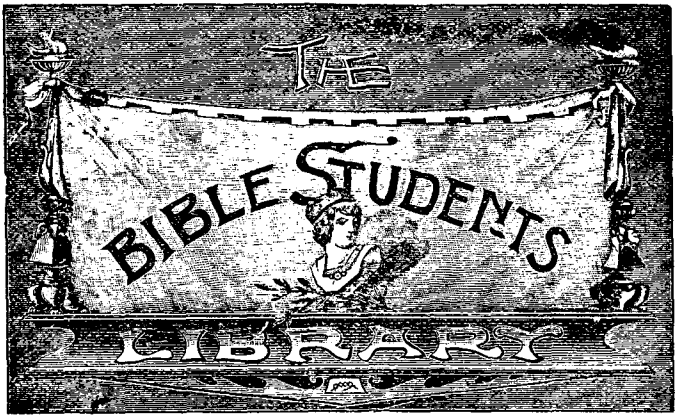

"The entrance of thy Word giveth light."

THE
BIBLE
STUDENTS'
LIBRARY,
— A —
MONTHLY
PUBLICATION
DEVOTED TO THE
Investigation and Exposition of Bible Doctrines.

TERMS:—
$1.00
—Per Year.

SABBATH SCHOOL LESSONS

A Study of the

Book OF Luke

FOR SENIOR CLASSES.

Second Quarter of 1894.

PUBLISHED BY

Pacific Press Publishing Company.

OAKLAND, CAL.

43 Bond Street, NEW YORK

18 W. Fifth Street, KANSAS CITY, MO.

Number 120. Oakland, Cal. April, 1894.

Entered at the Post Office in Oakland, Cal.

THE BIBLE STUDENTS' LIBRARY.

ORDER BY NUMBER.

NO.		PRICE.
1.	Bible Sanctification	10 cts.
2.	Abiding Sabbath	20 "
3.	Views of Nat'al Reform	15 "
4.	The Saints' Inheritance	10 "
10.	Scripture References	4 "
14.	The Sufferings of Christ	4 "
16.	Christ in the Old Test.	2 "
24.	Is Sunday the Sabbath?	1 "
25.	The Sanctuary and the Judgment	2 "
26.	The Sabbath in the New Testament	2 "
27.	The Bible: Its Inspiration and Importance	2 "
31.	The Second Advent	4 "
34.	God's Memorial	2 "
35.	The Temporal Millennium	3 "
36.	The Signs of the Times	3 "
42.	Elihu on the Sabbath	2 "
43.	The Ten Commandments Not Revised	2 "
46.	Without Excuse	1 "
47.	Thoughts for the Candid	1 "
48.	Which Day Do You Keep and Why?	1 "
49.	Can We Know?	1 "
50.	Is the End Near?	1 "
51.	Is Man Immortal?	1 "
52.	Why Not Found Out Before	1 "
53.	The Sabbath and the Law	20 "
54.	Nature and Obligation Sabbath Fourth Com.	10 "
55.	Order of Events in the Judgment	5 "
57.	Tent Meeting Lessons on "The Life of Christ"	2 "
58.	Matthew 24 or the Second Coming of Christ,"	10 "
60.	Tent Meeting Lessons on "Prophecy"	2 "
61.	Tent Meeting Lessons on "Sin and Righteousness"	1 "
63.	The sure Foundation and Keys of the Kingdom	2 "
64.	The Full Assurance of Faith	2 "
65.	The Great Day of the Lord	5 "
67.	Bible Election	3 "
68.	The Old Testament in the New Dispensation	3 "
69.	"Jewish." Christians Are Israelites Indeed,	1 "
70.	Immortality of the Soul,	4 "
*71.	Righteousness: Where It Is, and How Obtained,	1 "
72.	Christ and His Righteousness	15 cts.
73.	Can We Keep the Sabbath?	2 "
74.	The Counterfeit and the Genuine	2 "
†75.	Living by Faith	2 "
76.	Bible Questions and Answers Concerning Man	2 "
77.	The Talent	2 "
79.	Baptism: Its Significance	2 "
80.	Sunday: Origin of Its Observance in the Christian Church	15 "
81.	God's Message for To-day	1 "
83.	Angels: Their Nature and Ministry	20 "
85.	Twofold Evidence of Acceptance with God	1 "
86.	Justification, Regeneration Sanctification. By M. C. Wilcox	2 "
90.	The Bible Doctrine of the Trinity	2 "
93.	Christian Science—Is It Science? Is it Christian?	15 "
95.	From Sabbath to Sunday	1 "
97.	Sun of Righteousness	10 "
99.	Prediction, Interpretation, Fulfillment	2 "
100.	Seducing Spirits	1 "
101.	The Rest that Remains for the People of God	1 "
103.	Should Christians be Members of Secret Societies? By Mrs. White,	3 "
104.	Justification by Faith. By Mrs. E. G. White	2 "
105.	The Way to Christ. By Mrs. E. G. White	2 "
107.	Who Changed the Sabbath (new)?	3 "
108.	Life: Its Source and Purpose	10 "
110.	Appeal to Methodists	1 "
111.	Tormented Forever and Ever	2 "
112.	Spiritualism: Its Source and Character	3 "
113.	The Christian Sabbath	4 "
114.	The Identical Seventh Day	2 "
115.	Waymarks to the Holy City	2 "
116.	S. S. Lessons on Luke, Jan., 1894	5 "
117.	Prophetic Lights. Illustrated, 180 pp.	50 "
118.	Christ Tempted as We Are	2 "

*Also in Spanish and Portuguese.
†Also in Spanish.

Address, Pacific Press Publishing Co., Oakland, Cal.

A STUDY OF THE BOOK OF LUKE

Second Part.

TO BE THOUGHTFULLY AND CAREFULLY READ.

ALTHOUGH with this quarter you have a new lesson pamphlet, do not neglect the old one. Read again the introduction to the lessons, and keep in mind the suggestions as to study that are found in nearly every lesson. Remember, however, that the lesson is in the Bible, and not in the pamphlet. Do not neglect the study of preceding chapters, as you advance. Make it a practice to give a synopsis of the chapters already studied, as often as once a day. As you do this, by yourself, let your mind call up as complete a picture as possible of each topic as it is mentally pronounced. In order that your knowledge of the details may be increasing, so that a mention of any given subject in the chapters that have been studied may present a complete picture to your mind, read the chapters carefully, at least once a week, noting, while doing so, the analysis. This will not be so great a task, in addition to the study of the advance lesson, as may at first be thought, and the results will more than pay for the time thus spent. You will find that, while indelibly fixing and increasing the knowledge that you already have, such a drill will enable you to learn the new lesson more easily. The faithful student will notice a marked difference in the time necessary to enable him to grasp the contents of a chapter now and when he began the book. This difference will be more and more marked as the study progresses. Do not allow yourself to become impatient at spending so much time on one portion of scripture. It is much more profitable to devote your time to one portion of Scripture, and have it for your own, than to *read* ten times as much in the same time and know but little about it when you are through. This study need not exclude your general reading of the Bible. It should not; and you will find that, the more faithfully you pursue this study, the more good will you derive from your other reading.

LESSONS

—ON—

THE BOOK OF LUKE

FOR SENIOR CLASSES.

April 7 to June 30, 1894.

LESSON XIV.—April 7, 1894.

THE LIFE-GIVING WORD. Luke 7:1-17.

THIS lesson is easily analyzed. It consists of but two subjects, healing the centurion's servant (verses 1–10), and raising the son of the widow of Nain (verses 11–17).

1. When Christ had ended His discourse, where did He go?
2. Who was lying there at the point of death?
3. How was this servant regarded by the centurion?
4. What did the centurion desire of Jesus?
5. Whom did he send to Jesus with the message?
6. What did the Jews say of the centurion?
7. Why did they think he was worthy to be favored?
8. What additional message came to Jesus as He was on His way to the centurion's house?
9. What did the centurion say of himself?
10. What only did he say Jesus needed to do in order to heal the servant?
11. How did he illustrate his idea of the power of Christ's word?
12. When Jesus heard these things, what did He say to those with him?

13. What was the result of the centurion's faith? Matt. 8:13; Luke 7:10.
14. Where did Jesus go the next day?
15. What did He meet at the gate of the city?
16. How was Jesus affected by the sight of the mother's grief?
17. What did He say to her?
18. What did He then do and say?
19. What wonderful result followed?
20. How did this affect the multitude?
21. What did they say?
22. How extensively was this published?

NOTES.

1. LET no one be disturbed over the difference in the accounts that Matthew and Luke give of the requests that Jesus should heal the centurion's servant. While there is a *difference* in the two accounts, there is no *disagreement*. Luke does not mention the centurion's meeting with Jesus, but his silence does not contradict Matthew's statement that the centurion did meet Jesus. Both accounts must be joined, in order to get all the particulars. But do not let anxiety to "harmonize" the two records draw the mind away from the important lessons to be learned from the story.

