

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, JUNE 4TH, 1871.

The Unforgiving Servant.—Matt. xviii. 21-35.

GOLDEN TEXT.—"I say not unto thee, Until seven times, but until seventy times seven."—vs. 22.

SCRIPTURE SELECTIONS.—Matt. vi. 9-15; Psalm ii; Rom. iii. 21-31.

What was Peter's question? vs. 21. By what suggested? Why this question by Peter? What does he assume as to the limit of forbearance? Why does he say seven times?

What does Jesus reply? vs. 22. Show how this answer is emphatic in form. Why does Christ say, "Till seventy times seven"? The meaning of the answer?

Why is the parable given? How can the kingdom be likened to a king? vs. 23. If the word human were added to "certain" what contrast would it suggest? Does this king, according to the parable act in his private capacity? Has any previous parable represented God as a king?

Does the settlement in vs. 23, 24 represent the final judgment? Why was the debtor "brought"? How much was his debt? What does this teach concerning man's guilt before God?

What was the king's decision? vs. 25. Did Eastern governments allow such procedure? What was the effect of the decision? vs. 26. Was the debtor released because of his promise to pay? Explain the application of this transaction to the relation of God and man.

The second case of debt and settlement (verses 28-30) agrees with the first in what particulars? In what is there contrast? What special motives to clemency had this creditor? What is here illustrated? Why are the anger and interference of the fellow-servants mentioned? vs. 31.

When was the pardoned debtor recalled? vs. 32. For what double object? vs. 33. Who were the tormentors? vs. 34. How could the debtor in prison pay all? Is God ever angry? John iii. 36; Rom. i. 18; Rev. xiv. 10; Psalm vii. 10.

What is the great lesson of the parable? vs. 35. Does the parable, in all its particulars, represent fitly God's dealing with men? Give analysis of the lesson. Have you the spirit required?

SUMMARY.—He who will not forgive any and all offences of his fellow men, shall forever suffer unforgiven the just judgment of his offended God.

ANALYSIS.—The Unforgiving Servant.—I. The Law of Christian Forgiveness. 1. Is asked for. vs. 21. 2. Is stated. vs. 22.

II. Christian Forgiveness Illustrated. 1. Its divine pattern. vs. 23-27. 2. Its exact opposite. vs. 28-30.

III. The Penalty due an Unforgiving Spirit. 1. Illustrated. vs. 31-34. 2. Directly stated. vs. 35.

EXPOSITION.—The question—Peter assumes that there is a limit to Christian forgiveness and that the limit cannot be beyond that suggested by him, and thus betrays his ignorance of the Christian spirit. In Luke xvii. 4, we read that Christ bade the disciples forgive a brother seven times a day if he so many times trespassed and repented. This, or a similar statement by the Saviour, may now have been in Peter's mind. If so, he seems to have taken the number literally, and at the same time to have forgotten that Christ said "seven times in a day." See also Lev. xxv. 28. The Jewish rabbis limited forgiveness to three times.

The answer.—Jesus says "seventy times seven," not because he would have us forgive so many times and no more, but as meaning "without regard to number," indefinitely, "continuously." "Love and bear with your brother as being like yourself, an imperfect man, and hence ever liable to offend."

The parable.—Christ wished to enforce a great principle. Hence he made this life-picture.

The king.—The thought of the original is not fully rendered by the word "certain." It is not simply "a certain king" but a certain human king, in contrast with the heavenly. This king in the parable, acts in his kingly capacity and thus fitly represents God's sovereign procedure in dealing with sinners. "This is the first of the parables in which God appears in his character as a king."

The grand settlement of God with man is the final judgment, which is not represented in vs. 23, 24, for that is not a day of forgiveness. The debtor was "brought," did not come, to settlement, and naturally, for he had nothing, and his debt was appalling.—10,000 talents. A talent is about \$1,100, coin. This feebly illustrates our guilt before God,—its unspeakable enormity.

