

INTERNATIONAL SUNDAY SCHOOL LESSON

(By O. E. SELLERS, Director of Evening Department The Moody Bible Institute of Chicago.)

LESSON FOR JUNE 21

THE GREAT REFUSAL.

LESSON TEXT—Mark 10:17-31. GOLDEN TEXT—"Ye cannot serve God and mammon." Luke 16:13. (Read also entire verse.)

The story of this rich young ruler is one out of the ministry of our Lord that has made an indelible impression throughout every succeeding generation. This is so because it is so vital, vibrant and vivid a revelation of our every-day experience. The lesson naturally divides itself into two sections. Read carefully the parallel accounts; Matt. 19:16-30 and Luke 18:18-30.

Man of Courage. I. An Eager Young Man, vv. 17-22. This man is an arresting figure. Much may be said in his favor: (1) He was young (Matt. 19:22); (2) He was in earnest, "came running" (v. 17); (3) He was educated, "a lawyer," Luke 18:18; (4) He was rich, Mark 10:22; (5) He was loved by Jesus, Mark 10:21. That he had lived a clean life is revealed by the answers he made to Jesus. Moreover he must have been a man of some courage, belonging as he did to the ruling class, the Pharisees, yet he came running into the presence of Jesus and cast himself at his feet. We need but to recall that this class was at this time definitely hostile to Christ, yet this young man dared to speak the conviction of his heart in this public way by calling Jesus, "good." We feel that he was an honest seeker after life. His question reveals the unrest of the human heart. It matters not what men may possess of wealth or position, these things do not bring heart rest. Great moral courage, noble aspirations and benevolence never will save nor fully satisfy the human soul. Man does not obtain life by doing, Gal. 2:16. Life is a gift, Rom. 6:23. We must not misunderstand the reply of Jesus (v. 18). Jesus did not deny being good, John 8:46; 14:30; 8:29; but he saw that this young man was filled with the idea of his own goodness. To say that Jesus was good was practically to say he was God, and this the young man did not mean. Jesus sought to reveal to him his careless use of words. Jesus undoubtedly here lays claim to deity and subsequently he said, (v. 21) "Follow me," i. e., for this man to yield his life actually to the control of God.

Last week we were taught to "make friends by means of the mammon of righteousness; that when it shall fall they may receive you into the eternal tabernacles." This is exactly what Christ told this young man to do, "Sell . . . give to the poor." By thus using he would store up treasure in heaven. That he could not stand the test is evident from v. 22.

Perils of Riches. II. The Master's Exhortation, vv. 23-31. As a great teacher and philosopher Jesus took this occasion to point out the perils of riches. Nearly every man is willing to run the risk. We have, however, but to look about us to see illustration after illustration of the truth of these words. "How hardily—increased wealth, decreased piety. How hardily—men seek to tone down this picture, but have no right so to do. The only safety is found in the words of verse 27, "with God all things are possible." The most severe test possible to be given to a man's religious experience is for him to be prospered in wealth or position. The rich young ruler is an evidence of the fact that such a godless life is a restless one.

Notwithstanding his possessions, his refinement, the privileges of his position and a life so cleanly lived as to leave no vulgar moral scar, yet he exclaimed: "What shall I do that I may inherit eternal life?" It was easier for the proverbial camel to have entered the city gate (or a literal camel's eye as you prefer) than for this young man to yield to God the control of his life. Every life is under control. A godless life is a self-controlled life. As men came to Jesus he saw perfectly their individual needs; their peculiar malady.

The disciples were amazed at the master's words and thought if a rich man cannot be saved there is hope for none. Such is not the meaning. This is revealed in the reply to Peter's question. Men are saved irrespective of position or of possessions for God saves them all. Those who turn the control of their lives over to his keeping, those who no matter what their condition or position in life, follow him, leaving all, or bringing all as the case may be, will have their reward here in this life and in the world to come, eternal life.

The one thing people most dread is poverty, so did Jesus and he saw that the possessions of this life so occupy the time and attention of men as to imperil their souls. Wealth is a great blessing. God looks upon every man, as he beheld this young man, endowed with great possibilities and covets that life for high service. Are you more anxious to be rich than to be good? Is it an evidence of selfishness to let those who come after us disinherit our wealth? To enjoy it, gloat over it and to use it for yourself, then state who, why, or how others may enjoy it is selfishness.

Beneath Wisdom. Beneath is always the weak pleasure of a little and narrow mind.

Two Motives. Emulation is the child of ambition; rivalry is the unlovable daughter.

Daily Thought. This wasted existence, used, is—Young.

