

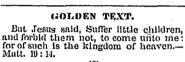
21. Je-sus said unto him, If thou wilt be per-fect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow mc. city 8. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy.

22. But when the young man heard that say-ing, he went away sorrowful: for he had-great possessions.

 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
So those servants went out into the high-ways, and guhered together all as many as they, found, both bad aad good : and the wedding was farinished with guests.
And when the king came in to see the guests, he saw there a man which had not on a wedding garment; 23, Then said Jesus unto his disciples, verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, 1t is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. When his disciples heard it, they were ex-ceeding annazed, saying, Who then can be saved? 26. But Je-sus beheld them, and said unto them, Wilh men this is impossible; but with God all things are possibl



CENTRAL TRUTH. Jesus is the children's best Friend.

NOTES.—In this lesson Jesus reveals himself as the great divine Friend of childhood. Of all others, this is the children's chapter. See them coming, the mothers with little children in their arms, others, perhaps, elinging to their skirts. They have difficulty in getting through the crowd which throngs Jesus, but they persevere, and at last, every obstacle overcome, Jesus takes their little ones in his arms, and putting his hands on their heads, blesses them. Happy mothers ! Blessed children ! How differently terminates the visit of the young man! Old enough to know the way, he comes to the Master and has "a little talk with Jesus;" but, not willing to comply with the requirements of Jesus, he decides for self, and goes awny sorrowful and unsaved.

## EXPLANATIONS.

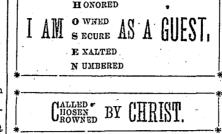
LESSON TOPICS. (1.) JESUS AND THE CHILD-REN. (11.) JESUS AND THE YOUNG MAN. (111.) JESUS AND THE DISCIPLES. 1. JESUS AND THE CHILDREN. — (13-15.) THEN, immediately following the conversation in vs. 3-12; BROUGHT, otherwise would not have reached Jesus; LITTLE, "infants" (Lake 18:15); HANDS ON THEM, he took them in his arms; he always does more for us than we ask or expect; DISCIPLES, some such to-day; THEM, those that broaght the children; JESUS SAID, rebuked the rebukers; SUFFER, permit; LITTLE, helpless, Innocent; FORHID THEM NOT, put nothing in their way, help them; of SUCH (Matt. 15:3); LAID HIS HANDS, all difficulties overcome; child-ren in Jesus' arms were blessed. 11. JESUS AND THE YOUNG MAN.—(16-22.)

LATO HIS HANDS, All different workeliness, and antenuities overcome; child-ren in Jesus' arms were blessed. 11. JESUS AND THE YOUNG MAN.-(16-22) ONE, a "young man," v. 21; a "ruler" (Luke 1s: 13. THE ASSEMILED GUESTS.-(2-7.) RINGDOM 14. JESUS AND THE YOUNG MAN.-(16-22) ONE, a "young man," v. 21; a "ruler" (Luke 1s: 13. THE INVITED GUESTS.-(2-7.) RINGDOM 14. JESUS AND THE YOUNG MAN.-(16-22) ONE, a "young man," v. 21; a "ruler" (Luke 1s: 14. THE INVITED GUESTS.-(2-7.) RINGDOM 15. THE INVITED GUESTS.-(2-7.) RINGDOM 16. THE ASSEMILAD GUESTS.-(3-10.) NOT 16. THE ASSEMILAD THE REVENTION OF REPARED AND SECONDALING (SC ASEMILAD GUESTS.-(3-10.) NOT 16. THE ASSEMILAD GUESTS.-(3-10.) NOT 16. THE ASSE

returned. 111. JESUS AND THE DISCIPLES. (23-26.) RIGH MAN, "that trusteth in riches;" ILAIDLY, not hopeless; CAMEL . EYE... NEEDLE, a pro-biling; RXEEDINGLY, greatly, AMAZED, aston-ished; WHO THEX, a Christian's wealth must be consecrated. Says one, "I doubt the conversion of a man whose purse is not converted;" DEHELD, with kindly sympathy; possible, faith in true for the second state of the

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teousness: "an carnest Christian life." (Isa, 61: 14): Gal. S. 27), FUTEND. "the politeness of solemn rebuke." SPHECHLESS, who can reply to God when he comes in judgment? Those who are now brave and baskful in sh will then be dumb with terror. SERVANYS, not the guests at the feast but the servints of the king: BIND HIM, as a criminal for his doom; TAKE HIM AWAY, (Rev. 21: 27; 22:45); OUTER DARKNESS, eternal bunishment. WEFFING.. GNASHING, (oh. 25: 30; Rev. 14: 16; 20: 10; 21.8); MANY ARE CALLED (see vs. 9, 10,) preach the gospel unto every crea-ture; FEW ARE CHOSES, because they do not accept the cull; all who accept the invitation or call, are admitted or chosen to be guests. C ALLED H ONORED



M E S S E N G E R.

## TO WORKERS.

. Our new prize list is not ready, but our workers continue their successful exertions to double the MESSENGER subscription lists during the present year, and every day we receive many letters of commendation from pleased readers and from more than satisfied prize winners who have raised their clubs and gained their premium gifts.

E LITTLE SWISS GIRL, WHO DIED TO SAVE HER FATHER'S WHO  $\mathbf{THE}$ LIFE.

BY THE REV. E. PAYSON HAMMOND, M.A My dear little friend,-I want to tell you about a little girl in Switzerland who died to save her father's life. I hope it will lead you to think of Him who died a dreadful death on the cross, that we might be saved from sin and sorrow here, and at last dwell with him in bright mansions in the skies.

