

SUNDAY SCHOOL LESSON.

LESSON VI.—MAY 3, 1880.

JESUS AND THE YOUNG.—Matt. 19: 13-29.

TIME.—Early winter; the last part of A. D. 29, several months after the Transfiguration (see last lesson), and on Jesus' last journey through Perea to Jerusalem.

PLACE.—In the neighbourhood of Bethabara in Perea. Perea is that part of the Holy Land east of the southern Jordan and the Dead Sea.

RULES.—Tiberius Caesar, emperor of Roman Empire. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee; Herod Philip, of other parts.

INTERVENING HISTORY.—Chaps. 17: 14-19; 18: 1-2; Mark 9: 14-50; Luke 9: 37-50; John, chaps. 7-10; Luke 9: 51-56; 10: 1-14.

INTRODUCTION.

Jesus, upon coming down from the Mount of Transfiguration, healed the lunatic. He then returned with the twelve for the last time to the shores of the Sea of Galilee. Immediately after the incidents of chapter 18, Matthew and Mark mention the final departure of Jesus from Galilee into that part of Perea which belonged to the province of Judea, Matt. 19: 1; Mark 10: 1. But this interval between chaps. 18 and 19 is to be filled up by Christ's visit to Jerusalem at the feast of tabernacles, Oct. 11, and the feast of Dedication in December, and many other important incidents, which are related by Luke and John. Jesus was slowly traveling, and teaching in Perea near Jordan, on his way to Jerusalem to be crucified, when the incident of the lesson for to-day occurred.

EXPLANATORY.

As I look at Christ in this, the most stirring period of his history, with the dark event of his last agonies thickening on his horizon, condescending to take little children in his arms and bless them, I feel deeper chords in my nature touched than when I see him rush the furious tempest, or raise the buried dead. There were brought into him. The fact that they were brought (we may assume by their mothers) indicates that there was something in our Lord's look and manner that attracted children, and impressed their parents with the feeling that he loved them. The disciples rebuked them; that is, reproved those who brought them, found fault with them, and signified their displeasure at this. They thought it a small matter, or a mere obstruction of the parents, interrupting Christ to show their children, or that children had nothing to do with Christ, nor be with them. This last would have seemed the point aimed at in Christ's reply, and it is the sad mistake of many.

But Jesus said, Suffer (allow them to come) little children. Mark adds that he was much displeased. Let the little children come alone, and hinder them not from coming to me. The language of rebuke in the original is stronger than in our version. The above rendering may help to give to the English reader its tone. For such. Such childlike persons (Luke 18: 17; chap. 18: 3-6). And also little children in the literal sense, or infants (Luke 18: 15), called "my little lambs." Is the kingdom of heaven; that is, the kingdom of heaven belongs to such as these.

He laid his hands on them. Saint Mark records, as before, the act of caressing tenderness: "He foldeth them in his arms, and laid his hands upon them." A loving act twice blessed because done in so loving a manner. If Jesus so loved little children, we may well trust to his loving care in his beautiful home those of our children whom he takes from us to himself. Jesus love of children soothes much of the sorrow in their death.

And, behold, one came. This incident is recounted also in Mark 10: 17-22, and Luke 18: 18-23. The three accounts should be carefully compared by the student. This case presents some remarkable points. 1. The man was of irreproachable moral character; and this amidst all the temptations of youth—for he was a "young man" (chap. 8: 22)—and wealth, for "he was very rich" (ver. 22; Mark 10: 22). But (2) restless, notwithstanding, his heart craves eternal life. 3. He so far believed in Jesus as to be persuaded he could authoritatively direct him on this vital point. 4. So earnest is he that he comes "running" and even "kneeling before him," and that when he was gone forth into the way (Mark 10: 17)—the high-road, by this time crowded with travellers to the passover, Good Master. The word rendered master properly means teacher. This young man addressed the Saviour with the same pompous title that he would have used in speaking to a Jewish doctor of the law. What good thing shall I do, that I may have eternal life?

Why callest thou me good? &c. The older manuscripts give a different form to our Lord's answer: "Why askest thou me concerning that which is good?" In either case the answer has the same force.

All these things have I kept, &c. What lack I yet? The latter query must not be regarded as an expression of satisfied self-righteousness, as if it implied, "In that case I lack nothing." It is indeed true that the young man was still self-righteous. He had no conception of the spirituality, the depth, or the height of the commandments of God. Taking only the letter of the law, he considered himself blameless, and perhaps even righteous, before God. Yet his heart misgave him, and he felt that he still lacked something. Under this sense of want, he put the question to the Saviour, as if he would have said, "What is it, then, that I yet lack? All these things have not given me peace of mind." That such is the correct view of the passage, appears both from the statement in Mark, "Then Jesus, beholding him, loved him," and from the great struggle through which he afterward passed.