2. THE Jews said to Jesus, concerning the centurion, "He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue" (Revised Version). They thought that this would make Jesus more ready to grant the request. The idea that God thinks more of men who are able to do much for the church than He does for others is not yet extinct. It is this that leads ministers sometimes to think more of the conversion of a rich man than of a poor man. It is this wrong idea of God's estimate of worthiness, that keeps many people from receiving the help that God wants to give. They say, "I am so unworthy," meaning that they are not good enough to receive anything. "I can see how God can save such an one. but I can't have any hope for myself." Their only thought is that God expects men to do something for Him before He will do anything for them. When people come to think that they are accepted by the Lord on that basis, they form the criticising portion of the church. They are always looking at other professed Christians, to see if the others have really come up to the standard of goodness that God can accept, namely, the standard to which they themselves have arrived. The centurion himself did not consider that his liberality gave him any special claim on the attention of the Lord. Said he, "I am not worthy that Thou shouldest come under my roof." But he was not like so many in these days who confess their own

unworthiness, and who, therefore, will not claim anything from the Lord. He said, "Say in a word, and my servant shall be healed." He expected blessings in spite of his unworthiness, and such are the ones who receive mercies from God. Jesus Himself was not influenced by the representations of the Jews; but when the centurion, while pleading his own unworthiness, showed how easily Christ could grant his request, the Lord said, "I have not found so great faith, no, not in Israel." "And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee." Matt. 8:13. It was his simple faith, and not his rich gifts, that recommended the centurion to Jesus.

3. "BUT say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and, to my servant, Do this, and he doeth it." Jesus regarded this as the most marvelous manifestation of faith that He had ever seen. Wherein lay the greatness of the faith?—In the simple fact of grasping the power of Christ's word. Just as the centurion's word could set men in motion, and thus accomplish results, so Christ's word could command the disease to depart. The Psalmist, speaking of God's dealing with ancient Israel, said, "He sent His word, and healed them, and delivered them from their destructions." Ps. 107:20. This was fullfilled in the case of the centurion's servant. Jesus sent His word, and the life that was in it made the sick man well. It is such faith as the centurion manifested, and only such,—faith that lays hold of and rests upon the power of the living word,—that will give us the kingdom. See Matt. 8:10–12.

4. "Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not." "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103:13. "In all their affliction He was afflicted, and the angel of His presence saved them." Isa. 63:9. "For we have not an high priest which cannot be touched with the feeling of our infirmities." Heb. 4:15. In the compassion of Jesus for the bereaved and sorrowing mother, we see the tender pity of God for suffering and sinful men; for "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. Satan has led men to think that God is stern, exacting, and tyrannical. Christ "emptied Himself" (Phil. 2:7, Revised Version), that He might represent only the Father, and so disprove Satan's slander. "God is love." Who can hesitate to come to Him, when we know that it was His love and compassion that was manifested in the gentle Saviour?

5. "AND He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." What was it that put life

into the young man?—Just the word of Christ, which is spirit and life. John 6:63. It was the same word that will raise the dead at the last day. It was the same word that gives life to the sinner. "And you hath He quickened [made alive], who were dead in trespasses and sins." Eph. 2:1. Conversion is resurrection. See Rom. 6:1–6; Col. 2:12, 13; 3:1. The same word produces it that will raise the dead at last. Therefore the apostle longed only to know Christ and the power of His resurrection (Phil. 3:10), and he prayed that God would give to us who believe, to know the exceeding greatness of God's power, even the working of His mighty power which He wrought in Christ when He raised Him from the dead. Eph. 1:19, 20. This miracle of raising the widow's son was wrought that we might believe that Jesus is the Christ, and that, believing, we might have life through His name. John 20:31. Our belief in the Lord Jesus, and in the miracles which the Bible says that He did, is measured by our acceptance of the life which He came to give, and which is in His word.

LESSON XV.—April 14, 1894.

CHRIST'S PROOF OF HIS MINISTRY. Luke 7:18–35.

REREAD the introduction to the last lesson, and do not neglect its instructions. The gems of Scripture do not all lie on the surface, but can be found only by digging. See Prov. 2:1–5. It is a mistake to suppose that such searching of the Scriptures, and finding of rich treasures, can be accomplished only by those who have great educational advantages. Remember that the things of God are hidden from the wise and prudent, and are revealed unto babes. Matt. 11:25. The deep things of God are revealed to the most unlearned person who comes to the word with simple reverence, and who meditates in it. The Spirit of God makes known "the deep things of God" (1 Cor. 2:9, 10), and it is given to all who believe (John 7:39). It is not by brilliancy, but by continually dwelling upon a passage, that one learns much from it. You cannot exhaust the Scriptures. The longer you search, and the deeper you dig, the richer will be the treasure. So do not count it a vain thing to spend much time upon a small portion of the Bible.

This lesson is all devoted to John the Baptist; first, his message to Jesus; second, the answer that Jesus returned; third, the testimony of Jesus concerning John; fourth, the inconsistency of the people concerning them both.

1. What was done to John the Baptist soon after the baptism of Jesus? Luke 3:19, 20.

2. When he heard, in the prison, of the wonderful works of Jesus, what message did he send?
3. When the disciples of John delivered their message, what did Jesus do?
4. What did He then say?
5. When the messengers had departed, what question did Jesus ask?
6. What was implied by the first question?
7. What second question did He ask?
8. What was the form of the question the third time?
9. What testimony did Jesus give as to John's standing as a prophet?
10. Whom did the Lord say that John was?
11. What is it said that the publicans did?
12. What course did the Pharisees and lawyers pursue?
13. To what did the Lord then liken the men of that generation?
14. How did they exhibit their petulance and inconsistency?
15. How did they regard John because of his rigid abstinence?
16. What did they say of Christ because He mingled with the people?
17. What did Jesus say of wisdom?

NOTES.

1. "To the poor the gospel is preached." Let every poor, afflicted soul remember this. Poverty, either of purse or of intellect, is no bar to the favor of God. He was made in all things like His brethren. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. As a poor man He mingled with poor men, those whose poverty would not admit of their being learned in the wisdom of this world, adapting His teaching to their comprehension. The gospel is simple, suited to the comprehension of a child. This does not exclude the rich and learned; for what the weak and feeble can comprehend may easily be understood by the great, if they are only willing to receive it. The truth of God is revealed to faith, and not to intellect. They who trust only to their own reasoning faculties cannot perceive the things of God. Not that reason is to be ignored, but faith is to be its guide and instructor. "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." See 1 Cor. 1:22-29.

2. "And all the people that heard Him, and the publicans, justified God." God declares that His words and ways are right; but, tried by

that standard; every man is sure to be wrong. Every man, therefore, who either directly or indirectly justifies his own course, thereby condemns God's way. But every man who acknowledges his guilt, thereby declares that God is right. This is what is done in confession of sin. God says that we are sinners, and He points out to us the particular sins. Confession of sin is the simple acknowledgment that God is just in declaring us to be sinners, by the standard of His own life. And when we thus justify God, He justifies us, for "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9.

3. FAULT-FINDING is a necessary accompaniment of unbelief. It is useless to try to remove objections from the mind of a man in whom is the spirit of unbelief. Though you answer one objection to his satisfaction, you have accomplished nothing, for the same process must be repeated on every point, and objections will rise faster than they can be met. Each individual objection must be met; and though ninety-nine out of a hundred were satisfactorily explained, the objector would be no nearer the truth than at the first. Neither would he be if the hundredth one were explained. The reason is that those objections have been explained satisfactorily to his reason; he can plainly see that there was no reason in them. But the spirit of unbelief is still in him, ready to raise a hundred other objections equally inconsistent with reason. If, however, that spirit of unbelief is once destroyed, those objections will not arise to require explanation. The Pharisees and others were full of the spirit of unbelief, and so, although they refused to receive John's teaching, on the ground that his abstemious habits indicated that he possessed a devil, they as promptly repudiated Jesus just because He did not follow John's practice but ate as other people did. Those who are so cautious that they cannot receive the truth, unless it is in harmony with their captious intellect, are the very ones who eagerly devour the most flagrant falsehoods. See 2 Thess. 2 : 9–12.

LESSON XVI.—April 21, 1894.

SAVED BY FAITH. Luke 7 : 36–50.

THIS lesson contains only one subject,—the anointing of Jesus by the sinful woman, in the house of Simon the Pharisee, and her forgiveness. Study the story well, until you are familiar with every detail. Then you can feed upon the comfort that there is in it. An analysis of this entire chapter may very readily be made, sufficient to bring it before the mind. Thus: Healing of the centurion's servant; raising the son of the widow of Nain; inquiries of John the Baptist;

extolling him and upbraiding the Pharisees; forgiving the repentant woman in the house of Simon.

