

SUNDAY SCHOOL LESSON.

LESSON V.—FEBRUARY 15, 1880.

THE TONGUE AND THE TEMPER.—Matt. 5: 33-48.

TIME.—In the summer of A D 28,—the same as the last two lessons.

PLACE.—The Mount of Beatitudes; the Horae of Hattin near the Sea of Galilee, on the western shore.

RULERS.—Tiberius Caesar, emperor of Rome; Pontius Pilate, governor of Judaea; Herod Antipas, of Galilee; Herod Philip, of Perea and other parts.

INTRODUCTION.—This lesson is only a further illustration and appreciation of the general principles laid down by Christ in vers. 17-20.

Christ corrects other false interpretations of the law, and shows how much higher was the standard of morality that he inculcated than that which had hitherto been taught and practiced.

He gives as an example, 1. That of the law against swearing, vers. 33-47. 2. The law of retaliation, vers. 38-41. 3. The law regarding our relations with enemies, vers. 42-47. The 48th verse is the summing up of the part of the Sermon on the Mount which is contained in this and the preceding lesson.

It is the complement of vers. 17-20, and shows how the law is fulfilled in Christ; and, indeed, it is the summing up of the whole law as given by Moses in the Ten Commandments, and interpreted by Christ both by his teaching and example.

EXPLANATORY.—33. Hath been said by them (see Lesson VI., verse 21), or, to them in, [of] old time.

In the former history of the Jews, when they received the law, and in their interpretation of it. Thou shalt not forswear thyself. Swear falsely—perjure thyself. The Old Testament reference seems to be partially to the third commandment (which, however, primarily refers to profane swearing, though perhaps also to perjury), but more directly to Lev. 19: 12. To this, however, is added a second clause, perhaps in substance taken from Deut. 23: 21, but which seems to have been practically employed as a gloss on the former, so as to render it of more effect.

34. But "I" say. The emphasis is on the I. Swear not at all. Our Lord passes so far beyond this rule (verse 33) that he lays down (including in it the understanding that all oaths must be kept if made, for they are all alternately referable to swearing by God, the rule of the Christian community, which is, Swear not at all. Neither by heaven; for it is God's throne. Swearing by heaven is, in fact, to swear by God himself. Neither by Jerusalem; for it is the city of the great King (quoting Ps. 48: 2). The capital or royal residence of Jehovah, as the immediate Head of the nation, and owes to that relation all its sanctity and even its significance as an object to be sworn by: so that he who swears by it either swears by God or does not swear at all.

By thy head—cannot make one hair white or black. Thou hast no control over the appearance of gray hairs on thy head—thy head is not thine own; thou swearest, then, by a creature of God, whose destinies and changes are in God's hand; so that every oath is an appeal to God.

37. But let your communication—"your word," in ordinary intercourse—be Yea, yea; Nay, nay. Let a simple Yea and No suffice, in affirming the truth or untruth of any thing." See Jas. 5: 12, and 2 Cor. 1: 17, 18. Cometh of evil. The word here translated "evil," when coupled with the article as it is here, in the Greek though not in our version, sometimes stands for the evil one, i. e. Satan (Matt. 13: 19, 1 John 2: 13, 14, and is rendered the wicked one.

38. An eye for an eye, a tooth for a tooth. The law of retaliation (Exod. 21: 24) was a judicial rule, righteous in itself, and especially necessary in the East. Introduced to do away with the private revenge so common in the time of Moses (intended to allay rather than stimulate anger; as a limit to vindictiveness, not a license.

want, giving what is asked for if he honestly believe that it is really for the good of him who asks, giving something else if that would seem to be really better for him. From him that would borrow of thee. Be ready and glad to lend a helping hand to all within your reach. Do not try to escape being asked. The joy of the Christian's life is to give, and to help all the people he can in all the ways he can. The force of the precept depends on its connection with the Jewish law, which forbade not only what we call usury, i. e., excessive interest, but all interest on loans where debtor and creditor alike were Israelites (Exod. 22: 25. Lev. 25: 37). Cases where the business of the world calls for loans, not for the relief of want, but as a matter of commercial significance, lie obviously out side the range of the precept.

