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SABBATH-SCHOOL LESSONS
A STUDY OF THE
BOOK OF LUKE

For Senior Classes

FOURTH QUARTER, 1894.

PUBLISHED BY

Pacific Press Publishing Company.

OAKLAND, CAL.

43 Bond Street,

NEW YORK

18 W. Fifth Street,

KANSAS CITY, MO.

Number 126

Oakland, Cal.

October, 1894

THE BIBLE STUDENTS' LIBRARY.

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LESSONS
... ON ...
THE BOOK OF LUKE.
FOR SENIOR CLASSES.

October 6 to December 29, 1894.

LESSON I.—October 6, 1894.

THE PARABLE OF THE VINEYARD. Luke 20: 1-26.

If you have preserved the lesson pamphlets for the previous quarters of the year, you will not now need any special instruction in regard to study. Read again the suggestions that have been given. Those who begin the study with this quarter, and who have not the three preceding pamphlets, will do well to procure them.

This lesson is naturally divided into three portions, namely: Christ's Answer to Those Who Demanded to Know by What Authority He Worked; The Parable of the Vineyard; and Paying Tribute to Cæsar.

1. Who came upon Jesus as He taught in the temple one day?
2. What did they say to Him?
3. What did Jesus reply?
4. How did they reason among themselves over His question?
5. Why did they not dare say that John's baptism was from heaven?
6. Why did they not dare say it was from man?
7. What answer did they finally give?

8. Then what did Jesus say to their questions?
9. What did He then begin to speak to the people?
10. See how accurately you can relate the parable.
11. What did the husbandmen do to the servants whom the man sent?
12. Whom did the owner of the vineyard finally send?
13. In sending him, what did he say?
14. How was the son treated?
15. What was said that the lord of the vineyard should do to the husbandmen?
16. What exclamation did the priests and scribes make?
17. What did Jesus then say?
18. What did the priests and scribes then seek to do?
19. Why did they do this?
20. How did they proceed against Him?
21. How did these spies seek to throw Jesus off His guard?
22. What question did they then ask?
23. Did they succeed in deceiving Jesus?
24. What did He tell them to do?
25. When they brought Him the penny, what did He ask them?
26. What did they reply?
27. What did Jesus then say to them?
28. What was the result of this attempt to entrap Him?

NOTES.

1. JESUS had not studied in the schools, and held no certificate of authority as a teacher. Therefore the priests and scribes determined to challenge His right to teach, hoping thereby to silence Him. But Jesus did not lay Himself open to any retort from them, and asked them another question, instead of replying. They were qualified teachers. They had their diplomas, and were duly authorized to teach the people; they were doctors of divinity. Therefore they ought to have been able to answer immediately so simple a matter, and one of so great importance to the people, as the origin of the teaching and baptism of John. They dared not bring a charge against John, because they were most anxious to stand well with the people; and they dared not confess the truth,

lest they should convict themselves. So they said that they could not tell whence John's baptism was. But if they could not answer that question, they thereby showed that they themselves had no right to claim to be teachers. And if they were incompetent to teach the people, they were certainly incompetent to catechize Jesus. Thus were they silenced. The teachers whom Jesus sends will often find themselves questioned as closely as Jesus was; only the wisdom which He had will enable them to answer discreetly. He did not revile them, nor speak one disrespectful word, yet by a simple question He forced them to convict themselves of incompetency.

2. ON the parable of the vineyard, see Ps. 80 : 8-18; Isa. 5 : 1-7. See 2 Chron. 36 : 14-16 on the sending of the servants, and the way that they were treated. The object in killing the son was to "seize on the inheritance." Satan has laid claim to the inheritance, namely, this earth. He sought to kill Jesus, so that he might have His inheritance. To possess the inheritance of Christ was the object of the ambition that caused Satan's fall from heaven. The spirit of Satan in the hearts of the wicked Jews led them to say, "If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation." John 11 : 48. They did not know that the only way for them to obtain the inheritance was in Christ. See Eph. 1 : 11.

3. WHEN the priests and scribes sought to catch Jesus with flattering words, they forgot that it was His Spirit that inspired these words, "A man that flattereth his neighbor spreadeth a net for his feet" (Prov. 29 : 5); and also the words, "Meddle not with him that flattereth with his lips" (Prov. 20 : 19). The first approach of flattery or fawning should put a man on his guard.

4. HOW EASILY Jesus answered their question, without laying Himself open to the least criticism. "Whose image and superscription hath it?" They said it was Cæsar's. If it was Cæsar's, then it was obvious that it belonged to him. In saying that the money had Cæsar's superscription, they answered their own question.

