

Youths' Department.

Lessons for 1871. THE WORDS OF JESUS.

SUNDAY, JUNE 25TH, 1871.

The Good Samaritan.—Luke x. 38-42.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—vs. 20.

SCRIPTURE SELECTIONS.—Mark x. 17-31; Matt. xxii. 34-40.

Who were the lawyers among the Jews? What did this lawyer do? What is meant by tempting him? Why should he wish to tempt Christ? What question did he ask him? What is meant by inheriting eternal life? Was this a proper question? What did Christ reply? What law is here meant?

What was the answer of the lawyer? Can you love any one whom you do not see? Any one whom you have never seen? Why should you love God? Are there any persons who do love God? Do you? What is meant by loving thy neighbor as thyself? Did Christ commend the answer of the lawyer? What did he bid him do? What is meant by "thou shalt love?"

What question did the lawyer then ask? Why did he ask this? What is meant by justifying himself? How did asking this question justify him?

In answer to this, Jesus told a story of a traveller. What is it called? Where was the traveller going? What befel him? As he lay in the road wounded, who came by? What did he do? Who were the priests? Who came along then? Who were the Levites? What did this Levite do? Who came next? Who were the Samaritans? What feelings did the Jews entertain towards them? What did this Samaritan do? When he went away on the morrow, what did he say to the keeper of the inn? What question does Christ ask of the lawyer at the conclusion of this story? What was the lawyer's reply? Whom did he mean by this? What then did Christ bid him do?

SUMMARY.—The love of God and our neighbor is the fulfilment of the commandments. Every man whom we can aid or love or pity is our neighbor.

ANALYSIS.—The duty of Man.—1. As taught in the Old Testament.—vs. 25-28. 2. As expounded by Christ.—vs. 29-37.

EXPOSITION.—A Lawyer in the New Testament is one learned in the law contained in the Old Testament Scriptures, not necessarily an expounder of the law, but a student of it, and versed in it.

Tempted Him.—Being jealous for the law of Moses, he would try Christ's fidelity to the teachings of the Old Testament by this all-important question.

What shall I do to inherit eternal life?—One of the most important questions that it is possible for man to ask. The question showed that he had thought profoundly on the great truths of revelation and of man's relation to God. What to ask is an attainment only less in greatness than to know how to answer. A flippant, thoughtless man would have tested Christ with some question of mere idle curiosity. A captious man would have asked a question in a captious spirit, to which Christ would have deigned no such serious and weighty answer as he gives to this man.

What is written in the Law.—The lawyer's question showed that he had thought on the subject,—it was Christ's design out of his own mouth and from his own convictions to show him his true character. He would also put honor on the law which this man revered, and solemnly ratify the Old Testament in its truth, comprehensiveness, and binding character.

Thou shalt love.—Love, love to God and to man, fulfils the law. What more ennobling teaching could there be than this? The true lesson of the Old Testament was not as has been often falsely said, darkness and bondage and cruelty, but love, love to God and man.

Willing to justify himself.—To prove himself righteous. One of the most common expedients of an uneasy conscience is to begin a dispute on some question of religion. Those who talk with others on matters connected with personal religion should be on their guard against this device. With inimitable wisdom Christ relates the well-known account of the traveller and the good Samaritan. In so doing the lawyer is again brought to answer his own question.

Jericho.—A large city, second only to Jerusalem in importance, and about 18 miles east of it. It was noted in the conquest of Canaan (Joshua 2d and 6th chapters), and in the history of our Lord. Here he healed the blind man. Luke xviii. 35-43, and dined with Zaccheus, xix. 1-10. The rocky and desolate road between Jericho and the capital has always been infested with robbers, and the peculiar formation of the country makes the route one of the most favorable in Palestine for banditti.

Thieves.—Robbers.—Matt. xxi. 13; xvi. 55; xvii. 38.

A priest.—The number of priests and Levites had increased so much that since David's times they had officiated in the temple by courses. When not on duty they returned to their homes. Luke chapter 1.

A Levite.—The Levites were the musicians of the temple, they provided the shew bread, assisted at the sacrifices, and were for a long time the special religious teachers of the nation. The priest and the Levite both saw the traveller, and knew that he was wounded and needed help, but left him there unaided.

