

The Sunday School.

BIRTH LESSONS, 1891.

Summary, August 16. THE GOOD SAMARITAN.

Lesson Text.—Thou shalt love thy neighbor as thyself. Lev. 19:18.

THE LESSON.—Luk. 10:25-37. A. D. 29.

37 And, lo! he came down from Jerusalem, and he sat on the wall, and he wept, and he said to himself, How would I have loved thee, Jerusalem!

38 And he said to himself, How would I have loved thee, Jerusalem!

39 And he said to himself, How would I have loved thee, Jerusalem!

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78 And he said to himself, How would I have loved thee, Jerusalem!

79 And he said to himself, How would I have loved thee, Jerusalem!

Good Samaritan.—How, says he, "which of the three was neighborly?" "The one who showed mercy," was the reply. "You are right, and you must see likewise if you would follow the law of love. There is no doubt that the Samaritan was neighborly to the Jew, but the Jew's benevolence was not in the least genuine. He thought he had perfectly obeyed the law of love, and that he merited heaven by his obedience; but the parable, by showing his selfishness, had led him to believe that his white hands were never, proved to him that he had entirely misunderstood it, had violated it, and therefore was condemned by it.

Let the teacher observe now and be sure to teach that the lesson is intended to teach the duty of universal benevolence—that love for our neighbor equally makes us not unmercifully toward them. For he is a man who is not willing to give up the spirit of this law of love who sets kindly toward an enemy—toward one of an inferior race, for the possible impulse throughout that the wronged man was a Jew, and believers in the same religion as themselves; their wrongs were hostile. Was this enemy had treated a Jew in the spirit of the law, would brother Jews had nagged him. Christ thus teaches that all mankind are our neighbors, and that we must love all men with the benevolent spirit which the law of God requires.

This lawyer was aware that he had not kept the law, unless his own interpretation of it was right, and that he would not love men Jews who were friendly to him. He merely tried to satisfy his conscience, and that which loop-hole by which to escape from conviction by the law. Let us pick out our neighbors, and we are lawyers very easily; but we must not modify the commands of God to suit our notions; we must love all and treat all with that benevolence which God's law requires.

THE TEACHER'S METHOD.