1. With whom did Jesus one day go to eat?
2. While He was there, who came?
3. What was her character?
4. What did she bring with her?
5. What did she do?
6. When the Pharisee saw this, what did he say to himself?
7. What did Jesus, knowing his thoughts, say to him?
8. What illustration did He use to give Simon a lesson?
9. What was the Pharisee's decision in the case?
10. How did Jesus then apply the lesson?
11. How much love had the Pharisee shown to Jesus?
12. Show the contrast between him and the woman.
13. What did Jesus say of her sins?
14. In what condition did Simon's lack of love show him to be?
15. What did Jesus say directly to the woman?
16. When He said this, what did those at the table begin to say?
17. How did Jesus then address the woman?
18. How was she saved?

NOTES.

1. "THIS man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner." So spake the Pharisee within himself. He didn't know the Lord, and there are many to-day who are just as little acquainted with Him. Christ came to save sinners. "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." 1 Tim. 1:15. That which the Pharisee thought would be the reason why Jesus would not receive the woman, was the very reason why He did.

2. THE woman knew the Lord better than the Pharisee did. His frowns could not deter her from coming to Jesus. Whenever a sinner seeks to come to Jesus, the devil undertakes to keep him away. He says to the sinner, "You are too vile to approach so pure a being; you are not fit to associate with him." And then he quotes Scripture to the sinner. He says that the Lord is "of purer eyes than to behold evil" (Hab. 1:13), and evil shall not dwell with Him (Ps. 5:4, 5). Too often the sinner is frightened away, but if he is as wise as the poor, sinful woman in this lesson, he will only press the closer, saying, "Since evil cannot dwell with the Lord, I will abide with Him, and thus my sin will be driven away."

3. "To whom little is forgiven, the same loveth little." The Pharisee had not shown common courtesy, much less love, to Jesus. His heart had not been touched by the love of God, and he had not received forgiveness. This was not because of God's unwillingness to forgive, but because of his self-righteousness. A man will love in proportion to what he has been forgiven; but if he is so self-righteous that he feels little need of forgiveness, of course he will not be moved to love. Therefore the ones who love the Lord the most are the ones who have the greatest sense of their own sinfulness.

4. "THY faith hath saved thee; go in peace." Whatever gospel truth we find expressed in the writings of the apostles, we shall find illustrated in the ministry of Christ. The apostle Paul wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. In this lesson we have a practical illustration of that statement. Many who are longing for peace fail to find it, because they seek for it in the wrong way. They are looking for peace as an evidence that they are accepted with God, whereas peace comes as the result of knowing one's acceptance with God. "Being justified, . . . we have peace." But right here many still err. They think that peace is merely a state of feeling, and so they look for a certain indescribable feeling of peace, and if they do not have it, they are in darkness and despondency. Those who depend on this feeling will have a fitful experience, and run the risk of fatal deception. All should understand that peace is not feeling, but an actual fact. It is reality, and not imagination or sentiment. Peace does not depend on feel ng, and there may be, and often is, absolute peace with God and no feeling whatever. If this were not so, then a knowledge of acceptance with God would be only a matter of feeling after all. For if a certain feeling must always accompany peace, then one would have only to consult his feelings to know whether or not he is justified, since peace always accompanies justification. One's feelings are from himself, but peace with God comes from God. One can understand his own feelings, even though he cannot describe them; but the peace of God "passeth all understanding." Phil. 4:7. It is God who speaks peace to His people. Ps. 85:8. God is "the God of peace" (Heb. 13:20), and Christ is the "Prince of peace" (Isa. 9:6.) "He is our peace." Eph. 2:14. Christ is a real being, and not a mere feeling; and we have peace with God only by having Christ, who dwells in our hearts by faith. Eph. 3:17. So peace, like righteousness, is ours only by faith. And this is so because it is not simply a consequence that follows the receiving of righteousness, but it accompanies righteousness, as a part of it. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10. "The work of righteousness shall be peace." Isa. 32:17. Righteousness is the character of the God of peace and the Prince of peace. We get righteousness by getting the

life and character of God in Christ. But we get peace in the same way, since peace is as much the life of God as is righteousness. So we get righteousness and peace by taking Christ for all that He is. His peace was unruffled by all the tribulations which He endured; He is used to such things, and therefore will not leave us when tribulations come. To everyone He says, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33.

LESSON XVII.—April 28, 1894.

SOWING AND REAPING. Luke 8:1-21.

THE principal feature of this lesson is the parable of the sower, and its interpretation. Following it we have an impressive lesson as to how we should use the light which God gives us; and then in the three verses that close the lesson we are told who are the real brethren of the Lord. After a careful study of the verses indicated, the words "Parable of the Sower" will suffice to bring all the details of this portion of the chapter vividly before our minds.

1. What did Jesus do as He went through all the cities and villages?
2. Who accompanied Him?
3. How did Jesus instruct the people who flocked to Him out of every city?
4. What was the subject of the parable given in this lesson?
5. What became of the seed sown by the wayside?
6. On what kind of ground did some of the seed fall? Compare verse 6 and Matt. 13:5.
7. What became of that seed?
8. Among what did other seed fall?
9. What was the result?
10. What resulted from the seed that fell on good ground?
11. What was the reason that Jesus spoke in parables? Compare verses 9, 10 with Matt. 13:10-17.
12. In explaining the parable, what did Jesus call the seed?
13. What did He say of that which fell by the wayside?
14. Who are represented by the seed that fell on stony ground?
15. What is indicated by the seed falling among thorns?
16. What is said of the seed on the good ground?

17. What do men do with a candle when they light it?
18. What is the object of lighting a candle?
19. What will be done with all hidden things?
20. What exhortation did the Saviour give in regard to hearing?
21. What will be done with the one who uses what is given him?
22. What to him who does not use the light from heaven?
23. Who came to Jesus while He was teaching?
24. What hindered their approach?
25. When told that His mother and brethren desired to see Him, what did Jesus say?
26. Relate in their order the details of the parable given in this lesson.

NOTES.

1. "THE seed, is the word of God." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1 : 23. The word of God not only *has life*, but it *is life*. John 6 : 63. It is "the word of life." Phil. 2 : 16. When the apostles had been put into prison, the angel of the Lord set them at liberty, and said, "Go, stand and speak in the temple to the people all the words of this life." Acts 5 : 20. Not only is it life, but its life is indestructible and incorruptible; the words of the Lord are "the words of eternal life." John 6 : 68. So when it germinates in the heart, it brings forth fruit unto eternal life, and makes the man like itself.

2. A GOOD example of wayside hearers is given in Eze. 33 : 30–32: "And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, everyone to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." Revised Version.

3. "FOR the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6 : 7, 8. Hard, stony ground does not drink in the rain, and so does not bring forth fruit. The rain which God sends is His righteousness. See Isa. 45 : 8; Hosea 10 : 12. The growth of plants is many times taken as a likeness of the growth of Christians. "For as the

earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations." Isa. 61 : 11. God is light (1 John 1 : 5); He is a sun (Ps. 84 : 11); He is the dew (Hosea 14 : 5). He supplies all the conditions for the growth of His people, who are "trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61 : 3. If, like the good soil, they drink in the heavenly light and moisture, they will bring forth much fruit.

4. "UNTO you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand." Is God, then, a respecter of persons? Does He give favors to some that He withholds from others? —Not by any means. "For there is no respect of persons with God." Rom. 2 : 11. "The Lord is good to all; and His tender mercies are over all His works." Ps. 145 : 9. Since with Him there is "no variableness, neither shadow of turning" (James 1 : 17), it follows that He is equally good to all. How is it, then, that to some is given to know the mysteries of the kingdom of God, and not to others? The Bible answers this question. "The secret of the Lord is with them that fear Him; and He will show them His covenant." Ps. 25 : 14. "Good and upright is the Lord; therefore will He teach sinners in the way. The meek will He guide in judgment; and the meek will He teach His way." Ps. 25 : 8, 9. That is, all who are willing to understand may understand. The truths of God are hidden only from those who are too proud or self-conceited to learn. At another time Jesus said, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Luke 10 : 21. But a thing that is easy enough to be understood by babes is surely within the grasp of those of mature age. It is hidden simply because the righteousness of God is revealed to faith, and not to acuteness of intellect. Whoso receiveth the kingdom of heaven, must receive it as a little child.

5. "HE that hath ears to hear, let him hear." This shows that all may hear and understand if they will. But with this exhortation must be coupled the warning, "Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." The marginal rendering and the Revised Version have it "that which he thinketh that he hath." "Knowledge puffeth up, but charity edifieth [buildeth up]. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8 : 1, 2. He who hears in faith and love, with an open heart, will increase in knowledge, and will ever go on increasing in wisdom. But he who is puffed up with the idea that he knows at least some things perfectly, will learn nothing, and eventually even that which he thinks he has

will be taken from him, and he will stand before the world with all his emptiness revealed. No matter how much a man knows, if he thinks that he knows anything perfectly,—if he thinks, for instance, that on certain texts of Scripture there is no more to be learned,—the result will be that erelong he will lose even the little understanding of them that he already has.

