



LESSON II.—APRIL 8.

Precepts and Promises.

Matt. vii., 1-14. Memory verses 7, 8, 13, 14. Read Matt. vi., 19 to vii., 29. Compare Luke vi., 37-49.

Daily Readings.

- M. Prayer. Mt. 6: 5-15.
 T. Principle. Mt. 6: 33-48.
 W. Providence. Mt. 6: 19-34.
 T. Warning. Mt. 7: 13-27.
 F. Parallel. Lk. 6: 37-49.
 S. Sanction. 1 Cor. 13: 1-13.

Golden Text.

'Whatsoever ye would that men should do to you, do ye even so to them.'—Matt. vii., 12.

Lesson Text.

Judge not, that ye be not judged. (2.) For with what judgment ye judge, ye shall be judged; and with what measure ye meet, it shall be measured to you again. (3.) And thy beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? (4.) Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eyes. (5.) Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (6.) Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. (7.) Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: (8.) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (9.) Or what man is there of you, who if his son ask bread, will he give him a stone? (10.) Or if he ask a fish, will he give him a serpent? (11.) If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? (12.) Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (13.) Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; (14.) Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Suggestions.

Last week we studied the beginning of the Sermon on the Mount, to-day we study a bit of the end. It is most important to read carefully the whole three chapters several times over in these two weeks of study, so as to get a connected idea of the whole. These words of our Lord are well worth all the study we can give them. Study with a prayer to God to make clear to you his word by the Holy Spirit.

Christ forbids us to criticise others or to judge their motives to be unrighteous. Judge not, you can form an opinion on your neighbor's conduct, but you can not discern his real motives for acting as he does. Judge not, you do not know the difficulties with which that man has to contend, his circumstances are different from yours, you can not tell what you would do in his place, he seems to you weak and disfigured, but in God's sight he may be a hero of greater nobility than you will ever attain to. We are too prone to judge others by their worst actions, while we estimate ourselves by our best motives. Judge not, lest in setting thyself up to be better than thy brother, thou shalt lose that pearl of great price, the ornament of a meek and quiet spirit. Blessed are the meek, those that do not criticise or judge harshly. One who sets himself up as a judge or critic, at once becomes a target of criticism. He who scorns his neighbors will be scorned by his neighbors. He who measures out

contempt and ill-will will receive contempt and ill-will in return. On the other hand he who measures out love and mercy will receive love and mercy again (Matt. v., 7.)

When a wise man notices the faults of another, his first thought is to look to himself and see if he have the same faults, and finding them, strives to correct them that he may set a good example to the other. When a fool notices the faults of a good man he immediately raises hue and cry that there is a mote in his brother's eye, paying no heed to his own defects. For as a mote (splinter) is to a beam (log), so is the surface fault of a man in comparison with the heart that is not obedient to God. Blessed are the peacemakers who sow no discord by gossiping about their neighbor's faults. When a wise man sees his brother at fault he first prays about it, then if God shows him that it is his duty, he goes to the brother and speaks to him lovingly of his fault, promising to do all he can to help him get rid of that fault. But he does not say anything unkind behind his back, though he may tell two or three real friends who will join him in prayer for the man at fault. Also if the erring one refuses to hear the loving warning of his brother, the Christian may have to publicly announce that he does not approve the conduct of the other, so that the evil influence may not seem to have the Christian's sanction (Matt. xviii., 15-17.)

Except a man be born again he can not see nor comprehend the kingdom of heaven. There are many truths of the kingdom which are revealed gradually to those who belong to Christ and who grow in grace and understanding. These truths can not be comprehended nor received by a man who is not born again, they are hidden even to the most intellectual of unregenerate men, they are as pearls before swine to those who choose to let their hearts be dominated by sin. But they are revealed to those who hunger and thirst after righteousness.

Ask, and it shall be given you, not the exact thing you ask for, perhaps, for that might be injurious, but a better thing, which will answer the purpose of the spirit of your prayer. God will answer your prayer, perhaps so directly that you can make no mistake, or perhaps the blessing will come in such disguise that you will have to seek through the circumstances of life to find what the answer was. He that seeketh God findeth him in all the circumstances of life. He that seeketh the kingdom of God findeth that kingdom in his own heart by faith. He who knocketh at the door of God's treasure house, patiently, persistently, prayerfully, finds entrance to the very heart of God and by faith may appropriate every needed good.