It is not necessary to do more than point out the fact that this

makes a complete and everlasting distinction between the affairs of civil government and those of God. The things that have Cæsar's superscription are to be rendered to him, and those that have the stamp of God are to be rendered to Him. That does not mean that if Cæsar,—the civil power,—has committed a forgery, and has put his superscription on that which belongs to God, we are therefore to render it to Cæsar. That would not be obeying the Lord. It would be rendering to Cæsar the things that belong to God. Religion is from God, and therefore in matters of religion no one is of right subject to the State. And no one can pay any attention to what the State may say in matters of religion, without robbing God of His due.

Christians, being in this world, are to be subject to the authority of civil power. This does not say that they are to obey the laws of the land when they conflict with the laws of God, for, in that case, the civil power has no rightful authority. Christians are to pay tribute to the government, not because as Christians they seek the protection of the State, but because, as subjects of the Prince of Peace, they are to live peaceably with all men, as far as lies in *them*. He who breaks the peace is breaking the laws of the kingdom of heaven. But he who disregards a human law that conflicts with the law of God, is not thereby breaking the peace, because the keeping of the perfect law of God is the only thing in the world that brings perfect peace

LESSON II.—October 13, 1894.

CHILDREN OF THE RESURRECTION. Luke 20: 27-47.

THERE are three distinct topics in this lesson. Read the verses carefully, note the topics and the verses occupied by each, and see in how few words you can name each topic. Review the entire chapter, and then see how many of the particulars of each topic you can recall in their order.

1. In what two ways, as already learned in this chapter, did the chief priests and the scribes seek to entrap Jesus?
2. Who next sought to entangle Him?
3. What was one peculiarity of the Sadducees?
4. What case did they lay before Jesus?
5. What was the problem which they asked Him to solve?
6. Whose writings did the Sadducees profess to believe?
7. What did Jesus say to them? Of what were they ignorant?
8. What did He say about the marriage relation in the world to come?
9. Unto whom are the children of the resurrection equal? In what respect?
10. Whose writings did Jesus quote as teaching the resurrection of the dead?
11. Quote the scripture and tell where it is found.
12. Of whom does the Lord declare Himself to be the God?
13. What did the scribes say to this answer?
14. What effect did these answers of Jesus have upon those who wished to entrap Him?
15. What question did Jesus then put to His adversaries?
16. Were they able to answer it? See Matt. 22:46.
17. Against what did Jesus then warn His disciples?
18. What was there about them that should be avoided?

NOTES.

1. THE Sadducees rejected all the Scriptures except the writings of Moses. Jesus showed that they did not know and accept even his writings. If they had, they would have believed the resurrection. At one time He said, "Had ye believed Moses, ye would have believed Me; for he wrote of Me." John 5:46. Moses wrote the gospel, just as surely as did Luke and John.

2. "NOW THAT the dead are raised," or, as in Mark 12:26, "As touching the dead, that they rise," "even Moses showed at the bush." The Lord is the God of Abraham, Isaac, and Jacob. He called Himself their God, many years after they were dead. That cannot be taken to mean that Abraham, Isaac, and Jacob were not really dead, for then they would not need a resurrection, and

there would be no point in Christ's reference to it as proof of the resurrection. But God "quickeneth the dead, and calleth those things which be not as though they were." Rom. 4:17.

3. "BEWARE of the scribes," etc. The reason why they were to be avoided was because of their pride and selfishness. Therefore it was their characteristics rather than their persons that Jesus warned His disciples against. Consequently, we shall receive the most benefit from the Lord's words if, instead of being on the watch against persons with the character that He describes, we keep on our guard against such traits in ourselves.

LESSON III.—October 20, 1894.

GIVING UP ALL. Luke 21:1-24.

Do NOT neglect thorough and frequent review. Remember that the Spirit cannot bring to your *remembrance* that which you have never had in mind.

In this lesson we have the account of the widow and her two mites, and warnings against being deceived ~~not~~ terrified by the things to come upon the earth.

1. Whom did Jesus see casting gifts into the treasury?
2. Who cast in more than the rich men?
3. How much did the widow give?
4. Why was it more than all the rest?
5. What may we learn from this? 2 Cor. 8:12.
6. To what did some then call the attention of Jesus?
7. What did Jesus say of those things?
8. What question did they then ask Him?
9. What warning did He give them?
10. Why was this warning necessary?
11. What need not terrify the people of God?
12. What did the Saviour say about wars?
13. What else will there be in earth and sky?