LESSON XVIII.—May 5, 1894.

SPEAKING PEACE. Luke 8 : 22-40.

VERSES 22–25 give the account of the stilling of the tempest. The remainder of the lesson (verses 26–40) tells about the expulsion of the legion of devils from the Gadarene, the destruction of the swine into which the demons entered, and the effect which the whole affair had on the people. The entire lesson may be summarized thus: Stilling the tempest; freeing the demoniac. Connecting the preceding lesson with this one, we may have a mental picture of the first forty verses of this chapter, under these heads: Parable of the sower; stilling the tempest; healing the demoniac. Be sure, however, that you do not get this outline by simply memorizing the synopsis here given. Get it direct from the Bible, by reading the verses so carefully and so often that the subjects stand out in bold relief.

1. What came to pass on a certain day?
2. Where did Jesus propose that they should go?
3. What did Jesus do as they sailed?
4. While He slept, what took place?
5. What was their condition? Compare Matt. 8 : 25; Mark 4 : 37.
6. What did the disciples do and say?
7. What did Jesus immediately do?
8. What was the result?
9. Having stilled the sea, what did Jesus say to the disciples?
10. How did this miracle affect them?
11. In what country did they land?
12. Who met them as they landed?
13. What did the demoniac say to Jesus?
14. What had Jesus said to the unclean spirit?
15. How had the devils treated the man?
16. How many of them had possession of him?
17. What request did they make to Jesus?
18. Into what did Jesus suffer them to enter?

19. What then happened to the swine?
20. What effect did this have on the keepers and on the people of that country?
21. When the people saw the man that had been possessed of devils, clothed and in his right mind, what did they request Jesus to do?
22. Did Jesus comply with their request?
23. What did the man who had been healed desire of Jesus?
24. What did Jesus tell him to do instead?
25. How faithfully did he fulfill this commission?
26. How was Jesus received on His return?

NOTES.

1. MARK gives us the words that Jesus used in stilling the tempest: "And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 3:39. This is one of the miracles that is recorded that we may believe that Jesus is the Christ, the Son of God; and that believing, we might have life through His name. John 20:31. A few texts will indicate the lesson that we may learn from it. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. 57:20. "I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints; but let them not turn again to folly." Ps. 85:8. "For He is our peace," and He came preaching peace. Eph. 2:14, 17. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Just as the word of Christ quieted the sea, so His word to us, if we receive it as His word, will give peace to the soul. "Great peace have they which love Thy law; and nothing shall offend them," or cause them to stumble. Ps. 119:165. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. So when God speaks peace to us, it is by speaking righteousness; and we have that righteousness if we hear His word with meekness. "Incline your ear, and come unto Me; hear, and your soul shall live." Isa. 55:3.

2. THE account in Mark, like the one in Luke, mentions only one man possessed with devils; but in Matthew it is stated that there were two men. All that it is necessary to bear in mind in order to see that there is no contradiction, is that neither Mark nor Luke says that there was only one man. One of them was doubtless more prominent than the other, and special attention is directed to him by Mark and Luke, who give more of the details than Matthew does.

3. IN this lesson we have an example of Christ's triumph over a legion of devils. Satan, the chief of the devils, is Apollyon, the Destroyer. Rev. 9:11. Christ is "the Prince of peace." Isa. 9:6,

The devils, true to their nature, were tormenting the poor man,—driving him to and fro like the waves of the sea by the winds. Christ, true to His nature, spoke peace, and the troubled soul had rest. What a perfect parallel this miracle was to that which preceded it! Let this word ever be the joy of the tempted one, "Christ is more powerful than Satan; He has spoiled principalities and powers." "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16 : 33.

4. ALL the blessings that Christ had come to bestow upon the Gadarenes, and of which they had such ample and striking evidence, were nothing to them compared with the loss of their swine. Of course their trouble was on account of the loss of the money value of the hogs, so that their case is precisely that of thousands who choose this present world instead of Christ. Bunyan has aptly illustrated this by the man intent on selecting from the garbage with a muck rake, and oblivious of the crown of glory above his head. We may well pray, "Deliver us from the muck rake."

5. THE man out of whom the devils were cast wanted to be with Jesus. That was a most natural desire; but Jesus said to him, "Return to thine own house, and show how great things God hath done unto thee." God saves men for service. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." 1 Peter 2 : 9, Revised Version. But, although the Lord sends us out to service, instead of allowing us now to dwell in His personal presence, beholding His face, He does not leave us alone, for He says, "Lo, I am with you alway." Matt. 28 : 20.

6. NOTE also that, although the people refused to have Jesus with them, He did not utterly forsake them. They would not have Him among them, so He left a representative. "Ye are My witnesses, saith the Lord." Isa. 43 : 10. "And now I am no more in the world, but these are in the world." "And the glory which Thou gavest me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17 : 11, 22, 23.

LESSON XIX.—May 12, 1894.

SAVED BY HIS LIFE. Luke 8:41-56; 9:1-6.

SINCE in this lesson we finish the eighth chapter, make a special review of the subjects of the two preceding lessons. When you have mastered this lesson, you should be able to give a synopsis of the entire chapter. The present lesson is easily outlined, thus: Raising the ruler's daughter; restoring the woman with the issue of blood; sending out the twelve.

QUESTIONS.

1. What ruler came to meet Jesus after His return from Gadara?
2. What did he desire?
3. How old was his daughter? and what was her condition?
4. As Jesus went, what hindered His progress?
5. Tell the circumstances of the woman who came behind Jesus as He went along.
6. What did she do? and what was the result?
7. What did Jesus immediately ask?
8. How did the apostles express their surprise at such a question?
9. How was Jesus able to distinguish the poor woman's touch from all others?
10. When the woman saw that Jesus knew about her, what did she do?
11. What comforting assurance did she receive?
12. While this was taking place, what message came from the ruler's house?
13. What did Jesus say to encourage the father?
14. Who only did Jesus allow to enter the house with Him?
15. What did He say to those who were bewailing?
16. How did they receive this statement?
17. Describe the raising of the maiden?
18. After these things whom did Jesus send to preach?
19. What power and authority did He give them?
20. What were they to do as they preached the gospel?
21. What charge were they given concerning provision for their journey?
22. When they entered a house, what were they to do?
23. What were they to do when they were not received?
24. When they departed, what did they do?

NOTES.

1. "LET us draw near with a true heart in full assurance of faith." Heb. 10:22. The crowd thronged Jesus, yet the poor, afflicted woman, who could only get near enough to touch the hem of His garment, was really nearer to Him than anybody else in the whole company. It is faith that brings the soul near to God.

2. "SOMEBODY hath touched Me; for I perceive that virtue is gone out of Me." Instead of "virtue," the Revised Version has "power," which is more forcible, and a more exact rendering. Christ is not only the wisdom of God, but He is the power of God. 1 Cor. 1:24. Faith lays hold on that power and appropriates it.

3. MANY people think that faith is nothing but imagination. If that were all, why didn't it avail to heal the woman when she was being treated by the physicians? She showed her confidence in their skill by spending all her living upon them. Imagination, if properly acted upon, will cure an imaginary disease; but imagination cannot give back life that is actually departing, as it was from that woman. Moreover, Christ Himself perceived that something had gone from Him. It was not imagination that healed the woman; it was faith, and "faith is the substance of things hoped for."

4. WHAT was it that went from Christ to the afflicted woman?—It was just the thing that she stood in need of, and that was *life*. "The blood is the life," and that was what she was losing. As soon as she touched Jesus, "immediately her issue of blood stanched." She was made whole. Life from Jesus had followed that touch of faith, and filled her. This also was written "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. Christ "is our life." Col. 3:4. He came to give life, not simply physical life, but spiritual life. This life is as real as the life He imparted to the woman, and is obtained in the same way. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. In this lesson we have a practical example of the reality of the work of faith.

5. CHRIST is the "firstborn from the dead." Col. 1:18. And yet many were raised from the dead before His crucifixion and resurrection. Nevertheless, it is true that there is no resurrection of the dead except through the resurrection of Christ. 1 Cor. 15:17, 18. He is "the Lamb slain from the foundation of the world." Rev. 13:8. Then He must also be the Lamb raised from the dead from the foundation of the world. That this is the case He Himself showed in the words, "I am the resurrection and the life." John 11:25. So in all things He has the preëminence. There is no life but from Him.

6. IN this lesson we have illustrated the pitying tenderness of Jesus. Let us not forget that in all this He was representing God to men. It was God's life and character that He was living. From this we see that God "delighteth in mercy." Micah 7 : 18. It is He that is "touched with the feeling of our infirmities." He does not like to see sorrow and suffering, and so He gives His own perfect life for their removal. Who cannot fully trust that such a God will give him the very best things that the universe contains?