In considering the significance of this entire passage respecting retaliation, it is to be remembered (1) that Christ, throughout this sermon, inculcates principles for the government of the individual, not of the community; and that, therefore, it does not affect, except indirectly, the right or duty of the community to use force in protecting itself or its members from evil. 2. That it does not affect the question of the right of the community to overturn a tyrannical government, and substitute another and more just in its stead. 3. That it does not necessarily deny the right or duty of one to use force if need be, in defending others entrusted to his protection, as the husband his wife, or the father his child. 4. That it inculcates the spirit in which the disciple of Christ is to receive injuries personal to himself.

43. Thou shalt love thy neighbor. See Lev. 19: 18. The original precept referred to Israelites, and obedience to it helped to keep them distinct from other nations. 44. Love your enemies. A law of the heart, not of conduct merely. It means more than bless, do good, pray for; it is interpreted by God's love for us when we were yet enemies; and it is quite consistent with the utmost abhorrence of their wrong-doing, from which by love we seek to redeem them. Bless them that curse you. Seek God's blessing on those who call down upon you God's curses. Do good to them that hate you. (A better proof of love than good words.) Do good to their bodies, estates, names, families, and especially to their souls. It was said of Archbishop Oranmer, that the way to make him a friend was to do him an ill turn; so many did he serve who had despised him. Pray for them that despitefully use you. "Despitefully" means malignant hatred, violent angry malice. Circumstances may preclude acts which would be rejected, and words that would be met with scorn; but the prayer that they, too, may be delivered from the evil which has been their curse is always in our power, and in so praying we are drawing near to the mind of God, and asking that our wills may be as his. The best commentary on these matchless counsels is the bright example of him who gave them.

45. Ye may be the children of your Father in heaven. Because like him in character and in actions, and hence will be like him in joy. Such action proves, not makes, the sonship. Makeh his sun to shine on the evil and on the good; whose love of benevolence is universal and not measured by the desert of the persons on whom he showers his providential favors. Christ here teaches the power and providence of God in nature, as well as his character of love. Sendeth rain on the just and on the unjust. Not lightly was that emblem chosen to express the impartial goodness of heaven, the emblem of the falling rain, which—like all the good gifts of nature, and unlike man—judges none, but descends for the slave and for his tyrant; for the strong and for the weak; for him with many fields, and for him with one; for man and for beast, sublimely indifferent except to benefit all.

45. Publicans. This race of men, so frequently mentioned as the objects of hatred and contempt among the Jews, and coupled with sinners, were not properly the publicans, who were wealthy Romans of the rank of knights, farming the revenues of the provinces; but their underlings, heathens or renegade Jews, who usually exacted with recklessness and cruelty. "The Talmud classes them with thieves and assassins, and regards their repentance as impossible."

48. If ye salute your brethren only. The prominence of salutation in the social life of the East gives a special vividness to this precept. To utter the formal "Peace be with you," to follow that up with manifold compliments and wishes, was to recognize those whom men saluted as friends and brothers. But this the very heathen did (heathens, rather than publicans, being the true reading): were the followers of Christ to be content with following heathen customs? What do ye more than others? 1. "Disciples have to do more than others"—1. Maintain the Christian life; 2. Extend the cause of Christ. II. "They are able to do more than others"—1. They are in alliance with God; 2. They have more light and knowledge; 3. They have more moral power. III. "More expected of them than of others"—1. By their Saviour: 2. By the world; 3. By their own consciences.

48. Be ye therefore perfect. Rather, complete. The first reference is to completeness in love to others; to an all-embracing, instead of a narrow, exclusive affection. The word perfect never signifies in New Testament usage sinlessness, but completion in Christian character; in contrast with a half-finished and partial character,—a character that is Christian in some parts and worldly and selfish in others. "The ancient statutes," says Christ in effect, "forbade, murder, adultery, false swearing, cruelty in revenge. A complete obedience embraces the whole man, and brings the spirit as well as the members under allegiance to these laws. The ancient statute commanded love to your neighbors: the spirit of that statute requires love to all mankind. In brief, one may be an imperfect, but one cannot

be a partial, Christian. He may obey Christ imperfectly, but he cannot obey in part and disobey in part. God requires perfection of his disciples as the wise teacher continually holds perfection before his pupils; not condemning those who fall short (see Rom. 8: 1), but not allowing them to rest satisfied with incomplete attainment. To be perfect is simply the sum of the commandments and of all duty. Christ could not teach his disciples that they could leave any part of it out.