The decision.—Roman law regarded the children as a part of the father's property

and they were sold into slavery with him. The Mosaic law allowed the sale of an insolvent debtor and probably of his family also. Lev. xxv. 39, 41. In Eastern kingdoms the king was almost absolute despot, and could do his will on his servants.

The effect.—Doubtless this debtor had possessed great power and lived in magnificence. The magnitude of the debt is in proof. The horror and anguish at the prospect of a miserable slavery were proportionately greater. But the just penalty of sin is infinitely more dreadful.

The promise was rash and groundless, but extorted by terror. The man was not a true penitent or he would not have made it, for penitence asks grace but never promises payment.

The contrast.—In the second case the parties are fellow-servants, in the former, king and menial; here the debt is a trifle, 100 denarii (a denarius is about 15 cents,) there 10,000 talents.

The fellow-servants interfered. Their sense of justice was outraged. So in God's government. Christ's people have his mind. They participate in the exercise of divine judgment. They bind and loose on earth as God binds and looses in heaven.

The tormentors were not simply keepers of the prison, but inflictors of torture.

The word "each" is significant, emphasizing individual responsibility, and intimating that "every one of us shall give account of himself to God." "From the heart," a rebuke of all sham fraternity.

To err is human; to forgive, divine.

Teach me to feel another's woe, To hide the fault I see; That mercy I to others show, That mercy show to me.

Abridged from the Baptist Teacher. Recite.—Scripture Catechism, 209, 300.

ANSWER TO SCRIPTURE ENIGMA.

No. LVI.

Here are the names described last week, 'the initials of which' make the sentence "THOU GOD SEESEST ME." Gen. xvi. 13.

- T-ertius Rom. xvi. 22.
H-ngar Gen. xxi. 16.
O-badiah 1 Kings xviii. 4.
U-riah 2 Sam. xi. 12, 13.
G-ideon Judg. viii. 4-12.
O-bedom 2 Sam. vi. 12.
D-aniel Dan. vi. 10.
S-aul 1 Sam. x. 16.
E-hnd Judg. iii. 21.
E-lijah 1 Kings xvii. 42.
S-isera Judg. iv. 18-22.
T-irzah 1 Kings xvi. 15-18.
M-artha Luke x. 41.
E-liphaz Job iv. 14.

ANSWERS TO BIBLE QUESTIONS.

3. The dead restored to life, in the Old Testament:

- (1) The son of the widow of Zarephath, in answer to Elijah's prayer. 1 Kings xvii. 22. (2) The Shunammite's son—in answer to the prayer of Elisha. 2 Kings iv. 34. (3) And the man who revived when he touched the bones of Elisha, having been cast in haste into his sepulchre. 2 Kings xiii. 21.

4. In the New Testament.

- (1) Jairus' daughter. Matt. ix. 25. (2) The son of the widow of Nain. Luke vii. 11-15. (3) Lazarus. John xi. (4) Many of the saints.—Matthew xxvii. 52-53. (5) Dorcas. Acts ix. 40. (6) And Eutychus. Acts xx. 9.

BIBLE QUESTIONS.

- 5. Give examples of wicked men asking the prayers of God's people.
6. Mention the seven sentences uttered by our Saviour on the cross, in their proper order.
7. What instances can you find in the Bible of miraculous darkness?
8. What instances can you find in the Bible of miraculous light?

Prayer is an antidote to every ill; and while we have a throne of grace open, where we can pour all our complaints into the bosom of a compassionate God, however perplexed, we need never be in despair, but should quietly wait to see the salvation of God.

Never do a good action from the expectation of gratitude. If gratitude follow, so much the better, you are so much into pocket; but gratitude or not, always do the good action when the opportunity presents itself.

FREEDOM IN THE UNITED STATES, IN TWO OF ITS ASPECTS.

FIRST PICTURE.