14. But before these come, what will be done?
15. For what purpose will God's people be brought before rulers?
16. What therefore must they settle in their hearts? Why?
17. By whom will they be betrayed?
18. What will be done to some?
19. How will all men regard them?
20. Yet what assurance is given?
21. What Christian grace are we exhorted to have?
22. What did Jesus say about the destruction of Jerusalem?
23. What are the people then to do?
24. What will there be upon the people in those days?
25. What will become of those upon whom the wrath rests?

NOTES.

1. **INSTEAD** of "abundance," in verse 4, the Revised Version has "superfluity." The same thought is expressed, but in a more striking manner. The rich gave what they could spare without inconvenience; the poor widow gave all she had. She, therefore, gave more than all of the rich men; for God does not measure gifts as men do. Men estimate the gifts to the treasury by the number of figures it takes to express them; God estimates them by the love which prompts them.

2. **"TAKE** heed that ye be not deceived." Christ does not rebuke His people for wanting to know all that is possible in regard to His coming; but He cautions them against being deceived. Many will come in His name, professing to be Christ. How shall we be able to detect the false prophets?—Not by written credentials that they may hold, nor by indorsements from other people, but by their words and works. Of the Good Shepherd it is said: "The sheep hear His voice; and He calleth His own sheep by name, and leadeth them out. . . . And the sheep follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." John 10: 3-5. They who know the voice of the Lord cannot be deceived by a voice that is not His. See also Matt. 7: 15-23.

3. THERE have always been earthquakes and famines and wars and pestilences. Therefore those of which the Lord speaks in verses 10-12, before which His people are to be delivered up and persecuted, must be the great ones immediately connected with His coming.

4. WHEN the people of God are brought before rulers for Christ's sake, there is to be no argument in self-defense, but Christ is to be presented to the people. When, under such circumstances, men seek to defend themselves, they thereby deny Christ. Stephen and the apostles are examples. They preached Christ, and did not ask favors for themselves. The people of God are brought into such places in order that the rulers may hear the truth. Instead of settling in their hearts what they shall say, they are to settle it not to meditate any answer. Christ will give them utterance, and the Spirit will speak through them. But men must have learned to trust the Lord before that time, or they will not trust Him then. They must have become acquainted with the voice of the Lord by faithfully studying His word.

5. "SOME of you they shall cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish." What a striking combination this is! They who die for the name of Christ do not perish. "For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it." Luke 9:24.

6. JUST as in ancient times the people of God were to flee when Jerusalem was surrounded with armies, so in the very last days, when the decree goes forth that whosoever will not worship the beast or his image shall be slain, they are to flee. They are not to stay for anything. He that is in the field is not to return to his house to get anything out, and he that is on the housetop is not to come down. This means that they will previously have given up everything. He whose heart is then still set on any earthly possession, will hesitate to leave it, and will thus be destroyed. It is not by accident that this account of the time of the end immediately follows the example of the poor widow.

LESSON IV.—October 27, 1894.**SIGNS OF THE END. Luke 21: 25–38.**

1. WHERE did the Saviour say that there should be signs of His coming?
2. What did He say should be on the earth?
3. What did He say would be the condition of men?
4. What is the cause of the fear in men's hearts?
5. What about the powers of the heavens?
6. When the powers of the heavens are shaken, what will then be seen?
7. What should the people of God do when these things begin to come to pass?
8. What parable did the Saviour give?
9. How surely may we know that the coming of the Lord is near?
10. Within what period of time after these things begin to come to pass, will Christ's coming take place?
11. What exhortation is given us?
12. What will cause that day to come upon men unawares?
13. How will it come upon the people who dwell on the earth?
14. What are we to do in order that it may not come upon us in that manner?
15. Of what will those who watch and pray be counted worthy?
16. How did Jesus spend His time during the week that He was giving these instructions?
17. How eager were the people to hear Him?

NOTES.

1. "HEAR the word of the Lord, ye that tremble at His word: Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed." Isa. 66 : 5. The coming of the Lord is a joyful event to His people. Therefore when they see the

signs of His coming, they will rejoice. While the hearts of men are failing them for fear, for looking after those things that shall come on the earth, their hearts will be filled with joy.

2. "As a snare shall it come upon all them that dwell on the face of the whole earth." The coming of the Lord will be at a time when men would not naturally expect it, when the world has no thought of it. But it will not take the people of God unawares. See 1 Thess. 5: 1-5. They are not dwellers on the earth, but only sojourners. They are strangers and pilgrims. People may have their portion as dwellers on this earth, and be ashamed at the coming of the Lord, or they may be content to be strangers, and rejoice in that day.

