

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, OCTOBER 8TH, 1871.

One the Lacking.—Mark x. 17-31.

GOLDEN TEXT.—"Come, take up the cross and follow me." vs. 21.

SCRIPTURE SELECTIONS.—Rom. ii. 17-29; Is. lviii.

See parallel passages, Matt. xix. 16-30; Luke xviii. 18-30. Who came to Jesus? vs. 22; Luke xviii. 18; Matt. xix. 20. How did he come? vs. 17. For what? vs. 17. Was he sincere in his request? Was it a suitable request to make of Christ? Explain the eighteenth verse. Why did Christ begin his answer thus? Are all the commandments mentioned in vs. 19? Of which table of the law are these? How does Christ elsewhere sum up all the commandments? Mark xii. 30, 31.

What reply is made to Christ? vs. 20. Com. Matt. xix. 20. Was it made honestly? Was it true? What would you infer from it of the man's character? How did Christ regard him? vs. 21.

What reply does Christ make? vs. 21. What was the one thing lacking? Was the sin the possession of wealth, or rather "trust" in wealth? vs. 24. Is it necessarily a sin to be rich? Ought every man of wealth to sell his property and distribute it to the poor? Why did Christ require this of the young ruler? What is meant by the words "Come, take up the cross and follow me?"

What effect had Christ's words? vs. 22; Luke xviii. 23. What does this show of the man's character? Did he obey Christ? Have you some secret ruling sin? Can you give up all for Christ?

What did Christ say to the disciples? vs. 23-25. What does vs. 25 mean? What was the effect on the disciples? vs. 26. Explain vs. 27. What encouragement to give up all for Christ? vs. 29, 30. Why not do it?

SUMMARY.—Beneath the fairest character may lie concealed one ruling, deadly sin. We must give up all for Christ.

ANALYSIS.—I. *The Testing*, vs. 17-22.II. *The Warning*, vs. 23-27.III. *The Encouragement*, vs. 28-31.

EXPOSITION.—*The coming*.—It appears that he was a young man, i. e., between twenty and forty years of age, a ruler, i. e., either a civil or religious officer, or of prominence in the community, a rich man, strictly moral, but wedded to his wealth. He was lovely, yet ignorant of God, of true holiness, and of himself.

The coming.—"running," indicating earnestness, indeed, but too little consciousness of sin and need; too much self-confidence and conceit of goodness; too much of "the Pharisee;" too little of "the publican."

The question.—Words carry the meaning that is put into them. They are vehicles. Into the same words one man puts one meaning, another, another. "Good Master! what shall I do that I may inherit eternal life?" The question might have borne out the struggling of a soul deeply convicted of sin and intent on pardon and deliverance. But in fact, it was half assertion of merit already self-acquired, and half request as to what more self-merit could be acquired.

The answer.—Part first, vs. 18. Christ seems to rebuke the man for calling him good. Hence deniers of His deity have seized upon this as a proof-text of their false doctrine. Others take it to be an assertion of Christ's deity, and to have been so intended. "Only God is good. But you call me good. Why then are you not ready to call me God?" The only goodness is god-likeness; an excellence coming not from ourselves, but from "partaking of the divine nature." 2 Pet. i. 4. Giving the words this meaning a more profound and apt reply cannot be conceived. It struck at once to the very core of the man's thought, and prepared the way to reveal to him at once his defect and its only remedy. Compare John v. 43; vi. 38; vii. 18, 28, 29; viii. 19, 28, 29, etc.

The answer.—Part second, vs. 19. "Thou knowest the commandments," i. e., of God, hence expressing God's goodness and testing our godlikeness. Only specimens are given, and those all of the second-table, i. e., duties to fellow men.

The reply.—vs. 20 was in a sense true. According to the man's view of the law of God he had kept it. Yet neither this nor any such man had peace, solid peace, even though so self-confident and self-satisfied. The joy of God is far enough from the pride of one's own goodness. Nothing is more important or harder than to get men to distinguish between the two. Men say, "We need not trouble ourselves if we do about as well as we can."

