

trumpet-call, his elect, though sins be forgiven and for them there is no condemnation, yet for Christ's glory and their own justification before a world that has snubbed and trampled upon them, and his adversaries, that they may be made his footstool; he whose hand writes these lines, and you whose eyes read them, are all included in those awfully pregnant words, "All nations."—*J. E. Hanauer, Jerusalem, Syria.*

13. Who are meant by "these my brethren?"

Certain ones among the redeemed on the King's right hand, as is plain from the demonstrative pronoun. They are called "brethren" because they as "righteous" ones (ver. 37) are with him in doing the will of the Father. Matt. 12. 40. They are spoken of as "the least" with reference to their low estate on earth, where they were (Luke 14. 13) the poor, the maimed, the lame, the blind, or (Luke 16. 30) beggars, like Lazarus; or (Luke 18. 11) despised publicans, whose hunger and homelessness and imprisonment attracted no notice because of the obscurity of the sufferers.—*Prof. Marcus D. Buell.*

Nor the saints in glory, nor merely the apostles; but even the least and poorest among men, in whom is begotten the divine life, which joins them to Christ in the brotherhood of Christian love. This union is deeper and more essential than the ties of blood. "For whosoever shall do the will of my Father which is in heaven, he will be my brother." Matt. 12. 50, R. V.—*Prof. Thirkield, Atlanta, Ga.*

14. What is the meaning of everlasting punishment and life eternal?

In this passage the antithesis is between the words punishment and life. In the original the adjective is the same in both cases, and should be so translated, namely, everlasting punishment and everlasting life, or, as in the Revised Version, eternal punishment and eternal life. The obvious meaning of the word is perpetual, enduring, everlasting.

In the Greek the words "everlasting" and "eternal" are represented by one and the same word (*aiónios*). The Revised Version rightly uses "eternal" in both clauses. The "punishment" is in verse 41 and elsewhere described as "everlasting fire" to express the fierceness of that self-inflicted anguish and despair which the unbelieving and disobedient wickedly choose as the portion of their cup, and which shall be their eternal torment. What terrible strength of language does the meek and gentle Lamb of God employ here and elsewhere to describe the final, irreversible, and unending doom of the ungodly. On the other hand, who shall describe the ineffable blessedness and glory of that "eternal life" which, through grace, is the portion of those who obey and are saved! These words clearly teach the eternal duration of future bliss and of future woe—personal and conscious—the one as surely as the other. It should also be remembered that the blissful or blighted eternity of each one in both classes is shown by the context to be suspended upon our treatment of Christ, as, coming to seek and to save the lost, he is still in the wilderness of this world represented by his needy people and his persecuted cause. It is not what we feel or say or profess, but what we do, that tells in the day of judgment.—*A. V. M.*

Borean Methods.

Hints for the Teachers' Meeting and the Class.

A brief account of the circumstances under which these words were given. 1) The speaker—Jesus

Christ. How much weight it adds to this description when we know from whom it came! The darkest declarations of eternal doom are from the lips of the Lamb of God. 2) The place—Mount of Olives; a picture of the scene. 3) The time—close of Christ's ministry, his final utterance before the supper. The facts of the lesson. 1. The Judge. 2. The witnesses. 3. The persons on trial. 4. The testimony. 5. The reward. 6. The penalty. 7. The execution of the sentence. The best plan of teaching would be to take up the parts of this picture in order, explain and apply them. Call attention to a court-house, and the methods of trial, as an illustration for younger scholars. After the Meir surrender, in the Texan war of independence, the prisoners were compelled to draw forth each a bean from a bag. Those who drew a white bean were spared; those who drew a black bean were led out to death. That judgment was one of chance. But the final judgment will be one of justice and based upon acts.

References. FREEMAN'S HAND-BOOK. Ver. 32: Sheep and goats, 710. Ver. 33: The acquitted and the convicted, 711.

CATECHISM QUESTION.

24. How must we then esteem the Scriptures?

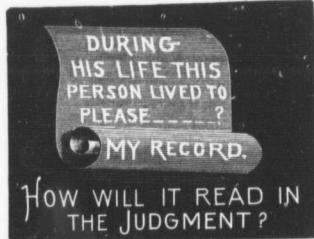
As the true word of God, the sure and sufficient rule of faith and practice.

25. If after prayerful and patient study and inquiry we still find difficulties in the Bible, how must we deal with them?

We cannot expect to know all things while we live in this world, nor fully to understand all that has been made known. 1 Corinthians xiii. 10.

Blackboard.

BY J. B. PHIPPS, ESQ.



This design represents a scroll, on which is supposed to be written the record of each one's life. It may be used by the superintendent as an application of the lesson at the close of a brief review. He would, in this case, make the application a personal one, and represent the record as being unrolled in the presence of Jesus, the Judge of all men. "How will the blank be filled up in my record?" He lived to please—whom? Was it God? Was it self? Was it the world? Was it a relative or friend? How is my life being spent? Is it to please God? If not, how can I hope to be welcomed as "the blessed of my Father?" In conclusion, have the school bow their heads in perfect silence for a heart examination, saying mentally, "Who am I pleasing?"

COLORS. Scroll, white; letters in scroll, red; sentence, yellow.

A great crowd, strictly in the great city, lay back of the outline of the street. There is a look of awe and deep well. V. draw, he pleads night is deep stranger, being shelter, poor gleaner cool evening sick man was eue putting bowed in his who will say these children see! Who is pleads in the in the street, his rags feel from that sick It is the once friendly earth; ing, to those blessed of my

Hark, thou measureless part!" He so "Depart!" comfort or h "Ho, ho!" When was the Lift and Ah, there is the well, the strain from the field in his cell, un looks the poor that great, w neglecting the

LESSON THRO
Make a crow
does this rem

A. D. 30.]

Matt. 26. 17



19 And the and they made 20 Now when the twelve. 21 And us th that one of yo 22 And they every one of th 23 And he had with me