

inviting, so as never to have time or room for others." Friends . . brethren . . kinsmen . . rich neighbours. It is pleasant to entertain friends, seemly to entertain relatives, advantageous to entertain rich neighbours. But these are not the highest reasons for hospitality. **Lest haply** (Rev. Ver.), etc. It is as if Jesus had said half playfully, "Take care lest you be invited in turn,"—a result which a generous host would not be supposed to desire. **A feast**; like that made by Matthew (see ch. 5 : 29-32). **Poor**; who have no means to make a return. **Maimed . . lame . . blind**; who lack physical strength. **Blessed**; with the happiness of doing a kindness which cannot be repaid. **Resurrection of the just**; when the righteous shall rise to receive their reward.

III. THE GREAT SUPPER.—15-17. Sat at meat; reclined at table. **Eat bread**; take part in a feast or meal. **Kingdom of God**; the kingdom which the Messiah was to set up and which the Jews believed would be introduced by a great feast. **A great supper**; a picture of gospel blessings. **Servant**; the "summoner." **To say . . Come . . now ready**. This was the customary second invitation. To decline this the Arabs regard as amounting to a declaration of war. The first gospel invitation was given by John; the second by Jesus (Matt. 4 : 17), the Twelve (ch. 9 : 1-6) and the Seventy, ch. 10 : 1-11.

18-24. To make excuse; the real reason being that there was something else which they liked better. **Angry**; naturally indignant at the shower of insults. **Streets and lanes**; where the poor and miserable are to be found. These may represent the despised classes amongst the Jews, such as the publicans and sinners. **Yet . . room**; places for more. So there is an overflowing abundance in God's grace. **Highways and hedges**; out in the country whence the very tramps are to be brought. These may stand for the heathen. **Compel**; not by force, but by urgent persuasion. **None . . hidden . . taste . . supper**; because of their insulting refusal. It is never God's unwillingness to give, but always man's refusal to receive, that prevents the enjoyment of gospel blessings.

LESSON QUESTIONS

7-9 What does "parable" mean in v. 7? To whom did Jesus address this parable? What led Him to do this? When did the Twelve engage in a similar dispute? (Ch. 22 : 24.) How did Jesus rebuke them? (John 13 : 1-16.) What were the "chief seats"? To what kind of feast did Jesus refer?

10, 11 What invitation did the host give to the one who had chosen the lowest seat? Is it right to seek a high place in Christ's kingdom? How is such a place to be obtained? What verses in Proverbs may Jesus have had in mind? (Prov. 25 : 5-7.)

12-14 What counsel did Jesus give about the inviting of guests? Why would one who followed this counsel be blessed? When would he be rewarded? With what "sinners" in Jericho did Jesus become a guest? (Ch. 19 : 5, 7.)

15-24 What led Jesus to utter the parable of the Great Supper? Tell the parable. What other parable resembles it? (Matt. 22 : 1-14.)

FOR DISCUSSION

1. Is ambition for a high place wrong?
2. Should we be influenced by the hope of reward?

A PRAYER

Guide us, O Thou great Jehovah! Thou art our shepherd, and we are the sheep of Thy pasture. May we trust Thee and not be afraid. May we be confident because our lives are in Thy hands. May we be humble as we think of our sins and our failures, zealous as we think of the need of others who are far from Thee, and loving in all our dealings with those we meet in the home and outside of the home. May we find our home with Thee, and may that home mean all the more to us because we are trying to lead others to Thee. Amen.

Prove from Scripture—That salvation is free.

Shorter Catechism—Ques. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

The Question on Missions—(Second Quarter, OUR HONAN MISSION.)—1. Where is our Honan Mission? Honan is a province in North Central China. That part of it lying north of the Yellow River, comprising one fifth of its total area, and containing about 14,000 square miles, is called North Honan. Our church is entirely responsible for mission work in this section of Honan.

Lesson Hymns—Book of Praise. Ps. Sel. 68 (Supplemental Lesson), 122, 138, 23 (Ps. Sel.), 457 (from PRIMARY QUARTERLY), 148.

FOR WRITTEN ANSWERS

1. How did Jesus teach humility?
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2. Show that the gospel is free to all
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