Doubts, and How to Dispel Them

By REV. HOWARD W. POPE, Superintendent of Men Moody Bible Institute, Chicago



TEXT—"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

It is not strange that men are doubters. Sin has so blinded our moral vision that we do not see the truth as it is, but in a distorted fashion which makes it less attractive. The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." (1 Cor. 2:14).

Furthermore, the truth as it is in Jesus carries with it condemnation for the sinner, and no one enjoys reproof or rebuke. As the lawyer, willing to justify himself, said: "Who is my neighbor?" so the natural heart questions the authority of the Bible, and even the existence of God, rather than confess its sin. Add to this the fact that the devil who first injected doubt into the mind of man, and who is rightly called by our Savior the father of lies, is ever seeking to prejudice the creature against the Creator, and it is not strange that all thinking people pass through a period of doubt as to the fundamentals of religion, and some are so completely blinded that they never come out of their spiritual darkness.

In dealing with doubters it is important to ascertain their real position. Some skeptics are mere triflers who are too indolent to grapple with the truth in a resolute way, and so find it easier to doubt and drift with the current of their natural inclinations. Others use their skepticism as a cover for an ungodly life. You can say to such when they question the inspiration of the Bible that one proof of its divine origin is the fact that it describes their condition so completely, and tells how they came into that condition.

Remind them that to doubt the Bible does not alter the facts which it reveals, but it does subject them to the charge of making God a liar (1 John 5:10), and it puts them under condemnation. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:18, 19).

It is said that a vessel once sighted an enemy just at sundown, and kept up a cannonade until the darkness put a stop to it. When the sun arose the next morning, they were charged with finding that the supposed enemy was an immense rock, which still remained intact after many hours of bombardment. So in all ages men have been demolishing the Bible as the enemy of the human race, but the old Book still stands, silent, but solid as the Rock of Ages. For trilling skeptics John 8:21, 24 is very good as showing the consequences of unbelief, while John 5:40 discloses the origin of their skepticism. "Ye will not come to me that ye might have life."

There is another class of doubters who are really desirous of knowing the truth. As some one has expressed it, "He wishes there was a God to whom he could come as a child to his father, but he does not know whether there is or not, and he wants to know. He wishes he were an immortal spirit; but he is not positive that he is anything more than an animated machine, and he seeks for evidence. He would be glad to believe that this unknown God has provided for this unknown soul some way by which it could know both its father and itself. He does not disbelieve in God or Christ, but he does not know, and he wants to know." For such people there are two paths to the light, the intellectual and the moral. The first begins with the known and argues its way to the unknown. The creation proves a creator. Intelligent and moral beings imply a creator capable of producing such. The scientific method results only in a high degree of probability, it is true, but then we act every day on just such probabilities, and we ought to act upon them in religion.

The other method starts with the distinction between right and wrong which we all know, and which no moral man can doubt. Into this world has come Jesus of Nazareth. He meets our ideals, he commends himself to our consciousness, he commands our will. If we take his life and follow it, his teachings and obey them, we will soon find our way into the light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17).

Sad Sound. First Working Girl—"Say, Mame, I heard an awful sad thing this morning." Second Working Girl (wearily)—"So did I—the alarm clock."—Life.

More Important. He—"Darling, refuse me, and I shall never love another girl!" She (briskly)—"What I want is a man who will promise me that if I accept him."—Judge.

TEMPERANCE NOTES

(Conducted by the National Woman's Christian Temperance Union.)

THE DRINKER WHO LIVES LONG.

I very often hear people say, "Doctor, how do you account for some people drinking up to eighty years old and never being sick?" That is one of the greatest objections that people will make to an apostle of temperance. They say, "It is all right to stop people from drinking, but what about Mr. So and So, who is eighty years old and has been taking a little bottle of brandy since twenty years old every day." It is easy to answer to this if you are a doctor. I very often explain it in this way. I say: "Now, we have two friends who have each an automobile. We will say, if you have no objection, it is a \$7,000 automobile. And they have two enemies, who both start with an ax on their shoulders and who say, 'Now, we are going to attend to the ex-Mayor Oliver's and Mr. Spence's automobiles.' One goes to ex-Mayor Oliver's automobile and he is going to make that automobile feel sick. He strikes that wheel and he strikes a thousand times on that wheel, and when ex-Mayor Oliver wants to use the automobile it won't go at all. What is the matter? One wheel altogether broken. The remainder of the automobile is in perfectly good order but cannot go because one wheel is completely wrecked. Mr. Spence's automobile is a little luckier. Of course he is always a very lucky man. The man just knocks the varnish off and cuts one of the seats and knocks off the top, punches both sides; but he left the motor and the motor went. That is the man who lives to eighty years.—From address by Dr. J. Edmund Dube, Eminent Scientist of Quebec and Professor in Laval University.