The requirement.—vs. 21. Freely, willingly to give up this wealth, and for Christ to become poor, would have been to deny self. To refuse when the issue was fairly made was to serve self, and, deny Christ. The one thing lacking was not poverty, mere destitution of property. There is neither merit nor demerit, either in the possession, or in the non-possession of property. Christ does not wish every one to strip himself of property. Least of all would he recommend an indiscriminate distribution to the poor. This would encourage idleness, vagrancy, pauperism. The gospel as well as the law, says that a man shall not eat if he will not work, nor does the gospel call on us to abandon the right of holding property, but recognizes and confirms the right. Acts v. 4.

The effect.—vs. 22. If the man had been such an inquirer as Saul of Tarsus was, when smitten down he asked of the Lord what was to be done, or as the trembling jailer asked what he should do to be saved, we know what the effect would have been. Like Peter, and James, and John, and the other apostles, the man would gladly have left all, and followed. Many have come to just the point where we leave him. Solemn moments these turning-points, these hours of decision, of trial, of proof. Heaven and hell weighed against each other, a single stroke of will, settling the question, and forever. A wrong decision, what memory to carry into the eternal world! Urge each to decide for Jesus all ways and in all things.

The lessons.—vs. 23-25. "How hardly" shall such men enter the kingdom. "It is easier for a camel to go through the eye of a needle." This is a proverb, meaning, it is impossible. It cannot be, and that just because one cannot, at one and the same time, serve both God and mammon, cannot at one and the same time go both north and south.

The astonishment.—vs. 25, 26. The disciples seem at first to have mistaken the meaning and to have thought that a man of property could not be saved. Hence the explanation, "they that trust in riches."

The explanation.—vs. 27 reminds us that God's grace can take away the supreme love of wealth, can break even a fixed habit of covetousness, and bring one to his right mind.

The encouragement.—vs. 28-30. Christ does not mean that in every sense one shall have more property, etc. Having peace with God one knows all things to be his, because he is Christ's and Christ is God's and hence in all things, even in "persecution" rejoices.

The caution.—vs. 31. Yet take care. You have begun well, you must end well. Hold on.

Abridged from the Baptist Teacher. Recite.—Scripture Catechism, 337, 338.

SIX O'CLOCK P. M.

The workshops open wide their doors,

At six o'clock P. M.;

And workmen issue forth by scores,

At six o'clock P. M.;

Of all the minutes in array,

Or hours that go to make the day,

There's none so welcome, so they say,

As six o'clock P. M.

How many children show delight

At six o'clock P. M.!

How many homes are rendered bright

At six o'clock P. M.!

How many little happy feet,

Go out into the busy street,

With joyous bounds papa to meet,

At six o'clock P. M.!

Thousands of tables draped in white

At six o'clock P. M.,

The gathered families invite

At six o'clock P. M.;

And as they eat the fragrant fare,

They quite forget their toil and care,

And drop their heavy burdens there,

At six o'clock P. M.

Then blow, ye shrieking whistles, blow!

At six o'clock P. M.,

And let the weary toilers go

At six o'clock P. M.;

Ring out, releasing bells, ring out!

And bid the welkin take the shout,

And echo it all round about,

"Tis six o'clock P. M."

—Advertiser.

Were we to believe nothing but what we could perfectly comprehend, not only the stock of knowledge in all the branches of learning would be shrunk up to nothing, but even the affairs of common life could not be carried on.

WEATHER RHYMES.

Here are some of the old English rhymes and prophecies of coming weather. Some are curious, if not correct. Some are so often true as to be now considered almost infallible.

When the glow-worm lights her lamp,
Then the air is always damp.

If the cock goes crowing to bed,
He's sure to rise with a wet head.

When black snails do cross your path,
Then black clouds much moisture bath.

When the peacock loudly bawls,
Soon we'll have both rain and squalls.

When ye see the gossamer flying,
Then be sure the air is drying.

A rosy sunset presages good weather; a ruddy sunrise bad weather.

A bright yellow sky in the evening indicates wind; a pale yellow sky in the evening indicates wet.

A neutral gray color at evening is a favorable sign; in the morning, an unfavorable one.

The clouds, if soft and leathery, betoken fine weather.

Deep, unusual hues in the sky indicate wind or storm. More delicate tints bespeak fair weather.

A rainbow at night
Is a sailor's delight.

A rainbow in the morning
Gives the shepherd a warning.

If at sunrise or setting the clouds appear of a lurid red color, extending nearly to the zenith, it is a sure sign of storms and gales of wind.

