

into the deep things of God. It shows that the motive power which can produce in man an unlimited forgiveness of his brother is God's mercy forgiving himself. At the close it lays down the law that the habit of extending forgiveness to a brother is a necessary effect of receiving forgiveness from God.

(c) *The practice of forgiving injuries.*—The text employed indicates clearly enough that the injuries which man suffers from his fellow are trifling in amount, especially in comparison with each man's guilt in the sight of God. There is a meaning in the vast and startling difference between ten thousand talents and a hundred pence. Forgive, because you have been forgiven is the law. We have offended much, therefore we should forgive much. Unforgiving, ungentle!

(d) *The principle of forgiving injuries.*—Where shall we find the motive for forgiving others? From an upper spring in heaven, continues Arnot, the motive must flow; it can be supplied only by God's forgiving love, on us bestowed, and by us accepted. When, like little closed vessels, we are filled by union with the Fountain-head, forgiving love to others will burst spontaneously from our hearts at every opportunity that opens in the intercourse of life. But receiving and bestowing forgiveness has another meaning. It is not only obedience to a command enjoined, it is the exercise of an instinct that has been divinely generated in the new nature. The method by which this and other graces operate is expressed by the apostle thus: "It is no more I that live, but Christ that liveth in me." When Christ is in you, he is in you not only the hope of glory, but also the mainspring of forgiveness to an erring brother.

#### SPECIAL CASES.

The law of patience with the mistakes, failings, and sins of our fellows, and the disposition to forgive because we have been forgiven, has various practical applications, as suggested in Epworth League Bible Studies. It applies to the ignorance, faults, words, and eccentricities of others. It implies, also, patience with our enemies. In fact, it is the golden rule at work in the spirit and practice of men.

(a) *Patience with others' ignorance.*—Sometimes it requires more patience to bear with the ignorance of those about us than with their positive faults. We should remember our own ignorance. This first debtor of the parable owed his Lord ten thousand talents. His servant owed him only a hundred pence. In the sight of God how small and poor must our wisdom appear; how vast our ignorance. Yet how patiently God bears with us. Shall we bear less patiently with those about us—little children, young people, the ignorant poor, and others whose minds are yet in the undeveloped state?

(b) *Patience with others' mistakes.*—The same lesson come to us under this head as under the former. It is so easy to minify our own blunders, and to magnify the blunders of others. In God's sight what blunders we all are, even to the most careful! Yet he forgives us—has patience with us. Shall we, after so much forgiveness and patience from God, harden our hearts against our brothers because they happen to make mistakes that affect us unfavorably, or do us positive harm? The infinite patience of God teaches the finite patience of men.

(c) *Patience with others' faults.*—Paul exhorts us, when a brother is overtaken in a fault, to restore such a one in the spirit of meekness, considering ourselves lest we also be tempted. What faults has not God forgiven us? *Faults in motives*—with what mixed motives do we render service for God? Love of self, love of applause, love of respectability, love of position, with what small admixture of the pure love of Christ inspire our good deeds! *Faults in worship*—how our best moments of worship are marred by intrusion of worldliness; how our very prayers are imperfect by reason of mind-

wandering and selfish petition! Even our acts of worship need the mercy and patience and forgiveness of God. Conscious of these our own faults, and many others with them, we extend the feeling of patience and mercy and forgiveness to the faults of our fellows.

(d) *Patience with others' words.*—How easy it is to misinterpret the spirit of another when we want to interpret it! It is impossible to speak in language so clear that one may not misunderstand if he wants to. Before we judge another concerning his language to us, we should be sure that he meant exactly what we think he meant. Then, if the language be insulting, we should be generous and forgiving. That will need a great deal of the Christ spirit. "Oh," says one one, "it is more than flesh and blood can bear." Well, it is not any followers of Christ, you are more than flesh and blood—you have the indwelling Spirit of God.

#### BY WAY OF ILLUSTRATION.

"Philip, king of Macedonia, showed great moderation even when he was spoken to in shocking terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service. 'The greatest service I could do us,' said Demochares, 'would be to hang myself.' Philip, though he perceived all the persons present were highly offended at these words, answered with the utmost calmness of temper, 'Go tell your superiors that those who dare make use of such infamous language are more haughty and less peaceably inclined than those who can forgive them.'"

