

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, AUGUST 13TH, 1871.

Humility and Charity.—Luke xiv. 7-14.

GOLDEN TEXT.—"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." vs. 11.

SCRIPTURE SELECTIONS.—Dan. iv. 19-33, Psalm lxxiii.

In whose territory was Jesus when he spoke the words of to-day's lesson? Ch. xiii. 31. On what Journey? xiii. 22. In whose house? vs. 1. Why there? On what day? Does this justify visiting and giving entertainments on the Sabbath?

What led Christ to speak the words of our lesson? vs. 7. What is meant by "chief rooms," "highest room," "lowest room"? What do you think of the guests' conduct? Have you ever seen anything like it?

What does Jesus command the guests not to do? vs. 8. Why does he say "a wedding" rather than any other entertainment? What reason is given for the command? vs. 8, 9. What does he command the guests to do? vs. 10. What reason does he give? What is meant by having "worship in the presence" of others? Is the proud, selfish man always humbled in this world?

What is the host commanded not to do? vs. 12. Why? Whom is he to invite? vs. 13. Why? Are we never to invite to a dinner or supper our friends and kindred? What is the real meaning of both the prohibition and the command? When is self-forgetful love to have its full reward? What is "the resurrection of the just"?

Does our lesson show what spirit we are to have in all our intercourse with men? Does it show Christ's spirit in providing the Gospel feast? Also the spirit in which it is to be received?

SUMMARY.—"Either we must lay self aside, or God will lay us aside."

ANALYSIS.—Self and Feasts.—I. Of Guests attending.—1. Self-promotion, vs. 7-9. (a) Its prohibition. (b) Its penalty. 2. Self-abasement, vs. 10. (a) Its requirement. (b) Its requital. 3. The general principle, vs. 11.

1. Of the Host Inviting.—1. Self-seeking, vs. 12. (a) Its prohibition. (b) Its penalty. 2. (2) Self-forgetfulness, vs. 13, 14. (a) Its requirement. (b) Its requital.

EXPOSITION.—Time and place.—Jesus was crucified in April. He went to Jerusalem from Galilee the October previous to the festival of Tabernacles, John vii. 10. He remained probably in or near Jerusalem till December, the festival of Dedication, or Purification, John viii. 59. The words of our lesson were doubtless spoken in Perea (xiii. 31), either during the sojourn there between the December festival and the first of the two visits to Bethany.

The entertainment.—Our Lord, though he had not where to lay his head, was often in the home and at the tables of the rich and honored. "One of the chief of the Pharisees," i. e., a Pharisee distinguished either for his learning or his official position, the phrase does not determine which. We see thus how there came to be an entertainment on the Sabbath. It was not properly a feast, but simple hospitality to meet the wants of those had been drawn together by Christ's presence. Notice the expression "to eat bread," vs. 1. There is therefore here no argument for festal Sabbath-breaking. The Pharisees present as guests were certainly Christ's enemies, (vs. 1-4) but it does not appear that the host was.

The text.—Jesus preached in all sorts of places from all sorts of texts. He wasted no time or words. The hostile Pharisees very likely brought in the dropsical man, hoping to trap Christ. He saw the motive and made the man a text for a sermon of both deed and word which struck confusion into the plotters, vs. 1-6. Now their strife for place (vs. 7) calls out a second sermon, more searching and personal.

Chief rooms.—Positions of highest honor at table. "Room" here simply means place. In the time of our Saviour reclining at table was the universal custom. Ordinarily there were three low couches or divans, each holding from three or five persons. These were arranged in three sides of a square, the fourth side being left open for the servants to bring up the dishes. The table, very low, was along the couches within the square. The middle table and the middle place was probably the highest. Compare Luke vii. 35, John xiii. 23-26, Luke xvi. 22, the last representing the saints in paradise as at a feast.

The guests admonished.—vs. 8. The "wedding," or wedding feast was a great occasion, and the temptation to seek the

place of honor, therefore all the stronger. It would seem that the better custom of assigning to guests their respective places beforehand was not yet in vogue.