A certain Samaritan.—A stranger, of another race, of Assyrian extraction, and despised by the Jew.

Compassion was the sole motive of his conduct, the loving pity of the Samaritan was stronger than all selfish reasons, and he stopped and attended to the sufferer. With tender care he dresses his wounds, pouring in oil to soothe and wine to cleanse, two costly and highly esteemed Oriental remedies, frequently carried by travellers. Gen. xxviii. 18; John ix. 13; Isa. i. 6.

Two pence.—The coin, denarius, which is called a penny in our version of the Scriptures was the wages of a laborer for a day.

I will repay thee.—He does not content himself with what he has done, but provides for all further necessary care. I will repay thee.

Who became neighbor?—My obligation to love my neighbor is not derived from what he is, but from what I am. It is not, What may he claim? but, What ought I to bestow? Not their rights but my duty is the point to settle. I should labor to do all the good that is possible, everywhere, so far as any power of mine can extend; and where no power of mine can extend, thither my prayer and desire shall extend,—that as God fills the whole earth with his goodness, so I would by all acts of beneficence, as much as lies in my compass, never limiting myself in aim or design, though my capacity do never so much limit me.

ILLUSTRATIONS.—Love cannot stay at home: a man cannot keep it to himself. Like light, it is constantly travelling.

Love is the golden chain that binds the happy souls above; And he's an heir of heaven that finds His bosom glow with love.

Abridged from the Baptist Teacher. Recite.—Scripture Catechism, 305, 306.

ANSWERS TO BIBLE QUESTIONS.

Here is the promise given for obedience to a parent:—

9. "Jonadab the son of Rechab shall not want a man to stand before me for ever." Jer. xxxv. 19.

Tests for the children of God:— 10. 1 John iii. 9. "Whosoever is born of God doth not commit sin." iv. 7. "Every one that loveth is born of God, and knoweth God." v. 1. "Whosoever believeth that Jesus is the Christ is born of God." v. 4. "Whosoever is born of God overcometh the world."

Weak things confounding the mighty: 11. Moses employed to deliver Israel from Egypt. Exodus iii. 11, 12. The falling of Jericho's walls at the sound of the ram's horns. Joshua vi. 20. The Midianites put to flight by Gideon and his army of 300 men. Judges vii. 7-22. The Philistines routed, and Goliath slain by David. 1 Sam. xvii. The Ethiopians overthrown by Aza. 2 Chron. xiv. 8-12; xvi. 8.

Cases of early death a blessing:— 12. Of Ahijah the son of Jeroboam it was said: "He only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord God of Israel in the house of Jeroboam." 1 Kings xiv. 13. And to Josiah this message was sent: "Because thine heart was tender, and thou hast humbled thyself before the Lord. . . . Behold, therefore, I will gather thee to thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place." 2 Kings xxii. 19, 20.

SCRIPTURE ENIGMA.

No. LVIII.

What men with care preserv'd the bones of Saul? Who was with blindness justly smote by Paul? For whom did Satan long, and Jesus pray? Whom did the Lord at Peres-Uzza slay? What king desired to see a friend long dead?

Where by a miracle were thousands fed? What priest upon a mountain-top was dress'd?

What heathen king was by a Hebrew bless'd?

Who was advised as medicine to use That which, alas! so many now abuse?

From place or person the initial take, Two sweetly soothing words you'll find them make;

They tell a tale of sympathizing love. Which truly should our best affections move.

KEEP TO THE RIGHT.

Young man, just coming out of that saloon with the fumes of tobacco around you, and with your lips still moist with liquor just drank, you are not keeping to the right. The money thrown away will at the end of the year be a stumbling-stone in your efforts to pay your debts. Keep to the right. You don't need drink, you know it is injuring your constitution, you know the love of it is gaining on you; where one glass did satisfy, you now want two or three. You know you were far from sober when you left that oyster supper last night. Won't you keep to the right? Do you need anybody to tell you what the right way is? Ask yonder poor miserable sot if the right way is to the grog shop? and with trembling lip he will say, No, no, it is the wrong way. The right way is one of happiness, abiding, not transitory. The money spent by you, young man, in one week, is needed now by some poor starving family. Will you see them suffer, and pour your money out into the coffers of the devil? God forbid.

Young lady, keep to the right.

