

The Christian Messenger.

Bible Lessons for 1880. SECOND QUARTER. Lesson VIII.—MAY 23.

THE JUDGMENT.

Matt. xxv. 31-46.

COMMIT TO MEMORY: Verses 31-40.

The parables spoken at the temple, led to sharp discussion—Pharisees, Herodians, Sadducees, and lawyers taking part freely.

GOLDEN TEXT.—“And these shall go away into everlasting punishment; but the righteous into life eternal.”—Matt. xxv. 46.

DAILY HOME READINGS.

- M. The Judgment, Matt. xxv. 31-46. T. Ready for the Lord, Luke xii. 35-59. W. Suffering better than Sin, Mark ix. 33-50. T. Doing Good, Luke x. 25-37. F. Loving your Enemies, Matt. v. 43-48. S. Perils of Apostasy, Heb. x. 24-39. S. The Final Judgment, Rev. xx. 1-15.

PARALLEL TEXTS.

With vs. 31: Dan. vii. 13; Zech. xiv. 5; Matt. xvi. 27; Acts i. 11; 1 Thess. iv. 16. With vs. 32: Rom. xiv. 10; 2 Cor. v. 10; Rev. xx. 12. With vs. 34: Rom. viii. 17; 1 Pet. i. 4; Rev. xxi. 7; 1 Cor. ii. 9; Eph. i. 3, 4. With vs. 35: Isa. lviii. 7; Ezek. xviii. 7; James i. 27. With vs. 36: James iv. 15, 16; Heb. xiii. 3; James v. 14. With vs. 37: 1 Chron. xxix. 14. With vs. 40: Prov. xiv. 31; Mark ix. 41; Heb. vi. 10; Matt. xii. 49, 50; Acts ix. 4, 5; Eph. v. 30. With vs. 41: Ps. vi. 8; Luke xiii. 27; 2 Thess. i. 9; Gal. iii. 10; Heb. vi. 8; Rev. xiv. 11; 2 Pet. ii. 4; Jude 6. With vs. 45: Zech. ii. 8; Heb. iv. 15. With vs. 46: Dan. xii. 2; Luke xvi. 26; John v. 29; John iii. 36; Rom. vi. 23.

THE KING ENTHRONED FOR JUDGMENT.

LESSON OUTLINE.—I. Subjects of Judgment, Vss. 31, 32. II. Methods of Judgment, Vss. 32-45. III. Results of Judgment, Vs. 46.

QUESTIONS.—What is the topic of this lesson? What is its outline? Where did Jesus speak the words of this lesson?

I. Vss. 31, 32.—What three facts concerning the Son of man are included in vs. 31? Who is this Son of man? When shall this coming be? Who shall be gathered before him? For what purpose? (2 Cor. v. 10.)

II. Vss. 32-45.—What is the first proceeding in this judgment? (Vs. 32.) What the second? (Vs. 33.) What is the message to those on the right hand? What is meant by the title he gives these? What is the kingdom to which he calls them? In what respect does his message to those on the left hand differ from that to those on the right?

III. Vs. 46.—Whither shall those on the left hand go? Compare with vs. 41, and give your opinion of what this punishment is. Whither shall the righteous go? Read Matt. xviii. 8, 9.

Topics.—The coming of the Lord; angels; customs of shepherds; How far is the process of judgment here described applicable to the general judgment? The prepared kingdom—what? The prepared fire—for whom? what? Who are the angels of the devil? Meaning of “everlasting” and “eternal.”

Verse 31.—The throne of his glory. Equivalent to “his glorious throne.” Then. The time is fixed in the counsels of God, however indefinitely foretold to men. There is a predestined time of general judgment.

Verses 32, 33.—All Nations. Some interpreters thinking the one, last, universal judgment to be referred to in it; others, a partial judgment following the millennium. There will be but two classes of men. These will differ as species differ, not as different individuals of the same species. The accepted class will be as sheep, the class rejected, as goats. “The right hand” is naturally the place of preference and honor, as contrasted with “the left.”

Verse 34.—The King. “The king” is the Son. He is king, and he will then sit in kingly state and power.

Verses 35, 36.—A hungered. “Hungry.” Ye gave me meat. Ye gave me food. Took me in. In the sense of welcome and hospitality. Visit. For comfort and help. Good works shew the state of the heart. The heart renewed in the image of Christ, produces all the good works enumerated.