1. The Law, 20-29. 1. The self-righteous lawyer. 2. The Samaritan. 3. The Samaritan's love. 4. The Samaritan's prayer. 5. The Samaritan's prayer. 6. The Samaritan's prayer. 7. The Samaritan's prayer. 8. The Samaritan's prayer. 9. The Samaritan's prayer. 10. The Samaritan's prayer. 11. The Samaritan's prayer. 12. The Samaritan's prayer. 13. The Samaritan's prayer. 14. The Samaritan's prayer. 15. The Samaritan's prayer. 16. The Samaritan's prayer. 17. The Samaritan's prayer. 18. The Samaritan's prayer. 19. The Samaritan's prayer. 20. The Samaritan's prayer. 21. The Samaritan's prayer. 22. The Samaritan's prayer. 23. The Samaritan's prayer. 24. The Samaritan's prayer. 25. The Samaritan's prayer. 26. The Samaritan's prayer. 27. The Samaritan's prayer. 28. The Samaritan's prayer. 29. The Samaritan's prayer. 30. The Samaritan's prayer. 31. The Samaritan's prayer. 32. The Samaritan's prayer. 33. The Samaritan's prayer. 34. The Samaritan's prayer. 35. The Samaritan's prayer. 36. The Samaritan's prayer. 37. The Samaritan's prayer. 38. The Samaritan's prayer. 39. The Samaritan's prayer. 40. The Samaritan's prayer. 41. The Samaritan's prayer. 42. The Samaritan's prayer. 43. The Samaritan's prayer. 44. The Samaritan's prayer. 45. The Samaritan's prayer. 46. The Samaritan's prayer. 47. The Samaritan's prayer. 48. The Samaritan's prayer. 49. The Samaritan's prayer. 50. The Samaritan's prayer. 51. The Samaritan's prayer. 52. The Samaritan's prayer. 53. The Samaritan's prayer. 54. The Samaritan's prayer. 55. The Samaritan's prayer. 56. The Samaritan's prayer. 57. The Samaritan's prayer. 58. The Samaritan's prayer. 59. The Samaritan's prayer. 60. The Samaritan's prayer. 61. The Samaritan's prayer. 62. The Samaritan's prayer. 63. The Samaritan's prayer. 64. The Samaritan's prayer. 65. The Samaritan's prayer. 66. The Samaritan's prayer. 67. The Samaritan's prayer. 68. The Samaritan's prayer. 69. The Samaritan's prayer. 70. The Samaritan's prayer. 71. The Samaritan's prayer. 72. The Samaritan's prayer. 73. The Samaritan's prayer. 74. The Samaritan's prayer. 75. The Samaritan's prayer. 76. The Samaritan's prayer. 77. The Samaritan's prayer. 78. The Samaritan's prayer. 79. The Samaritan's prayer. 80. The Samaritan's prayer. 81. The Samaritan's prayer. 82. The Samaritan's prayer. 83. The Samaritan's prayer. 84. The Samaritan's prayer. 85. The Samaritan's prayer. 86. The Samaritan's prayer. 87. The Samaritan's prayer. 88. The Samaritan's prayer. 89. The Samaritan's prayer. 90. The Samaritan's prayer. 91. The Samaritan's prayer. 92. The Samaritan's prayer. 93. The Samaritan's prayer. 94. The Samaritan's prayer. 95. The Samaritan's prayer. 96. The Samaritan's prayer. 97. The Samaritan's prayer. 98. The Samaritan's prayer. 99. The Samaritan's prayer. 100. The Samaritan's prayer.

LOVE TO OUR NEIGHBOR.

Let the teacher show that this lesson indicates first who our neighbor is, whom we must love and be kind to—anyone belonging to the human race; and, second, how we must show love to him—by kind, sympathetic words and actions. Let the teacher show the Samaritan's love. Illustrate true love to our fellow-men, be charitably retrained, and did as his neighbor would have another do to him.

BLACKBOARD.

THE LAW REQUIRES PERFECT LOVE TO ALL MEN.

To the Friends of the Seminary.

We are within forty thousand dollars for the two hundred thousand dollars which we had to raise by the 1st of June next. This amount has to be secured and paid in to the Finance Board in cash by the 1st of June. To save all risks we are trying to get it all paid in by the 1st of May. Success is certain if all our churches will now make one earnest effort for us. I ask a cash collection to be taken up in each church on the second Sunday in April or some other Sunday in that month, the amount to be forwarded to me at latest by the 20th of April, in time to be incorporated in my report to the Board. I have divided out the amount needed among the different States, as follows:

Table with 2 columns: State and Amount. Includes Maryland, Virginia, West Virginia, North Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Kentucky, and Total.

This division shows how easily the sum can be raised with an earnest and determined effort. There are some churches in the South, as I know by happy experience in the past, which can even give one thousand dollars of the amount allotted to their State. In more than half of the States I mention are several churches which can give five hundred dollars. I hope for such sums as these from about ten to fifteen of our largest and wealthiest churches. But in all the States I have mentioned except four there are enough churches that can each give one hundred dollars, and that will do it if a vigorous appeal be made, to make up the quota of the State. But I depend not on these alone. I ask of each church, that has in it a friend of the Seminary, to place itself on the roll of those who help this year, and especially in this final effort of this year.

If we secure this two hundred thousand dollars the Seminary will have a foundation which will make its future existence sure. Not that we shall then have all that we shall need. This is not the half of the \$500,000 which I have always urged as necessary. But with this, and the collections from the bonds already given as they mature, and from future donations, we shall secure that sum and even more. Meantime what we shall annually need in addition for our current expenses, will be easily procured.

