

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, JUNE 11TH, 1871.

On the way to Jerusalem.—Luke ix. 51-62.

GOLDEN TEXT.—"Lord, I will follow thee whithersoever thou goest." vs. 57.

SCRIPTURE SELECTIONS.—2 Kings xvii. 24-34; Ezra iv; John iv. 1-20; Acts i. 9-11; viii. 14-17.

Who is it that is spoken of in this vs? What is meant by his being received up? Why had his time come? What is meant by his being at this time? Why should he go to Jerusalem?

For what purpose did he send messengers before him? Where is Samaria? What is meant by make ready for him? Why did they not receive him? What objection had the Samaritans to Christ's going to Jerusalem?

Who were James and John? What names did the Saviour give them? Why did they wish to burn these people with fire? How did Christ reply? What is meant by the words, "What manner of spirit ye are of?"

As Christ goes to Jerusalem, several persons seem willing to be his disciples. How many of them are mentioned in this lesson? What does the first one say? What is Christ's answer? Who is the Son of man? What is meant by the Son of man hath not where to lay his head? What is Christ's command to the second? What request does the man make? What is Christ's reply? How can the dead bury their dead? Is it not right for children to honor their parents? What is the meaning of Christ's words? What did the third say? What was Christ's answer? What is meant by putting one's hand to the plough? What is meant by looking back? Why does looking back render one unfit for the kingdom of God?

SUMMARY.—The gospel is love and salvation. If one wishes to be a disciple of Christ, he must forsake all for Christ.

ANALYSIS.—The gospel in its spirit and requirements.—1. Its Spirit.—1. Of sacrifice, vs. 51, 52. 2. Of love, vs. 53-56.

11. Its Requirements.—1. Constant self-denial, vs. 57, 58. 2. Implicit obedience, vs. 59, 60. 3. Unshivering resolution, vs. 61, 62.

EXPOSITION.—Time and place.—Our Lord now begins his last journey to Jerusalem. His enemies pursued him, and produced in Galilee such a state of feeling that his longer stay was impracticable. The great purpose of his earthly ministry being accomplished in the recognition of his true character. The time drew near for him to return to heaven. But he will not depart without once more offering himself to the people as their Messiah, and he will make this last offer in the most public and formal manner. Laying aside the comparative secrecy with which he had heretofore pursued his work, he begins a journey slowly prosecuted, messengers are sent before him in every place to announce his coming, to proclaim him as the Messiah.

When the time was come.—Does not refer so much to any time appointed by divine decree as to the fact that the development of his true character by his teachings and miracles had so enraged the people that he would be no longer suffered to live. Earth had no room for her Lord. Received up.—i. e., into heaven. He steadfastly set his face.—He knew all that was before him. Gethsemane and Calvary, bitter and relentless enemies, mocking, scourging, desertion, crucifixion,—he saw them all, but he could not be turned aside. He sent messengers to announce his coming, and prepare for the largest results of his labors. A village of the Samaritans.—The source of the feud between the Jews and the Samaritans may be learned from 2 Kings xvii. To make ready for his work in proclaiming the new dispensation. They did not receive him.—He was the avowed Messiah, for whom Samaritans as well as Jews were looking, John iv. 25, and their refusal was directed to him in this character. His purpose to attend the feast of the passover, at Jerusalem, was an open and public condemnation of the Samaritan's claim for Sychem as the divinely appointed place of worship. James and John.—Their indignation was excited by the rejection of Christ as the Messiah. They requested permission to give such a proof of his divine mission as Elijah did, 2 Kings i. 10-12. Manner of spirit.—You do not understand the spirit of the gospel. The Son of man.—Not a son of man,

nor the son of a man, nor son of man, but the Son of man. It means Christ as the second Adam, the head of the renewed race, the representative man, the Mediator.

They went to another village.—Christ does not force men to receive him. If they persistently reject him, he will leave them and turn to others.

In the way: to Jerusalem for the purpose specified.

I will follow thee.—Expressing clearly the Christian character. Rev. xiv. 4.

Hath not where to lay his head.—The Son of man establishing his kingdom, was hunted with unrelenting hostility, he had no place where he could be free from his enemies. The foxes and birds had their places of comparative safety, but Christ's kingdom had nothing to offer but the continual opposition of the world.