If the moon shows like a silver shield,
Be not afraid to reap your field;
But if she rises halved round,
Soon will we reap on deluged ground.

When rooks fly sporting high in air,
It shows that windy storms are near.

The evening red and the morning gray
Are certain signs of a beautiful day.

KEY TO A PERSON'S NAME.

By the accompanying table of letters the name of a person or any word may be found out in the following manner:

A	B	D	H	P
C	E	F	I	Q
G	J	K	L	R
M	N	O	S	T
U	V	W	X	Y
Z				

Let the person whose name you wish to know inform you in which of the upright columns the first letter of his name is contained. If it be found in but one column it is the top letter; if it occurs in more than one column, it is found by adding the alphabetical numbers of the top letters of these columns, and the sum will be the number of the letter sought. By taking one letter at a time in this way the whole can be ascertained. For example, take the word Jane, J is found in the two columns commencing with B and H, which are the 2d and 8th letters down the alphabet; their sum is ten, and the tenth letter down the alphabet is J, the letter sought. The next A appears in but one column, where it stands at the top. N is seen in the columns headed B, D and H; these are the second, fourth and eight letters of the alphabet, which added give the 14th, or N, and so on. The use of this table will excite no little curiosity among those unacquainted with the foregoing explanation.

THE MILKMAN'S DOG AND HORSE.

The other day I heard a true story of a good dog and a good horse. They belong to a man in the State of Maine, who deals in milk.

Some of his milk this man gets from a house half a mile off from where he lives himself.

Every day, just before sunset, he harnesses his horse to a wagon or cart, puts in his cans for the milk, and lays the reins where they can be got with ease by the driver.

Then he calls his dog; and the dog jumps in, and takes the reins in his mouth, while the horse trots on to the house where the milk is to be got.

Then a man comes out and fills the cans, and turns the horse round the way he ought to go to get home.

The good dog sits holding the reins, while the good horse trots off, and does not stop till he gets home.

They have never yet met with a mishap. Is it not a good dog? and a good horse too?—*The Nursery*.

I'LL THINK ABOUT IT.

"Henry! Two of your classmates have become Christians. Do you not want to be a follower of the same Master?"

"Yes, I always thought I wanted to be one. I know I ought. It is a good thing."

"I am glad to hear you say that. You will begin to-night, will you not?"

"Oh no. I don't believe I can to-night."

"Why?"

"I want to think of it."

"But you say you have long thought of it. Why not begin now?"

"I want to think much more before taking such an important step. I don't want to begin unless I can hold out."

"You know you are wrong, don't you?"

"Yes, I know it."

"Why not turn right about to-night—this very hour?"

"Oh, I can't. That's too sudden."

"Too sudden! Suppose you wished to go to Belmont. Suppose after travelling some hours with that object in view, you found that you were going in an opposite direction. What would you do?"

"Turn about, of course."

"Immediately?"

"Yes—"

"Why not keep on saying 'I must not turn about too suddenly. I will keep on in the old way and think about it.' How would that sound?"

"It would be foolish."

"Would it be any the less foolish if you wished to travel the road to Heaven?"

"I see you have me there."

"Yes; the prodigal would never have reached his father's house, if he had not turned straight about. You will never reach your Father's house while you stop to think about it, or keep on in the same broad way."

"Will you not turn about to-night?"—*Advance*.

BISMARCK.

Bismarck is an immensely large man. When he goes through one of the doors of the chamber he fills the whole space, and must stoop besides. He is tall, straight and well proportioned. His broad shoulders and full breast bespeak an immense force. He is not fat (where a German ought to be fat) but his cheeks are so fat as to almost close his eyes, though since the war he seems to have grown a little thinner. He has a large head, which is bald on the top (the comic papers invariably represent him with three hairs), and on the sides has a little short, half-gray hair, which is in marked contrast with his full white mustache. His nose is rather short, and his eyes imbedded under a heavy brow. His face is almost as white as his mustache, and is full of vigorous expression.