That young man you are with you know is not what he should be; you know your parents would forbid it, did they know you saw him. You know he speaks slightly of religion, of the Bible, and of Christians. You know by sad experience that those words of his that made you almost shudder at first, now do not seem so very bad. Do not let his smooth tongue, his graceful figure, his pleasing address, ruin you, but keep to the right. That glass of wine you drank the other day, you know it made you say and do things you would not have done. Keep to the right. That book you are reading will poison your mind, will soil the purity of your soul! don't read it! It is sufficient for you to know that it is not right.

That frivolous friend of yours, who would persuade you that the theatre was a better place to go than to the prayer-meeting, is leading you away from the right path. Keep to the right.

Business man, church member, keep to the right. Don't deviate because for the moment it seems profitable to cheat your customer. It will not pay at the end. When you come to look over your account at the end of the year, you will find your soul has passed into the devil's hands, unless you keep to the right.

That bitter, stinging taunt you gave that poor girl, O fine lady, will drive her farther away from the path of right. Have you no charity for your erring sister? She is your sister, though far from the right; but if you do not have mercy, you may be sure that you are taking a step away from the right. Have a care and keep to the right.

PROUD OF HIS MOTHER.

It was a cold night in winter. The wind blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods, in the very hair of those who were out. A distinguished lecturer was to speak, and notwithstanding the storm, the villagers very generally ventured forth to hear him.

William Anjnsley, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother:—

"Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his, and drew up as close as possible to him.

Together they breasted the storm; the mother and the boy, who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said:—

"I am proud to-night, mother."

"Proud that you can take care of me?" she said to him with a heart gushing with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should, in his manhood, lovingly provide for her who, in his helpless infancy watched over him.

"TRIMMING HER LAMP."

An aged Christian, who for a long time had been gradually sinking into the embrace of death, was one day rejoicing in the goodness of God. She was very happy in His love, and appeared to enjoy in a high degree His presence and blessing. Her companion in life remarked to a friend that she seemed to be "trimming her lamp to go through the dark valley." This beautiful expression had the force of prophecy, for in a few days she was called to pass through that valley to her heavenly home.

Reader, is your lamp trimmed? and are you ready to pass through the "valley of the shadow of death?" Perhaps you are strong and well, and looking for many happy days on earth, but you may be very, very near the chilling tide of that stream in whose cold waters you must go down. That appointed bound which you cannot pass may be near at hand, and your sun even now going down for the last time on earth. The irrevocable decree of God, "Thou shalt surely die," has passed upon us all, and we are dying day by day. To some of us the Son of Man will come in an hour when we think not. Remember this, let us ask ourselves if we have done, and if we are doing the work God sent us to perform. If in answer to these questions our hearts condemn us for our unfaithfulness to the Master, let us arise and trim our lamps, that there may be light in the valley, when it is said to each of us, "The Master is come, and calleth for thee."—Religious Herald.

WORKING AND PRAYING.

"Old Cain was a wonderful man in the eyes of the children. He was not only a great harness-mender, but there was no end to the funny things he could whittle out with his jack-knife.

But he had greater skill than this. He knew how to serve the Lord. One day when he sent a book to John a friend of his, he said to Mrs. Mason, his mistress: "Well, ma'am, me and John has some long talks on religion in de graveyard o' Sunday noons. I promised to send him a book dat my Sunday-school teacher gave me, to let him see how a man can work all de time, and yet serve de Lord all de time. Dere is John's trouble: he has to keep hard at work every minute o' day-light to feed all dem chil'n of his, and so gets mighty tired at night, and falls asleep when he sets out to read and pray. I tell him to mix up de prayer wid de work all through de day, and so kind o' live in de Lord. We can breathe and pray; and so, I tell John, we can work and pray."

Don't copy Cain's language, but you may learn from him that we can serve God, and enjoy religion all day long, as well as when we are on our knees.

ASKING FATHER.

A gentleman of fine social qualities, always ready to make liberal provision for the gratification of his children, a man of science, and a moralist of the strictest school, was skeptical in regard to prayer, thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognizing a happy change in the spirit and deportment of the youth, still harped upon his old objection to prayer as unphilosophical and unnecessary.