The reason.—Besides the one mentioned, there were good reasons for not thus seeking the highest place. It was not courteous to either host or fellow-guests, and was simply selfish, mean, and wicked. The one mentioned, however, would be most keenly appreciated by the hearers. Christ represents vanity as smitten down with a triple blow. (1) The eager place-seeker finds that another guest, modest, retiring, unambitious of place is preferred to him. (2) The sharp command openly spoken to give way to a superior. (3) Disgrace complete, the necessity of rising in the presence of all and of going to the lowest place, the only one now left unoccupied. All eyes on him; but alas! instead of envious admiration is ill-suppressed derision. He submits "with shame."

Further advice.—vs. 10. There was but one lowest place. All could not take it. There is many a man who tries to make his modesty prominent. This mock humility is masked pride, the very lowest, worst kind of all, a miserable mixture of pride and hypocrisy.

The general principle.—vs. 11.—True, not false, mock humility, and real not apparent pride, and self-seeking are meant. Two acts the same outwardly may be in spirit, in their true nature, the very opposite each of the other. The heart makes the deed. Often in this world, the statement of this verse is proved true. The man of pride and arrogance not rarely keep still death the place which he takes. Not always is vanity smitten down in this world. Yet he who before God lifts himself up, unconscious of his dependence, guilt, need of grace and help, must in due time be terribly abased.

The host advised.—vs. 12-14. The advice must not be taken literally as commanding us never to invite to an entertainment friends kindred, etc., but always only the poor, maimed, etc. It rather forbids us selfishly to confine our acts of courtesy and good neighborhood to a select few, and to show favors only in the hope of getting in return as good as we give, or still better.

Penalty and reward.—Selfishness is sin, icy, freezing; and one ought to dread its rewards as the worst penalty. Yet how many know no higher good than this real curse. But he who loves man as man, helps the needy because they are needy, and stops not to ask whether a return will be made, will have his reward.—The Christian spirit is self-forgetful, self-denying, self-sacrificing love. This love has its present reward, mainly in the very joy of doing good, somewhat in the grateful good will of those who are helped, but this is all as nothing to the glory that is to come.

ILLUSTRATION.—Before Socrates, it was said, "Let us do good to those who love us, and evil to those who hate us." Socrates changed the precept, and said, "Let us do good to our friends, and let us do no evil to enemies." Only Jesus Christ says, Bless them that curse you." It belongs to the Saviour of men alone to train supernatural virtues.

A Parisian paying a visit to a curate in the middle of winter, remarked that he was living in a house with naked walls, and asked why he had not hangings to protect him from the cold. The good pastor showed him two little children that he had taken care of, replied, "I would rather clothe these poor children than my walls."

Abridged from the Baptist Teacher. Recite.—Scripture Catechism, 321, 322.

ANSWER TO SCRIPTURE ENIGMA.

Table with 2 columns: No. and Answer. Includes entries like P-eninnah, R-ehoboam, E-zra, P-aul, A-mos, R-uth, E-lisba's, T-rons, O-g, M-irian, E-zra, E-ather, T-irzah, T-imothy, H-iram, Y-okefellow, G-ideon, O-lives, D-avid.

PREPARE TO MEET THY GOD.—Amos. iv. 12.

BIBLE QUESTIONS.

21. What special prophecy was fulfilled in the carrying away of Daniel, and others of the royal seed, to Babylon?

22. Who was punished with death for touching the ark of God? and what effect had this judgment on the minds of those who were conveying the ark to Jerusalem?

23. Was there anything wrong in the mode of conveyance, which led to this act and punishment?

24. Who were the workmen employed to build the Temple?

HUGH MILLER.

Hugh Miller was a Scotch boy. He did not wear fine clothes, or go to a fine school, or have anything fine. Indeed, he never, even when a man, cared much for fine things—unless they were good and useful at the same time. His father was a sailor; a right honest, brave fellow, who had often risked his life for others; but he was drowned in a storm one night when Hugh was only a little boy of five, and nothing was ever heard either of him or his sloop afterwards.

When every one else had given up all hope, Hugh would go to the banks, and sit and look out for "the sloop with the two stripes of white and the two square topsails;" but she never came. So he was an orphan. Hugh's mother worked hard at the needle to keep him and his little sisters in comfort, and he was put to school. He was very ready to learn. In playtime he loved to wander by the seashore and in the woods. He must have been a very cheerful companion, for the best of the scholars soon joined him in these excursions; and all agreed they got good from them, and never forgot either them or Hugh.