OBITUARY.

Died recently at Diligence River, Cumberland Co., EDWIN, son of Arthur and Mary Pritchard, aged 15 years. If we can call a triumphant victory over the fear of death, and a blissful departure "to be with Christ" death. It looks like immortality to me.

This was one of the most remarkable deaths we have witnessed or heard of for a long period. Brought up by pious parents in the "way he should go," God heard their prayers and fulfilled his promise, and gave them their son. When told by the weeping father that he must die he calmly responded "it is well, I am ready." And while others wept around the bed, he begged them not to weep for he would soon be beyond the cause of tears.

Beyond the weeping and the crying. Beyond the pain and fear of dying. He frequently said I see them waiting at the river, and when one said, "he is wondering," quickly replied, "I am perfectly sensible and know in whom I believe."

He sent for me just before he died to deliver to me a solemn and earnest message to the young people of the place and elsewhere to remember now their Creator in the days of their youth. From these words addresses were delivered, Rev. Mr. Kempton (Baptist), assisting at the funeral.

SCRIPTURAL ENIGMA.

- No. 11. 42 LETTERS. 25, 19, 3 36, 5, Grandson of Levi. 3, 16, 23, 7, 41, 22, a king of Assyria. 20, 40, 72, 23, 7, an animal in the Old Testament. 10, 12, 15, 42, 3, 35, a well known insect. 1, 21, 39, 25, 27, 14, 32, 6, 4, a bird in the Bible. 35, 23, 11, 24, 6, 30, a wood in the New Testament. 20, 13, 9, was an Assyrian King. 26, 38, 12, 10, one that said there was no God. 37, 24, 39, 18, 20, 8, 22, Vessel used in the temple. 34, 33, 18, 31, 29, a kingdom of Numrod. The whole is a verse in Peter. D. C. P., HALIFAX.

ANSWERS to Enigma No. 9 have been received as follows:— 1. A portion of the plain of Sharon, ONO. 2. A king of Assyria, ESARHADDON. 3. An animal which Moses forbid as unclean, FERRIS. 4. A descendant of Shem who fell into idolatry in his old age, TERAH. 5. A highly prized wood, EBONY. 6. An animal offered for sacrifice, HEIBER. 7. A luxurious fruit, FIG. 8. A mountain of Judah, SEIR.

"There is no fear of God before their eyes. Romans iii. 18. From Medicus, Halifax; James A. Cahill, also, No. 8; Emily Marshall, Liverpool, also No. 8; A. P. C., St. John, also No. 8; Emma Matthews, St. John to No. 8; C. L. Yarmouth, to No. 8; Morley P. P. Langille, River John; D. C. P., Halifax; Lucreta, Bishop Street Halifax; Alice M. Stevens, St. Stephen, also to No. 8; Flora A. Sloomb, Middleton; Mitchell Street, Halifax; Mary Bead, Nappan, to No. 8; M. O. C., Spring Hill Mines; Sadie Vroom, Bear River, to No. 8; M. L. Sperry, Petite Riviere. Also Freddie T. DesBrisay, sent answer to No. 6, but not in time to be acknowledged in previous WESLEYAN.

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STOMACH ACHE.—We all know what it is; we acquire a perfect knowledge of the "Pet" in our youth, after a raid on the green apples we were expressly forbidden to touch. Our mother gave us Perry Davis' PAIN KILLER then, and strange to say, no other remedy has been discovered to this day to equal it.

WOOD ASHES.—The value of ashes as a fertilizer, depends principally upon the Potash and Phosphoric Acid they contain. The percentage of these varies largely, in ashes from different woods, varying from 10 per cent to 24 per cent for the former, and 4 per cent to 12 per cent for the latter. This would give not far from four to five pounds of potash to a bushel of ordinary mixed unleached ashes, which reckoned at 4 cents per pound—the present market value of potash in the commercial fertilizers—would give the value of a bushel as from 18 to 22 cents. With due allowance for the Phosphoric Acid and the Lime—the latter making up the largest part of the ashes—it may be seen that a bushel of unleached ashes is worth from 25 to 30 cents at the present time. Ashes, to secure the best results, should be thoroughly mingled with the soil. In this way, the best physical, as well as chemical effects are obtained. It is self evident that crops requiring larger amounts of Potash, will be the most benefited by the application of ashes, as the root crops, cabbage, tobacco, etc. Forty to fifty bushels per acre, is a good application.—American Agriculturist.

