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(Monographs)**

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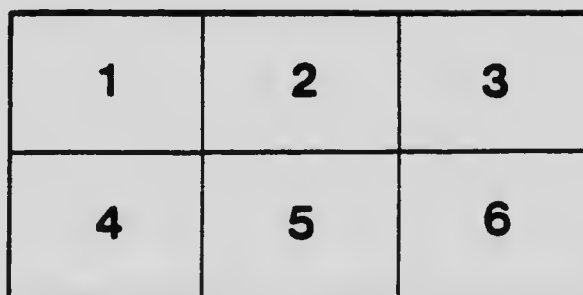
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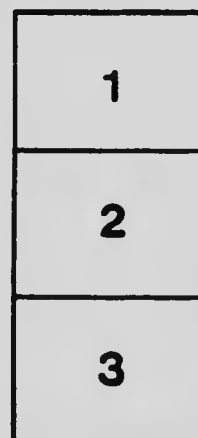
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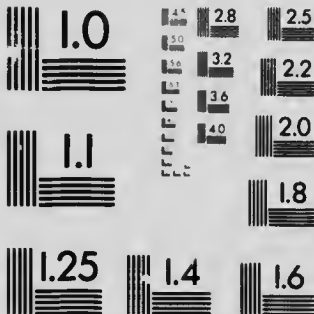
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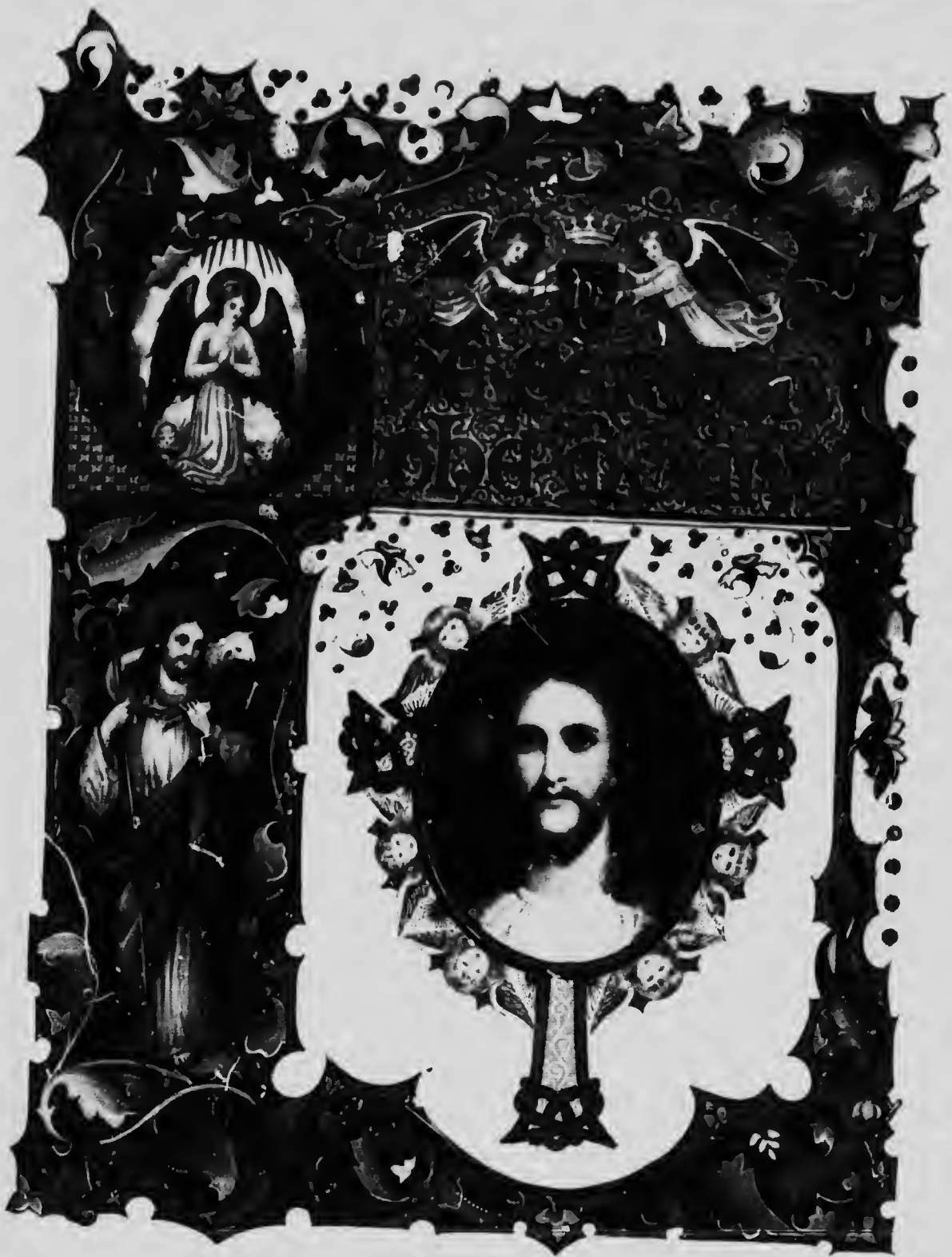
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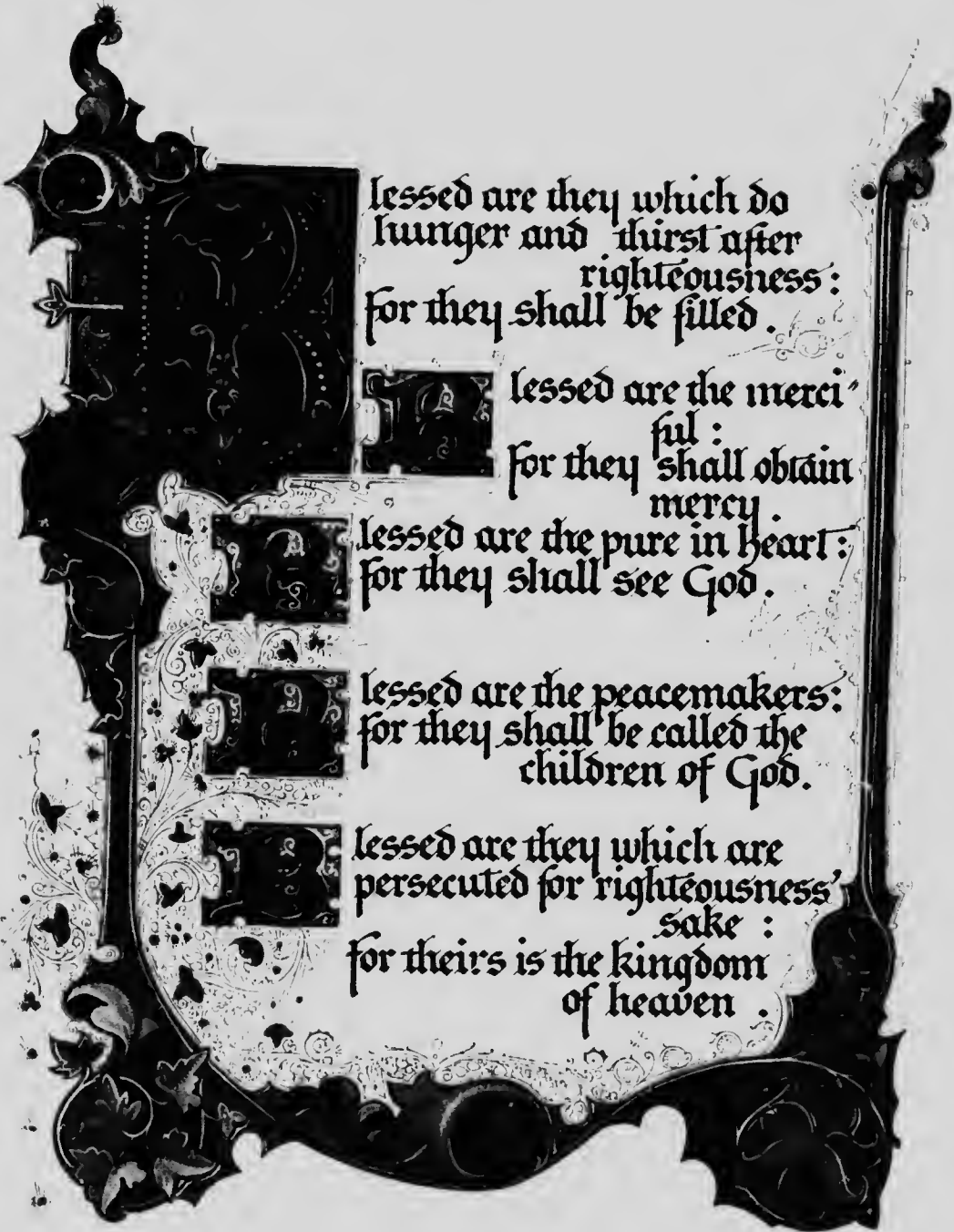
AND SEEDING
CLOTHES.