Bury my father.—One of the plainest earthly duties.

The dead.—The mission of Christ yet remaining was very short. The duty of announcing his claims is an urgent one; to this duty this man was specially called by the Lord. He is bidden to let others attend the funeral rites, and to go himself and announce the kingdom of God. The second element in true obedience acknowledges Christ's authority as supreme and absolute.

There are many cases in actual life, where a man living at a distance from his father, is compelled to deny himself the sad pleasure of being present at his father's funeral rites.

Bid them farewell.—Following Christ involved evidently, in this man's view, a permanent separating from his friends. The disciple cannot give up his old friends without another visit.

Put his hand to the plow.—Oriental plows were scarcely more than the branch of a tree, and required the undivided care and attention of the plowman. The third condition of discipleship is unflinching perseverance.

Lot's wife started from the city of destruction. Angel hands led her out, but her heart was with the property she had left. She could not bear to think of abandoning every thing to the flames, she doubted whether destruction was so near, and so she lingered, looked back, and perished. How many begin to flee, put their hands to the plow, look back, and are lost.

ILLUSTRATIONS.—The devil cheats most men by putting a part for the whole: partial obedience to some commands, for universal obedience to all.

Jesus, I my cross have taken, All to leave and follow thee; Naked, poor, despised, forsaken, Thou from hence my all shall be.

Abridged from the Baptist Teacher. Recite.—Scripture Catechism, 301, 302.

ANSWER TO BIBLE QUESTIONS.

5. These are wicked men who asked for the prayers of God's people:—

Pharaoh. Exodus viii. 8. "Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people." Exod. viii. 28; ix. 21; x. 17.

Jeroboam. 1 Kings xiii. 6: "The king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again."

"Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the Lord thy God for us." Jer. xxxvii. 3: see also Jer. xlii. 2.

Simon Magus. Acts viii. 24. "Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."

6. The seven sentences uttered by Christ on the cross were:—

"Verily I say unto thee, To-day shalt thou be with me in paradise." Luke xxiii. 43.

"Woman, behold thy son!"

"Behold thy mother!" John xix. 26, 27.

"Eli, Eli, lama sabachthani? that is to say, My God, my God, who hast thou forsaken me?" Matt. xxvii. 46.

"I thirst." John xix. 28.

"Father, into thy hands I commend my spirit." Luke xxiii. 46.

"It is finished." John xix. 30.

7. The instances of miraculous darkness are:—

Exodus x. 22, 23. "Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of

Egypt three days; they saw not one another, neither rose any from his place for three days.

Matt. xxvii. 45. "From the sixth hour there was darkness over all the land unto the ninth hour."

8. Instances of miraculous light:—

Luke ii. 9. "Lo, the angel of the Lord shone upon them, and the glory of the Lord shone round about them."

Acts ix. 3; xxii. 6; xxvi. 13. "At midday, O king I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me."

Acts xii. 7. "The angel of the Lord came upon him (Peter), and a light shined in the prison."

SCRIPTURE ENIGMA.

NO. LVII.

Whom did the Lord of Hosts his shepherd call?

Who rais'd the axe the prophet's son let fall?

Who for a noble deed was harshly blam'd?

One of Paul's helpers to the Romans nam'd.

What saint on earth saw Christ at God's right hand?

Whose son was call'd to leave his native land?

What sinful prophet was in battle slain?

Whom did St. Paul restore to life again?

Who to his feast had sacred vessels brought?

Who through the parching land green pastures sought?

Who tauntingly to Hezekiah sent?

Whose words caus'd David deeply to repent?

Who in the fight disguis'd himself in vain?

What people by deceit a league did gain?

Who with his trusty spear wish'd Saul to slay?

Who in the eventide went forth to pray?

Where did our Lord a widow's heart make glad,

And by his mighty power revive the dead?

The second letter from the first name take,

The first of the rest without mistake;

A most momentous truth you then will see;

Without which change you ne'er can happy be.

THE THREE S'S.

Do you know them? Let me introduce you, for they have something to say which is quite worth hearing.

