

Youths' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, FEBRUARY 19TH, 1871.

Anger and Oaths.—Matt. v. 21-26, 33-37.

GOLDEN TEXT.—"I say unto you."—Vss. 22, 24.

SCRIPTURE SELECTIONS.—Ex. xx. Matt. xv. 1-20; Luke x. 25-37; 1 John iii.

Which verses of this lesson are about "anger"? How much of the saying in verse 21 was spoken by God? Ex. xx. 13; Deut. v. 17. Who added the rest of the saying? What is meant by "in danger of the judgment"?

Whom does Jesus declare to be in this danger? Vs. 22. Who is meant by "brother," in verse 22? What by being "angry without a cause"? May we ever allow ourselves to be angry? Eph. iv. 23; Ps. xxxvii. 8; Eph. iv. 31; Col. iii. 8. Who is said to be angry in Deut. ix. 20; 1 Kings xi. 9; Ps. vii. 11; Mark iii. 5? In what does this anger differ from man's?

What is "the council," in verse 22? Who is in danger of it? What does this mean? What is "hell fire," in verse 22? Who is in danger of it? What does this mean?

Verses 23, 24, teach a great duty; explain it. Verses 25, 26, teach another; explain it. In what does Christ's teaching on anger surpass that of men? Compare verses 22-26, with verse 21. What may we learn from this lesson?

What is meant by "for swear thyself," in verse 33? What by "oaths"? What was there wrong in the saying of verse 33? What is Christ's law about oaths? Vs. 34-36. How would he have men communicate with each other? Vs. 37. What reason does he give for this? Vs. 37. What does this teach us as to profane swearing? What as to taking "an oath of office"; or as a juror, or a witness? What as to truthfulness?

SUMMARY.—All angry feelings, as well as angry words and deeds, and all oaths are prohibited by Jesus. Love and truth should abound in our lives.

ANALYSIS.—I. Of Anger.—1. The current teaching. Vs. 21. 2. The correct teaching. Vss. 22-26. (1) Stated in three particulars. Vss. 22. (2) Applied in two particulars. Vss. 23, 24; and vs. 25, 26.

II. Of Oaths.—1. The current teaching. Vs. 33. 2. The correct teaching. Vss. 34-37. (1) Negatively stated. Vs. 34-36. (2) Positively stated. Vs. 37, first clause. (3) Reason. Vs. 37, last clause.

EXPOSITION.—Thou shalt not kill.—This sentence only was spoken by God. See, in the ten commandments, Ex. xx. 13; Deut. v. 17. Also see incidental allusions to this commandment. Mark x. 19; Luke xviii. 20; Rom. xiii. 9; Jas. ii. 11.

The judgment.—The petty, local court of their various cities, which had jurisdiction over some infractions of civil law, and could inflict death by the sword. All its decisions were subject to an appeal to the Council, or Sanhedrim. The judgment was established. Deut. xvi. 18.

Christ's correction.—Verse 22 corrects this view. Not merely the actual murderer is the culprit who needs the care of the judgment, but every one who "without a cause" is angry with his brother. 1 John iii. 15; Matt. xv. 19.

Brother.—The Jews considered their fellow Jews as brothers, but Jesus taught broader views. See Luke x. 25-37.

Without a cause.—Causeless anger is most unwarrantable.

Allowable anger.—The texts cited show, 1. We may be angry without sin. Not that we may be in a rage, or in a passion, without sin. But, 2. The texts cited against anger should make one fear lest he be betrayed into what is a likely result, passionate, raging, unreasoning, and therefore sinful, indignation and antagonism. A class may be briefly indulged in expressions of opinion on the possibility of an anger.

God's anger differs from man's.—1. In that it is always for ample cause. We are hasty, often in error, often selfish and partial, pertacious, exacting, etc., but God is never so. 2. Grace ever tempers his anger. Ps. xxx. 5; lxxviii. 38; ciii. 8. 3. His anger swerves from wisdom, justice and goodness.

The Council.—The largest and highest tribunal among the Jews. Composed of the chief priests, the elders, and the scribes. It had civil and ecclesiastical jurisdiction, with the power to inflict death by stoning.

Raca.—A Hebrew word, meaning worthless contemptible fellow. This is an advance on the sin of causeless anger, for the angry man is unrestrained, or his anger is so violent that it breaks over its restraints, and he uses contemptuous terms.

A worse state of mind and heart is involved here, and so a heavier penalty.