I am encouraged to make this request from the fact that in 1874 an appeal for \$75,000 for annual support was promptly responded to, and the Seminary was made, not personally, but through the public prints, and by letters. I ask now, not for what may keep alive for five years, but for what will secure the future. I ask it too, not as then, in a time of financial depression, but when money is generally plenty.

To each pastor I now come as though I were speaking personally to each, and beg him, if he feels any interest at all in our work, not to fail to present this matter earnestly to his church or church, and to urge them to make a liberal contribution.

Then let the money be forwarded at once to me in check on any bank (draft on New York, Baltimore, Philadelphia or Louisville preferred), or by express, or in money order, or in a registered letter. Don't send cash by mail except in registered letter. The cost of registry or money order or express may be deducted from the amount sent. Address: JAMES P. BOYCE, 515 Fourth Avenue, Louisville, Ky.

"Who Changed the Sabbath?"

I see an article with the above heading in Recorder of 10th, signed S. C. McRoy. The first thing which our attention is called to is Jesus and his disciples kept the seventh day, and the implied conclusion is: therefore be intended as to keep the seventh day. If this style of reasoning were valid, it proves that we should keep the Sabbath, or seventh day, as Christ kept it. How was that? "Perfectly," says S. C. M. Does S. C. M. believe we are under obligation to keep it like Christ kept it? Dent. 5:14. Is he in favor of inflicting the divinely enjoined penalty for its violation? Ex-

31:15. If not, why not? Has the penalty been removed? What scripture so teacheth? These are practical questions of vital importance and deserve candid answers. Will S. C. M. answer? We shall see. But Christ kept the passover, says Paul referring to the passover, says: "Let us keep the feast," etc. 1 Cor. 5:7. Does Paul anywhere tell Gentile Christians how to keep the seventh day? Does S. C. M. believe Christ's example demands that we keep the passover? Since his observing the seventh day is made use of to enforce the duty on us, his observing the passover is just as strong.

"Whenever any of the rites or institutions of the Old Testament were done away with, the fact is plainly proved." Where is the record of the removal in done away with, or the rite of stoning to death a Sabbath-violator? "He pointed the disciples forward to the Sabbath years in the gospel age," so, then, the seventh year is to be kept as Christ kept it, is it? But, if so, why refer to Matt. 24:20? In this verse the Sabbath day is referred to as existing since the destruction of Jerusalem. What if Jewish converts were circumcised, kept the Sabbath, and observed the whole ceremonial law up to the destruction of Jerusalem, have they done so since?

Referring to John 20:19-26, S. C. M. says: "The Scriptures show plainly they were not kept for worship, but for personal safety or consolation." Luke says they were saying, "The Lord is risen indeed and hath appeared to Simon." 24:34. Ya. 44-46 show that Jesus taught them to understand the Scriptures. Here we find the first Sunday-school on the first day of the week. If not engaged in worship, they were holding religious conversation and receiving religious instruction, and that answers our purpose very well indeed. "Why did Christ come to his apostles in the house, not opening the door?" Well, I suppose he could not go in very easily opening one door, and really do not see any reason why he should have opened the door. But in S. C. M. means Jesus went without using a door. I call for proof.

On Acts 20:7, our author says: "That meeting was entirely in the night and was not a regular stated meeting for worship." Well, perhaps S. C. M. has means of information not available to others. To the ordinary reader it seems that they assembled according to their usual practice. But if not a regular meeting it was a special meeting. If their regular day was the seventh, why did they not break bread there instead of the next day? If they met on the seventh day, why does Luke say nothing about their regular meeting on that day? Why did not Paul preach to them on their regular day? If the meeting on the first day was not the regular stated meeting of the church at Troas, Luke was unfortunate in using language that has been misunderstood for centuries. How fortunate S. C. M. has arisen in this day to set us right and correct Luke's unfortunate blundering in the use of language!

