

The witnesses are present to tell every thing. The secretaries of the trial have come to record every thing. Be careful, O Judge, in your verdict! There is a Higher, who can right the wrong, and will give righteous judgment. Beware, lest you come before his judgment-seat. Every body beware, who may sit upon the case of another's deserts! Are you trying your brother today? You are looking into his eyes. "Faulty, faulty!" you say. A speck of trouble there! A flaw, a little mote! So damaging and disgraceful! Such a bad eye! Instead, though, of a mote in that vision, would you see a beam somewhere else? Look in the glass.

... Dogs, dogs, dogs, everywhere. Eastern dogs, neglected, gaunt, dirty, hungry, fighting, wolfish! Who would hurl a holy treasure among the pack? It is the abomination of the Jews that I see now, the pigs—greedy, grasping, unclean! Who would cast pearls, clear and shining, into the filth beneath their feet, the light of all their beauty to be quickly trampled out, and the pearls buried in the mire? ... It is a suppliant now, holding out his hand. It is a seeker bending down and hunting in field and highway. It is an applicant at a door, knocking for admittance. The begging hand is filled. The seeker brings back the lost pearl.

Before that knock the door flies open. It is a child now looking up into his Father's face and pleading for bread, asking for fish. Does the parent pour a hard stone, a cold, slimy snake, into the upheld palm? And now a great crowd, a numberless multitude, hungry, naked, bruised by sorrow, scorched by temptation, with arms outstretched, are looking up to the heavenly Father, and will be turned away? ...

It is a delightful scene that is hidden under the precept in the Golden Rule. Would not one have a neighbor generous to him? He himself carries bread to the hungry orphan—near his home. Would he not have his townsmen courteous in language? He himself goes out to show the manners of the Sermon on the Mount. Would he not have the business circle about him just in its dealings? He himself never calls the poor cloth good, never keeps back a penny due another, and never presses unkindly his claims. He has often wished he could have preached the Truth as his life-work, and taught the substance of the Holy Law and work, and the prophets. He daily unconsciously gives it all, for the Golden Rule has been transmuted into a shining life.

LESSON XII. SOLEMN WARNINGS.

[Sept. 18.]

A. D. 28.]

Matt. 7. 13-29. [Commit to memory verses 13, 14.]



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, that leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

General Statement.

In the closing application of the Sermon on the Mount we find four beacons set up upon dangerous rocks upon which characters are often wrecked! First, we read a warning against following the multitude if evil, and we learn that it is safer to be with "the remnant" than with the majority, for the broad road is that of the world, and the narrow way is that of the kingdom, vs. 13, 14. Secondly, we are warned against false teachers, themselves misled and misleading others. Such there have been in every age, and will be to the end. But the true disciple has a test which will not fail to discern the true and unmask the false: the test of "fruits," or the results of the teaching in the lives of the teacher and his followers. Out of the evil heart good fruit cannot come, nor can the good heart

bring forth evil, vs. 15-20. The third warning is against false professors, who utter loyal words, and perhaps perform distinguished services to the gospel, yet in heart have no fellowship with Christ, and in life are disobedient to his commands. However high may be their standing on earth, in the light of the judgment they shall meet with eternal condemnation, vs. 21-23. The last warning is against those who hear Christ's words but do not heed them. These build their character on the shifting sand of a weak purpose, and in the surge of temptation they sink. Against these we be hold the heedful hearer, who puts in practice God's message and builds on the rock. His edifice endures the storms of time, and receives its reward in eternity.

Explanatory and Practical Notes.

Ver. 13. Enter ye in. The address is to all who would be disciples of Christ. The strait gate. Rev. Ver. "narrow gate." Not "straight," but a word meaning close or narrow, as "The Straits of Gibraltar." Some think that the special reference is to a small portal in the side of the large gate of an Oriental city, through which people could enter after nightfall, when

the main entrance was closed. (1) There is but one way into the kingdom of God, and that is a self-denying one. Wide is the gate. Meaning that it is easy to be a sinner, or a man of the world, for in that road one has but to follow his own impulses. Leadeth to destruction. The end of all sin is death, however pleasant may be its beginning. Many there be. The majority of