Hell fire.—Gehenna, the term here rendered hell, denotes the valley of Hinnom, which was south of Jerusalem. In the eastern part of this valley, idolatrous Jews once sacrificed their children to Moloch by casting them alive into his arms heated to redness. 2 Kings xvi. 3; Ps. cvi. 38.

Thou fool.—A most contemptuous expression, asserting lack of sense, as well as of proper deportment. If the brother is a fool, he needs pity; and if he is not, then the angry man lies.

Jesus presents three grades of anger, so he present three degrees, not kinds of punishment. In the figures used, death was inflicted, (1) By the sword; (2) By stoning; and (3) With the additional disgrace of burning the body in the fire.

The "ought" he hath "against thee," may be for cause, or not for cause, but go and be reconciled, then come, and offer.

For swear thyself.—To for swear, is to deny, or repudiate upon oath. To for swear ones self, is upon oath to deny, or repudiate ones own knowledge, and hence to swear falsely.

In a civil sense, an oath is a solemn appeal to God to bear witness to ones truthfulness, and to bless and help him only as he is true.

The wrong was in excluding certain oaths from binding force, and thus encouraging perjury, while professing to forbid it.

Christ's law on oaths.—Vss. 34-36 are so clearly prohibitory of all oaths that it is strange any Christian should still plead for the civil oath. Of course none justify the profane; Ex. xx. 7. The particulars named by Jesus, were the common appeals in swearing, the set forms.

Yea and Nay.—Expressions of straightforward truthfulness; a man's word to be as good as his oath, or his bond; this is the best form of communication among men.

ILLUSTRATIONS.—Chrysostom, who lived in the fifth century proposed a singular method to break the habit of swearing, viz: Having "let slip an oath, punish thyself by missing the next meal."

Sir Christopher Wren, when erecting St Paul's cathedral in London had a notice posted about the work to the effect that any man found using profane language should be instantly dismissed.

Recite.—Scripture Catechism, 180, 181.

ANSWER TO SCRIPTURE ENIGMA.

No. LX.

G-alee-d . . . Gen. xxxi. 48.
R-a-c-e . . . Heb. xii. 1.
A-b-i-a . . . Luke i. 5.
V-al-i-a-n-t . . . Heb. xi. 34.
E-le-a-z-a . . . Numb. xxxii. 37.

Here are the words.—The initials, it will be perceived, form the word GRAVE, and the final letters DEATH. See 1 Corinthians xv. 25.

BIBLE SCENES.

No. XV.

Here is a picture of Sin and Suicide: A dissolute king has been assassinated by one of his captains, who seizes on the throne, and murders all his late master's male relatives and friends. When the news reaches the army they, with one voice, make their leader king and follow him to avenge the slaughter. They besiege and take the city, which is celebrated for its beauty. When the regicide saw the hosts rush into the place where he had reigned but one short week, guilty fear drove him to despair: he fled to the palace, set it on fire, and perished in the flames.

Who was the miserable drunkard, and who his murderer, took possession of the throne for so short a period?

WORKED LIKE A MAN.

A bright little shop, a blithe little woman, whose glad smile is enough to open the heart of any customer.

"And what'll you have?" she says, briskly.

"I'll have your cheerfulness, if you will sell it to me—some of it, at least." She shook her head.

"You'll have to get it in the sunshine, where I do," she said, with a merry little laugh.

Failing that bargain, I turned my attention to thread and needles, and those little matters for which most women have a fancy and a use.

"Things must go well with you," I

said, as I paid her. And even the money slipped out of my hand into hers with cheerful alacrity.

"Well, yes, they go better than they used," she replied. "I have seen very hard times all my life long, till now; and to-morrow I am forty."

"You have no family, I suppose. Most women at your time of life show decided signs of age."

She laughed again, a chirp of a laugh, which sounded natural from such a flattering, canary-like little creature.

"As to that, I think I do show my age," she responded. "If I don't, my children do; especially my boy of twenty. I have five children, ma'am."

"How I should like to have a talk with you!" I said, heartily. For under lips and eyes, and in the flitting sadness that crossed her face for one brief second, I saw the shadow of a story that might be told.

"You can talk with me now, if you wish," was her quick reply. "Mansey is through with her supper, and she tends shop-evenings. It gives me a good deal of time to sew and read, and she's very womanly for her years."

"Am I to understand, then, that Mansey is your daughter?"

"Oh, yes. Samantha is her name but she always goes by the other. She's fifteen years old, but very small; we are not a tall people, we Browns."