LESSON V.—November 3, 1894.

THE BLOOD OF THE COVENANT. Luke 22: 1-20.

1. WHILE Jesus was teaching, what was drawing near?
2. What is this feast called?
3. How long a period did the feast of unleavened bread cover?
See Ex. 12: 3-20.
4. What were the chief priests and scribes doing?
5. Who opened the way for them to carry out their purpose?
6. When the first day of unleavened bread came, what preparation was made for the Passover?
7. What directions did the Saviour give the disciples?
8. How did they find the place where they should keep the Passover?
9. What kind of room was it?
10. When the hour came, who sat down at the table?
11. What did Jesus say to the disciples?
12. Until what time did He say He should no more eat the Passover?
13. When He took the cup, what did He say?

14. When that time comes, what will Jesus do? Luke 12:37.
15. After the Passover supper, what did Jesus do?
16. What did He say of the bread which He gave to them?
17. What did He next take?
18. What did He say of the cup?
19. What do the bread and the wine signify? 1 Cor. 10:16.
20. By taking of them, what do we show? 1 Cor. 11:26.
21. What is said of those who shall eat and drink in this ordinance unworthily? Verse 27.
22. How does one eat and drink unworthily? Verse 29.
23. What should a man do in order that he may not so eat? Verse 28.
24. For what is he to examine himself? 2 Cor. 13:5.

NOTES.

1. FROM verse 7 we learn that Jesus and His disciples ate the Passover at the regular time. On the fourteenth day of the month the lamb was to be slain, and was to be eaten that evening. Jesus sent the disciples to prepare the Passover on the first day of unleavened bread, which was the fourteenth, when the lamb must be killed. See Ex. 12:6, 18. If He had departed from the regular custom, the disciples would not have accepted the change without question.

2. IN this connection we may note a point in regard to the kind of bread and wine to be used in the Lord's Supper. The common argument against fermented wine is that it may awaken a desire for drink on the part of some; but this is not by any means the principal reason why it should not be used. The wine represents the blood of Jesus, who was without blemish, and without spot. Wine that has undergone fermentation would be no fit emblem of the blood of Jesus. It would be like offering a blemished lamb in the ancient time. Moreover, it was the feast of unleavened bread, and no leaven was to be found in any house. See Ex. 12:15. Therefore there could have been no leavened bread in the house at that time. The same text also shows that there could have been nothing but unleavened bread with which to celebrate the Lord's

Supper. Leaven indicates decay, and that would not represent the spotless Lamb of God. Christ Himself was the Passover. 1 Cor. 5:7. The Lord said, "Thou shalt not offer the blood of My sacrifice with leavened bread." Ex. 23:18. To some this may seem an unimportant matter; but the Lord thought it of enough importance to require an express command.

3. **WHEREVER** in the Bible we find in our translation the word "testament," we should read "covenant." Christ said, "This cup is the new covenant in My blood." His blood is "the blood of the everlasting covenant." Heb. 13:20. He is the surety of the new covenant. We enter into covenant relation with Him by accepting His blood as the sacrifice for our sins. Thus we make a covenant with Him by sacrifice. Ps. 50:5. He makes the sacrifice; we have only to accept it. And we eat and drink the Lord's Supper worthily when we discern the Lord's body, and, by faith, take Him into our hearts, just as really as we take the bread and wine into our mouths. As the bread and the wine go to nourish our bodies, and give us physical life, so the body and blood of Christ, taken by faith, will give us spiritual life.

LESSON VI.—November 10, 1894.

WHO IS THE GREATEST? Luke 22:21-38.

THIS lesson consists of a conversation between Jesus and His disciples on the evening of His betrayal, in the room where the Passover was celebrated. It might be divided as follows: Christ Announcing His Betrayal, Strife among the Disciples, and Peter's Vain Self-confidence.

1. Who did Jesus say was with Him at the table?
2. Was it necessary that Jesus should suffer? See verse 22 and Acts 2:23; 17:3.
3. What was said of the man by whom He should be betrayed?
4. What did the disciples begin to inquire among themselves?