He went up into
a mountain:
and when he was
set, his disciples
came unto him:
and he opened his
mouth, and taught
them, saying:—

Blessed are the poor in spirit:
for theirs is the kingdom of
heaven.

Blessed are they that mourn:
for they shall be comforted.

Blessed are the meek:
for they shall inherit the
earth.



lessed are they which do
hunger and thirst after
righteousness:
for they shall be filled.

Blessed are the merci-
ful:
for they shall obtain
mercy.

Blessed are the pure in heart:
for they shall see God.

Blessed are the peacemakers:
for they shall be called the
children of God.

Blessed are they which are
persecuted for righteousness'
sake:
for theirs is the kingdom
of heaven.

Blessed are ye, when men
shall revile you, and perse-
cute you,
And shall say all manner
of evil against you falsely,
for My sake.

Rejoice, and be exceeding
glad:
for great is your reward in
heaven:
for so persecuted they the prophets
which were before
you.

Ye are the salt of the earth:
but if the salt have lost
his savour, wherewith
shall it be salted? it is thenceforth
good for nothing, but to be cast out,
and to be trodden under foot of
men.

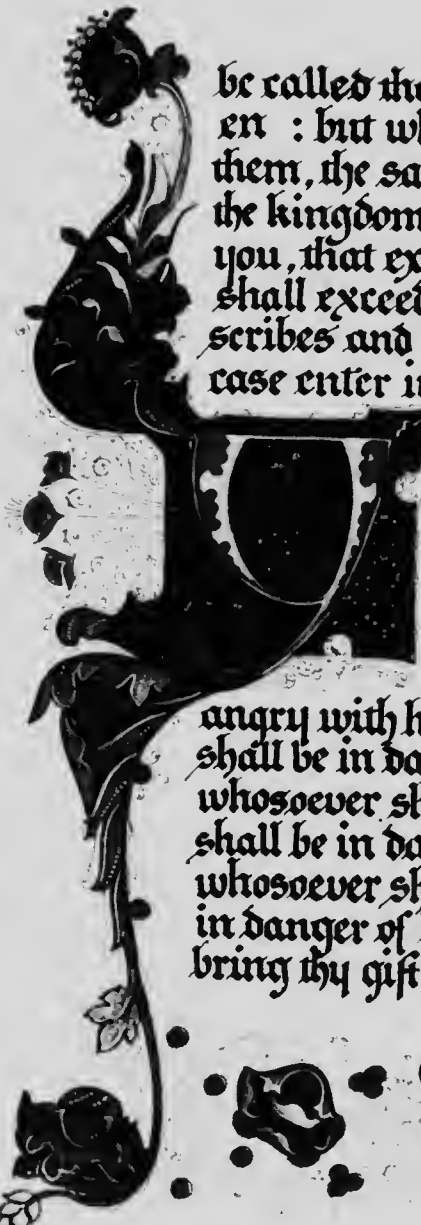
Ye are the light of the world.