"Just then Mansey came in, smiling, like her mother. I knew she would. She had the good, honest, open kind of face that wins quicker than beauty, and generally keeps what it wins. Neat was she from head to foot, with that delicate finish that imparts a look of elegance to the plainest garments. There was a glance between mother and daughter that was better than a sermon. It told that love had been a ruling power in the household."

"Come in here," said the cheery little shopkeeper, holding a door open, beyond which I could see into a room, neatly and tastefully furnished. As I expected, books and flowers greeted me; the former on shelves, and the latter on stands and in the window-seats.

"Mansey's such a hand for flowers," said the mother. "Seems as if everything she plants grows; and I think a stick would turn into leaves if she put it into the ground. Sit down, I have a little leisure. And now what shall we talk about?"

"Yourself," said I, bluntly. "Oh, dear, no; I can't say anything of myself. The Lord has been very good to me, and here I am."

"I suppose his promises apply particularly to you. Are you not a widow?"

"Dear me, no. I hope not," was the quick reply; and the light of that love I had divined about glorified all her face. "My husband is living, dear man; but, bless you, he hasn't been off his bed, only when he is lifted off to his sick-chair, for fourteen years."

Here was a new revelation of woman's wonderful capacity. Five children to rear, a husband to support and care for—tenderly, as I knew she did it—and a shop to look after from morning till night. How did she manage?

I suppose my eyes asked the question; for she immediately said: "It has been hard, uphill work sometimes; but, now we are established here, we are going to get along nicely. I was not brought up to work, I am sorry to say," she added, quickly, "or the struggle would never have been so hard. My father was considered wealthy till he died. He was killed before our own door, thrown from his horse. My husband was expecting to go in business with him as a partner; when at the last it was found that my poor father was dreadfully embarrassed by some recent speculations."

"My husband had a little property at that time. We moved into a small house, and took my mother with us. For the first ten years we did very well; but sickness came. Rheumatic fever left my poor husband almost helpless. The bills were large for medicine and doctors; and we soon became destitute. I went round among my friends, and procured pain sewing. My mother and myself sewed ourselves almost to death; and yet we could not make both ends meet. Poverty stared us in the face. My oldest boy was ten, and a good scholar. My baby was only a year old. What to do I did not know; for poor George became worse, seeing the condition of things. I had no trade. Did not know enough of anything in the way of accomplishments to teach any of them."

"Never will I let a child grow up as I did. I remembered then how a friend of my mother's a progressive woman, had begged her to let me learn dressmaking. When I was a girl, because I showed an unusual aptitude for that kind of work; and my mother repelled the idea with scorn. Living then in luxury, little did she foresee the time when she herself would come down to the stern reality of working for enough to keep soul and body together."

"There was no other way. With deep sorrow, I put my boy out for scanty wages, keeping him up in his lessons at night myself, till my husband became able to apply himself in that way; for, thank God, he has always had the use of his hands and his brains, and is a good scholar himself. Then I bethought me of a plan, and mother entered into its execution heartily; not but that she shed tears in plenty over what she then thought our fallen condition."

"I went round, and found some people willing to entrust me with fine laces and nice clothes to do up; so, you see, in vulgar parlance, I took in washing. After that we always had just enough to pay our bills when Saturday night came round. My little girls—I have three—were all trained to do the housework; and mother and I attended to George and stopped the doctor, performing to depend upon good nursing and nourishment."

"Our plan worked very well, though we only earned the necessities of life. I placed my girls in a school that was started evenings, and my boys too. George found that he could write now and then; and he managed in that way to pay for some books and newspapers. So, while I worked, he would often read. We had to give up meat, and a good many things, except for George; but I can't say we suffered. The children thrived on their mush and potatoes, and did their work cheerfully. By-and-by we commenced selling a few newspapers—or Willie, my eldest boy, did; and then we got a little cotton, a few needles, and you can't think how we prospered. I laid by a small sum of money one month, when pay was more than commonly good, and invested it in little things; and that's the way our shop grew."

"After Will was fourteen, I sent him to school; and a good friend of the family helped me to put him in college, where he helped himself. He is going to be a lawyer; and a smart one, too, they say. My business has increased, so that we can afford a great many comforts. My other boy, my baby, is very ambitious to follow in his brother's footsteps. My girls are industrious and good. Why, here I have been talking all this time!" and out rippled the little bird-laugh again. It was delicious.

"What are you going to do with your girls?" I asked.

"One of them has been studying music for five years," and she pointed to a guitar-case. "She has seven pupils herself, which brings her seventy dollars a quarter. With that she clothes herself, and gives me a stated sum to put away; for you must know we include among our blessings in the future a snug little house of our own. Mary—she is eleven—will, no doubt, study for a doctor. The child had rather read a book on physiology than eat her meals, I believe; and she never sees a bone without learning all about it."

