# Youths' Department.

## Lessons for 1871.

### THE WORDS OF JESUS.

SUNDAY, SEPTEMBER 12TH, 1871.

The Great Commandment.—Mark xii. 28–34.

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." vs. 30.

SCRIPTURE SELECTIONS.—Ex. xx. 1–17; Psalm cxix. 1–8.

SUMMARY.—God's whole love, man's whole duty, is LOVE.—love supreme to God, impartial to man.

ANALYSIS.—*Christ's View of the Law of God*—(1) Is asked for. vs. 28. (2) Is given. vs. 29–31. (3) Is accepted. vs. 32, 33. (4) Results. vs. 34.

EXPOSITION.—*The two accounts.*—This conversation is given by Matthew and Mark, not by Luke. Matthew is less definite and particular than Mark, and thus the two seem in certain points almost to contradict each other. Thus Matthew represents the questioner as one of the hostile scribes and Pharisees, asking in order to tempt Matt. xx. 34, 35. Mark calls him one of the scribes who heard what had passed and approved Christ's answer. If in Matthew the word "tempting" has a bad meaning, which it sometimes does and sometimes does not have, it is used because of the evil intent, not of the person asking, but of his party. Matthew omits the reply to Jesus, and the statement of Jesus respecting his questioner, but adds the words, "On these two commandments hang all the law and the prophets.' Thus the two accounts are independent, different and harmonious.

*The questioner* was a "scribe," vs. 28, and a "lawyer." Matt. xx. 35. The "scribes,' *i. e.*, writers, were the class whose duties were to copy the Scriptures (printing was unknown), care for them, and expound them. Those who aspired, or by their parents were devoted to this work, studied at Jerusalem under teachers, and "probably at the age of thirty" were admitted formally to the office. The lawyers were a certain class of the scribes. From such a one a question concerning "the law" comes naturally. He was not a plotter against Christ. When Christ denounces "scribes" as "hypocrites," etc., he refers to them as a class, and not to every person in that class.

*The question.*—"Which is the first commandment of all?' "The Pharisees called many different commands the greatest: *e. g.*, circumcision, the observance of the Sabbath, and the like." This scribe, however, and especially Jesus, viewed the question in a more spiritual, interior manner.

"*The first*," *i. e.*, chief, most important, most vital, fundamental, comprehensive. It assumes that there is a difference in the commands of God.

*The distinction.*—The first is "the first table of the law," *i. e.*, the first four. The second, *i. e.*, the last six of the ten commandments. LOVE is the principal in each (Rom. xiii. 8), and this love is in each case essentially, *i. e.*, in nature, the very same. "The second is *like*." vs. 31. So also is our love to God and to our fellows essentially the same as God's love. See 1 John iv. 7, 8, 20. The Saviour, therefore, really sums up the whole law, the whole duty of man in the single word LOVE. The commandments are first and second in this, that God is to be loved as the supreme good, and the Author of all, but man is to be loved as made in the image of God, and as being and having good only as remaining in God. Love to God is *first*, the root of love to man. Man is loved with a second or subordinate love. Hence the arrangement of the ten commandments.

*One God.*—The Saviour fitly answers the lawyer by quoting the law. Deut. vi. 4, 5; Lev. xix. 18. He first quotes the call of Moses upon Israel to hear, and the ground of the commandment. The New Testament teaches God's trinity, and also as clearly as the Old Testament asserts his unity. The doctrine is of God, not of gods. Being One, he is *supreme*. His will, therefore, is supreme, and he is the head of the universe.

*Heart, soul, mind, strength.*—These words teach the inward spiritual nature of the law, and its obedience. Worship, like its Object, is spiritual. John iv. 24. Yet outward forms must be preserved and observed. Speech is not thought, and speech often belies thought, and yet we need speech to express thought. So of forms of worship, one may observe them thoughtlessly or hypocritically, but this does not unfit them for expressions of genuine piety. We must hold to our Sabbath, our ordinances, our churches and church worship, our oral prayer, our study of Scripture. All these are as needful now as ever, all will be needed till time ends. But we must take care that the observance be not pretence, but reality. *Heart and soul* refer here rather to the sensibilities, to the feelings, viz., desires, affections, etc., *mind* to the intellect, to knowledge, see vs. 33, and *strength* to the will or executive power. We must serve God with *every power*.