Verses 37, 38, 39.—“When saw we thee?” the righteous ask. They seem almost to be unconscious of having done what they are commended for doing. Studying closely, however, we find it is not of the deeds that they profess unconsciousness, but of the direction of the deeds toward him, the King sitting on his throne of glory. They cannot for the moment identify this awful King of glory with the objects of their earthly ministrations. They did their good deeds in Christ—they did them for Christ; they did them also to Christ; of this they had not thought.

Verse 40.—These my brethren. Not in his office as head of his church, but in his character as Son of man. We are expressly commanded to do good to all men, while specially to Christians. Jesus Christ, it would seem, is as much in the one class as in the other—not, indeed as Saviour, but as an object of ministration.

Verses 41, 42, 43.—Ye cursed. Not “of my Father,” as was added in verse 34. Into everlasting fire. “Into the everlasting fire,” the well-known, appropriate fire everlasting; the one prepared for the devil and his angels.

Verse 46.—Punishment. This word is put in contrast with “life Eternal.” The word thus translated, is the proper and usual word to express endless time, though, like our English equivalent, it is often used figuratively for less periods of duration. Here, however, the same adjective is given to both nouns. The “punishment” is made by the adjective as long as the “life.” The word “life,” being a term of reward, is, of course, not mere existence, but blessed existence. It implies existence, but it expresses blessedness; just as, on the other hand, “punishment,” expressing inflicted misery, implies existence as the condition of the misery inflicted. Mere existence is not reward. Life is not mere existence, it is blessedness—expressed under the figure of “life.” Both the blessedness and the misery are “eternal.”

Observe, that if you are blessed of Christ's Father, you will be found to have done acts of ministration to the needy.

Consider that Jesus identifies himself with the needy, and so regards kindnesses done to them, as done to him.

Consider that you, if told to depart, will be told it by the voice that now says, Come.

For the Teacher of the Primary Class.

All will see Jesus whether they wish it or not. For Jesus shall come again—not as a poor little baby, as he did before, but as a King, in all his glory. And he will not be alone, as he was then; for all the angels will be with him. He will know his own, and he will separate them from the others, and set them on his right hand. It is the custom in Palestine, of keeping goats and sheep together during the day, but at night they are separated. Good and bad people are so called.

As each point of contrast is explained, it may be set down thus:

Table with 2 columns: LEFT, RIGHT. Rows: Wicked, Depart, ye cursed, Ye did it not unto me, Everlasting Punishment, Righteous, Come, ye blessed, [me] Ye have done it unto, Life Eternal.

No child need say: “I can do nothing,” for Jesus sees every little thing, and only expects a child's service from a child. Do each act of kindness as if you saw Jesus in it. A boy who had picked up a basket of chips for a poor woman, and afterwards heard these words said: “If I had known it was for Jesus, I'd have picked up two baskets full, and piled them up high, and been careful they were all dry.” We must not work for such a small reward as the thanks of the one helped, but must do good even to the cross, and those who are hard to please.

—Abridged from the Baptist Teacher.

Booth's Department.

Bible Enigma.

No. 72.

- 1. Come, bring your Bibles; with a text decide What Abraham said, when he was tried, God would himself provide. 2. In priestly Joshua's days a prophet came Who did in type the Branch proclaim: Declare his grandsire's name. 3. A mere grasshopper, said the royal sage, Shall be, say what, to hoary age, To man in life's last stage. 4. When once king David danced with all his might, What was his garment, clean and white, So mean in Michal's sight? 5. Where Paul refers to Isaac's honoured dame, God's choice and purpose to proclaim, How does he spell her name? 6. With what should prayer and supplication blend, In speaking to our heavenly Friend, That so our cares may end? 7. The sign when legal bondage is expressed— By the like token souls distressed Find liberty and rest.

The finals mark the state of all that live; Th' initials show what Christ can give; May we this gift receive!

CURIOUS QUESTIONS.

No. 49.

A machine for the spreading of light. It may be also employed for feeding the hungry. It is complete in its various parts and arrangements, and finely adapted to scatter darkness and want. It will give forth its supplies at regular intervals at the option of the person who has the good fortune to possess one. It enlivens the family into which it is taken and has the effect of uniting the members more closely together, although they may live far away from each other. It has a head and eight feet and travels as fast as any railway locomotive. It has proved a friend and helper to many a weary traveller giving them occasional glimpses of home as they journey towards it.