If thou wilt be perfect. Mark and Luke: "One thing thou lackest." One duty still remained to make his obedience complete, judged from his own point of view. Not that he had done all except this one duty; but a test is proposed to prove that the whole obedience lacked the proper motive. Go and sell that thou hast. The injunction of the Lord is manifestly intended to bring out the fact that the young man had made an idol of his riches, and hence that he utterly contravened the spirit, even of the first commandment. Substantially, this demand of Christ reports the same thing as the call addressed to all his disciples—to deny themselves, to take up the cross, and to follow him. In this sense, then, the injunction applies to every Christian. All that belongs to a believer is in reality not his, but the Lord's property. The one thing which he lacked was not, that he did not sell all his goods, and give them to the poor, but that there was something which he valued more than his allegiance to God.

He went away sorrowful. He had great possessions. It was too much. The young ruler went away very sorrowful, grief in his heart, and a cloud upon his brow, for he had great possessions. He preferred the comforts of earth to the treasures of heaven; he would not purchase the things of eternity by abandoning those of time; he made, as Dante calls it, "the great refusal." And so he vanishes from the Gospel history; nor the evangelists know any thing of him further.

A rich man shall hardly enter the kingdom of heaven. With great difficulty. Christ here teaches what was shown in this case, that it is hard—not impossible, but extremely difficult—for a rich man to get to heaven, because it is found to be hard to put Christ's will before his worldly possessions. Mark has it, "How hard is it for them that trust in riches." Luke, "They that have riches."

Easier for a camel. The camel being the largest animal with which the Jews were acquainted, its name became proverbial for denoting any thing remarkably large; and "a camel's passing through a needle's eye" came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible. Eye of a needle. Either the small door sometimes made in the city gates, called the needle's eye by the Arabs—large enough for a man, but too small for a camel—or rather the Oriental needle, of furnished iron, from two to five inches long, or their large ivory tape-needle, Tuan for a rich man to enter, &c. A rich man rather means one who loves his riches, and makes an idol of them; or one who supremely desires to be rich—"them that trust in riches." While he has this feeling it is literally impossible that he should be a Christian. For religion is the love of God, rather than the world; the love of Jesus and his cause, more than gold. Still a man may have much property, and not have this feeling. He may have great wealth, and love God more; as a poor man may have little, and love that little more than God.

With men this is impossible. Jesus readily acknowledged that power superior to man's is necessary in order to affect the human heart, that salvation may be secured. So many allurements do wealth and worldly avocations present, and so liable are we to be unduly engaged in the cares of the present life, that we are in imminent danger of neglecting our spiritual interests.

FIX UP YOUR PARSONAGES.

To hundreds of ministers the present is a time of some anxiety, and perhaps, of equally as much to as many churches. The pastor that is to relinquish his care of a church and congregation to which he has become attached, and to assume the care of another, cannot but regard it in the light of an experiment, the issue of which is involved in some degree of doubt. The labor and vexations of moving, the weary hours that must pass before a settlement again takes place; the sense of loneliness he and his family must experience before new acquaintances are formed and the question of what sort of home or dwelling shall open their doors for their admission, are all matters that come in for consideration, when the coming session of Conference presents itself for consideration. This latter matter, the character of the home, its comforts, its conveniences, its healthfulness, its location and even its appearance, weigh much with him, and let us admit, it creates a good deal of anxiety. We may not place this to the account of pride on his part or that of his family, for comfort, convenience, and even looks are possessed of merit in themselves and are important to the enjoyment of every refined household. And then the home a church provides for its pastor is a sort of revelator of the church itself, an indicator of the appreciation they put upon the institutions of religion. If these are appreciated as their intrinsic importance warrants, he who is a leading representative of them will not be treated to a shabby home, unless poverty compel it, and this can not be a very honest excuse when good, and even elegant homes are not rare among the people. And then what an indication of a church for liberality is the parsonage! A new pastor is tempted to believe, when introduced to the new manse, that in some way it marks the spirit of his people for enterprise, and advertises their temper in other regards.

Can he help suspecting that he is not welcome, if the place provided to shelter him and his is neither respectable as to location nor quality?

Let us suggest then to our churches that now is the time to look after the comfort of your pastors and their families for the years to come. Go and examine your parsonages, and see if they are in good repair. Look after the wells, cisterns, chimneys, stoves; see if new paint is not needed inside as well as out; see if the walls are not dingy, demanding new paper; give them thorough inspection and put them in the best possible condition, and see what pleasure and comfort you will confer upon your pastors and their weary wives, and see with what zest they will enter upon their new work. If you have not stoves, bedsteads and heavy furniture, by all means get them, and thus relieve your preachers of what is now the drudgery of the itinerancy.—Pittsburg Chris. Adv.

