

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, DECEMBER 3RD, 1871.

The Judgment.—Matthew xxv. 31-46.

GOLDEN TEXT.—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SCRIPTURE SELECTIONS.—Rev. xxii; 1 Thess. iv. 13-18.

SUMMARY.—Our treatment of Christ's people indicates our relation to Christ, and our relation to Christ determines our final and eternal destiny.

ANALYSIS.—I. The Judgment Prepared. vs. 31-33.

II. The Righteous Judged. vs. 34-40.

III. The Wicked Judged. vs. 41-45.

IV. Christ's Solemn Testimony. vs. 46.

EXPOSITION.—These "Words of Jesus," are so sublime and simple, so profound and plain, so terrific and tender, that neither in the English, nor in any other language is there any passage that can compare with them.

The theme is the final and general judgment of the whole human race. The discourse began (ch. 24) with the description of the judgment of the Jewish nation and the destruction of their holy city.

The Judge is Jesus, who here, as often, calls himself "the Son of Man." In his humanity, Christ acts for mankind, as in redemption generally so especially in judgment. See Heb. iv. 15; Acts xvii. 31; John v. 22, 27. Yet Christ could not judge the world if he were merely man, for to judge is God's prerogative. Rom. iii. 6. We have to remember that the same person is both "The Son of Man," and "The Son of God," both human and divine.

The time is "the coming" of the Judge at "the end of the world." See especially 1 Thess. iv. 14-17 which undoubtedly refers to the same even "the second coming" of Christ. Heb. ix. 27, 28. The Bible exhibits this judgment as occurring at a specific time. The judgment day was to be long deferred, but how long is not revealed, and is not to be known. The efforts often made to discover this secret of the Father have been fruitless of good and fruitful of mischief.

The manner of coming.—"With all the [holy] angels." Most fittingly do holy angels attend Christ to judgment, for they have from the beginning been active in rendering service in man's redemption. Gen. xviii; Gal. iii. 19; Luke ii. 13-15. There is here a contrast implied between his condition when speaking the words, unknown to the Gentiles, rejected by the Jews, and just on the point of dying upon the cross, and his condition as Judge.

"The throne of his glory." The glorious throne, since the Judge has and manifests omniscience, omnipotence, and absolute holiness. He judges righteously and on a vast scale!

The gathering.—(1) Where? "Before him." His eye on them, theirs on him! No one hides or is hidden. In vain for one to beg rocks and mountains to fall on him! "Before him." Solemn words! and all the more that they alone answer the question "where." (2) Who? "All nations." Not the Jew only, but also the Gentiles. "All nations," but not as nations. Each person stands there as a person, and to be judged by himself.

The separation.—(1) The fact of it. "He shall separate them one from another." Here all mingle together. This mixed state ends at the judgment. (2) Only two parties, not three or more. Every man, woman and child will be found in the one party or the other, on the right hand or on the left, for or against. No neutrals, no one doubtful, no one half on each side. (3) The manner of separation. "As a shepherd divideth his sheep from the goats." In the East, it is said sheep and goats were pastured separately. Hence if they became mixed by accident or otherwise, they were not allowed to remain so permanently. The separation was made without mistake, with perfect accuracy. Christ knows perfectly well every one who is his. John x. 14. (4) The ground of separation is personal character, not family or national connection, not church relation, etc. Each one by and for himself. A sheep or lamb is the emblem of purity, hence in part Christ is called the Lamb. A goat is the emblem of impurity. (5) The meaning of the separation. "On the right hand," "on the

left." The right hand was the place of honor, favor, approbation; the left the reverse.

To the righteous.—(1) "Come." The language of love. To be with me, to share my glory. (2) "Ye blessed of my Father." Christ's disciples were given to him by the Father, (John iii. 14,) and came to do not his own but the Father's, (John xvii. 6), and are drawn to him by the Father, (John vi. 65), while Christ himself is given to them by the Father's will. (3) "Inherit" etc. "Christians are called heirs of God and joint heirs with Christ." This shows the intimacy of the relationship and the nature of the blessing. They have the kingdom as heirs, not as mere slaves, or subjects even. God's people in their conflict with sin need this encouragement for the very reverse often seems to be true. (4) The reason, "For I was a hungered [hungry]" etc. "The deeds done in the body" are mentioned as the basis of the welcome. This shows the dependence of the future upon the present. They are deeds according to the estimate of the Judge, and he looks to the heart as well as to the outward act. They are deeds of love to Christ. All Christian service is done to him.