Just then my pleasant little storekeeper arose and opened a door near. I saw a shaded gaslight; and, entering, found it drawn up before an invalid chair.

The patience and sweetness stamped upon that man's face! The wondrous light that flooded his dreamy brown eyes, as they met those of his wife, and that seemed to say: "Look at her! She has been the pride, the comfort, the solace, the keeper of my life!"

What wonder that there were tears in my eyes!

When I went home, my friends noticed, from the expression of my tell-tale face, that I had been through an experience.

"The idea of woman being equal to man!"

This was the exclaiming exclamation of an old fogey, who has been my opposite tenable neighbor for several years.

It was, as usual, an argument with one of his friends at the table.

I felt my eyes flash fire.

It seemed as if the story of my visit that afternoon just rained from my lips; and then I turned to him with the question, "Could you have done that, Mr. Harris? Could you have nursed a bedridden wife, taken care of and educated five growing children, and earned nearly every mouthful of bread-and-butter and everything else that they ate, kept store, kept house,

and kept life in one poor, worn out body?" "No, I don't think I could," he had the grace to acknowledge.

"Then, if I were you, I would hold my peace in future about the inequality of the sexes. Women are as capable as men. Indeed, I think I have proved, more so, in many cases; and the less that is said of their incompetency, in the face of facts like these, the better."

I think I had the majority with me, though most of them were men; and though public speaking at private tables is not my forte, I was strung up by that hour's interview with the brave little woman who worked like a man—only more so. I'll stand to that!—Independent.

THE APOSTLES OF PEACE AND WAR.

During the past few weeks the friends of war and the friends of peace have been busy.

In November, Gen. Butler succeeded in obtaining an invitation to lecture before a Boston audience, and improved, or rather abused his opportunity to repeat his stale arguments in favor of a war with England. He coolly told his audience that such a war would be waged mainly upon the ocean, that we should reap pecuniary benefits from it, sufficient to pay all its cost to us, and that it would perpetuate and strengthen the Republican party. But he did not allude to the orphans' tears, and widows' cries, the suffering, and death, and demoralization, which would be the result of such folly and crime. We do not hesitate to say that a man who will leave these things out of the account, and urge a war with Great Britain for the reasons which he gives, deserves the opprobrium which clings to him, not only at the South, but in foreign lands.

We are glad that Mr. Butler finds but few to approve of his criminal project. His speech has been noticed with disfavor all over the country. And yet a few such reckless politicians as he can inflame the thoughtless, and inspire them with visions of glory, or madden them with a passion for revenge, until a fire is kindled which only rivers of blood will quench.

As public opinion decides the questions of peace and war, it is an omen of good that, while men like Butler have been endeavoring to inflame this public opinion, and plunge our nation into a wicked strife, Senator Sumner, (who is one of the Vice-Presidents of the American Peace Society, and the author of several of its publications,) has been speaking in the interests of Peace. His lecture on the Duel between France and Germany is a masterpiece of argument and eloquence, in which he shows conclusively that there is no safety from war between European nations hereafter but in disarmament, that not until the cause is removed will the effect cease.

Mr. Sumner has repeated this lecture in several of the larger cities, and it has been extensively reported by the daily papers, so that he has thus been doing a work for peace, which no other man in the country could have done.

THE DOT GAME.

A correspondent of *Hearth and Home* describes the following simple amusement, which will train the attention as well as afford entertainment:

Each player must be provided with pencil and paper, or slate and pencil. Let one of the party read aloud—distinctly, and not very fast—and as he or she reads, let the rest each make a dot for every word read, "Easy enough to do that"—is it? Try. Probably at the first trial not one of the party of ten boys or girls will succeed in following a moderate reader accurately, even for a single page. When the page is read, count the words, and then let each player count his dots, and see who has been accurately "up to time."—*Ad. of Peace.*

Faithful letters to pupils may result in much good.

It is now generally admitted by honest Physicians, that when once the Consumption is fairly fastened upon the lungs, no human power can save the patient from death. They also say that about fifty per cent of those who die from this disease can trace the cause to a neglected cough or cold, which might have been cured by a small bottle of Liquid Opodeldoc, or what is the same thing, Johnson's Anodyne Liniment.

Out this notice cut and bring it with you. We are authorized to refund the cash to any person or persons who shall buy and use *Parsons' Purgative Pills* and fail of relief and satisfaction.