7. "HE called His twelve disciples together, and gave them power and authority over all devils." This power was not given to the twelve alone, but to the seventy as well. Luke 10 : 17. Neither did it cease with them, for He promised it even to the end of the world. Matt. 28 : 18–20. And yet people mourn over the great power of Satan, and often make it an excuse for their failures. What matters it how strong Satan may be, or how numerous a host he may lead, since Christ has given His followers power over all devils? Mark, it is not simply power over one devil, but "over all devils." All the devils combined are not a match for the weakest soul who through faith is armed with the life of Christ. He has "spoiled principalities and powers." In chapter eight we saw what power Christ had over a legion of devils. To man He has given the power so to resist Satan that he will flee in dismay, but only as man continues "steadfast in the faith."

LESSON XX.—May 19, 1894.

THE BREAD OF LIFE. Luke 9 : 7–27.

THIS lesson may be sufficiently outlined as follows: Herod's perplexity; the return of the twelve; the feeding of the five thousand; opinions concerning Jesus; instruction to His followers. Again the caution must be repeated to the student not to study the synopsis from the lesson pamphlet, but directly from the Bible. In every lesson use the pamphlet at first only for the purpose of noting the portion of Scripture forming the lesson. Then read the verses very carefully several times, and make your own synopsis. Note down on a slip of paper the different topics, and then compare with the list in the pamphlet. Bear in mind that *the Bible*, and not the pamphlet, is to be studied. The pamphlet is designed only to direct your study, so that you may study to the best advantage.

1. How was Herod the tetrarch affected by the reports of Christ's work?
2. Who did different ones say that Jesus was?
3. What did Herod say? and what did he desire?
4. When the apostles returned, what did Jesus do?
5. Who followed them into the desert?
6. What did Jesus do for them?
7. At the close of the day, what did the twelve say?
8. What did Jesus say to them?
9. How much food had they with them?
10. How many people were there to be fed?
11. Relate the details of the miracle that followed.
12. How much remained after all were filled?
13. What question did Jesus ask His disciples at a season of prayer?
14. Tell what answers were given.
15. What was their own testimony concerning Him?
16. What did Jesus then tell them?
17. What did He say must be done by all who would follow Him?
18. Who will lose his life?
19. Who are they who will save their lives?
20. What important question did Jesus ask?
21. What will be the lot of those who are ashamed of Jesus and His words?
22. What did Jesus say that some then present should see?

NOTES.

1. "And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing." There is one thing that always recommends one to the kind attention of Jesus, and that is to be in need. And yet that feeling of need and general worthlessness is what keeps many away from Him. There were no exceptions, no special favorites. No matter who they were, nor how many there were, He healed them that had need of healing. Thus it came to pass that "there were whole villages where there were no sick ones, for He had healed them all." He is the same to-day that he was then. What he did then He is just as able and willing to do now.

> "All the fitness He requireth
> Is to feel your need of Him."

2. Five thousand men were fed with five loaves and two fishes, and not only did they all eat, but they were all *filled.* Imagine how much it would take to fill to satisfaction a crowd of five thousand hungry men, besides women and children. And then think of the small portion available for them. There was not enough for each one

to have a mouthful. If they had divided it equally among themselves, there would have been scarcely enough for anyone to have even the taste of food. And then, most wonderful to relate, there was much more left, after all had been satisfied, than there was when they began to eat. What more striking illustration could be given of the statement that He "is able to do exceeding abundantly, above all that we ask or think"? Eph. 3:20.

3. THE question is, Where did that bread come from? The original amount, instead of being diminished, was increased. There can be only one answer: It came from the Lord Jesus Christ Himself. He is the Bread of Life. John 6:48–51. In this miracle we are again shown how that believing on Him we may have life through His name. For just as He had power in Himself to supply the physical needs of that multitude, so He has power to supply all our spiritual wants. And just as surely as the multitude could eat that bread which came from Him, and be nourished by it, so we may really feed upon Christ, and grow thereby.

4. IT seems incredible that anyone who really believes this miracle should ever have a doubt of Christ's power to save us by His own life in us. The general objection is that it seems so unreal, so intangible, that we cannot understand how Christ's life can come into us to make us strong to do His will. Well, here we have the thing made as simple as the supply of daily bread for our physical strength. Let us go to the very beginning of the matter. There is nobody who has any doubt that the food which we eat day by day gives us strength. We become faint and ready to die through long fasting; we eat good food, and our strength and life come again. That food becomes part of our blood, and the strength and the life which we feel renewed in us are the strength and the life that were in the food that we ate. And yet, as we look at the bread, we can see no life in it, and it does not look at at all like flesh and blood. If we had not been used to receiving strength all our lives through eating food,—if we had been miraculously kept alive till manhood without food,—and at the age of twenty-one were told that our life in the future depended on our eating bread, the majority of people would starve to death. Very few would believe that any life could come from such a source. Scientists would be ready to demonstrate the impossibility of forming flesh and blood out of bread. It is a merciful provision of God for the preservation of the race that people learn to sustain life by eating, long before they are able to reason about it. When the plant is growing, we see evidences of life in it, although we cannot see the life. We see immense energy displayed by it. We see huge clods of earth pushed aside by it, and even stones are sometimes rent asunder by it. Whence come this life and power?—Through God's word, which said, "Let the earth bring forth grass, the herb yielding seed, and the

fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth." Gen. 1: 11. The energy displayed in the growing plant is nothing less than the power of God. That same life is stored up in the seed, which forms the food of man; so that our physical food comes as truly from the Lord as did the bread which the five thousand ate. In that case the process of bread making was shortened. Now just as God fills the plant with life, of which we partake for the nourishment of our bodies, so He fills us with His own life of righteousness, if by faith we receive Him through His word. We cannot understand how any of it is done; but it is no more difficult to believe that God can work perfection in a man than that He can do it in a plant.

5. THE people could not feed themselves; they could not derive any strength from themselves. They, as we and all others are, were entirely dependent for strength on the food which they ate. Moreover, they could not do anything to assist the food to give them strength. All that they could do was to eat it as it was provided for them, and then leave it alone. Why can we not learn the lesson which God designs us to learn from our daily food? Whether we realize it or not, we depend absolutely on Christ for our life, through the food which He provides us. So we must depend solely on Christ for our righteousness which is real life. If our faith grasps the reality of this miracle,—a miracle that is repeated every day,—then it can grasp the fact that He can put His life directly into us; and having that, we have all. His life fills and satisfies the hungry soul.

6. THE gospel is God's plan, and not man's. Man's only plan for receiving anything is to seize upon it. "Each one for himself," is the motto of the world. But Christ says that whosoever wishes to live must give up his life, and that whoever seeks to save his own life, shall lose it. The world's motto is derived from Satan. He had a glorious position. But he wanted more, and set about to seize it, and as a consequence he lost everything. Christ had everything, but He willingly gave up all. He did not grasp and hold even His own, and as a result He gained everything. Read Phil. 2:5–9. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8: 9.

LESSON XXI.—May 26, 1894.

POWER AND GLORY OF HIS COMING. Luke 9:28-50.

THE last verse of the last lesson is properly the first of this, for the transfiguration was the fulfillment of the promise that some then present should not taste death till they had seen the Son of man come with power. Do not neglect to reread the preceding lesson while studying this. A careful reading of the verses composing this lesson will show the following topics: The transfiguration; casting an unclean spirit out of a child; announcement of Christ's approaching death; a lesson of humility; exclusiveness forbidden. The most prominent things in the lesson are the transfiguration, and the healing of the child. The other things are no less important; but if the lesson is carefully studied as a whole, these most striking features will serve to recall the others to the mind.

1. What had Jesus said that some of His disciples should see before their death?
2. What did He do about eight days afterward?
3. As He prayed, what took place?
4. Who appeared with Him in glory?
5. Of what did they talk?
6. What were the three disciples doing?
7. What did they see when they awoke?
8. What did Peter say?
9. As he was speaking, what overshadowed them?
10. What was heard from the cloud?
11. As they came down from the hill the next day, who met them?
12. What request was made by a man of the company?
13. Describe the condition of the man's son.
14. What effort had the man made for his son's restoration?
15. What did Jesus say?
16. What took place as the child was coming to Him?
17. What followed?
18. How were the people affected by the miracle?
19. Of what did Jesus again remind His disciples?
20. How did this information affect them?
21. Concerning what did a dispute arise among them?
22. How did Jesus reprove them?
23. Who did He say shall be the greatest?
24. What did John say they had done to the man who was casting out devils in His name?
25. What did Jesus say in reproof of their exclusiveness?

NOTES.

1. THAT the transfiguration was a miniature representation of the second coming of Christ, is evident from the words of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1:16–18.

