

The Sunday-School.

FIRST QUARTER,
LESSON IX.—Feb. 28.

HEARERS AND DOERS OF THE WORD

MATTHEW 7: 21-29.

The Lesson includes Vs. 13-29, the whole of the closing appeal of the Sermon on the Mount; the parallel in Luke 6: 46-49; with a brief view of the choosing of the twelve (Luke 6: 12-19), and the Sermon on the Mount (Matt. 5-7).

GOLDEN TEXT.—*Be ye doers of the word, and not hearers only.* James 1: 22.

Learn by heart Vs. 21, 24-27 of the lesson, and also Matt. 7: 12-14, 16.

HISTORICAL SETTING.—*The Time* was the summer of his second year, A. D. 28.

The Place was on a mountain near the Sea of Galilee.

According to tradition, it was the Horns of Hattin, or Mount of Beatitudes, a square-shaped hill, about sixty feet in height, with two tops, near the centre of the west course of the Sea of Galilee, two or three miles from the sea, and seven southwest from Capernaum.

Place in the Life of Christ.—The central point in his ministry, marking a new epoch in the development of his work.

A NIGHT OF PRAYER.—Although to Jesus prayer was daily bread, vital air, yet there were times when battles were to be fought, great questions to be settled, when eternal issues depended on the decisions of the hour; at these seasons Jesus would be a long time alone with his Father, in closest communion and earnest prayer (Luke 3: 21, 22; Mark 1: 35).

THE SELECTION OF TWELVE APOSTLES.—Luke 6: 12-16. For the names of the apostles, and their characteristics, see Matt. 10: 2-4.

THE SERMON ON THE MOUNT.—Matt. 5, 6, 7. The great fundamental principles of the kingdom of heaven. When all the people of earth live according to these principles, the same heaven will be on earth, and the city of God will have come down from God.

It is Christ's biography, a portrait of the ideal man. Every syllable he had already written down in deeds.

ONLY THOSE WHO LIVE ACCORDING TO THESE PRINCIPLES CAN BELONG TO THE KINGDOM OF HEAVEN.

THE TEST OF THE STRAIT GATE.—Vs. 13, 14. The "strait" gate is the narrow gate, one difficult to enter. The picture is that of two cities: one the New Jerusalem, the city of God; the other the city of Destruction, such as Bunyan describes. The gate to the city of Destruction is wide, every one, except the good, can enter; the selfish, the criminal, the oppressor, the unclean, the devilish.

The gate of the other city, the New Jerusalem, the kingdom of God, is narrow, yet as wide as the love of God can make it. It is a standing invitation to enter. In Revelation, the city of God is pictured with twelve gates, three on each side, to express the wide welcome from every direction, for every race and condition. They are never shut, "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life." And they must be so, or the

city would not be the city of God. There is one right and a thousand wrong ways. There is one way to be a Christian, and many ways to go astray. A wider way to heaven means a poorer heaven, a wider way to virtue means a weaker virtue.

THE TEST OF THE FRUIT TREES.—Vs. 17-19. Every tree brings forth fruit according to its nature, native or acquired. The tree may be changed for good by grafting. The tree may be bad because it has a bad nature, or because it has become decayed, or wormy, or abounding in insects. The test of the tree is its fruit. The tree that bears good fruit is preserved, and its fruit is useful. The tree that bears evil fruit (evil here denotes evil in its activity) must be destroyed. This is true of individuals, of communities, of nations.

THE TEST OF DEEDS VERSUS PROFESSIONS.—Vs. 21-23. *Not every one that sayeth unto me, Lord, Lord (professing to be his followers and obedient servants) shall enter into the kingdom of heaven.* God's spiritual kingdom, where Christ rules in the heart, perfected in heaven. *But he that doeth the will of my Father.* He that obeys God. Profession is good, but he that has only profession is no Christian. Leaves are necessary to the growth of a tree, but a fruit tree that has only leaves is not a good tree. *In that day.* The great dread judgment day of Jehovah. *Have we not prophesied in thy name (taught as with his authority) and in thy name have cast out devils.* They posed as his friends, fighting on his side. *Done many wonderful works.* Works that require great power to perform. *In thy name.* They did these acts as if they were his disciples, while in reality they were workers of iniquity. *Then will I profess, openly, publicly declare, I never knew you as a disciple or follower.* He makes public what had been true all the time. *Depart from me, in place and appearance, since you are really far from me in character and life.*

THE FINAL STORY OF THE TWO BUILDERS.—Vs. 24-27.

THE HOUSE ON THE ROCK.—*The Builder.*—Therefore (in view of the facts above stated), *whosoever heareth these sayings of mine.* Both classes of men hear the Word. So far they are alike. *And doeth them.* Thus making them a part of his character, the rock foundation of his life. *I will liken him unto a wise man, far-sighted, with true wisdom.* It is wise to be good, to obey God's laws.