A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before

men, that they may see your good works, and glorify your father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall



be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

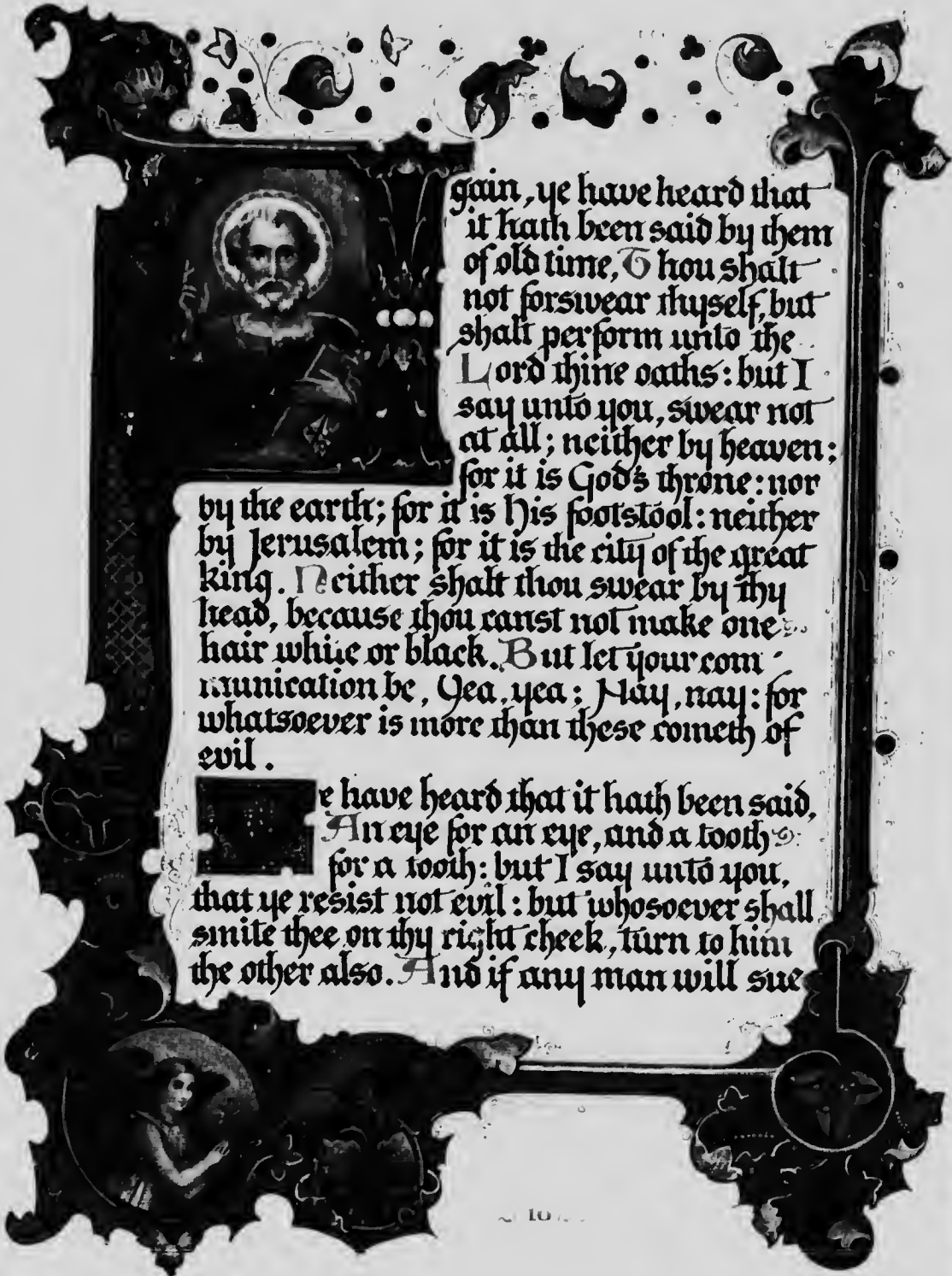
De have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar and there