In 1 Cor. 16:1-2, Paul does not say one word about going to church or white at church." Paul is talking of a collection, or gathering. Now if each one simply laid up a part of his week's wages at home, there would, of necessity, be a gathering of these sums when Paul came; the very thing he was anxious to avoid. Again, if Paul meant no more than for each one to set apart a portion of his week's salary, why not set it aside on the sixth day? That is the day their week's work ended, if S. C. M. is correct; why wait till the beginning of the next week? Why not set it aside on the seventh day? Was it wrong for them to give aims on the seventh-day Sabbath? There must have been a reason for selecting the first day. And that reason Paul gives: "That there be no gatherings when I come." Hence the laying by him, meant for each to put his bounty into "the collection for the saints." Thus their aims were collected, gathered ready for Paul. The first day was chosen for this collection because that was the day they assembled to worship, if S. C. M. to the contrary notwithstanding.

Our writing, closed by asking, "why do we keep the first day?" Well, I must say that I am surprised that he does keep it. Yet, "why" includes him! Perhaps, he can tell why he, and those who believe as he does, keep the first day? I confess that the question is hard to answer. But if he means why Christians keep the first day, answer is in the language of one who was not yet a day old as a Christian over 1700 years ago. "Because that is the day of our Lord's resurrection." Does S. C. M. intend to tell us "why changed the Sabbath?" If he does, it would be for him to give a little proof. After his unsupported and illogical statements about Acts 20:7 some of us would rather be well proved as well as assert, albeit asserting in order than proving; and Uriah Smith and Sister White are not competent witnesses. If S. C. M. wants me to answer his question, and will send me his text, I will send him my pamphlet, in which I refer to more than three passages of Scripture. J. H. FULLILOVE, McCreary, Ky., March 18th. Georgetown College and the Y. M. C. A. Rev. J. S. COLMAN, D.D., Shepherd, Ky.

Dear Bro: Over the signature of "One Who Wants to Know," you ask for an explanation of the Y. M. C. A. in Georgetown College. I will give you the character and aims of the association, and these I hope may be a sufficient reason for the existence of the association among the students of the college. 1. It is a purely voluntary association of the Christian young men of the college for definite purposes. The association is in no sense an ecclesiastical body, and does not pretend to any of the rights and privileges of a church. There are no oaths or ceremonies imposed, no secret meetings held, and no sime proposed that are not distinctly and openly avowed and proclaimed. 2. What are the purposes of the association? In general it is to secure systematic and united efforts on the part of the Christian young men to help each other, and to help their unconverted fellow-students. The practical aims that they are endeavoring to reach are these: (a) To find out who among the students are Christians, and to get such as are to take a public and determined stand for Christ before their fellow-students. You know, my brother, the disposition upon the part of very many Christians old as well as young, to keep in the background when they go away from home, the fact that they are Christians. Thus they not only "hide their light under a bushel," but they expose themselves to many temptations which do not beset the Christian who takes a bold stand for Christ. We endeavor to hunt out such and to get them to take up the cross anew during their student life. (b) Another aim of the association is to unite the Christian young men in systematic efforts to do good to their unconverted fellow-students. Our students are mostly from other lands, and their associations are mostly with each other. Their influence over each other is very great. Dr. A. B. Barie, the noted Baptist evangelist, says the best way to reach the young is through the young. Recognizing this as true, the faculty not only labor themselves, but they encourage the Christian young men to labor for the good of the unconverted among the students. As an instance of what may be done in this way, I will say that the revival meeting which was held in the Georgetown Baptist church last fall, had its beginning in a series of prayer-meetings held in the chapel of the college boarding hall by the young men of the Christian Association. The unconverted students were urged to attend these prayer-meetings, they were visited, talked and prayed with; and the result is a goodly number, we hope, are converted. (c) Another aim is to hold several religious meetings among themselves as students. Of course they are cordially welcomed at all the church prayer-meetings and public congregations, but when they hold meetings by themselves, they are held more constrained and feel their own responsibility in the meeting. They sing, and pray, and read the Scriptures, and exhort one another; and so are drawn nearer together and nearer to Christ. Last Sunday afternoon I attended their prayer-meeting at the college boarding hall. The subject before them was "God's care for his people." The Scriptures bearing upon this subject were collated and read; the readings were interspersed with songs and prayers, and followed with exhortations; and we all felt that it was good to be there. In the exercises of that prayer-meeting I dare say that a dozen young men took part; but I do not know how many of their number in their number in some Methodist Sunday afternoon prayer-meetings, there is a prayer-meeting, lasting half an hour, held every evening in the chapel. This prayer-meeting began last fall, and I expect it will last to the close of the college session. Twenty years ago, when I was a student, we had our students' prayer-meetings, but only the ministerial students took part and few besides them attended. Now it is different, and frequently one-half of those present are the unconverted.