Hugh had learned, when a very small boy, that "the art of reading was the art of finding stories in books," and he almost always carried a book with him when he went to the seaside, and would get a little time to read by himself, or would read aloud to his companions. He tried many things while a mere boy, just as boys do now; he made verses, and he began to excel. He found out at last that he could write prose better than poetry, and he wrote such prose when he was a man as few men have been able to beat. There were a great many caves near where Hugh lived; one was called Pigeons' cave, which Hugh and another boy discovered, and where they were shut in nearly all one dark and rainy night by the rising tide. It was very deep, and they were very much interested exploring it. The pigeons, much disturbed by the sight of visitors, whirred by them through the gloom; flocks of seagulls screamed over their heads, and a school of porpoises made a small tempest in the water. In the midst of their explorations night came on, and they found their fine cave was neither more nor less than a prison. They climbed every way in vain, for the shelf of rock by which they came was covered by the tide, and there was no other way to get out.

"What will my mother think?" cried the poor little fellow who was Hugh's companion. "I would care nothing for myself, but my mother!" and he burst into tears. Hugh did his best to comfort him, and forgot his own sorrow and alarm in his sympathy for his little friend. Night came on, as I said, both dark and rainy, and they lay down in one corner of the cave with their arms around each other's neck.

Towards morning two boats paddled in, the men shouting their names. They were out in search of the missing boys; and not finding them in the woods, and concluding they had fallen from the cliffs, a boat had been manned to cruise round and find them, dead or alive. They were alive, and glad enough to be found.

Hugh loved nothing better than to spend his afternoons seeing what was to be seen; and in this way his eyes were sharpened to observe things. Bees, butterflies, dragons, and spiders he watched closely, nor would he hurt the smallest living thing. Weak people and little children loved him dearly as he grew up, he was so tender-hearted and kind.

When he was old enough, Hugh was apprenticed to a mason, and as the quarry where he worked was near the shore, he was often seen going along the beach with his hammer in hand, striking off bits of rock, many of which he carried home with him in a bag. The people did not know what to make of it. He gathered and gathered till he had a whole store of stones, and went to all sorts of places to find more.

These rocks gave him a great deal to

think about; and at last he wrote a whole book about them, telling how some of the stones contained the pictures of creatures which lived long before man. He told how the country looked thousands of years ago; how there were very odd fishes; and that millions on millions of tiny creatures, with the nearest sails, that do not exist now, sailed on the sea in fleets that covered whole miles, though no human eye was there to see them, presenting a sight such as for beauty we cannot see now-a-days. And he led people to see in nature, nature's God, the wonderful Creator, who is at the same time our Father and our Friend.

This is just to introduce you to a great and good man, who, though dead, has written books which will some day interest you very much.

Besides, it shows the value of seeing eyes, that is, those habits of observation which help people to gain knowledge from the commonest things around them. Use your eyes, children; you are out now on vacation visits all over the country, some by the seaside, some by the hillsides. Open your eyes and furnish your minds with a great deal to think of when you go home.—Child's Paper.

"ONLY A PENNY."

"Only a penny!" said a little fellow, as the missionary collection came round last Sunday; and he ran his little arm up to his elbow in his pantaloons' pocket in the search for his money. "Go on," said he; "do not wait for me; it's only a penny." But Deacon Faith did wait, and kept the congregation waiting too, for only a penny! How about that grain of wheat put into the cold, damp, dark earth last season? Suppose it had said to itself, "I am only a little grain here hid out of sight; what is the use of my troubling myself to come up to the sunlight? I am not of so much account, after all." How would it be with the farmers and millers and merchants and bakers? And how with the little hungry mouths all over the country?

"I guess it would make a difference," thought Deacon Faith, as he waited for the little seed hidden in the little boy's pocket. Nature waits, patient nature, and the great sun sends its light millions of miles, and the rain travels a great distance too; the farmer toils and waits—all for the little seed, the seed that multiplies so rapidly, that feeds the hungry and supports life.

My little boy, is not the Lord waiting for the penny? As he gives the rain and sunshine and the forces of nature to help the seed, is he not so waiting with the blessed influences of his Holy Spirit to aid the contribution you can give towards scattering the gospel in the hearts of men? The Lord is waiting for our gifts, no matter how small it may seem to us.

Think of the poor widow casting her "two mites" into the treasury, noticed by the blessed Saviour. Her contribution was a small sum, not even a penny—not worth, we might say, the notice of the Redeemer of mankind, the King of kings, who had all things in his power. And yet how the story of that little gift has gone round the world and quickened the benevolence of the ages.