2. WHEN Christ comes, it will be with the glory of the Father. Matt. 16:27. See also verse 26 of the chapter we are studying. When He comes, there will be two classes of the righteous,—those who have died, and are raised to life immortal, and those who are alive, and who are changed to immortality, and taken to heaven without tasting death. See 1 Thess. 4:14–17. These two classes were represented at the transfiguration. "Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab." Deut. 34:5, 6. The only way by which a man once dead can ever appear among the living is by a resurrection. Jude, in showing the meekness of Christ, incidentally refers to the resurrection of Moses: "Yet Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. The devil has the power of death, through sin (Heb. 2:14), and so he claimed Moses as his lawful prey. Christ claimed him by right of redemption, yet would not rail at the devil. By virtue of His superior power He delivered Moses from the grave, and so they were together in the holy mount. Elijah had been taken to heaven in a whirlwind,—translated to heaven without seeing death. These two representatives of the vast host of the redeemed at the last day, were with Christ when He appeared in the glory with which He will be clothed at His second advent.

3. "THIS is My beloved Son; hear Him." Does this absolve men from the duty of hearing and obeying God the Father? Hear Him: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deut. 18:18. Hear Him: "Jesus answered them, and said, My doctrine is not Mine, but His that sent Me." John 7:16. "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." John 12:49. "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10. "As My Father hath taught Me, I speak these things." John 8:28. Hear Him:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5 : 17. "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17. "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7 : 21. Christ is the only manifestation of God to man. The law of God is the righteousness of God. Isa. 51 : 6, 7; Rom. 3 : 21, 22. It is God's way. Ps. 119 : 1, 2. Therefore the life of God is the law of the universe. But Christ is God. In Him is life, even the life of God. In the life of Christ we see the law of God in action. So the law of God is found by men only in the life of Christ. He is the one mediator between God and man, to bring man to God. Therefore we are commanded to hear Him. For the Father "hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." John 5 : 22, 23.

LESSON XXII.—June 2, 1894.

THE SPIRIT OF CHRIST. Luke 9 : 51–62; 10 : 1–16.

THERE are more distinct topics in this lesson than in some of the others, but persistent and thoughtful reading of it will make them all take their proper places in the mind. We find, first, the rejection of Jesus by the Samaritans, and the desire of James and John to call fire down upon them, which met with a rebuke from Jesus; then we have the words of Jesus to three who would follow Him, showing that they must not expect ease and abundance in His service, and that everything else must hold a secondary place. In the portion of the lesson found in the tenth chapter we have the sending out of the seventy, and the instruction given therewith. If the portion of Scripture has been thoroughly studied, all the details may be brought to mind by something like this: Rejected by the Samaritans; conditions of following Jesus; sending out the seventy.

Do not forget to review not only the whole of the ninth chapter, but the seventh and eighth as well. Read frequently from the beginning of the book, and occasionally take a mental review of all the chapters from the beginning, without the Bible in hand. This may be done while walking to or from work, while riding on a train, while the hands are employed in some mechanical work that does not require special thought, or in a waking hour of the night; and it will be found a pleasure instead of a task.

1. To what place did Jesus send asking entertainment?
2. Why would not the people receive Him?
3. What punishment did James and John wish to bring down upon the inhospitable inhabitants?
4. What did Jesus do and say to the disciples?
5. What did He say was His mission?
6. As they went on their way, what did a certain man say to Jesus?
7. What did Jesus reply?
8. What response did another make to the command, "Follow Me"?
9. What did Jesus say to that?
10. What did another wish to do before following Him?
11. What did Jesus reply?
12. Whom did the Lord send out before Him after these things?
13. How were they sent out?
14. What prayer were they to offer? Why?
15. As they went out into the world, to what were they likened?
16. What provision were they to make for their journey?
17. How were they to get their support?
18. When they entered into a city, what were they to do?
19. Were they to do anything besides preaching?
20. How were they to act when they were not received?
21. At what time will such cities receive recompense?
22. Upon what cities did Jesus pronounce woes?
23. What did He say about them?
24. In rejecting Christ's messengers, whom do men reject and despise?

NOTES.

1. THE lesson given to us by the Saviour, through the rebuke to James and John, is very simple, yet how slow we are to learn it. If it had always been heeded by those who professed to be the followers of Christ, there would never have been any Inquisition; no martyrs would ever have been burned at the stake, in the name of Christianity. People sometimes think that the evil of religious persecution lies in the fact that men who are in error persecute those who hold the truth. This is true only because those who hold the truth never persecute. In the case before us Christ was openly rejected. Surely if ever punishment should be administered on religious grounds, it was then; but Christ would not suffer it. It is as impossible for a true follower of Christ to persecute others in any way whatever for religious opinions as it would be for Christ to do so; and He said: "I am come a light into the world, that whosoever believeth on Me should not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12: 46, 47.

2. "YE know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Persecution, therefore, is not from the Spirit of Christ. The spirit that would inflict punishment on men because they do not believe as we do, or even because they openly reject Christ, is the spirit of antichrist. Christ's whole work is to save men, and not to destroy them. James and John did not know what spirit they were of; they were deceived. They thought it was zeal for Christ that prompted them to wish to call down fire upon the Samaritans; but it was a false, selfish zeal. It was personal pique, rather than zeal for the Master; for love to Christ shows itself in Christlike ways. In every persecution on account of religion it will be found that pride and selfish bigotry are at the bottom of it. The persecutors feel personally affronted because others do not agree with them. They feel as if they were being defied, and they call their hateful spirit zeal for the cause of God.

3. "AND they went to another village." Christ has not only given us precept, but He has left us an example of how we should deal with those who sin against light. When He was rejected, He went to another place. How much trouble and dishonor to the cause of Christ would have been avoided if His professed followers had learned to let people alone when they chose their own way instead of Christ's! Take His words to them faithfully, "ye that are spiritual." Again and again, with the meekness and patience of Christ, hold before the erring ones the words of the Lord.

4. "LET the dead bury their dead." As we ordinarily read this, we form a mental picture of the man's father lying dead at home, with no one to give him a decent burial, and so Christ's words seem almost unfeeling. Now any view which causes one to think thus of Christ is to be suspected. Consider the case. In the East burial follows almost immediately after death. There is no long delay. If the man's father had been dead at that time, he would have been attending to his father's burial, instead of being there. ~~When, in response to Christ's call, "Follow Me," the man said, "Suffer me first to go and bury my father," he~~ was really asking for permission to wait an indefinite time before taking hold of the Lord's work. It amounted to asking to be excused until after his father should die, and he could have an opportunity to settle up his affairs. ~~It was the same with him as with those who began to make excuse. Luke 14: 18.~~ How many whom Christ is calling now are saying the same thing? Their temporal affairs must all be attended to before they can enter the Lord's service. To such He says, "Let the dead bury their dead; but go thou and preach the gospel."

5. "Go your ways; behold, I send you forth as lambs among wolves." That is the true position of Christ's followers in the world.

It is the nature of wolves to bite; therefore, the lambs must expect to be at least snapped at. They will certainly be annoyed by the wolves; they may be bitten, and they may possibly be killed. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. What are the lambs to do under the circumstances?—Commit themselves to the keeping of the Good Shepherd, who gives His life for the sheep. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Peter 2:25. "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." 1 Peter 4:19. Nobody ever heard of lambs attacking wolves, nor even resisting them. The lamb always flees for safety. There is such a thing as wolves in sheep's clothing; and, if anyone thinks that he has seen Christ's lambs biting and devouring, let him know that they were disguised wolves. The figure means simply this, that Christ's followers are to leave all force and opposition to the world. They can no more use any manner of force against those who resist the truth, than lambs can devour wolves.

LESSON XXIII.—June 9, 1894.

THE GOOD SAMARITAN. Luke 10:17–37.

It is not so easy to analyze a chapter that contains instruction only as it is to analyze one that consists wholly of narrative. The danger always lies in too close an analysis; that is, instead of simply noting a few general heads, allowing them to suggest to the mind all the details, the student will attempt to repeat the details. Many will doubtless think it easier to commit a passage to memory, so as to be able to repeat it word for word, than to get sufficient knowledge of it to be able to give a synopsis of it and an intelligent narrative of the details. But the former should not be done. You might be able to repeat an entire chapter, and still really know but little about it, but it is impossible to study it as indicated and not receive much valuable knowledge. You have doubtless found that this lesson naturally divides itself as follows: The return of the seventy, thanksgiving and blessing, the lawyer's question, which led to the story of the good Samaritan.

1. With what feelings did the seventy return?
2. What did they say?
3. What did Jesus reply?
4. How much power did He say He had given them?