Anecdotes of Sojourner Truth are numerous. The following relates to her experience in the Washington street-car:

She was an Empire State citizen and fully conscious of her rights "under de Constitution." She says: "When I went into de street to ride on de cars, de conductors would not look at me fust, an' all de drivers would turn dere heads anoder way, and make believe dey didn't see me. But I fixed 'em." One day a car was coming along and Sojourner felt anxious to ride. It was filled with people, and Sojourner planted herself firmly beside the track and where the horses would be obliged to eat her up or stop. Along came the car. Sojourner gave the usual signal to stop, "but dat driver paid no 'tention to me, an' was goin' right on when I gave such yelps! I tell yer yer oughter to hear me roar! I can yell when I try! I scared de horses an' de people in de car. Dey was glad to stop, an' I hopped right in!" But the battle was only half over. Once in the car Sojourner had another foe to defeat in the conductor. But she proved equal to that emergency: "De 'conductor come along an' say, 'Go forard!' He said I must go forard wid de driver, but I sot down. He told me to 'git up!' I sot still. Den he told me to go forard agin or he would frow me out. Dat's jes' what I wanted him to do, 'cause yer see I felt as if I hadn't yelled quite enough. I had some more on 'em in, an' if he'd a tried it I'd raised his ha'r! I jes' told him to frow me out if he dar; dat I belonged to de Empire State, an' knew de laws. When I told him dat he went on collectin' his pennies, and carried me farder dan I wanted to go! I tell yer der's nothin' like standin' for yer rights!"

SECOND PICTURE.

A young preacher in Tennessee, several years ago, believed in slavery, preached it as biblical doctrine and saw a Divine plan in the whipping of men, the selling of women and the separation of families. When the war broke out he was honest enough to fight for what he believed to be the truth. He felt so deeply the wickedness of the final triumph of freedom that he could not remain in this country, and went to Brazil with other Southern malcontents. He soon became a naturalized citizen, and then a bankrupt. According to the Brazilian law the children of a bankrupt citizen may be sold in payment of his debts. This man's two children, one of them nearly grown to womanhood, were sold for \$1,200. He does not now believe in the Divine origin of slavery.

ADVERTIZING PREACHERS.

Some preachers are but weak specimens of frail humanity, and choose to create a sensation by some trick or affectation of peculiarity. The following from the New York Examiner and Chronicle is a good burlesque of such men, and will shew how little the public are imposed upon by such attempts.

A FEW "RELIGIOUS NOTICES."

The Rev. Mr. Flight will preach in the Fancy church, in Oliver street, next Sunday A. M., at 10 1/2, and in the evening at 7 1/2 o'clock. Subject in the morning, The Fixed Stars; in the evening, The Man in the Moon.

The Rev. Dr. Swell will preach in the church of St. Sebastian next Sunday, morning and evening. Subject in the morning, Church Architecture; in the evening, A Question which no one can Answer.

The Rev. Mr. Draw will preach in the Tabernacle on Broad street, next Sunday evening. The Rev. Mr. Draw is a new pulpit light, and crowds are wishing to hear him. Come early.

The Rev. Dr. Antiquity will preach in the church of the Patriarchs next Sunday, morning and evening. Subject in the morning, Job's Oxen; in the evening, Job's War-Horse.

The Rev. Mr. Plain-Spoken will preach in the Progressive church, corner of Independent and Jolly streets, Sunday morning and evening. Subject in the morning, The Devil's Funeral Sermon; in the evening, Where Cain got his Wife.

The Rev. Mr. Great will preach in the church of St. Crispin next Sunday, morning and evening. Subject in the morning, Shoemakers; in the evening, Strikes among Laborers. After the sermon, the ordinance of baptism will be administered in the

marble baptistery, which is well worth seeing. The Lord's Supper will be administered. A new silver communion service has been provided by a wealthy parishioner, and will be used for the first time.

It is expected that two advantages will arise from the above notices. 1. Some men will be brought into public notice who have long been unappreciated. 2. Some people will go to meeting next Sunday, who otherwise would stay at home.