*All.*—Repeated for emphasis. The whole man, *i. e.*, heart, soul, etc., is to be *wholly* given to this, to be *absorbed* in it. All our doing and resting, our getting and spending, from birth to death, should be one unbroken love service. All to his glory, "whether we eat or drink, or *whatsoever* we do." Thus, as we may see, the love to man is really embraced within, or comes under this love to God. Many mistake, and think they are to give to God only certain parts of their life, *e g.*, Sabbath, prayer-meeting evening, hours of family and private devotion, etc. These times are set apart, not because they, more than our other time, are to be given to the Lord, but because we need such set times for those forms of service, just as we need business hours and sleep hours, in order most effectively to serve God in business and sleep.

*Thou, thy.*—The ten commandments come each with its "*thou*." So here, when those ten and the thousand others are summed up in one, we still read them with a "thou,' "thy." Every man stands alone before God and his law, he must for himself obey or disobey. So at the last "every one of us must give account of himself to God." The world must be converted man by man, souls are one by one born of God. God's word teaches us the value of "*a man*." Baptists in their church organization believe that they have the primitive order, and that more than any other it recognizes this scriptural doctrine of the value of the individual.

*Thy neighbor*—Christ explains these words in Luke x. 30–37. Men are a universal brotherhood. Every man is neighber to every other man.

*As thyself.*—This implies not only that we do, but that we should love ourselves. God's law does not require us to love others with such love as we have of self when we are selfish. Neither does it forbid us to provide for ourselves and for those dependent upon us and specially related to us as we do not for others, or to have and prosecute business in order to acquire legitimately a property, or to keep it in our possession when acquired.

ILLUSTRATION.—The trial of Abraham's believing love. Gen xx.

What is the subject of our present lesson? Who besides Mark records the conversation of Christ and the scribe? Do the two records agre? Compare them. What is the questioner called in Matt. xxii. 35? What was a "scribe"? A "lawyer"? With what intent did this one question Christ?

What was the question asked? What was meant by "the law"? Were the Jewish teachers accustomed to dispute about law questions? Titus iii. 9. Did Christ recognize any distinction between the commandments of God? Explain James ii. 10. What is the "first commandment? In what sense "first" and, in what "second"? Which of the ten commandments require of us our duties to God? Which our duties to men?

Why does Christ in his answer quote from the Old Testament? See Deut vi. 4, 5; Lev. xix. 18. Why is the unity of God here mentioned? What shows the spiritual nature of God's service? Why are the four words "heart,' "soul," "mind," "strength," given? Why is the word "*all*" repeated with each of them? What is it to love God with "*all the heart*,' etc.? What word shows that each one must obey for himself? Who is our neighbor? Luke x. 30. Ought one to love himself? What is selfishness? Do we obey the first and second commandments?

Abridged from the *Baptist Teacher*.

*Recite*,—Scripture Catechism, 347, 348.

### LITTLE WONT'S.

Jessie was expecting two little girls to spend the afternoon with her. She put her baby-house in nice order, and swept the barn floor where the swing was.

"They are coming to play with me too," said Harry.

"Yes," answered his mother, "if you behave well."

"I shall behave," said Harry.

Before they came, however, from some cause or other, Harry's spirit became ruffled, and he was not the pleasant little boy he could sometimes be.

The little girls arrived, and Jessie kissed them, she was so glad.

After speaking to her mother, "Which," cried Jessie to them, "which first, baby-house or barn?"

"Baby-house," chose both little girls at once.

"Barn," shouted Harry.

"We must go first where they want to go," whispered his sister.

"I won't," said Harry.

They went, however, all out together; and mother hoped there would be no serious disagreements among the little ones. After a while she heard the trotting of little feet down stairs, out doors, over the gravel walk, into the barn, and then the shout of glad voices was lost in the distance.

By-and-by Jessie came in, dragging Harry by the hand.

"Mother," she said, "will you keep Harry with you? We cannot have any games where he is."

"Oh," said his mother, looking very sorry.

"Well, mother, I can't help it," said Jessie. "I tried to love him, and coax him, and please him, and we all did. But it is of no use. He does not fall in with us, and he spoils all our comfort."

"What is the difficulty?" asked mother.