(e) *Patience with the eccentric.*—Many persons find it easier to be patient even with their enemies than with those whom we are wont to regard as our kindred persons—the peculiar, eccentric, visionary, fanatical, etc. Again, it will help us to remember what God has forgiven us in this respect. He who charges even the angels with folly must regard the wisest of men as immature, unwise, and in many ways visionary and peculiar. It will also help us to remember that on a thousand things there is no positive standard of conduct and of thought. Those who are so familiarly refer to as "eccentric" probably regard us from their point of view in the same light as we regard them. We must learn the principle of give and take. We expect others to have respect for our opinions. We should also respect theirs; or, if we cannot respect their opinions, we can at least have patience with the persons who hold the opinions. We should patiently seek to lead them to higher levels of thought, the more reasonable modes of life, the more correct beliefs in politics, religion, etc. At any rate, if we ask God to be patient with us, we must, if we are even logical, to say nothing of being merciful, have patience with others.

(f) *Patience with our enemies.*—A prominent educator a few years ago called the attention of a graduating class to the use they might make of their enemies. He showed them that a good enemy would reveal weaknesses in themselves which they did not suspect and which their friends did not have the courage to tell them of. There is much worldly wisdom in this advice. Jesus had a little different programme. He tells us to love our enemies, to bless them that curse us, to do good to them that despitefully use us and persecute us. In the prayer which he taught us, we ask God to forgive us our trespasses as we forgive them that trespass against us.

The prayer of the unforgiving man: "O God, I have sinned against thee many times; I have been often forgetful of thy goodness; I have broken thy laws; I have committed many secret sins. Deal with me, I beseech thee, O Lord, even as I deal with my neighbor. He has not offended me one hundredth part as much as I have offended thee, but I cannot forgive him. He has been very un-

grateful to me, though not a hundredth part as ungrateful as I have been to thee, yet I cannot overlook such base ingratitude. Deal with me, O Lord, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved to me. Deal with me, I beseech thee, O Lord, as I deal with him." Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer the unforgiving man offers up every time he repeats the Lord's prayer.

#### POINTS FOR THE PRESIDENT.

Now the winter weather has come, it would be a good idea to arrange for a few open-door meetings on the lawns of some of the members of the Epworth League. You could have seats provided and all other conveniences arranged before hand. Have an organ and arrange for good music. Conduct the meeting in much the same as an outdoor meeting. You will find this very pleasant and attractive.

#### JUNE 3—"HOW TO BE A GOOD NEIGHBOR."

Luke 10: 25-27.

#### HOME READINGS.

Mon., May 28. The self-centred life. Rom. 12: 1, 2; 2 Tim. 3: 1-5.  
Tues., May 29. Preferring one another. Rom. 12: 10-18.  
Wed., May 30. God's ideal neighbor. Lev. 19: 13-15.  
Thurs., May 31. The revival of neighborliness. Jas. 4: 1-7.  
Fri., June 1. Some neighborhood courtesies. Prov. 15: 1-7, 14.  
Sat., June 2. Holding fast to friends. 1 Cor. 15: 58-60.

One of the most needed lessons for the present age is taught in the parable of "The Good Samaritan." The relation we ought to sustain to those about us, and to the larger world beyond our immediate contact, may well engage our most thoughtful attention. Indeed, the practical ills in family, industrial, commercial, and national life are a result either of the ignorance of the law of altruism, or of the violation of that law when known. The news of recent "strikes" in various parts of Canada and United States indicates a disregard for the fundamental Christian precept of love for one's neighbor. Let the authoritative voice of Christ be heard, "Sirs, ye are brethren," and great peace would fall on our disturbed industrial conditions. This parable should be studied in its application to modern times.

#### A DANGEROUS ROAD.

The road from Jerusalem to Jericho went literally down, the descent in less than twenty miles being about 3,500 feet. It was a very dangerous road, lying much of the way in a deep ravine, through soft rocks, in which caves and chambers abounded, affording shelter to robbers, who, from time, sallied forth to prey on travellers. It is still necessary to have an escort in passing over the road. The roads about London a hundred years ago will furnish an illustration of the dangerous state of the highway from Jerusalem to Jericho in our Saviour's time.

#### THE UNFORTUNATE VICTIM.

Somewhere along this dangerous road a tragedy was enacted, an awful crime was committed. A solitary man appears going towards Jericho. Issuing from one of the caves, or springing from behind some rock, a band of ruffians fall on him. Very likely he stands on his defence. Swords are drawn, blows are struck. Overpowered at length by superior numbers, he is forced to the ground. With all haste they plunder his person, nor stop till they deprive him of his clothing, and parting with a blow or two to finish their work, on the rule that dead men tell no tales, they hurry off, leaving him on the ground, insensible, helpless, dying, in a pool of blood.