"I am the Sabbath," says the first, "and I am six thousand years old—old enough to command your respect and attention. I am the youngest of seven brothers, and first opened my eyes in the beautiful garden of Eden. Everything was peaceful and happy there, for there was no sin in the world. God blessed me, and has made me a blessing to all who keep me; for I put by work and bring rest to tired ones. I give you time to stop and think, and to listen to those good counsels which will make you wiser and better. I bring back those members of the family which are on duty away from home, and let you enjoy one day pleasantly with each other. Am I not a friend?"

"And I," said the second, "am the Sanctuary, almost as old as the Sabbath. My early home, too, was in Eden. I sailed in the ark with Noah, and marched through the wilderness with Moses, and at last pitched my tent in Jerusalem, where I stayed a long while. People call me by different names—Tabernacle, Temple, Cathedral, Church, Chapel; but under all I gather them to worship God. I delight in prayer and praise to him. Very good and sweet it is to sit under my shadow. I am the 'gate of heaven,' and some of your dear ones have passed through me on their way to the House not made with hand, above. I am your friend. Come to me."

"I am the Scriptures," said the third. "Very small was I in my infancy; a promise, and nothing more. I grew and grew, and added more and more to my knowledge and experience, until now I am the best teacher in the world; and I teach things which nobody else can. I speak in more than a hundred languages, and there is hardly any land where I have not gone. My instructions all tend to make people wise and glad. My words are pleasant words; and if I sometimes threaten and flog fault, and tell folks just what they are, it is only to help them repent and mend their ways. Interesting stories have I, too, for the children; and the best of it is, they are all true. Would you not like me for a friend?"

These all are surely old friends, important friends, tried friends, precious friends. Let us hold fast to them. Let us stand by them, and they will stand by us to the end. Oh, don't let them go.—Child's Paper.

WHAT!

"The Bible contradicts itself," said Robert, looking up from his Sabbath-school lesson.

"Why, Robert?" cried his sister Sarah, "it is wicked for you to talk so."

"It does," insisted Robert. "In one place it tells us to covet. Is not that a contradiction?"

"It only shows there is a good and a bad coveting," said his other sister, Mary.

"Yes, that is it," cried Sarah. "Tell us now what it says we must covet."

"Covet the best gifts," it reads in Timothy," said Robert. "And what are they?"

"That is not hard to find out," said Sarah.

"Well, what?" asked Robert; "Say some of them."

"A kite," shouted Eddie, who was lying on the sofa listening, "like as his uncle John gave Willie."

"Shut up," said Robert, smiling; "you don't know much."

"I should say for one thing knowledge, useful knowledge," answered Sarah. "I should say good habits."

"I should not put them first, not at all," said Robert. "The first best gift must be the forgiveness of our sins; don't you think so, Mary?"

Mary looked as if she were thinking.

"The best gift for the soul," she answered pretty soon, "is the forgiveness of sin; the best for the mind is useful knowledge; the best for the character is good habits. We ought to covet the best things for each of these—the soul, the mind, the character."

"That's you, Mary," said Robert; "and besides forgiveness, another best thing for the soul is growing more and more like the Lord Jesus every year."

"And another for the mind is remembering what we know," said Sarah. "A good memory is a great gift, and we ought to cultivate it."

"And another for the character," added Mary, "is good temper. Mightier is he that keepeth his spirit than he that taketh a city."

Their father came in to say it was quite church time. "Which I am sorry for," said Robert, "for we are finding out what we ought to covet."

"Covet!" answered his father; "you forget the tenth commandment."

"Not at all," said Robert, smiling; "and you think of more things, girls, till we take it up again."

Let us think too. There are ever so many, I am sure.—lb.

A REMARKABLE PROPHECY.