Those who receive supplies from this machine are thereby rendered more vigorous, healthy and cheerful. In some respects it is of more value than the telephone, as, like that marvellous instrument, it may be used to speak through, and one may speak through it to many others at the same time; and yet it is better, for it does not require a wire conductor of the sound. It costs much to make one, as it requires the constant united labor of many able men and boys; and yet it may be obtained for a few cents, and like many other valuable things is destroyed in a moment. What is it?

Answer to Bible Enigma.

No. 71.

The cock—his crowing is the herald of the coming day. Mark xiii. 35. It reminded Peter of his denial of his Master. Mark xiv. 68.

ANSWERS TO CURIOUS QUESTIONS.

- 47. Mahlah, Hoglah, Milcah, Tirzah; see Num. xxvii. 1. 48-1. T A B B Y 2. A D E L A 3. B E Z E R 4. B L E N D 5. Y A R D S

ANSWER TO No. 43 IN CHRISTIAN MESSENGER, APRIL 21ST.

The Prize book “HARRY HENDERSON” has been fairly earned by Stanley McGregor, of Smith's Cove, Digby County, and has been forwarded to him by mail. After deducting the disallowed words, most of them with letters repeated, from the many large lists sent,—some larger than this one—his list remains the largest,—199 words. No doubt each of the others will congratulate him on his success.

Words formed from the letters in the word JERUSALEM:—

- A Aelor Eal Aer Ale Alee Alms Als Alum Am Ameer Amel Amuse Amuser Are Arles Arm Arms Arse Arum As Aume. Eame Ear Earl Earse Ease Easel Eel E'er Ela Elm- Else Eme Emeu Emu Emulo Era Erase Ere Erm Ers Erse. Jam Jar Jaum Jears Jee Jeel Jeer Jeers. La Lame Lames Lar Lare Larum Lea Leam Leamer Lear Lease Lenser Lee Leer Lees Leme Lemur Lemures Lere Lu Lues Lum Lure.

Ma Male Mar Mare Marl Mars Maser Maul Me Meal Mear Mease Measle Measure Meer Melas Mere Merle Merus Mue Mule Mulse Mural Mure Mus Musa Musal Muse Muser.

Ram Rase Real Realm Ream Reame Ree Reel Reem Relume Resale Resume Rue Rues Rule Rum Ruse Ruma.

Sal Sale Same Saree Saur Sea Seal Sealer Seam Seamer Sear See Seel Sum Seer Seme Sere Serum Slam Slue Slum Slur Smear Sue Suer Sum Sural Sure. Ule Ulema Ure Urea Ursa Us Use User.

Plurals—Ales Ameers Ears Earls Eels Elms Emeus Emus Eras Jams Jars Jaums Jeels Lares Leas Leams Leamers Leers Lemes Lums Lures Males Mares Matls Meals Mears Meers Meres Merles Mules Rams Reals Realms Reams Reames Rees Reels Reems Rules Rums Ules Ures.

Remarks on the above.

It is due to our young readers that we should say to them that we have been greatly pleased to hear from the 155 who have sent us lists of words—several almost equal in number to the above. In eliminating those not in accordance with the restrictions we gave, we found it necessary to rule out all proper names. Although there were in some of the lists several good English ones such as Samuel, Saul, James, &c., yet there were also many foreign names of persons and places and we could not draw the line, if any were to be admitted. So we concluded that the fairest course would be to make them all inadmissible. We did so in the above list as well as in the others. We admitted plurals only where it could be done without repeating the letter s.

The answers came from all parts of the province, some from Cape Breton others from Prince Edward Island and others from New Brunswick.

We have been greatly delighted to find so many—some quite young persons—ready to compete in this literary effort, and in this way have formed pleasant acquaintance with quite a number of new friends whom we hope to know better in the future. We were also much gratified at the excellent penmanship which nearly all of them displayed.

We are only sorry that we cannot send a prize to each one. The book might be acceptable, but the interest awakened by the effort and the research given in preparing the lists of words, in many cases, we believe, to be of far greater value than any book we could send them.

Select Serial.

Florence Walton, OR, A Question of Duty.

BY MAY F. MCKEAN.

CHAPTER.—NELLIE'S PROGRESS.

“Auntie, Florence, I've a secret to tell you,” cried Ethel as she came into the parlor one bright afternoon the following August, and, drawing an ottoman to the side of Auntie Grace's easy-chair, seated herself upon it, ready for a confidential chat.