"Why," answered Jessie, "he is so full of little won'ts. He won't swing. He won't play school. Then we play horse to please him; but he wo 't let us be three horses, and he won't drive us on the gravel, but into the thorn-bushes, and it is so all the time. We are pleased with him, but he will not be with anything we do."

"Harry, I think, must have been heartily ashamed of this account of himself. These "little won'ts," oh, what disturbers of the peace are they. How they spoil family comfort. And sometimes, in children of a larger growth, they set themselves up in the most foolish and wilful way imaginable. Do not harbor them, children, for one moment, in you bosom. They are hard to get out, if you cherish them at all. And if they have crept in unawares, melt them away as quickly as possible by the warm sunshine of an obedient and obliging temper.

### CHILDREN, TRY TO BE GOOD!

Children, try to be good!
That is the end of all teaching;
Easily understood,
And very easy in preaching.
Is it easy to do?
Speak, if you've really been trying
To be entirely true,
And utterly self-denying.

To weep with those that weep,
To be just in every dealing;
A careful watch to keep,
On temper, and tongue, and feeling;
Your greatest joy to find
In giving another pleasure,
And trying not to mind
That yours is the smaller measure.

With a heart to hold and bless
Both loyalty and freedom;
With a loving little Yes,
And a smile for those that need them;
Yet all the time to show,
Of a steadfast faith the beauty,
And be able to say No,
When saying No is a duty.

Children, try to be good!
That is the end of all teaching;
Easily understood,
And very easy in preaching;
And if you find it hard,
Your efforts you need but double;
Nothing deserves reward
Unless it has given us trouble.

—*Good Words.*

### A DROP OF OIL.

The sewing-machine went hard and would not do its work well, in spite of all of sister Amy's efforts. She had oiled it, she thought; had attended properly to everything; still it was perverse.

Brother Will came and looked over her shoulder and knit his brow, as was his custom when in a puzzle. At last, turning back the machine, he glanced over the works, and asked,

"Did you oil it here, Amy?"

"Why, no, I never thought of that." A drop of oil was supplied, and in another minute the slender needle was flying through the work like a fairy. It was easy now to turn the wheel. That drop of oil on a dry spot in the machinery, made all right.

There are many other places where a drop of oil works just as great wonders. For cold mornings, when tempers are apt to get frosted, as well as toes and finger-tips, there is no magic like a few sweet, cheery words. Oil to a dry machine is nothing to their good effects.

So, when any one is angry, and ready to do and say rash things, just give them a "soft answer." You know what the Bible says about that.

If Bridget is hurried and cross, just give her a little timely help. Make her fire blaze up brightly for one thing, and see if her temper does not soften.

All day long, as you mix with your little companions at school, or in play, you will find plenty of chances for using this drop of oil; and you will see how it can cheer and brighten the way for yourself and all about you.

### THAT FLOWER.

A flower bloomed in a teacher's garden. She plucked it, and made a visit to little Annie Thornbray, who had been for two long weeks sick in bed. The teacher left Annie after talking and praying with her, and also left a flower on a stand by the bedside. This was a little thing, but the beauty of the flower reminded Annie of her teacher. It reminded her of her teacher's words and prayers. It convinced her of her teacher's love. The child woke in the night, and the delicate fragrance of the flower brought her teacher to mind again. Father and mother and children admired the flower, and each one said something about the thoughtful teacher who had brought it. I don't know any little minister of so much comfort to so many people as was the simple, beautiful flower in Annie Thornbray's sick-room.—*Sunday-School Journal.*

It is not we think much over a century since a mason, a member of the established church of Scotland, was disciplined for taking a contract to lay the foundations of an Episcopal church in that country. The session quoted for their authority the Old Testament denunciation of those who aided in the erection of "high places" for heathen worship in the Holy Land. The progress of charity receives a significant demonstration from the fact that on two successive Sabbaths two bishops of the English church officiated by invitation in the parish church of Glengarry in Inverness-shire, Scotland, the Bishop of Winchester adopting substantially the service of the prayer-book, but adding an extempore prayer, while the Archbishop of York abandoned the liturgical form altogether for one substantially in accord with Scotch customs. It is a sign equally hopeful for Protestant Christianity and for the Episcopal church when two such leading dignitaries take action so decided and significant as a means of bearing their testimony to the truth that there is more agreement than difference between the various Evangelical churches, and that Christianity itself is more important than any one of the forms in which it is embodied in ecclesiastical institutions.