NO DRINK, MORE GROCERIES. A temperance city means a marked increase in the grocery trade, says the Nashville (Tenn.) Banner. Such is the consensus of opinion among the larger stores; and to a majority of the small establishments in the residential districts the change has meant much more prosperity than the open saloon allowed them. Credit accounts, long overdue, paid up, more cash payments and a larger trade in the staples is the record since the passing of the saloon. When questioned, only those who had maintained saloon annexes in connection with their grocery stores bemoaned the passing of the saloon, and even they admitted that the change had meant more grocery business. The remainder were emphatic in their declarations that the closing of the drink shops had meant so much to them that they would fight their return with all vigor.

TO TAKE PLEBISCITE. Mr. Scott, premier of Saskatchewan, has announced that a plebiscite will be taken in Saskatchewan to determine whether the open and retail sale of liquor shall be abolished. No liquor is to be carried under the parcel post system. It is also understood that a measure to reduce liquor licenses, which the government will introduce shortly in the Quebec legislature, will effect a radical reduction in Montreal and Quebec, and will divide the province into two zones, each under a general license commission.

SERMONS OF BR'ER WILLIAMS. It's good ter sing a song on do high way of life, but some folks ain't got good voices. You think heaven is fur an' fur away when all de time it's right whar you' heart beats. You can't be happy on a little when you is all de time wondering ef more ain't comin'. Be thankful fer wat you receive, an' do yo' level best ter keep out er de hands er a receiver.—Atlanta Constitution.

SPEAKS FOR ITSELF. "I can tell almost the moment I step from train or trolley car into a new town whether it is license or no license. If it is license the buildings need painting, the fences and sidewalks need repairing, there is a general air of unthrift about the place. But if it is a no-license town the exact reverse is true."—A Commercial Traveler.

DRINKER IS RESPONSIBLE. The supreme court of Massachusetts has recently held that an employer, possessing foreknowledge that an employee is addicted to the use of intoxicants, is liable for the acts of such employee whether he be sober or drunk. The decision makes for temperance inasmuch as the tippler will find it more and more difficult to secure and retain employment.

KILLS INSURANCE POLICY. John S. Rauber has just lost a suit against the Mutual Life Insurance company for payment of a \$4,000 policy. Rauber had gone into the liquor business and the Mutual held itself absolved from that kind of a risk, and won.

SALOON TAX. To tax the saloon is an easy way to support your paupers, but if you will quit upholding the saloon, the pauper will help pay your taxes.—The Water Wagon.

RISK TO PROGENY. The progeny of drinking men and women, even of those who indulge in moderation, are subjected to the greatest risk of parental injury. And it matters not whether the alcohol is taken into the system in the form of beer, wine or spirits.—Col. L. Mervin Maus, U. S. Army Medical Corps.

PERVERTS JUDGMENT. Dr. James Ritchie, Edinburgh, says tersely: "Alcohol, even in small quantities, perverts the judgment and weakens the self-control."

HOW WOMEN AVOID OPERATIONS

By Taking Lydia E. Pinkham's Vegetable Compound.



Cleveland, Ohio—"My left side pained me so for several years that I expected to have to undergo an operation, but the first bottle I took of Lydia E. Pinkham's Vegetable Compound relieved me of the pains in my side and I continued its use until I became regular and free from pains. I had asked several doctors if there was anything I could take to help me and they said there was nothing that they knew of. I am thankful for such a good medicine and will always give it the highest praise."—Mrs. C. H. GRIFFITH, 7305 Madison Ave., Cleveland, Ohio.

Hanover, Pa.—"I suffered from female trouble and the pains were so bad at times that I could not sit down. The doctor advised a severe operation but my husband got me Lydia E. Pinkham's Vegetable Compound and I experienced great relief in a short time. Now I feel like a new person and can do a hard day's work and not mind it. What joy and happiness it is to be well once more. I am always ready and willing to speak a good word for the Compound."—Mrs. ADA WILT, 196 Stock St., Hanover, Pa.

If there are any complications you do not understand write to Lydia E. Pinkham Medicine Co. (Confidential) Lynn, Mass. Your letter will be opened, read and answered by a woman and held in strict confidence.

U-MOR SALVE gives immediate relief for all kinds of PILES and is a wonderful remedy for ECZEMA, CHAPPED HANDS, SORES and any form of SKIN DISEASE. Twenty-five cents at all druggists. Write for FREE SAMPLES. Dept. D-1.