rememberest that thy brother hath ought
against thee; leave there thy gift before the
altar, and go thy way; first be reconciled
to thy brother, and then come and offer thy
gift. Agree with thine adversary quickly,
whiles thou art in the way with him;
lest at any time the adversary deliver thee
to the judge, and the judge deliver thee to the
officer, and thou be cast into prison. Verily
I say unto thee, Thou shalt by no means
come out thence, till thou hast paid the
uttermost farthing.

e have heard that it was
said by them of old time,
Thou shalt not commit
adultery: but I say unto
you, that whosoever look-
eth on a woman to lust
after her hath committed
adultery with her already in his heart.
And if thy right eye offend thee, pluck it

out, and cast it from thee: for it is profitable
for thee that one of thy members should
perish, and not that thy whole body should
be cast into hell. And if thy right hand
offend thee, cut it off, and cast it from thee:
for it is profitable for thee that one of thy
members should perish, and not that thy
whole body should be cast into hell.

It hath been said, Whoso
ever shall put away his
wife, let him give her a
writing of divorcement:
but I say unto you, that
whosoever shall put
away his wife, saving
for the cause of forni-
cation, causeth her to
commit adultery: and whosoever shall
marry her that is divorced committeth
adultery.



gain, ye have heard that
it hath been said by them
of old time, Thou shalt
not forswear thyself, but
shalt perform unto the
Lord thine oaths: but I
say unto you, swear not
at all; neither by heaven:
for it is God's throne: nor
by the earth; for it is His footstool: neither
by Jerusalem; for it is the city of the great
king. Neither shalt thou swear by thy
head, because thou canst not make one
hair white or black. But let your com-
munication be, Yea, yea; Nay, nay: for
whatsoever is more than these cometh of
evil.

Te have heard that it hath been said,
An eye for an eye, and a tooth
for a tooth: but I say unto you,
that ye resist not evil: but whosoever shall
smite thee on thy right cheek, turn to him
the other also. And if any man will sue

thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

E have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not

even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.



Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in

the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly.

And when thou prayest,
thou shalt not be as
the hypocrites are:
for they love to pray
standing in the
synagogues and in
the corners of the
streets, that they may
be seen of men. Verily I say unto
you, they have their reward. But
thou, when thou prayest, enter into
thy closet, and when thou hast shut
thy door, pray to thy Father which
is in secret: and thy Father which
seeth in secret shall reward thee
openly. But when ye pray, use not
vain repetitions, as the heathen
do: for they think that they shall
be heard for their much speaking.
Be not ye therefore like unto them:
for your Father knoweth what
things ye have need of, before ye
ask him. After this manner there

fore pray ye : —————



OUR PRAYER

Which art in
heaven,
hallowed be thy
name.
thy kingdom come.
thy will be done
in earth, as it is
in heaven.

Give us this day our daily bread.
And forgive us our debts, as we
forgive our debtors.
And lead us not into temptation,
but deliver us from evil:
For thine is the kingdom, and the
power, and the glory, for ever.

A + M + E + N

READ FOR PRAYER OR
SING FOR LOVE AND PRAISE

For if ye forgive men their trespasses,
your heavenly Father will also
forgive you: but if ye forgive not
men their trespasses, neither will your
Father forgive your trespasses.



Moreover when ye fast,
be not, as the hypocrites,
of a sad countenance:
for they disfigure their
faces, that they may
appear unto men to
fast. Verily I say unto
you, they have their reward. But thou,
when thou fastest, anoint thine head, and
wash thy face; that thou appear not unto
men to fast, but unto thy Father which is
in secret: and thy Father, which seeth in
secret, shall reward thee openly.

