge by the daily study of the Holy Scriptures."

So, most affectionately and earnestly, I recommend, as the best preparation for our Christian Endeavor prayer meeting, the prayerful and thoughtful reading of God's most wonderful Word. Do not merely hastily read over the portion before going to the meeting, but begin six days before. Is try the subject about with you in your mind, and feed upon it at your work; and you will be surprised to find all that you get from it, and how much better prepared you will be for taking part in the meeting. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." "Ye are strong," says John, "and the word of God abideth in you."

Halifax, N. S.

Touch Not, Taste Not, Handle Not.

I mean strong drink. Alcohol is poison. The word Alcohol (El Gohul) is the right way to spell it means "Great Evil Spirit." It wasn't enough to call it the evil spirit, but the Arabians, because they had never found anything else that did so much harm, called it the great evil spirit. If you take two bottles and fill one with water, and the other with alcohol, they will look just alike. Now, how can you find out which bottle has the water, and which the alcohol? I will tell you. Suppose you pour a little from the bottles into two saucers, and offer them to your dog when he is thirsty, which would he drink?—the water; and you couldn't coax him to drink the other. And it would be just so if you should offer him some one of the drinks that people sell in saloons, such as "brandy," "beer," "wine," "cider" and "whiskey." These all have alcohol in them, and are poison. The diabolical drinks that have alcohol in them "fire-water," because they burn so. If you break an egg, and drop the white of it in alcohol, it will be cooked! Children, your brains are found anything else that will alcohol harden them. If you use it in the same way. That's what makes a drunken man stagger so when he tries to walk, and talk so strangely when he tries to talk.—Selected.

Mistaken Identity.

In the course of some reminiscences of orators and preachers given in a lecture on "Platform and pulpit during the last fifty years," at Clapham, recently, Dr. Guinness Rogers, of England, made reference to the time in which apostrophe societies gathered around public men. He told several amusing stories in which he was said to have figured, but which he declared to be utterly false. Incident after incident, a story which, although untrue, was always told in connection with Rev. Dr. Mellor. This well-known preacher was once caught in a violent rain storm on a Yorkshire moor, and, accepting the hospitality of a good-hearted Yorkshireman, who equipped him with a suit of clothes while Dr. Mellor's garments were drying in the kitchen. Dr. Mellor was coming down stairs after donning the borrowed clothes, when the housewife came out of another room, and, seeing the doctor in her hand, her evident intention being to invite the preacher to read a portion from the Scriptures, before retiring. Mistaking Dr. Mellor in his borrowed garments for husband, she lifted the family Bible and banged him on the head as he walked in front of her down the stairs, observing: "Shine, take that for asking him for a visit!" No doubt the story has its foundation in fact.—R.

The mission of Christ was not to teach theology, but to reveal God.

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