The House. Which built his house. It is the sum total of his life. The good man is the temple of God in whom dwells the Spirit of God.

The Building. The building of a good life and character is a long process. Day by day we lay fresh courses of masonry. The houses we build are our characters. We do well to spend pains and toil on it, but the underground work is the main thing in estimating stability.

The Foundation. His house upon a (the) rock, which no storm can affect or remove.

The one who so builds his personal house lays the foundation on the Rock of Ages, on the foundation of Jesus Christ (I Cor. 3: 11).

The Storm. The rain descended . . . floods . . . winds. These represent persecutions, temptations, evil influences, bad companions, worldly pleasures, appetites and passions, all Satan's weapons of attack.

It fell not: for it was founded upon a (the) rock. The rains and floods and winds of an eastern monsoon afford a striking illustration of this passage. Only the house founded upon a rock can withstand the rains and floods of a wet monsoon.

THE HOUSE ON THE SAND.—Vs. 26, 27. *Every one that heareth . . . and doeth them not.* Forgets them, or holds them as a mere theory, or tries to appear as a good man, but is not. Judas was an example. The Pharisees and Scribes were examples. *A foolish man.* Who was so intent on present pleasure and profit that he did not look beyond to the results.

His house upon the sand. Which often in summer affords the only herbage which is not burned up by the sun.

The Sands represent the surface feelings and emotions and the beliefs of the mind, which are not deep enough to change the heart. They represent professions without a life in accordance with them.

And it fell. There was nothing to resist the storm. Only a life built on the deepest principles belonging to the soul itself can resist the temptations that assail it. *And great was the fall of it.* It was utterly destroyed. The loss of one's soul is the greatest possible loss. What shall it profit a man to gain the whole world and lose his own soul! *The people were astonished,* etc. See on Lesson VI.

THE HEART OF THE LESSON.

On the question of doing God's will, and not merely professing it, depends all the issues of life. There is only one means of knowing where we are going, and that is by the way and direction we are going. There is only one assurance that we belong to the Kingdom of heaven—and that is by possessing the heavenly character, and striving after it more and more earnestly.

HOLDING FATHER'S HAND.

A recent writer tells this story: The patter of little feet on my office floor, and a glad voice exclaiming, "Father, I've come to 'scort you home!" made known to me the presence of my six-year-old darling, who often came at that hour "to take me home," as she said.

Soon we were hand-in-hand in the homeward way.

"Now, father, let's play I am a poor little blind girl, and you must let me hold your hand tight, and you lead me along and tell me where to step, and how to go."

So the merry blue eyes were shut tight, and we began.

"Now step up, now down," and so on, till we safely arrived, and the darling was nestling in my arms, saying gleefully:

"Wasn't it nice, father; I never peeped once?"

"But," said mother, "didn't you feel afraid you'd fall, dear?"

With a look of trusting love came the answer:

"Oh, no; mother; I had a tight hold of father's hand, and I knew he would take me safely over the hard places."

Have we a tight hold on our Heavenly Father's hand, and a firm trust in his love?

An Ordinary Pill

Is liable to cause griping pains, but Dr. Hamilton's Pills of Mandrake and Butternut never gripe or cause any pain whatsoever. The mildest and effective physic. Sure cure for headache and biliousness. Use only Dr. Hamilton's Pills. Price 25c.

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Feed your hair; nourish it; give it something to live on. Then it will stop falling, and will grow long and heavy. Ayer's Hair Vigor is the only

Hair Vigor

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Pineapple lemonade is refreshing and prepared with very little trouble. Pare and grate a ripe pineapple; add the juice of four or five lemons, and a syrup made by boiling together for a few minutes, two cups of sugar and the same quantity of water. Mix and add a quart of water. When quite cold strain and ice.

It Lays a Stilling Hand on Pain.—For pains in the joints and limbs and for rheumatic pains, neuralgia and lumbago, Dr. Thomas' Electric Oil is without a peer. Well rubbed in, the skin absorbs it, and it quickly and permanently relieves the affected part. Its value lies in its magic property of removing pain from the body and for that good quality it is prized.

Be careful that the things you are getting do not get you.

Nervous, irritable people are very trying to live with, speak feelingly: To all such we recommend "The D & L" Emulsion. It is prescribed by the leading physicians and used in the principal hospitals.

If rubbed with fresh lemon or orange peel, knives and forks will be thoroughly freed from the taste of fish.

When your joints are stiff and your muscles are sore from cold or rheumatism; when you sprain or bruise yourself, Perry Davis' Pain Killer will take out the soreness and fix you right in a jiffy. Avoid substitutes.

Each day is in itself a little sphere. We have but to round it out to perfection and the year will take care of itself.

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IS INCOMPLETE WITHOUT
POND'S EXTRACT

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily cures and often contain "wood alcohol," a deadly poison.