"I remember," said the son, "that I once made free use of your pictures, specimens, and instruments for the entertainment of my friends. When you came home you said to me, 'All I have belongs to my children, and I have provided it on purpose for them; still, I think it would be respectful always to ask your father before taking anything.' 'And so," added the son, "although God has provided everything for me, I think it respectful to ask him, and to thank him for what I use."

The skeptic was silenced; and he has since admitted that he has never been able to invent an answer to this simple, personal, sensible argument for prayer.

NEGRO PREACHERS AT THE SOUTH.

There are about the same classes of preachers among the negroes as there are among the whites. One class comprises those who are connected with the aristocratic city congregations; and they are, like the whites, not so remarkable for their learning, eloquence or ability, as for those qualities that suit them to a fashionable congregation. The blunt honesty and unsophisticated piety of a mountaineer would not be tolerated among their fashionable people. Indeed you may hear a city preacher (dressed in broadcloth, and with a silk hat and silver-headed cane) saying to a brother from the mountains, "Brother Moses, I will get you to give us a word of exhortation, after sermon; but you must regard the circumstance that the polite ears of this assembly of ladies and gentlemen are not used to the noisome exhalation of 'hellfire' and 'damnation.' These people, they are used to sleep on feathers, they ride in spring coaches; don't you jolt them over your rough country roads, in tumble-carts. 'Sap verb,' as Solomon said."

There is in Richmond, however, another meeting-house for another class. It is at the corner of Fourth and Carey streets. It is a long, low, frame building, originally built as a carpenter-shop. In that building an unknown preacher delivered a sermon which has not been surpassed in true eloquence by any sermon ever preached in America. Your Beechers and Spurgeons would have enjoyed it, but they could not have improved it.

To describe the flow of words and flash of thought, and half concealed, half manifested movements of emotion, that combined to charm that audience, as they were carried at will as upon the drift of a rushing torrent, would be more difficult than to depict on canvas the moving of the waters of Niagara, or the flash of their rainbow, or the deep, green sheen that measures the immensity of their heavier volumes. The very contrast between the poverty of the place of worship, with its unplastered walls of worn and warped weather-boarding, and its rafters of rough timbers all festooned with dusty cobwebs; with its crowd of sable hearers, dressed in the halfworn clothes of their employers, of all fashions and materials, from the oozily but faded and darned silks, to the new and beautiful delaine that had been rendered useless to its owner by stains; and, withal its plain rough desk of undressed boards—the contrast between these and the highly wrought, golden words of truth, that poured forth from the mouth of so seemingly humble a preacher, served to set them forth, not as "apples of gold in pictures of silver," but rather as light, and life, and loveliness, flashing up amidst darkness and disorder.

"Wake up, brudder; wake up, sister; while dis poor, mortal, sinful servant declares to you de heights, de deeps, de wide range of de expansiveness of dat lub dat goes beyond de knowledge of de human race; yes, it can go down, down, down, my brudder, to de very backdoor of hell, where you sit upon de kitchen-steps, waiting for some cold meat from de devil's table; and it can reach down dar, wid its pure white hand ringed with sacramental grace, and washed in de waters of life; and it can throw de lubly fingers of dat lily hand around your black soul, and it can lift you up, and steady you in de way of life, and make you white as snow, and dress you in de glist'ning garments of de holy ones, and larn you de song of Moses and de Lamb, and bring you in de front door of Paradise; where, when you ring de bell, de holy angels will come, and open de golden gate, and say 'Your Sarvant, sir;' yes, and you will sup wid Abraham, and Isaac, and Jacob, and de great God will come and sup wid you. Dis am a dim pictur of de deepness of de lub of Jesus.

"But now you will listen to my text, which am given in de holy Evangel 'DE HIRELING FLEETH; I AM DE GOOD SHEPHERD.'

"My BREDDREN, dar was a man upon de mountains who hired a colored pesson dat cum to git work, and said, 'Go look arter a sheep dat has done gone lost hisself in de mountain.' And so dis man took hisself off; and by-and-by he seed de tracks; and arter much coming and going he finds de sheep; and so de sheep played shy, and de night was coming on, and he seed de tracks of a big bar, and dey was fresh tracks, and so his hired heart it done gone got skeerd, and he let de sheep go, and he makes tracks towards hum. And so de farmer meets him, and sas to him, 'What am dat sheep?' Den de hired pesson he