When he sits he commonly leans forward, as if just ready to get up, and those portraits of him appear most natural which represent him in this position. His only joint would seem to be in his loins: for his back and neck are always kept straight. He is commonly in uniform, and his coat shines all over with bright buttons and brilliant badges. He is a man that any one would pick out of a crowd as a leading character. When he enters the chamber, every eye is turned to him, and many show him special marks of honor; so that his first movements on entering are to politely return these signs of respect, both to the members of the Reichstag and to visitors. For, as often as he has already appeared in the Reichstag, the general curiosity to see him has never abated, so that everybody must look when Bismarck comes. He always sits at the minister's desk, and seems to pay little attention to the debate, though he is always ready to speak. His speeches are generally short, and always go direct to the point. One need never wait long to know what he is going to talk about, or what view he is going to take on the matter. His speeches sparkle with strong, bold points, and he is always interesting. His voice is rather high and broken, and is not very strong. He half mumbles his words, and, from his fast speaking, is often a little indistinct. He gesticulates but little, and swings his body slightly backward and forward while speaking.

If we save the moments of time, we will have enough for every needful work. Moments are the material of which days and years are made. If these be well improved, we will have years devoted to profitable employment.

Suppose a church do all believe right things, and all of them feel wrong ones, what is the use?

PLAYING IN THE DIRT.

One of my little girl friends was once all by herself playing in the pebbles on a gravel walk. When at last she looked up from her busy employment she saw, to her surprise, that her hands and dress were very much soiled. Looking down upon herself in a troubled and puzzled way, brushing the dirt from her hands and clothing, and drawing a long sigh, supposing herself unheard, she said: "God didn't make me to play in the dirt." Then stooping again to the sand and gravel, she added with emphasis: "But I will though!"

Ah! there's the secret. You, my school-boy, who just begin to taste the sweets of knowledge and catch glimpses of the heights beyond, feel in your heart: "God didn't make me to play in the dirt." Happy for you if you refuse not to climb rugged steep slopes nor let your eyes wander to enticing lowlands, saying, although you know the easier path is an unworthy and unsafe one: "But I will, though!"

You, young man, who catch broader and grander views of life's possibilities, and feel the proportionately greater strength of life's temptations, know it is shameful for you to "play in the dirt." But it is so much easier to play than to work, and so much easier to get into the dirt than to always keep above it, that you say: "Perhaps I will, but only occasionally." Satan knows that this halting decision is just as sure to make you his as though it were given unreservedly and with all the strength of determined emphasis. There is a vast difference between an undecided "Perhaps I will" and a firm "I will not." One invites the devil's help and the other secures the help of God.—*Christian at Work*.

A LOWER KEY.

"I want to be an angel," Bobby kept singing at the top of his voice, except when he was teasing the cat, spilling his milk, contradicting Bridget, or making mud-pies; "I want to be an angel, and with the angels stand."

"That is all well and good when the time comes," cried Bridget at last, quite out of temper; "but before you can get to be an angel, Bobby you must just want to be a good boy. Good children is the stuff angels are made of; mind that, sir. Put it this way, 'I want to be a good boy, and with the good boys stand.' Then folks can know how much you mean it."

Bobby did not like Bridget's view of the case, so he made up a lip and walked off.

THE BABIE.

BY HUGH MILLER.

Nae shoon to hide her tiny toes,
Nae stockings on her feet,
Her supple ankles white as snow,
Or early blossoms sweet.

Her simple dress of sprinkled pink,
Her double, dimpled chin;
Her puckered lip and baumy mou',
With nae ane tooth between.

Her een sae like her mither's een,
Two gentle, liquid things;
Her face is like an angel's face,—
We're glad she has nae wings!

An attendant at Mount Vernon, not long since, found a lady weeping most bitterly and audibly, with her handkerchief at her eyes. He stepped up to her, and said to her, "Are you in trouble, madam?" "No, sir," she sobbed. "I saw you weeping." "Ah!" said she, "how can one help weeping at the grave of the Father of his Country?" "Oh, indeed, madam," said he, "that's it! The tomb's over yonder. This is the ice-house."

"I suppose," said a quack, while feeling the pulse of patient who had reluctantly submitted to solicit his advice, "I suppose you think me a bit of a humbug?" "Sir," gravely replied the sick man, "I was not aware until now that you could so readily discover a man's thoughts by feeling his pulse."

A gentleman visiting a school had a book put into his hand for the purpose of examining a class. The word "inheritance" occurring in the verse, the querist interrogated one of the youngsters as follows: "What is an inheritance?"—"Patrimony." "What is patrimony?"—"Something left by a father." "What would you call it if left by a mother?"—"Matrimony."