Florence left her place at the piano, where she had been practising, and wheeling another of the large comfortable chairs in front of the two, sat down in an attitude of attention.

“You know,” began Ethel when it was evident her audience was quite ready “that Charlie Davidson and Maud Glenning are engaged to be married.” “That is no secret,” laughed Aunt Grace; “every one who knows them is aware of that fact.”

“But I haven't told you yet; you don't know when they are to be married?” “No.”

“Well, that is the secret. They haven't told any one except his sister Julia and myself, for we are to be her bridesmaids—Julia first, because she is his sister you knew, and I the second. Now, what shall I wear?”

“You haven't told us your secret yet,” remarked Aunt Grace, unmindful of the last question.

“Sure enough. Well, it is to be on the first day of October. They are to take a two weeks' trip, and when they return are to go at once to housekeeping in that lovely stone cottage beyond the seminary.”

“Quite a charming programme! Now as to the matter of dress, I suppose you will have to consult with the other bridesmaid; of course you will dress alike?”

But I thought it possible you would object to white silk and point lace; and I know my slender income could never think of that, besides the hundred and one other things I shall want.” Ethel poised her head gracefully on one side, and looked from beneath the arched eyebrows up to her aunt's face.

Miss Markwell laughed: “Well, well; so that is your idea? Make whatever arrangements you want, and I'll be responsible for the rest.”

“Thank you, auntie dear; I thought that would be your answer.—Now, Florence, what shall you wear?”

“I?” Florence looked up in surprise, then down again at her simple mourning dress, but made no other answer.

“Black silk will look both rich and genteel; of course Florence would wear nothing else,” remarked Aunt Grace.

Florence sighed: “It will be a very gay company; I don't feel like going at all.”

“But you will be expected to go, and must do so for the sake of those who would be disappointed were you not present,” said Aunt Grace kindly.

At that moment Dr. Ronselle appeared at the door.

“I am going out to make several calls, the first of which will be in the Seventeen Acres.—I thought perhaps you would ride with me to Eben Hartfords, Miss Florence,” he said.

“Thank you, I should like to do so,” she returned, at the same time rising.

“I wish my dear,” said Aunt Grace, detaining her by taking one small hand, “that you would give up calling on those low people. Of course with the doctor it is entirely different; his profession leads him to places where his taste or inclination would never take him. But what one of your standing and culture can find of interest in such people is more than I can understand.”

“But, auntie,” returned the young girl, “they have souls as precious in the sight of God as our own; if I can do them good, ought I not to go?”

“It is terribly stupid to be always trying to do some good. I'd rather enjoy myself while I can,” remarked Ethel with a little shrug of her shapely shoulders.

“Well Florence, if you must be a missionary, why can't you find some one nearer your own level to convert? 'Tis so degrading to have you always visiting the Seventeen Acres; none but the very poorest live there.”

“Yet, auntie, Christ came to the poor; should we despise them?”

“Well, child, have your own way;” and Miss Markwell released the hand she had been holding.

For some moments after her departure Miss Grace sat as if absorbed in deep thoughts, while Ethel beat an impatient tattoo on the carpet, waiting to resume conversation in regard to the wedding.

“What a persistent child!” at length exclaimed Aunt Grace, looking up.

“Yes,” replied her niece, “and I'm beginning to fear we shall never be able to make her anything else.”

“So am I; and sometimes she seems so in earnest that I almost feel as if I will never again oppose her in anything she may propose.” Aunt Grace was looking very thoughtful now.

“What do you suppose Maud said this afternoon?” asked Ethel presently.

“About Florence? I could not guess.” “That she would have liked to ask her and Dr. Ronselle to be third bridesmaid and groomsmen, only that she feared Florence would not care to.”

“It is as well so; the child really would not have been happy in white silk. Maud likes Florence, then?”

“Oh yes; everybody likes Florence, but Maud agrees with us that it is a great pity she is so strict in some of her views.”

Aunt Grace resumed her zephyr-work and her own thoughts, leaving Ethel to do the same.

Dr. Ronselle had heard, while waiting for Florence, her aunt's remonstrance and her own answer to it. He was thinking of it now as he was apparently engaged in smoothing down his horse's shining black coat.

“It would seem as if to remain faithful amid so much discouragement as she meets would require some higher than