I might write much more, my brother, but these are the chief aims of the association; and these aims declare the reason why we have such an association in the college. I readily accept your disclaimer of any intention to do the college an injury. You are pleased in your letter to me to speak of the college as "that grand Baptist institution," and to express your desire to save it from injury. Please accept my cordial thanks for the complimentary terms in which you speak of the college and for the sincere interest you feel in its welfare. It encourages us that you care only for God's brethren appreciate the work that the college has done, but that they feel now a lively interest in its plans and purposes. Pray for us; cherish a brotherly interest in the college; counsel us; for we are but fallible men, like our brethren. Our great desire is to make the college an honor and, under God, a blessing to the noble and beloved brotherhood by whom it was founded. R. M. DUDLEY.

Home by the Way.

The city of Richmond, the county-seat of Madison, is one of the finest inland cities of the State. The character of the business houses compare very favorably with the best outside of the metropolis. The private residences are good and substantial, some of them superb. The business of the town is fine. Four banks supply the wants of the enterprising people of the county. All denominations are well represented except our own. The "Regular" Baptists have a small church. This association, known as the United Baptist, have manifested great liberality to the Presbyterians, giving them for their college between \$3,000 and \$4,000. One noble Christian gentleman gave them \$2,000. I had the pleasure of spending a night at the elegant mansion of this Christian philanthropist, Dr. T. S. Moberly. He is highly esteemed for his hospitality and general beneficence. He has invested funds in stocks which never depreciate and whose dividends are regularly declared not semi-annually, but much oftener. He is "laying up in store a good foundation against the time to come, that he may lay hold of eternal life." His stocks are scattered, and yet his increasing. There is scarcely a church edifice in the county in which he has not some means invested. After speaking of our noble cause for some time, the Doctor said: "I will give you a \$100." During the evening he told me he had been liberal and the Lord has blessed him. He loves the gospel and wants others to share with him in this glorious gift, and desires to make known to others "the glad tidings" while living and when dead. He puts the money in the Seminary, the interest to aid in the work of the preaching the glorious gospel that is the life of his soul, that it may save the souls of others. He is a Baptist, and somehow or other he can not get it out of his head that they are right, and that they ought to give the pure gospel to the world; and having enjoyed its benefits, he is willing to share its expense. Our good brother is rearing a monument "more beautiful than marble, more enduring than brass." My this good man enjoys his home, old age, and a peaceful departure to the home of the soul, and his mantle fall upon his son, and his promising grandson be educated at the school of the prophets laid. There is a strong probability of the Regular and United Baptists forming a union and remodeling the old home. Bro. S. C. Smith's prayer-meeting at the college boarding hall, I conversed with another one of the old brethren and he thinks they have "lost enough time." It is hoped of our esteemed brother, Dr. W. M. Pratt, the work will soon be accomplished. G. W. GIVEN.

Colombia, Ky.

