

## The Acton Free Press

THURSDAY, APRIL 21, 1921

### GET OUT THE LITTLE OLD CAR

When things won't rockin' the way that they should,  
Just get out the little old car;  
When things are muddled and mis-  
understood,  
A plan doesn't work as you thought it.  
Just get out the little old car,  
Your hand on the wheel and your  
foot on the accelerator.

Go follow the road by the edge of the  
lake.

Or any old road that you happen to

Just get out the little old car!

Your nerves may be shaky, and weary?

Just get out the little old car.

With every mile you'll sweep along the  
highways, in the ditches and blues like

the skies.

Just get out the little old car.

There's a line in the mountains sur-

rounding, and a field of flowers.

And the country is far from the city  
and care.

Just get out the little old car.

### THE SUNDAY SCHOOL LESSON

FOR SUNDAY, APRIL 24, 1921

**POVERTY AND WEALTH**—Isa. 6: 8-10; Amos 6: 4-7; Luke 16: 19-26.

"Golden Text"—"For where your treasure is, there will your heart be also" (Luke 12: 34).

**Lesson Comments**

Isa. 6: 8-9.—Jehovah liveth in the sixth century B. C. in the city of Jerusalem. His denunciation is against proud and haughty rich who hard-heartedly oppressed the poor. Those in whom public virtue had been beaten out by avarice and sensuality is here described. There are several "woes" introduced, and summarized in this chapter to denote human selfishness in the very hearts of people who had every opportunity to cultivate better traits.

Verse 8, 10.—Jehovah pronounces a curse upon those who are self-centered aristocrats.

Amos 6: 4.—The writings of the prophet Amos are believed to be the earliest of the prophetic writings.

It is a prophetic satire of a society just as Isaiah does in the foregoing passage. It is an Old Testament denunciation of commercial dishonesty which has been received by them weighed, and so gaining a third unjust advantage over the purchaser.

Verse 6.—The final depth of rapacious conduct is described when the poor are impoverished into impossible debt and have to sell themselves or their children as slaves to their rich neighbors.

Verse 7.—Huge dishonesty is said to ignore Jehovah's everlasting judgment.

Verse 10.—Most of the denunciatory teaching of Jesus was against the rich, comfortable, hypocritical Pharisees. The significance of this incident in the rich man and Lazarus is that the rich man will be tormented in the coming world.

Verse 13.—The rich man died in his wealth, while Lazarus in his poverty, but Lazarus was taken into paradise while the rich man took himself to his own place in Hades. A great gulf is described as intervening between the two conditions. This life should be so spent as to make us worthy of a glorious life in the hereafter.

**Illustrated Truth**

The presence of those who are less fortunate than we are should be looked upon not as a burden, but as an opportunity (Luke 14: 30).

**Illustration**—Two men who had not seen each other for a long while met in a downtown restaurant. When I saw you last, one of them said to me, "You were worrying over the fact that you had taken on too much flesh. You are looking fit enough now, I suppose you have been eating a lot." "No, I have been taking on a responsibility," was the reply. "Since I saw you I adopted my widowed sister and her six children. There is no doubt of my desire of being fat with them, keeping all of them comfortable."

This is little danger of a man losing his soul through his riches if he adopts the responsibility of the less fortunate.

**Topics of Research and Discussion**

The Sin of Covetousness (Gen. 6: 10).

1. When did Isaiah live? 2. Against what is his denunciation directed? 3. Against what is the first word pronounced?

2. The Sin of Goodliness (Amos 6: 7).

3. What is the antiquity of the writing of the prophet Amos?

4. What is the object of his denunciation?

5. What would you say about Amos who appeared among men today?

7.—In what way does verse 5 describe present conditions?

8.—To what depth did the sin of rapacity plunge the people of Israel?

9.—What is the meaning of the parable of the rich man and Lazarus?

Daily Readings for Next Week

Monday, April 25.—Obedience and Indulgence (Gen. 18: 1-15).

Tuesday, April 26.—The Nurture of a Prophet (1 Sam. 1: 21-29).

Wednesday, April 27.—An Old-time Bible Class (Neh. 8: 1-8).

Thursday, April 28.—The Word of Wisdom (Prov. 3: 13-24).

Friday, April 29.—Wisdom and Understanding (Prov. 4: 1-13).

Saturday, April 30.—Growth in Body, Mind and Spirit (Mark 2: 40-52).

Sunday, May 1.—Source and Test of Wisdom (Jas. 1: 1-12).

9.—What is the meaning of the parable of the rich man and Lazarus?

**MUTUAL GROWTH**

Many customers who started as small depositors or borrowers in The Bank of Nova Scotia are now among the country's largest concerns.

They have grown with the bank, and the bank has grown with them. The bank has helped them to expand and careful service, to grow, and as their business increased so did that of the bank.

**DOES YOUR FIRE NEED FUEL?**

Every fire needs fuel. Specimens

of wood, coals, charcoal, etc., are available, courteous, helpful, kindly. And too often after the friend is won, after the fire is kindled, we forget that it must be replenished. It is important to be constantly replenished by emphasizing the ideals that kindled it.

Friendship's fire burns out unless new fuel is added. We win our friends by showing them the warmth of our友情, our courtesy, helpful, kindly. And too often after the friend is won, after the fire is kindled, we forget that it must be replenished. It is important to be constantly replenished by emphasizing the ideals that kindled it.

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"Keep the home fire burning" was a wise saying of a wise man. And strain.

And every sacred fire must be watched and guarded, replenished before it burns too low. It is easy to kindle a fire. A child will a match.

The reason is that it is burning out for lack of fuel.

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