5. In what were they to rejoice?
6. For what did Jesus rejoice and thank God?
7. Who alone knows who the Son is?
8. How only can any man know the Father?
9. With what did Jesus say the disciples were blessed?
10. Do we share the same blessing?
11. What question did a lawyer ask Jesus?
12. Did Jesus answer the question directly?
13. To what did He refer the lawyer for an answer?
14. What scripture did the lawyer quote?
15. Then what did Jesus say?
16. What question did the lawyer then ask?
17. Why did he ask that question?
18. How did Jesus answer it?
19. Relate the story of the man that was robbed, and the good Samaritan.
20. When Jesus had finished, what question did He ask the lawyer?
21. Who did the lawyer say was neighbor to the poor man?
22. What did Jesus then say to him?

NOTES.

1. "THOU hast hid these things from the wise and prudent, and hast revealed them unto babes." And where are they hid?—In Christ, for in Him are "hid all the treasures of wisdom and knowledge." Col. 2:3. Whoever, therefore, will receive Christ, may know the hidden things. But it is not by human wisdom, but by faith, that Christ is to be received. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. "Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." Luke 18:17. Therefore, the things of God are revealed to all who are willing to take the wisdom of God in place of their own. The Spirit of God searches all things, even "the deep things of God," and is freely given to us to make known the things that are freely given to us of God. 1 Cor. 2:10–12. And it is given to all who ask for it. Luke 11:13.

2. "THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This, and this only, is the condition

of life. But who has met the conditions?—Not one; for all one's heart, soul, strength, and mind, mean all his life, not simply a few days or years of it. If one had lived wholly for self half his life, and then it were possible to turn completely about and serve the Lord with all his mind and strength the remainder of his days, he would not have served the Lord with all his heart, soul, strength, and mind, any more than if he had half served the Lord all his days. Who, then, can be saved?—Only he who gives up his whole life, past and present, to the Lord, and takes in exchange Christ's life. The perfect life of Christ will be put in place of the sinful life that is past, and the mind of Christ in him now will be as loyal to God as it was in the person of Jesus of Nazareth. In short, the condition of eternal life is to receive it from the Lord. He who allows the life of God to manifest itself in his mortal flesh, will finally have that same eternal life in his immortal flesh.

3. "WHO is my neighbor?" Read the story and see. It is everybody that is in distress, everyone with whom we come in contact, everyone for whom Christ died. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Rom. 1:14.

4. IN this lesson we have an example of the quality of mercy. The Jew had no claim upon the Samaritan. The Jews had no dealings with the Samaritans (John 4:9), and so much did they despise them that the woman at the well was astonished that Jesus would ask her for a drink of water. The worst thing that the Jews could think of to say about Christ was to call Him a Samaritan; and to say that He was a Samaritan was in their minds equivalent to saying that He had a devil. John 8:48. They regarded the Samaritans as dogs. The Jews, therefore, had done nothing to merit kindness at the hands of the Samaritans. Yet this Samaritan did great kindness to the Jew, who would doubtless have spit upon him if he had seen him in the same situation. It is said that the Samaritan had mercy upon the other. Therefore mercy is the treatment of people better than they deserve. It is the showing of kindness toward those who have no just claim to any consideration. Now remember that God "delighteth in mercy." Micah 7:18. He is "plenteous in mercy." Ps. 103:8. "For as the heaven is high above the earth, so great [or powerful] is His mercy toward them that fear Him." Ps. 103:11. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us, through Christ Jesus." Eph. 2:4–7. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

LESSON XXIV.—June 16, 1894.

ASKING AND RECEIVING. Luke 10:38-42; 11:1-13.

In all study of the Scriptures one thing should be carefully avoided, namely, falling into the habit of studying them as we would a lesson in history. To be sure, history should not be studied merely for the facts which may be learned, but for the lessons taught by those facts. Still, there is a vast difference between the Bible and any other book. It alone has life to bestow. There is life in the word, and the object of study should be to receive that life. "The words that I speak unto you, they are spirit, and they are life." John 6:63. Nevertheless, this does not do away with the necessity of having a thorough knowledge of all the facts recorded in the Bible, but rather increases it. For since the life is in the word, it becomes very important that we have the exact word. Strive to get as close a knowledge as possible of the contents of every chapter studied, but never let your study degenerate into a mere intellectual exercise. Study always with the heart open to the influence of the Holy Spirit. Be in the position of listening to the voice of God.

In this lesson we have Jesus in the house of Mary and Martha, and Martha's anxiety; the Lord's prayer, and illustrations of the readiness of God to answer prayer.

1. As Jesus was journeying, who received Him into her house?
2. Who was her sister?
3. How were the two women occupied while Jesus was present?
4. What did Martha desire of Jesus?
5. What gentle reproof did He give her?
6. What did He say of Mary's course?
7. As Jesus ceased praying, on a certain occasion, what request did one of His disciples make?
8. Repeat the words that Jesus uttered in reply.
9. Give the first illustration that Jesus used to show the confidence that we may have that God will answer our prayers.
10. What positive assurance did He give of this?
11. Who receives? Who finds? To whom is the door opened? Is there any exception?
12. What questions did Jesus ask about a father and his son?
13. What would a man "that is a father" do in such a case?
14. What lesson is drawn concerning God's willingness to give?
15. Why is God much more ready to give the Holy Spirit to those who ask Him, than earthly parents are to give good gifts to their children?

NOTES.

1. "OUR FATHER." Although God is the great Creator, He is also our Father. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103 : 13. "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8 : 14–17. God is no respecter of persons, and has no special favorites among His children, for He loves us the same as He does Jesus. John 17 : 23. Therefore everything that Christ inherits, we shall share with Him. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3 : 1.

2. "WHICH art in heaven." That means that He can do whatever He wishes. "But our God is in the heavens; He hath done whatsoever He hath pleased." Ps. 115 : 3. "O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none is able to withstand Thee?" 2 Chron. 20 : 6. He who begins his prayer with the words, "Our Father who art in heaven," understanding and accepting all that they mean, already has the answer.

3. "THY kingdom come." This is a petition for the appearing of Christ, for that is when the kingdom comes. 2 Tim. 4 : 1; Matt. 25 : 31; Luke 19 : 11, 12, 15. But since before the end comes the gospel of the kingdom must be preached in all the world, for a witness unto all nations (Matt. 24 : 14), the prayer for the coming of Christ and His kingdom is really a prayer for the Lord to send out laborers into the harvest; and that means, first of all, "Here am I; send me."

4. "THY will be done, as in heaven, so in earth." The will of God is His law. Rom. 2 : 17, 18. The angels "do His commandments, hearkening unto the voice of His word." Ps. 103 : 20. Therefore, the prayer for God's will to be done on earth as it is in heaven, is a prayer for the time to come when all on earth will do His commandments, hearkening unto the voice of His word. And that will be only when those who will not do the will of God have been cut off from the earth. And so this prayer offered in sincerity is the complete surrender and submission of ourselves to God, that in all things He may work in us both to will and to do of His good pleasure.

5. "GIVE us day by day our daily bread." This is an acknowledgment that we are dependent on the Lord day by day for our bread. Not only so, but it is an expression of content that we are so dependent.

6. "AND forgive us our sins." No Christian ever gets beyond the utterance of that prayer. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all un-

righteousness." 1 John 1 : 9. No person is ever so near to God, and so fully cleansed from sin, as when humbly acknowledging his own sinfulness to God; for only in confessing our own utter lack of righteousness can we be filled with the fullness of God's righteousness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1 : 8. Because in that case we charge God with lying, in that He says we are sinners. But when we acknowledge the truth of God's words in every particular, then we are agreed with Him; His will is ours, and therefore He must pronounce us righteous. But let it be remembered that God alone can truthfully declare one to be righteous. That must ever be left to Him. *No man may say it of himself.*

7. Do not read Luke 11 : 5–8 as though it were an illustration of how God receives the prayers of His people. It is a comparison by contrast. The ease-loving man grants the request of his friend only in order that he may avoid being further disturbed. But God gave Himself, His own life, for us, in Christ. He found joy in denying Himself for us. "For the joy that was set before Him [He] endured the cross." Heb. 12 : 2. As He gave His life for us, He lives only to save us. It is His good pleasure to give us the kingdom. Luke 12 : 32. "He delighteth in mercy." Micah 7 : 18. That is, not simply in pleasing His friends, but in blessing those who are enemies. The lesson to be learned, therefore, is that if a selfish man will arouse himself to grant a favor, how much more may we expect help from the Lord, who is listening to hear the first whisper of prayer.

8. THIS is emphasized by what follows. No one that "is a father" will ever disregard the cry of his children for food. Neither will he tantalize them, nor deceive them. The one chief thought of a man "that is a father" is that his children may be properly cared for. To this end he will toil even night and day. Now God is a Father, but He is as much better and more considerate a Father than any earthly father, as He is better and greater than man. Men are by nature selfish and evil; God is perfect in goodness. He is infinitely more willing and better able to help us than earthly parents are to care for their children. Therefore there is not the shadow of a doubt that He will give the Holy Spirit to us when we ask it, and that means the giving of all spiritual blessings. Let these truths not be received as a theory, but grasped as facts.