It is also quite certain that they will be productive of serious disadvantages. 1. The people who are drawn to church by the above notices must be drawn, if at all, by a repetition of similar notices.

2. The public impression is, that they are pressed hard for hearers, and seek a crowd, even at the expense of selling off at cost.

PECULIARITIES OF THE ARABS.

No Arab is ever curious. Curiosity with all Eastern nations is considered unmanly. No Arab will stop in the street, or turn his head round to listen to the talk of by-standers. No Arab will dance, play on an instrument, or indulge in cards or any game of chance; since games of chance are forbidden by the Koran. Never, moreover, invite an Arab to take a walk with you for pleasure. Although the Arabs are on occasions good walkers, they have no notion of walking for amusement, they only walk as a matter of business. Their temperance, their constant outdoor habits, render all exercise for exercise-sake unnecessary; they cannot, therefore, understand the pleasure of walking for walking's sake. What Arabs like best is to sit still, and when they see Europeans walking up and down in a public place in Algeria, they say, "Look, look, the Christians are going mad?" The Arab does not even mount on horse-back except as a matter of business or for his public fetes and carousals. And when you do walk you must never walk quickly. Just as in speaking, you should not talk fast or loud, for the Koran tells you: Endeavor to moderate thy step, and to speak in a low tone, for the most disagreeable of voices is the voice of the ass.

Indeed, it was observed by a famous Arab: "Countless are the voices of men, but one thing will redeem them all, propriety of speech." And again, "Of the word which is not spoken I am the master, but of the word which is spoken I am the slave." The famous proverb, "Speech is of silver, but silence is of gold," is a motto of Arab origin.

A silent, grave people the Arabs, and a polite one, too, as we said, very much given, nevertheless, to highway robbery on a large scale, which they call razzias in Algeria; but the Arab's tent is always open to you, and you get any amount of couscousou, camel's milk, or even roasted mutton if he has it. You will be treated as a "guest from God," as long as you are under his roof, after which "your happiness is in your hands," which means that your host who fed you in the evening may, at a decent distance from his tent, rifle your saddle-bags in the morning, and let the "powder speak to you" if you object, after which, "Allah be merciful to you."—All the Year Round.

"OH, SIR, HE IS USED TO IT!"

Having occasion to go into a blacksmith's shop whilst the son of Vulcan was lustily plying his sledge-hammer to weld the bright and heated metal, and asking how it was that a spaniel lay so unmoved amidst the shower of burning sparks, it was replied, "Oh, sir, he is used to it!" Well, I thought, and so it is with the unconverted hearers of the gospel; we often wonder how they can remain unmoved, alike by the fiery denunciation of Sinai, or the bright and melting beams of Calvary. But "they are used to it."

So a man who, when he first went to reside near a rushing impetuous waterfall, could get no sleep for the roaring of the flood, afterwards slept as soundly as if all was as still as death,—for "he was used to it."

Another, whose master wished him to rise at five o'clock every morning, had an alarm placed in his room,—a time piece which makes a loud rattling noise at any hour for which it is set. At first he was effectually aroused by his clamorous monitor; but after a time he thought, when thus awakened, he would just turn on the other side for a little nap before he arose; and having trifled with it thus, it soon lost all power to arouse him,—for "he was used to it."

Friend, is this illustrative of your case?

HOLIDAYS OF THE BRAIN.