5. What took place among them?
6. What did Jesus say about lordship?
7. How did He say it should be among His disciples?
8. Who is the chief among God's children?
9. How was Christ among His brethren?
10. In what did He say His disciples had been with Him?
11. What did He appoint unto them?
12. What would they have in His kingdom?
13. What did the Lord say unto Simon Peter?
14. For what had the Lord prayed?
15. What did He say that Peter should do when he was converted?
16. What declaration did Peter make?
17. What did the Lord say that Peter would surely do?
18. What question did He then ask the disciples?
19. What did they reply?
20. But what did He say they should now do?
21. What did He say must yet be accomplished concerning Him?

NOTES.

1. It was necessary that Christ should suffer for man; for "without the shedding of blood there is no remission." But it was not necessary that any man should betray Him. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This gift was made in the beginning, and not simply when Christ hung on the cross. The plan of salvation was ample enough to embrace every man born into the world. It was not necessary that a few men should be left out, in order that Christ should be betrayed and murdered. Even with all the hatred that men manifested to Him, they did not take His life. He laid down His own life. No man could take it from Him. John 10:18. Christ could have laid down His own life as a sacrifice for man, if every soul had loved and obeyed Him. So, although it was determined that Christ should suffer and die, and it was foretold that men should betray Him and crucify Him, they did it of their own free will.

2. In the church of Christ, there is to be no lordship. That is left for the world. It is true that the apostate church modeled itself after the fashion of the world, and worldly methods have been brought into the church. But that is not according to Christ. He came as a servant. Matt. 20: 25-28; Phil. 2: 7. The greatest in the kingdom of God will be Christ, and He is the One that will have performed the most and the lowest service. Exaltation is found only in serving.

LESSON VII.—November 17, 1894.

BETRAYED AND DENIED. Luke 22: 39-62.

THIS portion of the story of the last night of our Saviour before His death, may be divided into three parts, thus: The Temptation in the Garden, The Betrayal, and Peter's Denial of Christ.

1. After the supper, where did Jesus go with His disciples?
 2. When He arrived there, what did He say to them?
 3. What did He then do?
 4. In what words did He pray?
 5. How was He strengthened?
 6. How great was His agony in striving against temptation?
 7. When He rose up from prayer, how did He find the disciples?
 8. What did He say to them?
 9. While He yet spake, who came to Him?
 10. Who led them?
 11. By what means did Judas point out Jesus?
 12. What did Jesus say to Him?
 13. When the disciples saw what was about to be done, what did they ask?
 14. What did one of them do?
 15. Who was it that did this? and what did Jesus say to Him?
- John 18: 10; Matt. 26: 52.

16. What did Jesus do for His wounded enemy?
17. What did He say to the chief priests and captains?
18. Why did they not take Him when He was in the temple teaching?
19. To what place did they lead Him?
20. Who followed afar off? What did he finally do?
21. Who saw Peter as he sat by the fire?
22. What did she say?
23. What reply did Peter make?
24. What further took place after a little while?
25. What did Peter do the second time?
26. About an hour afterward, what happened?
27. And what did Peter do the third time?
28. What then took place?
29. What did the Lord then do?
30. How did this affect Peter?

NOTES.

1. "WHEREFORE, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12: 1-4. Christ did resist unto blood, striving against sin. "His sweat was as it were great drops of blood falling down to the ground." There was the temptation for Him to refuse to go on with the work assigned Him. No man can ever realize the strength of the temptation that beset Christ in the garden. If He had failed then, Satan would have triumphed as surely as he would if he had overcome Christ in the wilderness. Christ endured the cross, despising the shame, and we may also expect to pass through severe suffering, but it will be with Him. An angel strengthened Him, and we have the assurance, "God is faithful, who will not

suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." 1 Peter 4:1.

2. "AND the Lord turned, and looked upon Peter. . . . And Peter went out, and wept bitterly." There is power in a look of the Saviour. There was no condemnation in that look, but love and pity. It melted the heart of Peter to repentance. People often use the words, "Thou God seest me," as a means of frightening children into obedience. They are taught to think that it is a terrible thing for the Lord to see them. Not so would the Lord have us regard His looks. There is salvation in His look. The Lord says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. 66:2. "Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved." Ps. 80:19.

LESSON VIII.—November 24, 1894.

BEFORE THE JUDGMENT SEAT. Luke 22:63-71;
23:1-12.

1. WHAT did the men that held Jesus do?
2. When they had blindfolded Him, what did they do?
3. What was done as soon as it was day?
4. What question did they ask Him?
5. What did He say to them?
6. What did He say that they should hereafter see?
7. What direct question did they then ask Him?
8. How did He reply?
9. What did they say to this?
10. To what did they then lead Him?

