

SUNDAY SCHOOL LESSON

Lesson for May 12
Golden Text—By this shall all men know that ye are my disciples, if ye have love one to another.
—John 13:35

The Lesson as a Whole
The title given to this lesson seems needlessly ambiguous, if not actually farfetched. The selected portions of Scripture have to do, not with the endeavor to live together with people of all classes and descriptions, but rather with the attitude of Christ's disciples toward each other. The first deals with the question of brotherly trespass and of forgiveness when offended by a brother; the second is a warning against self-seeking and anything that savors of worldly ambition.

Careful attention to the instruction here given by our blessed Lord would go far toward enabling His people to walk together in peace and harmony. Many churches have been thrown into the greatest strife and distress because of the neglect of these admonitions.

Take, for instance, the instruction as to how to act toward one who has trespassed. Instead of heralding abroad his ill-behaviour, one is to see him alone and endeavor to get the matter cleared up, then, if necessary, to call in two unprejudiced brethren to help in the case, and only if the offender proves obdurate and unrepentant is the charge to be brought before the church. How frequently is the very opposite course pursued, and that with disastrous results!

As to forgiveness, the rule laid down by the Apostle Paul is that we are to forgive as God, in Christ, has forgiven us (Eph. 4:32; Col. 3:13). This even transcends the "seventy times seven" of the Gospels. We are called to manifest to others the same grace that God has exhibited in His dealings with us.

Verse by Verse
Matt. 18:15.—"If thy brother shall trespass against thee." Here we have the earliest instruction regarding Church discipline. In chapter 18:18 we get the first mention of the Church. Here we see it as a group of followers of Christ responsible to endeavor to maintain a standard of holy living and true Christian fellowship. Evil arising within is to be repressed and the evildoer recovered, if possible, through faithful testimony.

Verse 16.—"If he will not hear thee, then take with thee one or two more." Charges are not to be made recklessly. An impenitent offender is to be given every opportunity to repent. The "one or two more" are for competent testimony, and it is their province to seek to restore the wrongdoer.

Verse 17.—"Tell it unto the church." This is the last resort, and is only to be carried out if the previous efforts have failed. Then when the church passes on the case and there is no acknowledgment of his sin, the offender is to be considered as unfit for further Christian fellowship. In this way the Church of God is to be kept clean, that it may be a suitable vessel of testimony to the world.

Verse 21.—"How oft shall my brother sin against me, and I forgive him till seven times?" Seven was the accepted number of mystical completeness. Peter evidently thought it might indicate the very farthest limit that one could be expected to go in granting forgiveness to one who had sinned against him.

Verse 22.—"I say unto thee. . . . Until seventy times seven." This was to say that there must be no limit placed upon one's readiness to grant forgiveness to any erring brother, providing, of course, that he manifested grief for the wrong done and professed repentance (Luke 17:34).

Mark 10:35.—"Master, we would that thou shouldst do for us whatsoever we shall desire." This petition was based upon selfishness and worldly ambition. While James and John were doubtless quite unconscious of their own true condition of heart, yet it gave evidence of how little they had entered into the mind of their Master.

Verse 36.—"What would ye that I should do for you?" The Lord Jesus desired to bring to the surface what was in their thoughts; so pressed them to put the request in their own words.

Verse 37.—"Grant . . . that we may sit, one on thy right . . . and the other on thy left hand, in glory." These brothers desired to have the choicest offices in the coming Kingdom. They little realized how obnoxious to the Lord Jesus Christ were such ambitions.

Verse 41.—"When the ten heard it, they began to be much displeased." The other disciples also had desired for prominence and they were indignant that John and James had sought to obtain the highest offices, thus forestalling them.

Verse 42.—"Their great ones exercise authority upon them." It was very difficult for the disciples to dissociate the thought of a Kingdom from positions of prominence for themselves. But the Kingdom of which Jesus Christ is Lord is a Kingdom of love, where all are to seek the blessing of others, and lowly service takes the place of haughty authority. The Kingdom of the nations are not like this. There the great lord is over those of lesser degree.

Verse 43.—"But so shall it not be among you." In the Kingdom of God the very opposite rule prevails. Those whose greatness Heaven recognizes are those who labor for the blessing of their fellows.

Verse 44.—"Whosoever of you will be the chiefest, shall be servant of all." Our Lord Himself is the pre-eminent example here. He who was Lord of all became servant of all that men might be brought to God. We are called to follow in His steps.

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Verse 45.—"The Son of man came to give his life a ransom for many." He left the glory of the Father's side and came into this world, becoming a man in order that He might die. Never once did He seek recognition from men. He was content to be despised and rejected, in order that He might accomplish His great mission of redemption. How dare we, who owe everything for eternity to His humiliation, aspire to worldly honour and seek approbation to our fellows rather than the approval of God?

