

comes the necessary precept on the other side. Our gentleness must not degenerate into laxity, and we must exercise a just discrimination. **That which is holy.** Originally, that which is offered in sacrifice, and thus consecrated to God; hence all sacred things or truths. **Into the dogs.** Dogs are among the vilest creatures in the East, roaming through the streets in packs, wild and ownerless, feeding upon refuse; hence taken as an emblem of all that is low and depraved. **Pearls.** Fit type of gospel truth, in its beauty and preciousness. **Before swine.** Do not give the higher truths of the gospel to men who are too low to appreciate them. Use discrimination in imparting divine things. Preach the law before the gospel; repentance before the higher Christian life. **Trample them under their feet.** Swine do not know the value of pearls, and ungodly men have no understanding of spiritual truth. The swine nature must be removed, and a new heart implanted, before the lascivious, the passionate, and the impenitent can even comprehend the deeper truths of the gospel. **Turn again and rend you.** There are natures so brutal as to render angry response for gentle suggestion, and to meet the gospel with persecution. (6) *Do not waste arguments upon ungodly men.*

7. Ask, and it shall be given. The Saviour now shows upon what terms we may enter the kingdom of heaven. The sole condition is to ask in God's appointed way. **Ask, . . . seek, . . . knock.** Three words that represent a desire of increasing intensity. They imply: 1. A consciousness of spiritual need. 2. A longing to have the need supplied. 3. A recognition of the divine abundance and the divine willingness. 4. Earnest seeking after God's blessings. It shall be given. God answers prayer, though the answer may not always come in the manner sought and expected. Yet, if God deny us the specific thing for which we ask, he will give us something better. "A child asks for a white powder, thinking it to be sugar, when in reality it is poison. The parent refuses the poison, and gives real sugar instead. So does God with us."—*Putnab.*

8. Every one that asketh receiveth. In every department of life success is conditioned upon endeavor. And in spiritual things, the success is sure to reward the seeking, while in the worldly life men may strive and fail. (7) *When we seek in the way of God's will, we cannot fail.*

HOME READINGS.

- M.* The law of love. Matt. 7. 1-14.
Tu. Judging others. Rom. 2. 1-16.
W. Judged by the Lord. Rom. 14. 1-12.
Th. The judgment of man. 1 Cor. 4. 1-16.
F. The law of liberty. James 2. 1-13.
S. The privilege of prayer. John 16. 23-33.
S. The way of salvation. Isa. 35. 1-10.

GOLDEN TEXT.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them. **Matt. 7. 12.**

LESSON HYMNS.

- No. 253, Dominion Hymnal.
 Let him to whom we now belong
 His sovereign right assert.
 No. 259, Dominion Hymnal.
 O for a heart to praise my God,
 A heart from sin set free!
 No. 251, Dominion Hymnal.
 Sing them over again to me,
 Wonderful words of Life.

TIME, PLACE, RULERS, CIRCUMSTANCES.
 —The same as in last lesson.

DOCTRINAL SUGGESTION.—Christian living.

QUESTIONS FOR SENIOR STUDENTS.

1. Our Brother.

What is the subject which is discussed in these verses?
 By what other name did Christ call our brother in one of his parables?
 If we, willing to justify ourselves, should say, Who is my brother? what would his answer be?

9. What man is there. Throughout the sermon on the mount we are continually reminded that God is our Father, a revelation which the Gospel brought to the world. **Ask bread,** will he give him a stone. That is, give him a deceptive answer. The bread in the East is somewhat like a smooth flat stone in appearance. (8) *Sometimes men seek for stones, supposing them to be bread, as when they strive for riches, as if God could feed the soul.*

10. Or if he ask a fish, . . . a serpent. Something poisonous, when food was asked for. (9) *Shall God give us the pleasure which will sting us, when we ask for it? When in our blindness we ask for a stone, God mercifully denies our prayers, and gives us bread; when we ask for a snake, he bestows upon us food.*

11. If ye then, being evil. This is not a rebuke for sinfulness, but only a comparison of our human character with the infinite purity of God, before which man at his best is only evil. (10) *The tint of sin lurks in the best of men and the holiest of relationships. Know how to give good gifts.* It may be assumed that a parent will love his child, and will gladly bestow upon him all good gifts. **How much more shall your Father.** From the earthly relation we can reason up to the heavenly, from our imperfect love, up to the complete love of God. As much more may we expect God to give, as God's power outruns man's, God's wisdom surpasses human knowledge, and God's love is greater than that of our earthly father. **Give good things.** That expresses the only limitation in the answers to our prayers. God will only bestow what his infinite wisdom knows are "good things." (11) *How safe are we in God's omnipotence and love.*

12. Therefore. Because God is so gracious his children should be generous. **Whatever ye would.** This does not mean that we should expect of others what we are willing to give them, but that what we desire of others, we are to bestow upon others. **Do ye even.** **20. Not to do the same things** which we desire of others, but like things, guided in our conduct by the spirit of love; a principle which in a limited meaning may be found floating in heathen ethics, but was never vitalized and emphasized until declared by Christ.

What great duty does the Golden Text teach?

In Peter's ladder of Christian character (2 Pet. 1.) there are eight rounds; which one of these is brotherly kindness?

In what relation does it stand to holy charity?

Where does our duty to our brother begin?

2. Our Father.

What relation between our Father and us is suggested by these verses?

What characteristics of the father's heart is our heavenly Father said to have in much greater power?

Ask what? Seek what? Knock where?
 How can you reconcile this precept with the last lesson?

Is it possible for a man to remove his own sins? ver. 5.

What should be a man's chief desire concerning his brother?

Is there any connection in thought between these three:

{ A man cannot cast the beam from his own eye.
 { He ought to want to see clearly so as to help his brother.

{ Ask—seek—knock.

How can ver. 12 be truly said to be "the law and the prophets"?

Practical Teachings.

How easy it is to judge another!

How hard it is to escape condemnation ourselves!

Was ever a more liberal promise? Ask—seek—knock. Have you done it?

Would you have good neighbors? Be a good neighbor. Good friends? Be a good friend. And so on through all the list of human wants.

Hints for Home Study.

1. The Outline to this lesson is given as: 1. Our Brother; 2. Our Father. Which verses belong to (1), which to (2)?

2. Study the meaning of the following: "Metē;"