The Surprise.—The answers of the righteous show that they were not self-righteous. They knew themselves as sinners. The more a Christian is one, the more he feels himself a sinner. As he exalts Christ he abases self, and when he sees God he abhors himself—is amazed at his want of love, and devotion.

The Saviour identifies himself with his own people, and with each lowly disciple. vs. 40, "Verily," etc., emphatic, a most weighty truth,—one very likely to be forgotten not only by unbelievers, but even by Christians. To despise or neglect a disciple of Jesus, as being a disciple, is to do the same to Jesus, and to show favor to a disciple as being such, is to show favor to Christ. We must heartily identify ourselves with the cause and people of Jesus in this life, or we shall not be with them in glory.

To the wicked.—"Depart." Ye cursed." Sin is not a weakness or a dream simply, it is sin, a thing which merits condemnation and curses. Men are not only weak, they are wicked. "Into everlasting fire." Fire, the emblem of punishment, of positive pain or torment. "Everlasting," or eternal, for it is the same Greek word which is thus variously translated vs. 46. "Prepared for the devil and his angels." How different from the preparation for the righteous. What society! "For I was a hungered," etc., and ye did not serve me. Only not doing is mentioned.

The surprise.—Unbelievers do not believe that they are coming to such an end. They too will wake to a dreadful, not blessed, surprise, or the word of God is not true.

Verse 46, is a formal representation by Christ of the great doctrine of the final and eternal separation of his disciples from the rest of mankind. Against this declaration, objections are futile, and his word is final.

Of what does this Scripture treat? Who is the "Son of man"? vs. 31. Why called by this title? What is the coming here mentioned? When is it to be? 1 Thess. iv. 14-17. Why is it mentioned in connection with the destruction of Jerusalem? Ch. xxiv. How is Christ to come? vs. 31; Acts i. 11. What is meant by "his glory"? What have angels to do with Christ's work? Heb. i. 14. What is meant by "the throne of Christ's glory"? Who are to be gathered before him? vs. 32. Will any one of the human race be absent? Into how many parties will they be separated? vs. 32, 33. Why into these and no more? Will there be a division of families? Why is it said "on the right hand" and "on the left"? vs. 33. Why is the one party likened to "the sheep," the other to "the goats"? John x.

What does the Judge say to the righteous? vs. 34. Why the word "come"? What is the reason given for this sentence of welcome? vs. 35, 36. Are the acts here mentioned all that God's law requires? If not, why are these and no other acts mentioned? What answer do the righteous give? vs. 37. What estimate of themselves is here shown? How can Christ say he does in verse 40? What sentence is pronounced upon those at the left hand? vs. 41. What is the ground of this sentence? Does this teach salvation without grace? What is meant by the words "eternal," "everlasting"? Are we prepared for the judgment of the last day.

Abridged from the Baptist Teacher. Recite.—Scripture Catechism, 353, 354.

The Howe Family gathering at Framingham, recently was successful, the two questions of the day were, "How are you?" and "Are you Howe?"

UNCLE JOHN'S GIFT.

Uncle John and I had been to Wednesday evening prayer-meeting together. The minister was out of town. Two of the deacons were absent. Only a few brethren there, and these mostly the quiet ones. The sisters of course were all present, they usually are, but being silent partners were not counted among the active workers in the meeting.

Now, Uncle John never says anything in meeting, but to-night we were so hard up for somebody to occupy the time, that Deacon Smith called on Brother Brown (that is Uncle John) to pray. Brother Brown with a jump and a frightened look, jerked out, "Be excused."

Walking home in the moonlight we got to talking about it somehow, and I asked Uncle John why he never said anything in prayer-meeting.

"Can't, Thomas, can't," he said. "No gift that way."

"Haven't you one talent?" "No, not one. Couldn't say a word. Wish I could. Wish I could do something for God, but I've no talent."

I wondered, but said no more. I wondered, for Uncle John is one of the best talkers I know of, full of quiet humor that always makes his companions listen. We passed a farm-house, and Uncle John said, "I promised to go in here on business a few minutes." There was quite a collection of the neighboring farmers gathered for some business purposes. Business over, they began talking of the poor, crops, the terrible drought, and the grasshoppers.

"Never saw anything like it," said one. "I didn't get a quarter of a crop of hay, Hay critters will all have to starve or be killed afore spring."

"Don't see what we shall do for corn," said another. "The grasshoppers has spoiled mine what the drought let grow."