The love of God is greater than the love of any earthly parent, but his love is guided by infinite wisdom. He sees the end from the beginning, and his love denies us those dangerous toys which would work our ruin. If our shortsighted selfishness makes us choose our own foolish way, we come to grief, but it is not because God does not love us. If we put ourselves absolutely into God's care, he will give us everything that will be for our ultimate satisfaction and best good.

The Golden Rule of doing to others only those things which we would wish to have done to ourselves, is an impossible rule for those who have not the indwelling Saviour to keep them from jealousy, revenge, censoriousness, malice and evil speaking. The whole law is fulfilled in the command to love one another, (Rom. xiii., 10, 14.)

Eternal life is entered by the strait (or narrow) gate. 'One virtue does not make a man virtuous, but one sin makes him sinful.' One drop of clear water does not alter the color of a bottle of ink, but one drop of ink will rob a glass of water of purity and clearness. It is easier to sin than to obey God, therefore the way of sinners is represented as a broad down grade road, but the end of that road is eternal banishment from the presence of God (Dan. xii., 2.) The way to heaven is pictured as narrow because not one sin can enter there. The burden of sin, no matter how light and small it may seem, must be left at the gate of the narrow way (Cor. vi., 9, 10, 20.) Jesus Christ is the Door through which we enter into the kingdom, he also is the Way. The Holy Spirit is the Guide and Teacher and Comforter. No one needs to miss the way of life if they will accept Christ's offer of salvation and cleansing.

Junior C. E. Topic.

- Mon., April 2.—A working spirit. John 9: 14.
 Tues., April 3.—What Jesus did. Acts 10: 38.
 Wed., April 4.—Did He pass by His own town? Luke 4: 16.
 Thu., April 5.—Helping the weary. Matt. 11: 28.
 Fri., April 6.—Making everybody happy. Luke 19: 37.
 Sat., April 7.—Voicing the gospel. Matt. 11: 5.
 Sun., April 8.—Topic—How may we live, like Christ, 'go about doing good'? John 4: 5-15. (Quarterly missionary meeting. Home missions.)

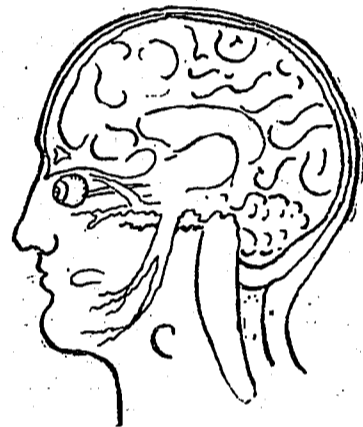
C. E. Topic.

- March. 25.—The glory of obedience. Matt. 21: 28-32.



Alcohol Catechism.

(Dr. R. H. Macdonald, of San Francisco.)
 CHAPTER IX.—THE BRAIN AND NERVES



THE BRAIN—SIDE VIEW.

This gives a side view of the brain and cranial nerves. The brain is double. The top portion, or Cerebrum, is shaped like the double kernel of an English walnut.

The lower part of the brain, called the Cerebellum, also double, is behind the ear, and much smaller than the Cerebrum.

1. Q.—What constitutes the nervous system.

A.—The brain, the nerves, and the spinal cord.

2. Q.—Of what is the brain composed?

A.—It is four-fifths water, and the rest is albumen, fat, and a few other substances, making a soft, pulpy mass.

3. Q.—Where is it situated?

A.—It fills the top and back of the head, is protected by the skull, and is the most important organ of the body.

4. Q.—Why is it so important?

A.—Because it is the home or the birth-place of the mind. Through the brain, we think and reason, and act and move.

5. Q.—How does it control our actions?

A.—By means of the nerves which are connected with it.

6. Q.—What are these nerves?

A.—They are white cords, similar in substance to the brain, extending from the brain and spinal cord to all parts of the body.

7. Q.—What is the spinal cord?

A.—It extends from the brain down the centre of the back, and is protected by the back bone, filling the hollow part of the bone.

8. Q.—Are there different kinds of nerves?

A.—Yes; there are nerves of sense, and nerves of motion. The cranial nerves are twelve pairs that extend from the brain to the eyes, ears, nose, various parts of the face, throat, and one pair reaches as far as the heart.

9. Q.—Of what use are the cranial nerves?

A.—By them we taste, smell, hear, see, and move the muscles of our faces.

(To be Continued.)