Had that little sum been put into the savings-bank, and been accumulating at compound interest from that time until now, how many dollars in gold do you suppose it would have amounted to? A globe as large as this world could not contain them.

And what are the possessions of the poor widow to-day? Who can tell what the Lord has laid up in heaven for those who, out of a poor pocket but with a loving and willing heart, give to his cause—only a penny!—Jb.

HOW TO LIVE LONG.

"I should like to live to be as old as Methuselah, wouldn't you uncle James?" asked Mary.

"No my girl, I don't think I should like to live quite so long as that. But a long life may be made a very useful one, and you would do well to follow the advice of a venerable minister who preached sixty-seven years in the same place. He was asked what the secret of such a life was, and he said: "Rise early, work hard, live temperately, and keep cheerful."

A man one hundred years old replied to the same question, "I have always been kind and obliging, have never quarrelled, have eaten and drank only to satisfy hunger and thirst, and have never been idle."

"BIRDS CANNOT COUNT."

Six eggs there were, in the nest of the bird, Under four brown wings' protection. "Now birds cannot count," said John, "I've heard," And so, without saying another word He took one for his collection.

Five eggs were then in the robin's nest, Karl knew from John's direction. "As birds cannot count," said Karl, "the best To take one of these, to go with the rest Of the kinds in my collection."

Four eggs there were in the nest on the tree, Said Dick, "Upon reflection, As birds cannot count, I think it will be No harm to them, and just right for me, To take one for my collection."

Three eggs there were in that harassed nest, And I don't know what connection There was to the thoughts in the poor bird's breasts, If birds cannot count; but they left the nest For anybody's collection.

Oh! egg collectors, don't you suppose You might have some slight objection, Though you should forget how to count, if those Who look at your treasures, should, as they chose, Each take one from your collection? —Little Corporal.

A LEGEND TO THE ORIENT.

The Master came one evening to the gate Of a fair city,—it was growing late, And sending His disciples to buy food, He wandered forth intent on doing good, As was His wont. And in the market-place He saw a crowd close gathered in onespace, Gazing with eager eyes upon the ground, Jesus drew nigher, and thereon he found A noisome creature, a bedraggled wreck— A dead dog with a halter round his neck. And those who stood by mocked the object there.

And one said, scoffing, "It pollutes the air!" Another, jeering, asked, "How long to-night Shall such a miscreant cur offend our sight?" "Look at his torn hide!" sneered a Jewish wit, "You could not cut even a shoe from it," And turned away. "Behold his ears that bleed,"

A fourth chimed in; "an unclean wretch indeed!" "He hath been hanged for thieving," they all cried, And spurned the loathsome beast from side to side.

Then Jesus, standing by them in the street, Looked on the poor spent creature at His feet, And bending o'er him, spake unto the men: "Pearls are not whiter than his teeth."

And then The people at each other gazed, asking, "Who is this stranger pitying the vile thing?"

Then one exclaimed, with awe abated breath, "This surely is the Man of Nazareth;" This must be Jesus, for none else; but He Something to praise in a dead dog could see!" And being ashamed, each scoffer bowed his head, And from the sight of Jesus turned and fled.

Atlantic Monthly.

"Sometimes I feel just like pitching those tobacco chewing fellows out of the windows," said a conductor of a "through" sleeping-car, not long ago. "We go to an awful sight of expense getting up these cars, and just to head off these fellows we put a big spittoon in every section, but it don't do one particle of good. Whenever they can choose between a new velvet carpet and a spittoon, see if they don't make for the carpet! I was tickled enough the other day. One of these chowers was at it, and getting tired of his own side of the car, he took to firing in the aisle, and the lady in the opposite seat began to gather up her skirts. Finally he got so near that she couldn't stand it any longer.

"Mister," said she, "where do you live when you are at home?"

"With my wife."

"Do you keep house?"

"Yes."

"What sort of a house is it?"

"Very nice house."

"Do you spit about as you are spitting about this car?"

"Yes, mamam; I do as I please in my own house."

"Then, sir, I advise you to stay at home, for people who don't please to be decent, ought never to be permitted to travel."

"Well, I never saw a fellow so taken down. At first he didn't see what was coming, but that last bit was an eye-opener. He looked mad, but didn't dare to say anything, and after that he fired out of the window."—American paper.