Lay not up for yourselves treasures
upon earth, where moth and rust
doth corrupt, and where thieves break
through and steal: but lay up for your
selves treasures in heaven, where neither

moth nor rust doth corrupt, and where
thieves do not break throu: y^e nor steal:
for where your treasure there will your
heart be also. The light of the body is the
eye: if therefore thine eye be single, thy
whole body shall be full of light. But if
thine eye be evil, thy whole body shall be
full of darkness. If therefore the light that
is in thee be darkness, how great is that
darkness!



o man can serve two
masters: for either he
will hate the one, and
love the other; or else he
will hold to the one, and
despise the other. Ye
cannot serve God and
mammon. Therefore

I say unto you, take no thought for your
life, what ye shall eat, or what ye shall
drink; nor yet for your body, what ye
shall put on. Is not the life more than

meat, and the body than raiment ?

Behold the fowls of the air.
For they sow not, neither
do they reap, nor gather
into barns ;
Yet your heavenly
Father feedeth them.
Are ye not much better
than they ?

Which of you by taking thought can add
one cubit unto his stature ? And why take
ye thought for raiment ?

Consider the lilies of the field, how
they grow ; They toil not,
neither do they spin :

And yet I say unto you,
That even Solomon in all his glory
Was not arrayed like one of these.
Wherefore, if GOD so clothe the grass of
the field, Which to day is, and to morrow
is cast into the oven, Shall He not much
more clothe you, O ye of little faith ?



Therefore take no
thought, saying,
What shall we eat?
or, What shall we
drink? or, Where
will we be
clothed? (for after
all these things do
the Gentiles seek)
for your heavenly
Father knoweth
that ye have need of

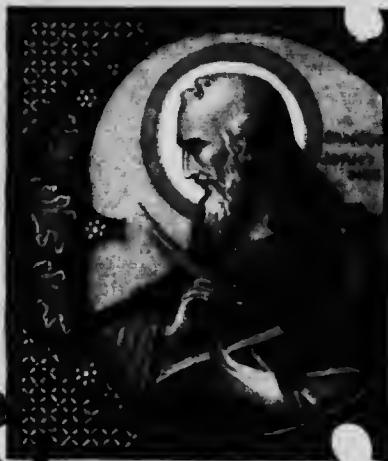
all these things. But seek ye first the king-
dom of God, and his righteousness; and
all these things shall be added unto you.
Take therefore no thought for the morrow:
for the morrow shall take thought for the
things of itself. Sufficient unto the day is
the evil thereof.

Judge not, that ye be not judged. for
with what judgement ye judge, ye
shall be judged: and with what mea-
sure ye mete, it shall be measured to you
again. And why beholdest thou the mote that

is in thy brother's eye, but considerest not the beam that is in thine own eye? 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 eye? 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. 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.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? 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? 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.



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: because strait
is the gate, and narrow is
the way, which leadeth
unto life, and few there
be that find it.

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

Ye shall know them by their fruits. Do
men gather grapes of thorns, or figs of
thistles? Even so every good tree bringeth
forth good fruit; but a corrupt tree bringeth

forth evil fruit. A good tree cannot bring
forth evil fruit, neither can a corrupt tree
bring forth good fruit. Every tree that
bringeth not forth good fruit is hewn down,
and cast into the fire.

Therefore by their fruits
ye shall know them.
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.

Nany will say to Me in that day,
Lord, Lord, have we not
prophesied in Thy name? and
in Thy name have cast out devils?
and in Thy name done many wonderful
works? And then will I profess unto them,
I never knew you: depart from Me, ye
that work iniquity.



heretofore whosoever heareth
these sayings of Mine,
and doeth them, I will liken
him unto a wise man,
which built his house upon
a rock: and the rain des-
cended, and the floods came,
and the winds blew, and
beat upon that house; and
it fell not: for it was found

ed upon a rock. 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: 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.

And it came to pass, when Jesus had
ended these sayings, the people were
astonished at His doctrine: for He
taught them as one having authority, and
not as the scribes.





Here endeth
"The Sermon
on the Mount"
as designed,
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