S. DOCKRAY.

The Children of California connected with the Old Mission of San Gabriel, who have for last year contributed \$1,867.60. They have formed a Congregational Association of Christian Children.

The Family Clock.

"WHAT SHALL WE DO?"

A mother sat at the window...

Before poor little had a chance to reply...

"We wish that we knew some wonderful past...

"Now, what shall we do?"

Emma thought for a moment, then only replied:

"Belief's belief of blood, with a portion white...

"The brightest of you'll look pretty in hand...

"I've got patent buttons, in a dozen great ones...

"You are doing like a work, while your little ones play...

"God's beautiful angels, wrapped, in the shawl...

"Gaze Love teacher you."

Harvest Home.

"This was in my dream that when they were...

The lively little French lady, who had stopped...

"I see you, Helen; I see. What of it?"

"Why let us go, papa, every one of us."

"Make young ladies at once of you and Lucy...

"No, no, that won't make as young ladies...

"Which will make her feel entirely out of place...

"Not if she just looks on with you and Hardy...

"Yes, indeed you will both like it. Won't they, Clara?"

"Indeed, I can't answer for them, said Clara...

"Well, well, I promise to think of it, and let you know...

"My sampler, indeed," thought Helen...

The wedding was not forgotten. As Helen had said...

It is stated that out of 126,000 Fuji Islands...

I call to remembrance my song in the night...

American customs such, at least, as prevailed in her native place...

Helen had given Mr. Montmarie's consent to her attendance...

"Mademoiselle Louise will have gloom enough outside to heighten the cheer within..."

"Where are Lucy and Helen?" asked Mr. Montmarie.

"Getting ready for the wedding. I sent them up stairs..."

"Who but Helen could have worn that, Clara?" asked Lucy...

"Reach me that wreath, Rose," said Lucy, pointing to a coronet...

"Who but Helen could have worn that, Clara?" asked Lucy...

"Who but Lucy could have designed it?" interrupted Helen...

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A Child's Influence.

The mellow light of the twinkling stars...

"Kiss me good bye, my darlings," she said, "Mamma is going to live with God..."

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dren went toward the door, where they were greeted by a tall elderly gentleman...

"They found, to their extreme delight, that Uncle was very kind, and much devoted to children, especially girls..."

All seemed joy and pleasure to Louise and Katie, who spent their time playing in the garden...

"The uncle, as we have said, had saved a vast amount of wealth. He had never regarded the cries of the poor..."

One morning a poor, wretched-looking woman appeared in the doorway of the home...

"Where is sister?" he asked. "I don't know, Uncle. She took her hat and went off early this morning..."

"The dear little child must be hungry ere this," he said, as they both went toward the dining-room...

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"Where is sister?" he asked. "I don't know, Uncle. She took her hat and went off early this morning..."

"The dear little child must be hungry ere this," he said, as they both went toward the dining-room...



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The uncle could not venture in the room, but went coisely back to the library, and soon fell into a reverie...

"O! thought I, 'that is all, is it? Well, I have seen a great many people that carry tide-marks on their faces..."

"I want to look out," said Carrie in a very peevish voice. But her mother insisted, and Carrie drew the blind, and turned her face away from the window...

"The fire in the hearth gave a comfortable appearance to the room, and seating himself before the bright blaze, he took Louise on his knee and began to talk her about her walk in the morning..."

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WEEKLY REVIEW OF THE MARKETS

WHEAT... WHEAT... WHEAT... WHEAT... WHEAT...

FOREIGN

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TOBACCO

The Louisville House... The Louisville House... The Louisville House...

CIVIL AFFAIRS

Secretary... Secretary... Secretary... Secretary... Secretary...

LIVE STOCK

CATTLE... CATTLE... CATTLE... CATTLE... CATTLE...

HOLMAN'S PADS

Warranted... Warranted... Warranted... Warranted... Warranted...

- Warranted... Warranted... Warranted... Warranted... Warranted... Warranted... Warranted... Warranted... Warranted...

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