This little girl lived near a deep ravine at the foot of one of the mountains in Switzerland. A huge rock had fallen down the mountain side, and lodged in the ravine, and thus made a natural bridge, so that those who wished to pass from one side of the mountain to the other, could cross the bridge. The mother of this child was an earnest Christian, and often told her daughter about the blessed Saviour, who died in the place of sinners, who deserved to be punished, that they might be forgiven and saved in heaven. And she told her also that unless she came to Jesus, and trusted in Him she would be lost forever. At first the little girl did not care very much about what her mother said, but at last her mother's prayers were answered. Her little one felt herself to be a lost sinner, and that Christ alone could save her. God's Spirit taught her that Jesus had paid the debt, and that He stood with open arms ready to receive her, and wash her sins away. So she went to Jesus, and trusted in Him. Then she felt sure that heaven would be her home for ever. Her father was not a Christian. He never gathered his loved ones around the family altar.

One day when about to cross the deep ravine upon the rock bridge, the mother saw that it was just ready to fall. The frost had loosened it. She told her little child that if she ever crossed it again it would fall, and she would be dashed in pieces.

The next day the father told his child that he was going over to the other side across the bridge. She said to him it was not safe, the bridge. She said to him it was not safe, but he only laughed at her. He said he had been across it before she was born, and that he was not afraid. When the dear little thing saw that he was determined to go, she

asked if she could go with him. While they were walking along together, she looked up in her father's face, and said, "Father, if I should die, will you promise to love Jesus, and meet me in heaven ?"

"Pshaw!" he said, "what put such a wild thought into your head? You are not going to die, I hope. You are only a wee thing, and will live many years."

"Yes but if I should die, will you pro-mise to love Jesus just as I do, and meet me in heaven ?"

"But you are not going to die. Don't speak of it," he said.

"But if I should die, do promise, father, you will be a good Christian, and come up and live with Jesus and me in heaven." "Yes, yes !" he said at last.

When they came near the crossing place, she said, "Father, please stand here a minute." She loved him dearly, and was willing to run the risk of dying for him. Strange as it may seem, she walked quickly and jumped upon the loose rock and down it went with the little girl. She was crushed to death. The trembling parent crept to the edge, and with eyes dim with tears, gazed wildly upon the wreck. Then he thought of all his little child had told him about how Jesus had died to save us. He thought he had never loved his child so much. But he began to see that he had far more reason to love Jesus, who had suffered much more to save him from the "bottomless pit." And then he thought of the promise he so carelessly made to his daughter. What could he do but kneel down and cry to God to have mercy upon him?

If they meet in heaven, do you think that daughter will be sorry that she sacrificed her life for her father's sake? Can you not imagine that tears often filled the eyes of that father when he spoke of his sainted little one ?

You would say he would have been a very wicked man if he had not loved the memory of his child. But is it not a thousand times more wicked for you not to love Him who has loved you so much more than that little one loved her father ?

How can you help loving such a precious Saviour? Will you not ask Him to forgive you, and help you to live for Him the rest of your life ?

THERE IS A very touching little story told of a poor woman with two little children, who had not a bed for them to lie upon, and scarcely\_any clothes to cover them. In depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges, and set it up before the corner where they crouched down to sleep, that some of the draught and cold uight be kept from them. One of the children whispered to her, when she complained of how badly off they were. "Mother, what does those dear little children do who have no cellar door to put up in front of them?" Even there, you see, the little heart for thankful-ness.—Interior.

## NOTICE.

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wedding garment: 12. And he saith unto him, Friend how camest thou in hither not having a wedding garment? And he was speechless. 13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14. For many are called, but few are chosen. GOLDEN TEXT. As many as ye shall find, bid to the marriage.--Matt. 22: 9. -:0: CENTRAL TRUTH.

To reject the gospel offer is ruin.

INTRODUCTORY.—This parable was spoken in the temple, immediately following that of the wicked husbandmen in the preceding chapter. "Its object," says Bloomfield, "was, it seems, twofold: I. As being partly historical and partly prophetical, to shadow forth the general fortunes of the gospel in its carly stage. Thus it repre-sents the invitation given to the Jews to embrace the gospel, the rejection of that offer, the severe punishment to be inflicted on them for their dis-obedience, and the admission of the Gentiles, in their stead, to the privileges of Christianity. 2. It was meant to represent the peouliar nature of the Gospels as a dispensation of grace through faith, and thus to afford instruction for every age of the Church."

NOTES .- WEDDING. The right of marriage NOTES.-WEDDING. The right of marriage was anciently, as now, a very important occa-ision, and was celebrated by a great feast, which sometimes lasted from three to six days. None but invited guests were present, and the cere-mony was at the house of the bridegroom.-WEDDING GARMENT. "Much more regard is paid in the East to the proprieties of costume for particular occasions than among us. To appear at a royal marriage in one's ordinary dress could have nothing less in it than the most gross con-tempt"-Whedon.

## EXPLANATIONS.

LESSON TOPICS.--(I.) THE INVITED GUESTS (II.) THE ASSEMBLED GUESTS. (III.) THE REJECTED GUEST. I. THE INVITED GUESTS.--(2-7.) KINGDOM

worthy, because of their rejecting the invi-tation (see Acts 13:46); HIGHWAYS, streets and public places; AS MANY AS, all are now invited; WENT OUT, "into the world;" BAD AND GOOD, "whoso ever will may come;" WEDDING WAS FURNISHED, Christ's mission shall not be in vain.