11. Of what did they accuse Him?
12. What false witness did they bear against Him?
13. What had Jesus said about giving tribute to Cæsar?
14. What question did Pilate ask Him?
15. What did Jesus say to him?
16. What was Pilate's verdict?
17. How did this affect the Jews?
18. What did they say?
19. As soon as Pilate heard that Jesus was of Galilee, what did he do?
20. How did Herod feel when he saw Jesus?
21. Why did he want to see Him?
22. What did Herod draw from Jesus by his questions?
23. What did the chief priests and scribes continue to do?
24. How did Herod and his men of war treat Jesus?
25. What relations had previously existed between Herod and Pilate?
26. What took place that day?
27. What was that day fulfilled? Ps. 2: 1-3.

LESSON IX.—December 1, 1894.

CONDEMNING THE JUST. Luke 23: 13-31.

THIS portion of the book needs the most careful study, as the things related are of infinite importance. It is not vague, dreamy meditation that does us good. We are to meditate upon the sufferings of Christ for us; but this means more than that we are to think in a general way that He was betrayed and condemned and crucified. We should read and reread the story of His betrayal, His suffering in the garden, the reproaches that were heaped upon Him, His crucifixion and resurrection, until every event becomes a living reality to us, and we can see Him set forth evidently crucified among us. Then as, tracing the narrative through in our meditation, we see what it all meant, we may be able to say, "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. Nothing can give this vivid conception except the very words of the Scripture; therefore study them above all things. *Review, REVIEW, REVIEW.* "Give thyself wholly to them."

1. When Jesus was seized, where was He first taken?
2. To whom was He next taken?
3. Before whom was He next sent?
4. What was next done with Him?
5. What did Pilate do when Jesus was sent back to him?
6. What did he say to the priests and rulers?
7. What testimony did he bear concerning Jesus?
8. Yet what did he propose to do to Him?
9. What did they all cry out at the proposal to release Jesus?
10. Whom did they desire to have released in His stead?
11. To Pilate's further proposal to release Jesus, what did they cry?
12. What effort did Pilate make the third time?
13. How was it received?
14. What did Pilate then do?
15. Whom did he release to them?
16. To what did he deliver Jesus?
17. Whom did they compel to bear His cross?
18. Who followed Jesus to the place of crucifixion?
19. What did Jesus say to them?
20. Why should they weep for themselves and their children, rather than for Him?

NOTE.

1. **THREE** times Pilate bore witness to the innocence of Jesus, but as soon as he began to parley with the people, he lost all influence with them. When he gave sentence, it was that it should be "as they required." He simply delivered up Jesus to a mob, in order to save himself. If he had utterly refused to deliver Jesus to their will, he would, no doubt, have been accused to the

emperor, and have been deposed, which was what actually took place, after all. Every man is to some extent in the same position that Pilate was. "What shall I do then with Jesus, which is called Christ?" is a question which comes to everyone. Selfish interest clamors that He be given up. If He be kept, loss of position, of business, or of friends, may be the result. And so too often Christ is delivered up, and in doing so, in order to save their life, they lose it, for He is the only one who can bestow life. There is no one who is in a position to condemn either Peter or Pilate. Our fear and selfishness have often caused us to deny Jesus, or to pursue a vacillating course that ended in defeat. And yet He abides faithful.

LESSON X.—December 8, 1894.

THE CRUCIFIXION. Luke 23: 32-48.

1. Who were led with Jesus to crucifixion?
2. What mark of dishonor was given to Jesus?
3. What did Jesus say as they were crucifying Him?
4. What did they do with His garments?
5. In what words did the rulers deride Him?
6. What did the soldiers do?
7. What did they say to Him?
8. What was the superscription on the cross?
9. What did one of the malefactors do and say?
10. What did the other one say to the first one's railing?
11. What spirit did he manifest?
12. What request did he make of the Lord?
13. What did Jesus reply?
14. At what hour was Jesus crucified?
15. What took place when He was crucified, and for how long?
16. What happened to the veil of the temple?
17. With what words did Jesus expire?
18. What was said by the centurion in charge, when he saw what was done?
19. How were all the people affected?

NOTE.