A TEST RECORD FOR DAIRY COWS.—For some time past both the breeders and the purchasers of pure-bred, herd-book-recorded, dairy cows, have been convinced that something more is required to give substantial evidence of value than the bare pedigree of an animal entered in a Herd-Book. A few experts, who know the whole history of the best animals, may have been able to judge of the possible merits of a particular animal by her pedigree, but to the large majority of purchasers, the recorded entries were of no more significance than the hieroglyphics which Texan cattle-men brand upon the flanks of their cows. Mystery is always impressive. And though some people like to be mystified, the larger number of dairymen, who have kept pure-bred animals, have been greatly dissatisfied with the uncertainties of the Herd-Books. Recently some facts in connection with the shipment to the West, and sale there of some cows recorded in the Jersey Cattle Club Register, have opened the eyes of the purchasers of pure-bred cattle, for they have been assured by the best authority that although a cow may have been recorded in the Register, and her pedigree may be perfect, yet she may, possibly, be "a worthless brute." This shook to the confidence of persons who had a profound respect for "a record," has greatly helped the impression that something more is wanted to give the pedigree a meaning and a value; and that this need is a record of performance of the cows entered in the Herd-Book. It is proposed by some well-known and influential gentleman to establish a system of tests of pure-bred dairy cows, to the end that their character, quality, and value may be associated in the record with their pedigree. Then, any uninitiated purchaser even, may be able to know as much from a perusal of the record as any expert, and the cow's genealogy will be accompanied by an authenticated statement of the accomplishments of her progenitors. This is all that is needed to make a record perfect, and it is a happy conception.—Am. Agriculturist, Jan. 1.

DAMPEN THE AIR NOW.—We can hardly too often suggest the importance of providing ample moisture in all rooms heated by stoves, furnaces, steam pipes, or hot water pipes. There are sound scientific reasons for this, as well as in the results of practical experience. As stated in "Short Notes on Air" above, every degree of heat added to the atmosphere in a room gives it a power of absorbing and secreting moisture. The air in a room 20 by 20 and 10 feet high, at 32°, hold secrets, about 1 1/2 pints of water. The same air heated to 70°, secretes upwards of two quarts of water, and unless this is supplied, it is hungry for more water, absorbs it from every accessible source, from the furniture, from our bodies, and especially from the breathing organs—the mouth, throat, and lungs, leaving them dry and husky. Therefore, every time the air in the room is changed by the admission of fresh, cold air, and heated to 70°, two quarts of water should be evaporated into the room. The strong objections some have to warm-air heaters have arisen mainly from this cause. In using furnace heaters we always put into the hot-air chamber extra water-pans besides any that are supplied by the manufacturers, and take good care to always have them filled with water. In stove-heated rooms there should usually be an evaporating surface of water equal to one square foot for every 12 ft. square of flooring, and more if the water is not in a hot place enough to keep it rapidly evaporating. Plants in a room are mainly destroyed, or have a sickly growth, because the warm air becomes too dry and sucks out the very juices of the plant. The "house plants"—"olive" or otherwise—suffer similarly. In a warm room, a large towel frequently wet and rung so as not to drip, and hung over a chair back near the stove, will make a marked difference in the comfortable feeling and healthfulness of the atmosphere.—American Agriculturist Jan. 1.

VEGETINE.

The Watchmaker's Report. EVANSVILLE, IND., Dec. 6, 1877. DR. H. R. STEVENS.—I have suffered with sciatica and rheumatism for many years, and have tried many of the best medicines, but have never found any that could give me relief. I have tried the VEGETINE, and I have found it to be the best medicine I have ever used. I have used it for many months, and I have found it to be the best medicine I have ever used. I have used it for many months, and I have found it to be the best medicine I have ever used.

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SPEAKING OF

few know what a hasty singer of not made good of bread dried the uniform thickness or five eighths of a brick fire, to be alike; keep only the pieces will be slightest puff is scrape it off, or if of the whole. If en bowl, it will be moist. A clean answer it is to go. But, nobody can be of poor bread. Stuffed for milk-toast, improved by toasting bread makes poor bread, only a day, the best toast.—Am.

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