So each bemoaned his lot. Uncle John was eloquent on the loss of oats, peas, beans and barley, hay and potatoes. Didn't see what poor farmers were going to do. It did seem a terrible shame to sit and see the grasshoppers take the bread out of the children's mouths. For his part he was all discouraged, and he couldn't help thinking it was too bad; and thus Uncle John croaked the loudest and longest of any, and seemed to find fault with the dealings of his Master.

As we walked homeward, I said, "Uncle, may I say a word or two?"

"Sartin, child," he answered, "Sartin. Just as many as you like. Out with it."

"Well, seems to me, Uncle John, you have a pretty good gift at talking."

"Pooh, Thomas, I know what you mean, but meetin' is one thing, and neighbors is another. I can talk fast enough there. I reckon folks think too fast sometimes, but I can't get at it in the meeting-house."

"But, Uncle John, seems to me you had a nice chance of speaking in meeting at Farmer Jones's."

"How so?"

"Didn't you say coming down you wished you could do something for the Master? Seems to me this time of scarcity and drought and trouble is a good opportunity for God's children to speak a word for their Father. When other's are all finding fault with Him and His way of doing, couldn't His children show that they love and trust Him, believe He is doing just right, and knows what is best for them?"

"Yes, yes, it does look so," said Uncle John.

"If others could see that you loved and trusted God in spite of drought and grasshoppers and no crops, wouldn't it be as good a speech as you could say for Him?"

"True, Thomas, true. Looks as though God's children ought to stand up for Him. I suppose I should have spoken if I heard any one talking about my earthly father so. I should have taken his part. Yes, I guess I did lose a good chance of speaking in meeting there. Thank you, Thomas, I'll remember it, and try to speak next time. If your old Uncle can't speak in the meeting-house, he'll begin at the neighbors and the store and the street and such places."

"Perhaps there will be less trouble then about the meeting-house."—Cong.

A LETTER OF RECOMMENDATION.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number he in a short time selected one, and dismissed the rest.

"I should like to know," said a friend,

"on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman, "he had a great many. He wiped his feet, when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing he was kind and thoughtful. He took off his cap, when he came in, and answered my questions promptly and respectfully, showing he was polite and gentlemanly. He picked up the book which I had purposely laid upon the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger-nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call those things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the fine letters he can bring me."—Little Corporal.

TWO BRICKS TO BEGIN WITH.

In a city in Western New-York, renowned for its crowded churches on Sundays, there was one called, by way of eminence, the Brick church. It was the first church built of brick in the city. Its congregation had increased so that the church could not well accommodate the crowd. It was old-fashioned, and behind the times.

At length it was resolved to build a new church. Meeting after meeting was held, but the prospects for a new church grew more and more discouraging, until the most hopeful grew disheartened, and were ready to give it up. One morning, after a discouraging meeting had been held, the pastor's door-bell rang very early. On opening the door, the servant found a small boy, who inquired for Dr. S. The servant told him he had not come down, and demanded what he wanted. "I want to see Dr. S.," answered the boy. Presently Dr. S. came to the door, and found a small boy, with a wheelbarrow three times as large as himself, holding two bricks, which he said he had brought to build the new church with!"

The Doctor put on his hat, and walked out into the street, saying to every man he met. "The church will be built; the first load of bricks is already on the ground." And it was built—a large church, a beautiful church. Who shall despise the day of small things?

AN ADROIT REPROOF.

A correspondent of the Herald and Presbyter, writing from Minnesota, tells the following: "I have picked up a little story, which I think too good a reproof for disturbers of peace in churches to be lost. A presiding elder of the United Brethren Church was preaching in this neighborhood, and was much annoyed by persons talking and laughing. He paused looked at the disturbers, and said, 'I am always afraid to reprove those who misbehave in church. In the early part of my ministry I made a great mistake. As I was preaching, a young man who sat before me was constantly laughing, talking, and making uncouth grimaces. I paused, and administered a severe rebuke. After the close of the service one of the official members came and said to me, 'Brother, you have made a great mistake. That young man whom you reprov'd is an idiot.' Since then I have always been afraid to reprove those who misbehave in church, lest I should repeat that mistake, and reprove another idiot." During the rest of that service, at least, there was good order."

THE TEN HAIL-BIDDENS.

Dr. Waddell, of Glasgow, is translating the Bible from the original Hebrew and Greek into the Scottish dialect. A specimen page from the twentieth chapter of Exodus will entertain the reader this side of the water:

EXODUS, OR THE OUT-GATE.—CHAP. XX.