1. ONE malefactor said in derision, "If thou be Christ, save Thyself and us." He had no confidence in Christ's claims. In common with all the people, he had a vague expectation that Messiah would come, but he, like the others, looked for a mighty warrior, who should deliver them from merely temporal ills. What the malefactor asked was impossible. Christ could not save Himself and them. He could save men only by the sacrifice of Himself. "With His stripes we are healed." The words of the malefactor that first spoke showed that he had no conception of the character and work of Christ. But into the mind and heart of the other one, the light of faith had dawned. He saw in Christ the Deliverer from sin and death. His request was, "Lord, remember me when thou comest into thy kingdom." This prayer was answered. Christ promised that the thief should be with Him in Paradise. When He comes in His kingdom, an event still future, the thief will be remembered. He could not be with Christ before, for none can be taken to be with Him until He comes the second time, to take them to Himself. See John 14 : 1-3. The circumstances under which the promise was made necessarily called forth an emphatic declaration, "Verily, I say unto thee *to-day*." Christ could not save Himself from the cross, but, hanging on the cross, with all men reviling Him, and even the heavens seemingly against Him, He could speak salvation to the believing sinner.

LESSON XI.—December 15, 1894.**BURIAL AND RESURRECTION. Luke 23 : 50-56;
24 : 1-12.**

1. Who followed Jesus afar off, and beheld what was done to Him?
2. Who went to Pilate and begged the body of Jesus?
3. What was Joseph's position?

4. What was his character?
5. What did he do with the body of Jesus?
6. What day was it on which all this was done?
7. Who saw Jesus laid in the sepulcher?
8. What did they then do?
9. Why did they not immediately anoint Jesus?
10. To what were they obedient?
11. On what day did they come to anoint Him?
12. What was then past? Mark 16:1, 2.
13. When they came to the sepulcher, what did they find?
14. As they were perplexed over the matter, who stood by them?
15. What did the angels say to them?
16. Of what did the angels remind them?
17. What did the disciples then do?
18. Who was it that told these things unto the apostles?
19. How did their words seem to the apostles?
20. Who ran to see if these things were so?
21. Did he understand what had taken place?

NOTE.

IN this lesson there is the clearest evidence as to the day of the Sabbath, and also to the fact that there has never been any change made in it. It is the evidence of the Holy Spirit, who inspired the writing of the record years after the events took place. Let us note a few points:—

(a) The day on which Jesus was crucified was the preparation day. Ex. 16:22, 23 tells us what day was the preparation for the Sabbath. It was the sixth day of the week.

(b) The women went at once and bought the spices and ointments, and then they “rested the Sabbath day according to the commandment.”

(c) It was the first day of the week when they came to the sepulcher to anoint Jesus. They came very early in the morning, yet “the Sabbath was past.” Mark 16:1. Therefore, since the Sabbath was the very day before they came to the sepulcher, and they came to the sepulcher on the first day of the week, and there are only seven days in a week, it is very plain that “the Sabbath day

according to the commandment" is the seventh day of the week. So that, although the fourth commandment does not use the word "week" when it says that "the seventh day is the Sabbath," the Scripture plainly tells us that it is not an indefinite seventh part of time that is meant, but the definite seventh day of the week.

(d) We do not count anything on the example of the disciples. Human example is not what we are to follow. We are not to keep the Sabbath because they did, but for the same reason that they did, namely, because the commandment of God requires it. Moreover, it makes not the slightest difference that Jesus had not yet risen from the dead when the disciples rested on the seventh day of the week. It is the Holy Spirit that records the fact, and He calls the seventh day of the week "the Sabbath day according to the commandment." Whatever men may say of the Old Testament, there is no disagreement about the fact that the New Testament was written for Christians, and that the language of the New Testament is the language for Christians. Therefore the seventh day of the week is the Sabbath for Christians, and the first day of the week is an ordinary working day.

LESSON XII.—December 22, 1894.

ON THE WAY TO EMMAUS. Luke 24:13-35.

1. On what day of the week was it that Jesus rose from the dead?
2. To what place did two of the disciples go that same day?
3. How far distant was it from Jerusalem?
4. What did they do as they walked along?
5. As they thus reasoned together, who joined them?
6. Did they recognize Him?
7. What question did He put to them?
8. What was their astonished reply?
9. What did they say about Jesus?

10. What did they say that they had hoped?
11. By what did they say they had been astonished?
12. Of what were they still in doubt?
13. How did Jesus then address them?
14. What question did He ask them?
15. What did He then proceed to do?
16. Where did He begin?
17. When they reached the village, what did Jesus seem about to do?
18. What did the two disciples do?
19. When they sat down to supper, what did Jesus do?
20. What immediately took place?
21. What did the two say to each other?
22. What did they do the same hour?
23. What did they find when they reached Jerusalem?
24. What did the eleven say to them as they entered?
25. What did the two then relate?
26. Was their story believed by the eleven? Mark 16 : 12, 13.

