

2. *About worship*, vs. 23, 24. Make the scene very vivid, by questioning and needed explanation,—a man going up to God's house to offer a sacrifice, and remembering, on the way, that he has done some injury to a brother man that has not been acknowledged or forgiven. How can he worship the God of love so long as he is unloving to his brother?

3. *About going to law*, vs. 25, 26. Here the picture is of a creditor and a debtor going together to the court. The creditor is willing to come to a settlement, without further dispute. If the debtor refuses, the blame is his, and his will be the suffering.

4. *About revenge*, v. 38. Let the conversation make it clear that this old law was intended as a rule for judges in carrying out the law, and not for individuals in their dealings with one another.

5. *About resisting evil*, vs. 39-42. Four ways are mentioned in these verses in which others may do us harm, and Jesus tells us

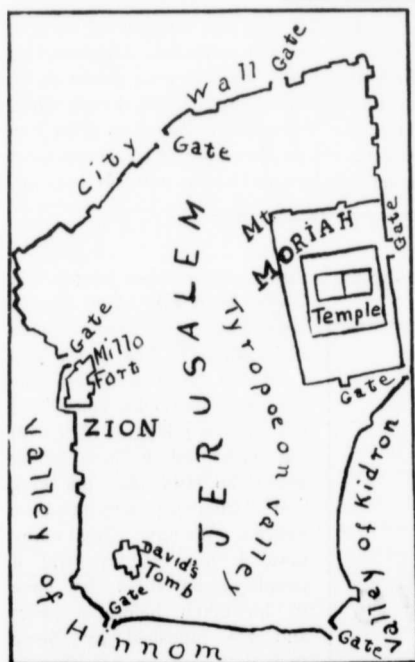
how we should act in each case. The meaning of His directions is explained in the Exposition, and the scholars will be eager to discuss them.

6. *About love*, vs. 43, 44. The points to bring out here are the persons whom we are to love, not our friends only, but our enemies as well, and the three ways in which we are to show the love that is in our hearts: (1) by words ("bless"); (2) by actions ("do good"); (3) by prayers.

7. *About the Father*, vs. 45-48. First, we have a description (v. 45) of how He shows His love in His gifts bestowed upon all men alike, no matter what their character may be, then a picture (vs. 46, 47) of how we too often act, showing love only to those who love us and withholding it from all others, and finally (v. 48) a command that we should be like our Father.

How high is the standard which Jesus sets before us, and how much we need His help, if we are, in any measure, to reach it!

THE GEOGRAPHY LESSON



pieces of silver", known as Aceldama, a 'field of blood'. Matt. 27 : 3-8 ; Acts 1 : 18, 19."

The English name Gehenna is from two Hebrew words, "Ge" (valley) and Hinnom, and thus means "Valley of Hinnom". This is a wild and gloomy valley to the west and south of Jerusalem, enclosed by bold and desolate mountains. It was here that King Ahaz (2 Chron. 28 : 3) and afterwards King Manasseh (2 Chron. 33 : 6), worshiped the cruel god Molech. In this worship the image of the god was heated by fire, and children were thrown alive into its red-hot arms, to be scorched to death,—drums and cymbals being beaten meanwhile to drown the cries of the victims. These heathen rites were abolished by King Josiah (2 Kgs. 23 : 10), and the place afterwards became the receptacle for the refuse of the city. Into it were cast the dead bodies of the vilest criminals. Fires were kept burning continually to consume the offal and purify the tainted air. The name of this dreadful valley was given to the place of future punishment. "At the lower extremity are found numerous rock tombs, for here seems to have been the potter's field for the burial of pilgrims, which was purchased with the "thirty