The Pall Mall Gazette calls attention to the speculations of the late M. Provost-Paradol on the probable results of a war between Germany and France, contained in the last chapter of his "La France Nouvelle." The lamented statesman had no doubt in 1868, when the book was written, that the war was coming. He likened the catastrophe to the inevitable collision of two railroad trains approaching each other on the same track. These trains, he said, were not freighted with wealth alone. "Many hearts are beating therein which are animated by no sentiment of anger, and which feel only the joy of living. How many tears will the blood which is to flow cost! No one wishes this terrible collision. The passengers cry out and rush hurriedly together, the engine is reversed, the brakes grind the wheels. Vain efforts, for the impetus is too great. It is inevitable that an immense holocaust should be offered up to human folly, unfortunately armed with omnipotence." M. Provost-Paradol dated the impetus from the Danish war, and he foresaw that the union of Germany before or after the war would put an end to the greatness of France. But he did not estimate high enough the demands that would be made upon France in case of defeat. "A treaty limiting our land and sea forces to the minimum indispensable for the maintenance of order and the protection of our commerce, the probable abandonment of the remains of our colonial empire and of Algeria, certain rectifications of frontier to the advantage of Prussia, and prelude to more considerable losses,—such," he says, "would be the immediate consequences of our reverse, taking the most favorable view of things." He had no idea that Alsace and Lorraine would be required, but supposed that France would be so weakened in the first conflict that she would be unable to resist the future dismemberment. The hardness of the present conditions is due, of course, in a great degree to the thoroughness of the defeat and the extraordinary determination of France to fight after all hope was gone. But it is also due partly to the fact that Germany had become so united at the very outbreak of the war that she was able to carry out her plan to the end without postponing a final settlement to a future occasion.

For Sabbath School Teachers.

BOTANIZING IN HUMAN NATURE.

BY JESSE CLEMENT.

More than eighty years ago, Robert Raikes, after laboring three or four years in the Sunday-school work, wrote a friend as follows: "I cannot express to you the pleasure I often receive in discovering genius and innate good dispositions among this little multitude. It is botanizing in human nature." During the last three-quarters of a century, much of this delightful work has been done in the gardens of humanity.

"Botanizing in human nature."—Can any employment be more acceptable than this, carried on by Sabbath teachers? Discovering talent and natural aptitude to learn, training such talent, and encouraging the keen intellect to discern and embrace the truth,—how pleasing such efforts must be in the eyes of God. Our colleges, our theological seminaries, our pulpits, the mission fields in every pagan land, abound in men who were once pupils in a Sunday-school, and their talents and piety there began simultaneously to unfold themselves. The botanist in human nature saw their promise, aided in the early development of their beauties, and lives, perhaps, to see them shedding a fragrance which scents a broad area.

But "botanizing" is not limited to the discovery and encouragement of genius and natural goodness. In the "waste howling wilderness" plants of the least promise are found, but which, in many instances, are cultivated with the happiest result. Genius and talent do not monopolize the aroma of the intellect and of the heart; and every plant, even the humblest, is precious in the sight of the Divine husbandman.

A sainted one, who, before she took her departure, "botanized" with great success, paid little regard to intellectual promise and natural goodness. In the course of nine or ten years, she culled three groups, commencing each time largely with crude material,—wild plants, some of them gathered from the filthiest lanes of a great city. With scarcely an exception, at the outset, they had no gleam of the "beauty of holiness," and when she left each group or class, without an exception, holiness constituted the true and imperial charm of their natures. The dew of Divine grace had fallen on the leaves of their hearts; and though she who had botanized for their spiritual welfare, has been blooming for years in the paradise of God, most of these flowers which she cultivated in the Sunday school, are still on the earth, shedding a sweeter fragrance every year. Her work consisted in collecting at random, and making each flower exude whatever sweets careful culture and the grace of God, through Jesus Christ, could draw out.

All flowers were originally wild. Double roses were once single. The most fragrant plants in the gardens of holiness, were once destitute of sweetness. All is the work of the Divine Botanist, accomplished often through an obscure and seemingly feeble agent.

WORTH OF THE CHILD SOUL.

I have more faith in the conversion of a child at ten years of age than I have in the conversion of a man at forty. The child turns out better. He is worth more. Away with the idea that one soul is worth as much as another. It is not so. I tell you that a soul that comes early to Christ is worth more to itself and to the world, than a soul that comes late to Christ, and not so much, perhaps because it wants to serve God, as because it is afraid it will go to hell. He makes a better soldier who comes into the ranks young and spry, than he who comes in rheumatic and stiff in the joints and puts himself under the drill of the sergeant.—Talmage.

Water is the strongest drink; it drives mills. It's the drink of lions and horses, and Samson never drank anything else. The beer money would soon build a house.

Talmage, of Brooklyn, says the only thing he remembers about a former Sunday-school teacher of his, is that that teacher struck him over the head with a Testament.

A moment's work on clay tells more than an hour's labor on brick. So work on hearts should be done before they harden.

"The true value of anything is what it will be worth in eternity."