NOTES.

1. JESUS will not force His presence upon anybody. He made as if He would have gone further, and so He would if the two had not asked Him to come in. He is willing to come in and sup with everyone, but waits for an invitation. "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

2. "AND they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" In this we find out what is meant by expounding the Scriptures. Jesus expounded to them in all the Scriptures the things concerning Himself; and this was simply opening the Scriptures to them, and letting the truth that is in them shine forth. "The opening of Thy words giveth light." Ps. 119 : 130, Revised Version.

3. "DID not our hearts burn within us, while He talked with us by the way?" The same experience may be had to-day. Jesus

says, "Lo, I am with you alway." His presenee is as real as when He walked with the two disciples to Emmaus. His Spirit will open the Scriptures to His people now as well as then; and any disceiple, however humble, may have that presenee, and may have his heart made to glow as he is taught by the Master.

4. THE two disciples went back to Jerusalem the same hour, although it was late. They could not keep the good news to themselves. They found the eleven gathered together, discussing what Peter and the others had told them. Some make the mistake of reading verses 23 and 24 as though it was the two disciples that said, "The Lord is risen indeed, and hath appeared unto Simon;" but it will at once appear that this was not so, when we consider that the two did not know that Peter had seen Jesus. All they knew about was "the vision of angels" which the women had seen. Besides, if they had known of what Peter had seen, that would not likely have been the first thing on their lips. They were full of the revelation that had been made to them, and the first thing they told was that which they had come all the way from Emmaus to tell. The difficulty has arisen over the fact that Mark says that the eleven did not believe the story of the two. But their minds were in a whirl of excitement. They had accepted Peter's story, but now when these two come and tell them how they had seen Jesus at Emmaus, they were ready to disbelieve everything. They did not yet understand the scriptures which set forth that Christ must needs have suffered, and then to enter into glory.

LESSON XIII.—December 29, 1894.

THE ASCENSION. Luke 24 : 36-53.

WE come now to the last lesson of the year, and to the close of the book of Luke. There is only one thing to say, and that is, Read, *read*; review, *review*. Pursue the same plan in all your study of the Bible. Do not let it degenerate into a mere intellectual exercise; this the study of the Bible should never be, and yet it will

be found that there is nothing so healthful and strengthening to the intellect as the proper study of the Bible. The greatest benefits from this study of Luke are yet to come. They will come in the shape of a greater facility in acquiring a knowledge of any other portion of Scripture, but especially in the light and instruction that will dawn upon your minds as you think upon the things which you have outlined during the past study. You will find that the more thoroughly you have studied the lessons, the more you are now able to learn from the same scripture that you have been studying. Many precious truths have doubtless been impressed upon your minds as you have been studying; but the one thing that is the most valuable of all, if you have learned it, is the knowledge of the fact that the light and truth come from the very words of the Scripture. If you have learned to inquire of the Scriptures themselves, and to let them speak to you, and teach you, you have learned the secret of the knowledge of God.

1. Relate the events of the day of the resurrection of Christ.
2. As the two disciples were telling their story to the eleven, what took place?
3. What did Jesus say to them?
4. What was their condition, notwithstanding His salutation?
5. What did Jesus say to them?
6. How did He seek to assure them that it was really He?
7. When their joy and wonder still prevented them from fully believing, what did He ask for?
8. What did He then proceed to do?
9. What did He then say to them?
10. What did He do for them?
11. What did He show them was necessary?
12. What must be preached in His name?
13. How extensively must these things be preached?
14. What did He then promise them?
15. For what were they to wait?
16. What were they then to do? Verse 48; Acts 1:8.
17. To what place did He afterward lead them out?
18. What did He there do to them?
19. What took place while He was blessing them?
20. With what feelings did they return to Jerusalem?

NOTE.

“AND they worshiped Him, and returned to Jerusalem with great joy.” This may seem strange when we remember how sorrowful they were when they heard of His going away, until we read the record in the first chapter of Acts: “And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” This was the cause of their joy as they returned to Jerusalem. The same promise is made to every one of us, and should cause the same joy in our hearts. It will surely do so if, like them, we have walked and talked with Jesus, and have had our hearts burn within us at His gracious words. “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.” 1 Peter 1:8, 9. And so, as we read His words, “Surely I come quickly,” which are so much nearer fulfillment now than when first spoken, we shall respond, with the disciple whom Jesus loved, and who loved Him, “Even so, come, Lord Jesus.”

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