Confidential. The dull routine of the day in the bank was one day lightened by the receipt of the following communication: "Dear Bank: What interest would you give on a Deposit of 15 dollars? What interest per annum and also (confidential) could my Husband draw it out without my signature as is the Law and that I would have to have his Permission to Deposit it there in your Bank. Please to answer back an be sure to say what interest per annum an if he can draw it out. Yours with respect."

Where the Adage is True. Gobang—I attended a spiritualistic seance last night and the spirit of my father appeared. Grymes—You should remember that appearances are deceptive.

Hard facts in the shape of silver dollars are always appreciated.

MAN SURELY NEEDED HELP

Treble Bereaved, One Believes His Appeal for "Lone" Must Have Been Granted.

A Boston philanthropist, it is said, not long ago received the following letter: "Dear and Noble Sir: Knowing your kind heart and nobleness of nature I write these few lines to ask will you be so kind as to add to your good deeds the following. I have lately lost my horse, my home and my wife. So being homeless, homeless a wifeless I am up again it hard trying to earn a living. Would you be so kind in the goodness of your grate hart to help me along some financially until I can replace my three losses when I am shure I can repay you. Once on my feet I can make good my losses an would pay back the lone with interest. A small lone would help but a bigger one would help me to reach the goal of success sooner and therefore you would get your money back sooner, so it would be beter for both if the lone could be large as possible. Hope to have favorable reply etc."

Charles Lamb and Hastings. Hastings, which is to indulge in a pageant of heroes, was an object of particular aversion to Charles Lamb. "I love town or country," he wrote, "but this detestable Cinque Port is neither. If it were what it was in its primitive shape, and what it ought to have remained, a fair, honest fishing town and no more, it were something—with a few straggling fishermen's huts scattered about, artless as its cliffs, and with their materials fished from them—it were something. I could abide to dwell with Meshech; to associate with fisher swains and smugglers. There are, or I dream there are, many of this latter occupation here. Their faces become the place. I like a smuggler. He is the only honest thief. He robs nothing but the revenue, an abstraction I never greatly cared about."—London Chronicle.

Worst Yet to Come. "I hate to leave the old place," remarked Adam as he turned from the Garden of Eden. "Leaving isn't the worst of it," replied Eve. "Think of the trouble you're going to have when you get to telling of the animals and rivers in this place to the explorers and geographical experts over yonder."—Washington Star.

Superfluity. "You never admit having made a mistake!" "What's the use?" asked Senator Sorghum. "When I make a mistake, there are always plenty of people to talk about it without my joining in."

Tribulation. He—"Darling, why are you so sad? She (gulping down a sob)—Oh, dearest, I was just thinking this will be our last evening together until tomorrow night!—Puck.

Not to Be Doubted. "Beauty is only skin deep." "That may be, but it's the best skin game going."

Out and In. "At last my dear I am out of debt." "Good. Now I can go down and get the new outfit I wanted on credit."

Every time we hear of a wedding we wonder how the girl asked the man to marry her. Protestants of the United States gave \$16,298,000 to foreign missions in 1913. Their fickleness is what makes some girls interesting.

Coca-Cola advertisement featuring a hand holding a glass of Coca-Cola and the slogan 'Sip by sip here's pure enjoyment—cool comfort—a satisfied thirst—a contented palate.'

PRIVATE JONES WAS LATE Under the Circumstances the Probabilities Are That Congratulatory Visit Was Postponed.

Corporal Jenkins married "on the strength," and in due course his wife presented him with a son and heir. His pals all flocked around to tender their congratulations and incidentally taste Bill's bitter beer.

Private Jones was on his way when he met Sergeant Brown returning. "Where are you off to?" asked the latter. "Oh, I'm going around to see Bill and wish him luck with that youngster of his," was the answer. "Then you're too late," said the sergeant solemnly.

Wine Drummer (to widow of dead customer, a composer)—May I ask how old your husband was when he died? Widow—Only forty. Who knows how much more he might have done? Wine Drummer—Ah, yes—and if we calculated it at only a hundred bottles a year!—Fliegende Blatter.

No wonder Solomon was the champion wise man, with 1,000 wives to coach him. Many a man carries a mortgage because he is unable to lift it. Love is blind, so what's the use of wasting gas on it?

Stationery Talk. "I like your address," said the postage-stamp to the envelop. "If it were not for my address I don't suppose you would be stuck on me," replied the envelop.

Waste little time in arguing with people who don't care. A woman's idea of saving money is to have things charged.

Post Toasties advertisement featuring a family at breakfast and the slogan 'Their First Breakfast. It's a wise bride that doesn't attempt too much for that breakfast.'