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THE GUARDIAN'S SHORT STORY

CHIFFON AND HOMESPUN

By FANNIE HEARSH LEA. Copyright, 1905, by McEwen, Phillips & Co.

Janet came out of the long red farmhouse and passed briefly at the steps, buttoning her dogskin gloves. The keen, bright cold of the November morning brought the blood to her cheeks and an awakening sparkle to her cool gray eyes.

"To-day is my day," he called after her. "I am a stranger in a strange land." "This way," said Janet. "I want you to see the view from Scissors' hill. It's about the best in this part of the country, I think."

"The background is better," said Janet coolly. "The mountains rose blue and misty in the distance as they rode on. Around them the red of the sunset blazed wildly, and on the sloping sides of the hills, through which they passed great glades in the red clay suggested, strangely, open woods."

"It's a fine country," she said extemporarily. "Oh, I could make forever! See the haze, like smoke, on the mountains and the leaves stir on the hills. There's a rabbit. See him jump across the road. And look—yonder's an aster. I thought its time was over. Isn't that wild good on your face? Oh, I love it all, every bit of it!"

"I see you have," said the man. "I'm trying to get that soil to the Janet I know in town. The Janet who sat for my 'Lady in Gray,' the Janet of trail-ways and the Janet of the blue and white madonnas. Why, you've a different look in your eyes now. You're warmer, less aloof, less certain of yourself. What is it?"

"Don't," said the girl, with a protesting smile. "I wasn't dissected. I asked you down to spread Thanksgiving cheer and to put up my soul with your little hatches." "And I came to spread Thanksgiving with you," returned Burke, "not with a strange woman who has your eyes and your hair and your face—you that I know. How did you happen to leave me?"

"Well, I don't want to be one," he protested, "unless you preface it with 'the in halloo.'" "Don't you?" "No," he repeated firmly. "I don't see here, Janet—how long have I known you?"

"A year and a half," said the girl reflectively. "And in the course of that time I have twice asked you to marry me, haven't I?" "I seem to remember something of the sort," she answered, with a sicker smile that, somehow, smothered the anger.

"Did't you know when you asked me here that I'd do it again? Didn't you know that I couldn't see you in a new phase and not lose my grip on myself? Ah, Janet, you must have known, and if you, knowing, let me come it must have been because you meant to say," He broke off and struck savagely with his whip at the heaves above his head.

SUNDAY SCHOOL LESSON

FIRST QUARTER. LESSON X.—MARCH 11. THE TONGUE AND THE TEMPER.

Golden Text. Keep the door of your lips.—Ps. 141. 3. Time.—Early Summer, A. D. 29. Place.—Bethesda near Capernaum.

INTRODUCTION.—OUTLINE. 1. The Subjects of the Kingdom, verses 3:23-30. Their character and privileges, verses 3:21-22. Their responsibility, verses 3:23-24. The Kingdom of Heaven in relation to the Law, verses 3:25, and (2) to Paganism, verses 3:26-27. It is the highest fulfillment of the Law in regard to the Decalogue, verses 3:28; the Law of purification, 3:42; the Law of holiness, 3:43. It exceeds the righteousness of the Pharisees in regard to (a) almsgiving, 6:1-6; (b) prayer, 6:7-13; (c) fasting, 6:16-18; (d) earthly possessions and daily care, 6:19-24. Characteristics of the Kingdom, 7:1-27. Judgment on others, 7:1-6; (a) the Father's love for the children of the Kingdom, 7:12; (b) the narrow entrance, 7:13; (c) the danger of false guides to the narrow entrance, and the tests of the true, 7:15-23; (d) a description of the true subjects of the Kingdom, as distinguished from the false, 24-27.—Cambridge Bible.

EXPLANATION. 23. "Them of old time"—The forefathers of those to whom he was speaking. "For ever thyself"—See, falsely, momentary, special reference to the third commandment was doubtless intended. (Comp. also Lev. 24:15.) "Perform unto me a Love these oaths"—Keep every promise made to God, as in the making of which his name has been invoked as witness in the form of a solemn oath.

24. "Sweet not at all"—The prohibition of such oaths made in ordinary speech. (Comp. v. 27.) "But let your speech be, yea, yea" etc. A solemn oath as a court of justice is not forbidden. "By heaven"—by the earth. "By Jerusalem"—Forms of oaths which by the Jews were considered less binding than the oath in which the name of God was used.

25. "By thy head"—A form of affirmation which, like the above, was very common among the people. Hardly a promise was given without the use of some oath of this character. "Because thou canst not make one hair white or black"—What ever is above and beyond thy power to understand or control should be considered too sacred for trifling.

26. "An eye for an eye, and a tooth for a tooth"—The ancient law of retaliation and revenge. 29. "Resist not evil"—Do not in a spirit of retaliation undertake to mete out justice to evil doers. "The other also"—To be interpreted in the light of our Lord's personal example. (Comp. John 18:23, 24.)

30. "Strike"—The loose outer garment, which was used also as a cover at night, and to part with which implied a larger degree of concession. 41. "Compel them to go"—Impress them unto unwilling service, as a courier or messenger, as the meaning of the verb in the original indicates.

42. "Have thine enemy"—"Thou shalt not seek their peace nor their prosperity all thy days for ever" (Deut. 23:6). 43. "The children"—Kindred in spirit. 44. "Publicans"—Taxgatherers, appointed from among the native people by foreign rulers, and hence hated among their own people. Often persons of dishonest character.

47. "Salute"—How in passing on the street. The Oriental salute of friendship was an embrace or a kiss. 48. "Father which is in heaven"—The ideal for which the disciple of Christ is to strive continually in perfection of love and attitude toward God and his fellow men.

QUESTIONS ON THE LESSON. Give in outline the thought development in the discourse of Jesus between the verses of the last lesson and those of this lesson. In what sense may the Christian hope to become perfect? Is it possible for us to fulfill the requirements laid down by Jesus in this passage? How far are we to take the words of Christ in verses 40 and 42 literally? What is the secret of keeping these very exacting commandments of Jesus? (Comp. John 15.) How do we all in our memory of Jesus compare in strictness with those of the Mosaic law? Is the desire and life purpose of a Christian naturally in harmony with the spirit of these requirements of Jesus?

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