HISTORICAL SUN DARKENINGS.

In 536, 567, and 626 we find mention of long periods of diminished sun-light. Schnurrer records that 783, a year after the Saracens had been driven back beyond the Pyrenees, consequent on their defeat at Tours, "the sun darkened in an alarming manner on Aug. 19; there appeared to be no eclipse by the moon, but rather an interruption from some meteoric substance." There was an eclipse of the sun, annular, but nearly total, on the morning of Aug. 14; it is mentioned in the Saxon Chronicle, which tells us "the sun's disk was like a black shield." The near coincidence of dates suggests in this case a connection between the darkness and eclipse. In 984, according to a Portuguese historian, the sun lost its ordinary light for several months, and this is followed by the doubtful statement that an opening in the sky seemed to take place, with many flashes of lightning and the full blaze of sunshine was suddenly restored. In 1091, on Sept. 29, not 21, as given in some of the translations of Humboldt's "Cosmos," Schnurrer relates that there was a darkening of the sun which lasted three hours, after which it had a peculiar color, which occasioned great alarm. In another place we read: "Fuit eclipsis Solis II. Kal. Octob. fere tres horas: Sole circa meridiem dire nigrescebat;" there was no visible eclipse at this time, and the November eclipse was central only in the southern parts of the earth. A century later, or in June, 1191, according to Schnurrer, the sun was again darkened, with certain attendant effects upon nature. Here the cause is easily found; on June 23 there was a total eclipse in which the moon's shadow traversed the Continent of Europe from Holland to Crimea; the eclipse was total in this country between the coasts of Cumberland and Yorkshire. Erman refers to a sun-darkening on Feb. 12, 1106, which was accompanied by meteors; and we read in the cometographies that on the 4th, or, according to others, on the 5th, of February in this year, a star was seen from the third to the ninth hour of the day, which was distant from the sun "only a foot and a half." Matthew Paris and Mathew of Westminster term this star a comet, and we may take it to have been the same which, later in the same month, was observed in China under the sign Pisces and which, at one time, was supposed to have been identical with the great comet of 1680; this body, however, would not appear to have been sufficiently near the earth as, even on the assumption of a denser constitution than usual with comets, to account for a diminution of the solar rays, by its intervention. On the last of February, 1206, according to a Spanish writer, there was complete darkness for six hours. In 1241, "five months after the Mongol battle of Leignitz," the sun was so obscured, and the darkness became so great, that the stars were seen at the ninth hour about Michaelmas. In this case, again, the darkness referred to was undoubtedly due to the eclipse on Oct. 6, of which Prof. Schiaparelli has collected a full account from the Italian writers. Lastly, in 1547, from April 23-25, Kepler relates, on the authority of Gemma: "The sun appeared as though suffused with blood, and many stars were visible at noonday." Schnurrer thought this phenomenon was what the Germans call a "Hohenrauch," notwithstanding the visibility of stars. From the above brief summary of what have been considered abnormal sun-darkenings, we see that in several cases the diminution of light has been due to the ordinary effects of a total eclipse, while it is clear that there are no grounds in the historical evidence for any prediction of a period of darkness. The nervous in these matters,—and it would really appear that such exist,—may take consolation therefrom.—F. E. Hild, in Nature.

A Story for our Young People.

BEAUTY'S MAMMA REBELS.

Of course she does! She hereby calls a convention of ten thousand little girls and their brothers to consider her grievances, and to decide what measures shall be taken.

Last winter Beauty's mamma needed a new cloak, but Beauty needed a bigger doll—so much more that a compact was closed. Santa Claus was telegraphed a special petition, very elaborately detailing the style, complexion, and belongings of the desired treasure. Everything was mentioned, that could in any event be required for the outfit. Beauty's will in the matter left room for neither codicil nor addenda.

When a favorable reply was received Beauty almost fainted for joy and mamma, mentally footing up a column of figures, took heart.

"Ten dollars! Ah, I can manage nicely with that velvet collar and cuffs! I will get black buttons, and paint them with a pretty design. I certainly can wear a very tasteful cloak!"

Mamma clapped her pretty hands, and just like Beauty under a microscope.

"Mamma, if my dolly comes, she must have a cradle or a carriage. It would be too bad a shame to be 'specting her, and not have any thing ready. Don't you please Santa Claus would fink we meant to 'sult her?"

(There was a struggle—and \$3 expended for a carriage.)

