

SAINT JOHN, N. B., FRIDAY, MAY 14, 1880.

WHOLE No. 1372

Matt. 25: 31-46,

NOTES AND HINTS.

"*Throne of his glory.*" His glorious throne. "*All nations.*" All the inhabitants of the earth. The judgment is not to be of nations as such, but of those who compose them. "*He shall separate them.*" There are but two classes on earth now, there will be but two in the judgment. "*As a shepherd, &c.*" And this separation exists in character; then it will exist both in character and place.

"The sheep on his right hand." The people of Christ are often called his sheep, because they are under his care, and he is engaged to protect them and provide for them. *"The goats on the left."* At the right hand of a king is the place of honor. Christ is always represented as at the right hand of God. The goats therefore are placed on the left hand. *"Then shall the king say."* Christ himself. *"Come ye blessed of my Father."* Not yet that are to be blessed, but yet they have been blessed; the perfect past tense is used. *"say a blessing."* The sheep were blessed of God not only in the gifts of his grace on earth, but, also, in that he had prepared a kingdom for them.

"*Inherit.*" Receive as an heir, as a joint-heir with Christ, an heir by adoption and grace, not by legal right: "*The kingdom prepared for you.*" Not "the kingdom for which you were prepared from the foundation of the world," but "prepared for you," since it was prepared for those who love Christ; and you have loved him. "*From the foundation of the world.*" That is, from eternity. All the purposes of God are eternal. It was his eternal purpose to save and make happy forever all who freely choose Christ as Lord and Saviour.

"*I was an hungred, &c.*" In six different circumstances of need Christ represents himself to have been. He was hungry, thirsty and a stranger, naked, sick and in prison. These needs of Christ gave men the opportunity for manifesting what was in their hearts. "*I was an hungred, &c.*" The first, hospitality, more necessary than with our modern public opinion, is made for entertaining strangers, that except in the case of the poor and of personal friends, hospitality is hardly recognized as a duty. Those who come to us as strangers bearing the name of Christ, and in need of hospitality, represent our Lord. "*Sick and ye visited me.*" Visiting the sick and showing that the sick visit did not heal; it did not leave riches behind it, but it was a loving act, and so valuable. "*Then shall the righteous answer.*" The right-

ous had accounted on obtaining salvation by their deeds, else they would not have been surprised at the reward given for their charities. *"When saw we thee, etc."* They acted from a principle of love to men, they had helped the poor; but when had they given charity to a king, to this King! *"Verily I say unto you."* Verily here is emphatic. *"One of the least of these my brethren."* Disciples are the brethren of Christ. They are representatives of Christ, and what is done to them as such is done to Christ. A king is honored by honor done to his brothers or to any one who represents him. The disciple that is hungry, thirsty, poor, naked,

sick and in prison is socially one of the least of disciples, but he stands to us in the place of Christ, and ministering to him is ministering to Christ. See how Christ identifies himself with the least of his disciples.

"Depart from me ye cursed." Not "ye cursed of my Father," for God has not made men for cursing but for blessedness; and the "cursed" themselves have not chosen to be blest. "Pre-

pared for the devil." Not originally prepared for you, as the kingdom of heaven was for the righteous, but for Satan and his angels. Men go to this doom contrary to the wish of God.

"Lord, when saw we thee, &c." The same reply as that made by the righteous. They did not remember the sins with which they were

charged. "*Inasmuch as ye did it not.*" Their were all sins of omission, were all failures to show humanity to the lowly, needy and despised disciples who represented Christ. It was not

in their hearts to show love to Christ. "Into everlasting punishment * * * life eternal." The same Greek word is here rendered "everlasting," and "eternal." It is "aionian punish-

ment," and "aionian life." Though not always meaning "everlasting," the word here seems to require that meaning, and is so rendered by the great majority of biblical scholars.

Practical Lessons :

1. There are two classes of men destined for two different states.
2. The judgment a separation final and irre-

3. Good works are the proof of faith, and of love to Christ.

5. The good are better, the wicked worse than they know.

6. Eternal destiny is decided in this life.

CHALMERS AND CHANNING.
Early in the spring of the year 1780 two boys
were born who lived to make a distinct mark in

the history of the lands in which they were born, and grew into such prominence that in each of these lands the centennial year from their birth has been celebrated with much enthusiasm.

by those who look up to them as leaders. One was born in Scotland, and lived in Scotland and for Scotland all his days; the other was born in Rhode Island, and was a New Englander.

throughout life. The one occupied conspicuous positions in the chief cities and in churches of his native land ; the other became the most celebrated preacher of his denomination in the city.

The one left behind him a church filled with the enthusiasm which he breathed into it, prepared by his rare foresight for constant enlargement, and for a career which had been

ment, and for a career which has excited the admiration and astonishment of all other churches the other left an organization which has made so little progress that it is not to-day much larger or more efficient in church work than

was when he died. It is a noteworthy thing that these two young men, Thomas Chalmers and William Ellery Channing, whose names are so much on men's lips in this present time, should

have been born within ten days of each other

"Let it waste," said Allen, "I will pay for it."

flash into light with the faces of the angels.—
Bishop Simpson.

with penitential prayer and self-denying effort
roll away the obstructing stone.—T. L. Cuyler

know that?" "Because," said the boy, "there is only room for one, for He fills heaven and earth."

is "When you mark out your path in life, don't use a crooked ruler."