LESSON XXV.—June 23, 1894.

THE POWER OF CHRIST. Luke 11: 14-36.

In this lesson verses 14–26 relate to the casting out of a dumb demon, the blasphemous charge of the Pharisees, and Christ's rebuke to them, showing the inconsistency of their assertion that He cast out devils through the prince of devils. The remainder of the lesson pertains chiefly to signs. A rebuke is given to those who look for signs instead of depending on the word of God; and the necessity of having light in one's self, through the word, is emphasized.

1. Tell the result of Christ's casting out a demon that was dumb.
2. What did some of the people say?
3. How did Jesus show the foolishness of their charge?
4. If Satan were divided against himself, what would be the result?
5. What question did Jesus ask the doubters about their sons?
6. What did He say had come unto them?
7. Under what conditions are a man's goods safe?
8. When does he lose them?
9. Since Christ took Satan's captives from him, what did that prove?
10. Who are against Christ? Who are scattering abroad?
11. Relate what Jesus said about the unclean spirit going out of a man and returning.
12. Under what circumstance can it enter again?
13. If it enters the man again, what will be his condition?
14. Who did Jesus say are blessed?
15. For what did Jesus reprove the people?
16. What sign only did He say should be given them?
17. By whose course did He say the men of that generation would be condemned?
18. To whose word did the queen of Sheba listen?
19. Whose preaching convinced the Ninevites?
20. Why would their action condemn the men to whom Jesus was speaking?
21. Will the same thing apply in these days?
22. When a man lights a candle, what does he do with it?
23. What is the light of the body?
24. How only may the whole body be full of light?
25. To what are we to take heed?
26. What will be the condition if the whole body be full of light?

NOTES.

1. "OTHERS, tempting Him, sought of Him a sign from heaven." This was the same temptation that had been met in the wilderness. The devil was still trying to get Him to do something for the express purpose of silencing unbelief, without any reference to the benefit of men. All Christ's works were works of mercy. He performed them naturally, as the opportunity and necessity for them arose in His daily life. But He never did anything in answer to a challenge. If the regular work of the ministry of the gospel will not convince men, they will not be convinced by a mere exhibition of knowledge or skill, in answer to a challenge.

2. JESUS had just done a wonderful work, in casting out a devil, and still they asked for a sign. What greater thing could He have done before them? They would not believe though He cast out a legion of devils. The gospel itself is a miracle. Satan works in every natural or unconverted man. Eph. 2 : 1, 2. Therefore when a man is converted and exhibits the fruits of righteousness instead of the works of the flesh, that is an instance of the casting out of the evil spirit by the Spirit of God. Therefore it is that the godly lives of Christians are the best testimonies to the power of the gospel. See Isa. 43 : 10; John 17 : 21–23.

3. THE fact that Christ cast out devils was proof enough that He was from God; for Satan would not seek to destroy his own kingdom. Christ came upon Satan and took from him all his armor wherein he trusted, and divided his spoils. "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," that is, in His cross, or in Himself. Col. 2 : 15. All power in heaven and in earth is given to Christ, therefore Satan has no power at all in a contest with Him. These demonstrations of Christ's power over evil spirits were recorded for our encouragement in our conflict with evil. He has overcome the world; therefore our faith in Him is the victory that overcometh the world.

4. "HE that is not with Me is against Me." There is no middle ground; everyone that has not the Spirit of Christ has the spirit of Satan. Christ must be "all in all."

5. CHRIST is able to cast out the unclean spirit, but only His continued presence can keep it out. "He that is not with Me is against Me." If, when the heart has been cleansed, it is not intrusted fully to the care of the Lord, the evil spirit will return, and then the man will be worse than before. A backslider or an apostate is worse than one who has never known the Lord.

LESSON XXVI.—June 30, 1894.

FALSE PROFESSION REPROVED. Luke 11 : 37-54.

THE principle of these lessons being that of continual review, it is not necessary to say anything special for the close of the quarter. Remember that you are not studying for examination, nor to make a good showing in class, but for the purpose of becoming acquainted with God's word, and thereby with God Himself. With this object in view you will at all times do the most faithful work possible.

The subject of this lesson is well outlined by the title. If this portion of Scripture is well learned, it will afford a key to a great deal of the Bible.

1. As Jesus was teaching, who asked Him to dinner?
2. What caused the Pharisee to marvel?
3. What did Jesus say of the Pharisees?
4. What about that which is without and that which is within?
5. Then if the inside be unclean, what about the whole?
6. For what did Jesus pronounce a woe upon the Pharisees?
7. Is it wrong, or is it right, to pay tithes?
8. Then where was their sin?
9. For what course in public places did Jesus reprove the Pharisees?
10. To what did He liken them?
11. What did one of the lawyers say of Christ's talk to the Pharisees?
12. For what did Jesus then pronounce a woe upon the lawyers?
13. What did He say they built?
14. What did they thereby show?
15. What did Jesus say they would do to the apostles and prophets?
16. What would they thereby bring on themselves?
17. With what do those who have a bitter, persecuting spirit identify themselves?
18. What did Jesus say that the lawyers had taken away?
19. How had they dealt with those who would learn?
20. As Jesus said these things, what did the scribes and Pharisees begin to do?
21. Why did they do this?

NOTES.

1. "MAN looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16 : 7. "As he thinketh in his heart, so is he." Prov. 23 : 7. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6 : 45. Out of the heart are the issues of life. Prov. 4 : 23. What a man appears to be,—that is, what he is outwardly,—is of little consequence; his character is determined by what is within, which man cannot see. "He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2 : 28, 29.

2. "BUT rather give alms of such things as ye have." The Revised Version has it, "Howbeit give for alms those things which are within." The value of any man's service is determined by what he is. It is the broken and contrite spirit that makes the sacrifice a real one. Everyone must give himself. If Christ dwells within, then every act done is acceptable to God; if Christ is not formed within, the greatest effort, and toil, and pains, are nothing. See Micah 6 : 6–8.

3. "THESE ought ye to have done, and not to leave the other undone." The demonstrative "these" always applies to the things nearest; "those," to things remote. The Saviour therefore said, Ye ought to do judgment and the love of God; and ye ought not to leave tithing undone. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27 : 30. That is all that need be said about it, except to ask, "Will a man rob God?" Mal. 3 : 8. We cannot *give* a tithe to the Lord, for it is His already; but we may rob Him by retaining it. Here is a test as to a man's honesty. The man who gives to every man his due, except to one man, whom he systematically defrauds, cannot be called an honest man. God is greater than man, and to rob Him is a greater sin than to rob man. Yet many men who would spurn the idea that they would rob their fellowmen, will rob God without any compunctions of conscience. Why?—Because God does not at once make requisition for that of which He has been defrauded, and they are not found out. Those who, knowing the Scriptures, rob God under such circumstances, thereby show that they would defraud their fellowmen if there were no fear of detection and immediate punishment.

4. "YE love the uppermost seats in the synagogues, and greetings in the markets." Praise and honor from men are bestowed only be-

cause of what appears outwardly, for no man can see what is within. Therefore those who love praise will pay attention only to that which is without, and to do that is sin. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5 : 44.

5. On verses 49–51 see 2 Chron. 24 : 20–22. Jehoida had done great kindness to Joash. After his death Joash and the princes of Judah conspired to leave the house of the Lord, and serve idols. Zechariah, the son of Jehoida, reproved them for transgressing the commandments of the Lord, and they stoned him to death. Their murdering him was exactly of the same nature as their idolatry, and was the natural result of it. Therefore all who stubbornly transgress the commandments of the Lord have murder in their hearts. The Pharisees and lawyers were rejecting Christ Himself, of whom all the prophets testified, and who was greater than all of them together. Therefore in rejecting Him the blood of all the martyrs came upon them. But the same thing is true of all who reject the teaching of Christ, even though He is not visibly present.

6. The Pharisees dogged the steps of Christ continually, to find some cause of accusation against Him. On this occasion they began to overwhelm Him with questions of the most exasperating nature, in hopes of provoking Him to a hasty retort. But nothing of the kind could they get from His lips. The servant of Christ will often be placed in similar circumstances. Unreasonable and wicked men, who have not faith, will ask questions, not sincerely, but as a trap. There is where he will need the greatest wisdom. Sometimes it may be best, although it will cost the greatest effort, to make no reply. "I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence; I held my peace, even from good." Ps. 39 : 1, 2. In all cases he will require more than human wisdom. Indeed, since no one but Christ has ever given a perfectly discreet answer to every question, it is evident that He alone can do it. Therefore the servants of Christ are warranted in expecting, not only when before governors and kings, but at all times, the fulfillment of the words, "It is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10 : 20.