If it were not for the greater horror of the concentrated fire at Chicago the whole country would be aroused with the story of another horror which now passes by almost unnoticed. For some time the forests in Minnesota, Michigan, Iowa, Wisconsin, and Indiana have been burning with a fury that seems to baffle all attempts at their suppression. Trains are delayed, telegraphic connections are broken, not only camps and outlying settlements have to be abandoned, but some villages have also succumbed to the flames, and several hundred lives have been lost. In one place the frightened deer crowded to the track of the railroad in such numbers that the people had to fight their way through them. So many persons have been burnt out of the vicinity of Saginaw bay, that the United States government has sent one of its steamers for their relief.—*Ch. Weekly.*

At a college examination the students were asked the meaning of the word "hypothesis." One candidate answered that it was "a machine for raising water." Another said that it was "something that happened to a man after death."

A little bit of a thing, who had just got back from a party, was asked by her mamma how she had enjoyed herself. "O mamma!" she said, "I'm so full of happiness: I couldn't be no happier, without I was bigger."

# The Sabbath School.

### WORK FOR ADULTS.

Are we doing the needed work among our adults? Are we yet in the old rut, the "Sunday-school, the institution that takes care of the children"? It does take care of the children, but so does the preacher, if he be a worthy one; and so does the deacon, if he be full of the Holy Ghost; and so does every good man and every good institution. But adults also need to be taken care of, and in no respect more so than in the matter of Bible study. Who has outgrown the Bible? Who is beyond the need of its teachings? No man on earth has gone so far, and hence no man on earth is without the need of its study.

But, we are told, the pulpit and personal study avail for the more mature minds. We will not question the power of either of these means of instruction. We recognize them as divinely appointed, and as incalculably valuable. And yet were their full power exerted everywhere, which is far from being the case, but even though it were, yet would the study of the word in the social way allowed in Sunday-school still remain unimpeachable. We need opportunity to state our convictions. A truth stated is doubly clear to us. We need opportunity to present our objections, and our questions. These the pulpit cannot entertain, and in many cases the closet does not answer. But the Bible class is for just such work. Views are compared. Convictions are weighed. Results are reached. Profit is secured. There is therefore necessity for such study as the Bible-school affords. Under the most favorable circumstances for religious culture we need this means. It has been the crying defect of our methods of religious education that we have not employed this more fully. Hence we come back to our starting point and ask again, *Are we doing the needed work among our adults?* Among those of our churches, of our congregations, and among those of the fields in which we are located, there is work to be done, and are we up and at it? This question we present and leave all workers to answer for themselves as becometh teachers of the Word, and servants of Jesus.—*Baptist Teacher.*

### "LET YOUR LIGHT SO SHINE."

The lesson was, "Ye are the salt of the earth; ye are the light of the world."

Half of the class hoped they were of the happy number whom Christ calls "Ye."

"Boys," said the teacher, "to whom is this letter addre sed?"

"To Christians," they answered promptly.

"Not to you, then?" she said, addressing those who were not Christians.

"No, not to us," they answered.

"Now, will you tell these boys, who hope they are Christians, how you think they can let their light shine? They will be glad to hear you."

"I think they ought not to get mad," said one.

"Yes, that is so, for 'Blessed are the peacemakers.'"

"They ought to be truthful," said another.

"Right, for 'No liar can inherit the kingdom.'"

"They should not be ashamed of their religion."

"They ought to try to lead others to be Christians," said Henry B——.

"Ah, Henry, I am glad you thought of that; it is one of the best ways of letting their light shine. You think they could not be really Christians, if they did not try to get others, do you?"

"Yes," said several at once.

"And, Henry, if any of the boys should try to lead you to Christ, you will not think it strange, will you? Remember, you have just told them to do so."

"No," said Henry, hesitatingly, a little surprised at the turn matters had taken; "but I guess they won't come."

"I think they will, if they are real Christians, and I am pretty sure some of them are." * * * * *

As the boys left the classs, one of them said, "Now, I've given those fellows a good chance at me; I wonder if they'll come."

Others said, (and they were those whose light shone), "Now Harry expects us to ask him to be a Christian, and we must improve this good opportunity. Let us all pray for him, and go to him this day, and say, 'Come with us, and we will do thee good.'"—*S. S. Times.*