"Mamma, there ought to be an Afghan for my dolly's carriage. I don't want a zephyr one. Bessie Cradock has a pink satin one trimmed with fringes. I want it—pret'yer than Bessie's."

"Mamma, there ought to be a bed, an' a sofa, an' a rocking-chair, an' a hammock, an' a—"

"O Beauty! what did you promise?"

"Mamma, I forgot all those things—truly I did; an' they is in expensive, don't you fink so?"

"Beauty, be a good little girl, don't you fink so?"

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Persons who suppose themselves suffering from heart disease, because they have pain in the region of the heart, or palpitation, seldom have any disease of that organ. In nine cases out of ten they are sufferers from dyspepsia—nothing more. Congestion of the lungs is most frequently caused by a sudden change from the heat of an ill-ventilated room or ventilated room or railroad car or street car, to the cold air outside, without being protected by sufficient clothing; hence many persons thus seized drop dead in the streets.

Congestion of the brain most frequently results from trouble and anxiety of mind, producing sleeplessness, followed by engorgement of the blood vessels of the brain, sudden loss of vital power, and almost instant death. Apoplexy may be an inherited disease, or it may be induced by too free living, or its opposite, too get abstemiousness. Paralysis may affect only a small portion of the body, from a finger to a toe to an entire limb, or it may disable half the body or the whole body, when death soon follows. When half the body is affected by paralysis, we may be certain that the seat of the disease is in the opposite side of the brain, because nerve-fiber cross. Partial paralysis is often temporary when caused by the rupture of a small blood-vessel, if the clot is got rid of by absorption or otherwise.

Although this is a disease that all classes of people are liable to, its most destructive work is done among the deprived and dissipated. There is no doubt that the habitual use of tobacco is one of the most prominent causes of paralysis and other diseases.

A recent cough will almost always yield to the following treatment within two or three days: Mix in a bottle four ounces of glycerine, two ounces of alcohol, two ounces of water, two grains of morphine. Shake well. Dose for an adult, one or two tea spoonfuls every two or three hours. Half this quantity to children from ten to fifteen years. It is not safe to give it to infants or children under ten years of age.

To stop bleeding, if from a cavity in the jaw after a tooth has been extracted, shape a cork into the proper form and size to cover the bleeding cavity, and long enough to be kept firmly in place when the mouth is closed. This has been of service in many desperate cases.

When an artery is cut the red blood spurts out at each pulsation. Press the thumb firmly over the artery near the wound, and on the side toward the heart. Press hard enough to stop the bleeding, and wait till a physician comes. The wounded person is often able to do this himself, if he has the requisite knowledge.

Simple fractures may be adjusted by almost any one. Get the limb as nearly as possible in the natural position, and then send for a doctor. There is no great urgency in such cases.

In fracture of the skull, with compression and loss of consciousness, examine the wound, and, if possible, raise the broken edges of the skull so as to relieve the pressure on the brain. Prompt action would often save life.

In case of poisoning, the simple rule is to get the poison out of the stomach as soon as possible. Mustard and salt act promptly as emetics, and they are always at hand. Stir a tablespoonful in a glass of water, and let the person swallow it quickly. If it does not cause vomiting, give the whites of two or three eggs, and send for the doctor.

Burns and scalds are soonest relieved by an application of cold water. Dry carbonate of soda or baking soda, sprinkled over the burned spot, is the latest remedy, and is said to be very effectual. These means are only temporary. In severe cases a physician should be sent for.

SURE CURE FOR RHEUMATISM AND NEURALGIA.

MEDICAL MEN APPROVE.

FROM A. H. PECK, M.D., Petoskey, N.B. Messrs. T. Graham & Son,—Dear Sirs:—I have used your "CONSTITUTIONAL REMEDY" in several cases of Neuralgia with marked effect. I have used it for Chronic Lumbago that has troubled me more or less for several years; I took two or three doses (large ones), and applied your PAIN ERADICATOR externally, and I am in hopes they have made a permanent cure; at all events, I have not had any return of that complaint since using these medicines, more than nine months ago.

I have had many opportunities of observing the good effects of your PAIN ERADICATOR in the past ten or twelve years in Rheumatism and other complaints. From what I have learned of their efficacy, and from what you have told me of the ingredients composing them, and the evident skill with which they are prepared, that their combined use constitutes a very valuable remedy for Rheumatism and Neuralgia complaints.

You are at liberty to make use of this, as you see fit.

A. W. PECK.

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ORGAN... BLYMYE... BLYMYE... BLYMYE...

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HENDI... SEEDS... HENDI... SEEDS...

PARIS, 1878... GOLD MEDAL... GOLD MEDAL... GOLD MEDAL...

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