The Heart of the Lesson
Humility is one of the loveliest flowers that springs up in the garden of the regenerated heart. We are all inclined to pride and vanity by nature. When the Spirit of Christ possesses us, manifest that lowliness and meekness which ever characterized our blessed Lord. Where this lowly spirit prevails, it is easy to extend forgiveness to those who have offended us. To many this seems like slavish servility, but it is the very opposite. Greatness is evidenced by one's readiness to deny self and to serve others for His sake, who came not to be ministered unto, but to minister, and to give His life a ransom for all. We cannot share in His atoning or redemptive work, but we can and should follow Him in His life of patient service for the blessing of a needy world.

NEW BOOKS IN THE LIBRARY
"Leave Her to Heaven," Williams; "The Piping Times," Farnol; "The Life Line," Bottom; "David, The King," Schmitt; "Bright Arrows," Hill; "Partners," Hill; "The Girl of the Woods," Hill; "Sunrise," Hill; "Spice Box," Hill; "In Tune With Wedding Bells," Hill; "Nine Strings to Your Bow," Walsh.
General
"Atom Smaskers," Yates; "Historic Costumes," Lester; "Gauntlet to Overlord," Munro; "My Indian Family," Wernher; "Unforgettable, Unforgotten Ann Buchan," O. Douglas; "The Egg and I," MacDonald.

**FARMERS MAKE STRIKE
THREAT TIME ISSUE**

Over in Clearfield, Pa., cows will have to put up with the inconvenience of daylight saving hours which indignant dairymen claim irritated the herds last year, according to Mr. J. Spence who passed this way a few days ago enroute to Northern Ontario, from his home in Clearfield. Mr. Spence told The Tribune it is time to stop interfering with the clock until man knows how to adjust the cows' udders to suit his own convenience. He said the dairymen around Clearfield threatened to strike by May 12 unless the borough council returned to standard time. Already the strike had been postponed in order to give the council time to act. A petition was presented to the council there last week. If the council does not act on it, then he anticipated the strike would start on Sunday. Farmers around Clearfield, claim that factory hands and others who want a long evening, could arrange the matter without interfering with the convenience of other people. He could see no excuse for Toronto going that way, but then he added: "Isn't the city called hog town, anyway?"—no consideration for others.

**GREG. CLARK,
JIMMY FRISE
AT SEAGRAVE**

Gregory Clark and Jimmy Frise of Birdseye Centre fame were in the Port Perry district at Seagrave, Friday night taking part in an entertainment sponsored by the Seagrave Orchestra Club.

RETIREES AT 89 YEARS

Forty years in business in Cannington Richard Edwards has sold his egg and produce store to Paul Miller, a returned soldier. Mr. Edwards is 89 years of age and has decided take a rest for a few years at least. Before he commenced his forty year span in the store business, he farmed at Derryville in Brock township.

**'GO TO GRASS'
GOOD ADVICE
EXPERT CLAIMS**

Cereal grasses—tender blades of oats, barley, wheat and sudan grasses that have been grown scientifically, cut, blended and tested—contain energy, vitamins and minerals, grass expert Jack Appleton said last week.
Native of Toronto and graduate of the Ontario College of Agriculture, Appleton attended a famous grass research institute in Wales. He is employed by a Wallaceburg firm which converts cereal grasses into livestock feed and manufactures pills from cereal grasses for human use.
"The expression 'go to grass' isn't as absurd as it sounds," Appleton said. King Nebuchadnezzar of ancient Babylon ate grass like the oxen, so we are told. He had the right idea—that is if he dehydrated it, ground it and blended the different cereal grasses. They said he lived to a ripe old age.

VANDORF

A number of our young men attended the graduation of Toronto Bible College.
Mr. and Mrs. Grant Morley and Mrs. Roy Morley, Mrs. Brillinger and Leonard, Mrs. Sproton of Gormley and Mr. and Mrs. Herb. Hsey of Ringwood attended the funeral of their aunt, Mrs. Pearson, in Toronto on Thursday.
Bobbie, Donald and Marjorie Sproton of Gormley, formerly of Vandorf, were in Y.C.H., on Easter Monday having tonsils removed.
There were a few who forgot to turn their clocks on and hence missed Sunday School.
Guest on Sunday with Mrs. Brillinger and Leonard were Miss Marie Scott, Mr. and Mrs. Roy Morley, Mr. and Mrs. Grant Morley and Mr. and Mrs. Fred Hoover of Newmarket.
Mrs. H.C. Oliver attended the wedding at Altona on Saturday.
Sunday morning was communion service here. We would appreciate a larger attendance now that the roads have improved. Mothers' Day will be the 2nd Sunday in May.

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