The masses who depend mainly upon their physical exertions for a livelihood are apt to fancy that mind-working is light labour. This is a great mistake. No kind of toil more rapidly exhausts the bodily energies, than incessant thought. Happiest, healthiest, most likely to live long and to enjoy life, are they who judiciously blend intellectual with mechanical exercise. With that delicate and wonder-working muscle, the brain, all the elements of the body—"marrow bones, and all"—directly sympathize. Twenty-four hours of hard thinking prostrates the system more completely than a day's mowing, or digging, or ploughing. The master organ, therefore, is as well entitled to its holidays, as the vassal arm which it governs and directs, and needs them quite as much—perhaps more. Delicious are its seasons of perfect rest, when the cares and troubles of business are cast aside, and nothing is permitted to intermeddle with its dreamy trance. Sabbath is the God-ordained holidays of the brain. He who gave to intellect its progressive power, knew that it must bivouac on the march. "Six days shalt thou labor," but on the seventh, "do no manner of work," applies to mind, as well as to muscle; and whoever disobeys the kindly mandate, trifles with his health, mental and bodily, is guilty of the blindest folly as well as the basest ingratitude.

A little child was chasing a butterfly with golden wings. Whenever it alighted near her she tried to seize it with her tiny hand, but it always arose triumphantly and fluttered over her head as if to mock her futile effort. Weighed at last, she threw herself upon the ground, and with a look of sweet resignation, exclaimed, "Well, no matter, it might have stung me." While smiling at the little one's philosophy, I could not but breathe the prayer that in after years, when golden insects should flutter round her and clude her eager grasp, the same kind spirit might come to her aid and whisper, "It might have stung me."

PRACTICAL CHRISTIANITY.—Two distinguished Protestant pastors, Drs. Prescott and G. Monod, in Paris, addressed letters of stern and noble remonstrance to the insurgent chiefs, against the imprisonment and threatened murder of the Roman Catholic Archbishop of Paris. These Protestant brethren denounce the indignity and outrage as a disgrace to the authors of it and they intimated that they would prefer to suffer themselves, rather than that a hair of his head should be injured.

A good minister once said, "I am very sensitive to the prayers of little children. I could think of no greater punishment than to lose the love of little children;" which proved him to be in the line of apostolic succession from the great Master, who tenderly said, "Suffer the little children to come unto me," and who "took them up in His arms, put His hands upon them and blessed them." It is the spirit of every true minister of Christ.

The best thing to give your enemy is forgiveness: to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of her son; to yourself, respect; to all men, charity; to God, obedience.

The Bible, so little in bulk, like the five barley loaves and two fishes, what thousands in every age it has fed! And what multitudes it will feed in every land of Christendom, till the end of time!

Sunday-schools in Germany are growing rapidly. Twenty-three hundred men and women have been induced to become teachers within seven years.

Qualifications for teaching may be classified as natural, acquired, or gracious. How much of each have we?

A gentleman from Bethel Hill, Me., says that Messrs Allen Bros, proprietors of Philip Allen's Print works R. I., were down to Bryant's Pond recently, trouting, when one of them was attacked with sciatic rheumatism so suddenly, that he had to be carried from the pond to his Hotel, a bottle of "Johnson's Anodyne Liniment" was resorted to, and he was out next day.

How are you to-day? I'm not feeling well, bilious and sick head ache, and have been looking round for a box of "Parson's Purgative Pills," but our traders are all sold out.—Country paper.

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I have t... approaching... ing with... attend if ap... tended pre... past, but... little resu... churches ev... lar object... their appoi... es over thi... structions... them. It... if a number... hurry with... beyond m... appointed... ing excus... again. O... and Comm... sermon is... after whic... dinner. I... delegates... morning... is whispe... must be g... and this... business... about fou... sufficient... with our... full year... isn't give... posed not... that for... now put... lution, w... speeches... Sabbath... bath—R... they are... and cons... sought to... through... I have... been ask... and have... harmony... what wa... ture I co... Now... delegate... the busi... take a w... fully dis... and for... schemes... such an... of busin... order... And... have g... and it m... pen thi... timely... King... LET... Mr. E... Ther... the pro... passion... without... versy, s... streng... ter in... ality... it. In... lor's... that... Jesus... not in... His w... jects o... for M... accepti... tion of... Dr. C... to tak... this is... No... reader... and f... aband... woul... the m... comp... Somm... ration... Mr. J... God...