God's bidden manna be done or war.

The Ten Hail-Biddens, or Commands.

1. Synespake God ilk word o' thir, sayan: 2. Mylase am the Lord your God, wha redd yo frae the lair o' Egypt, an' out frae the house o' haud.

3. Ye sal hae nane ither godda forness.

4. Ye sal chupe nae eidol till yersel, nor draigt o' what's heigh i, the lift, or what's laign on the yird, or what's intil the wattirs whilk are aneth the yird.

5. Ye sa'na lout yersel till them, nor scr' them; for mylane am the Lord your God; a fu' sikker o' his ain, fetchin hame the misdoens o' the forebears on the bairns, aye, till the third an' till the fourth o' their bluid wha illwill me;

But warkin niebolie wi' thousands o' them bat lo'e, me, and bide my bidden.

7. Ye maunna even the name o' the Lord your God wi' nocht; for the Lord himsel canna redd the man waa evens his name wi nocht.

8. Mind ay weel the quattin-day, till hand it sikker.

9. Sax days ye may paingle an' do a yer wark:

10. But the seven day is quat till the Lord your God. Ye sal wark nae wark intil hit; yersel, nor yer-so, nor yer dochter; yer loon, nar yer lass, nor yer beiss; nor the frem frien' who taigles in yer yetts.

11. For intil sax days the Lord wrought the lift, an' the heigh, an' the bouk o' wattirs, an' ilka haet in them; an' rested him ontill the seven day; whar-thro' the the blythobad the seven day, an' set it by the lave.

12. Be cannie ye o' yer faither an' o' yer mither; that yer ain days may be lang on the lan' whilk the Lord your God foreshettes on yo.

13. Ye sal time nae life.

14. Ye sal loup nae fault.

15. Ye sal fash nae gear.

16. Ye sal skaithe nane yer neibor's name.

17. Yer sal grein name yer neibor's ain o' his biggin; ye sal grein name yer neibor's ain o' his wife; or his loon, or his lass; or his knowte; or his naig; or ouglt, that is aught o' yer neibor's.

GOOD ADVICE TO DYSPEPTICS.

If a man wishes to get rid of dyspepsia he must give his stomach and brain less to do. It will be of no service to him to follow any particular regimen—to live on chaff bread, or any such stuff—to weigh his food, etc., so long as the brain is in a constant state of excitement. Let that have proper rest and the stomach will perform its functions. But if he pass fourteen or fifteen hours a day in his office or counting-room, and take no exercise, his stomach will inevitably become paralyzed, and if he puts nothing into it but a cracker a day it will not digest it. In many cases it is the brain that is the primary cause. Give that delicate organ some rest. Leave your business behind you when you go to your home. Do not sit down to your dinner with your brows knit, and your mind absorbed in casting up interest accounts. Never abridge the usual hours of sleep. Take more or less exercise in the open air every day. Allow yourself some innocent recreation. Eat moderately, slowly, and of what you please—provided it be not the shovel and tongs. If any particular dish disagrees with you, however, never touch it, or look at it. Do not imagine that you must live on rye bread nor oatmeal porridge; a reasonable quantity of nutritious food is essential to the mind as well as the body. Above all, banish all thoughts of the subject. If you have any treatises on dyspepsia, domestic medicine, etc., put them directly into the fire. If you are constantly talking and hinking about dyspepsia, you surely have it. Endeavor to forget that you have a stomach. Keep a clear conscience; live temperately, regularly, cleanly; be industrious too, but be temperate.—Boston Journal of Chemistry.

THE VALUE OF A CLEAN MOUTH.

One of the simplest means of preserving the teeth consists in cleanliness of the mouth. The first thing after rising in the morning, or from a meal should be to cleanse the mouth thoroughly with tepid water. It is the custom in some parts of England and France to rinse the mouth with warm aromatic water after eating. It is well to remember that this precaution not only tends to keep the teeth clean, but to clear the voice of those about to sing or converse. By cleansing the teeth three times a day regularly, the formation of tartar is not only prevented, but such particles of food and other extraneous matter as lodge about and adhere to them, causing irritation and inflammation, are by this means removed. The fermentation of vegetable substances in the mouth produces, indirectly, sulphuric acid, animal and nitrogenous substances producing nitric acid. These vitiate the fluids of the mouth, and help the teeth on to certain decay. Attention to cleanliness of the teeth in early life cannot be too urgently insisted upon, for it is thus that the foundation of sickly teeth is most frequently laid.—Dr. Ambler.