

## Sunday School.

INTERNATIONAL LESSON NO. VIII  
AUGUST 10, 1906.

The Judge, the Pharisee and the Publican.  
Luke xviii. 1-14.

Commentary.—I. The Judge and the widow (vs. 1-8). 1. Spoke a parable—"In response to a question of the Pharisees as to when the kingdom of God should come, Jesus gave them warnings and instruction as to the coming, and especially as to the need of being always prepared (xvii. 20-37), and naturally turns to the subject of prayer as a means of preparation." Men ought—Note the force of the word "ought"—It is their "duty" to do this. Always to pray—That is, we should always maintain a spirit of prayer. The habit of prayer in private in the family and in public should be cultivated. Not to fail—Not to grow weary and discouraged because of the delay of the answer. "Why must prayer be important?" 1. Not because of God's unwillingness to answer. 2. To cherish and cultivate our faith. 3. To intensify our desire to receive. Prayer that is not persevering indicates a lack of faith and obedience and fitness to receive. It is a sad thing when prayer grows silent on the lips and faint in the heart, for without it the Christian life ceases and the man is spiritually dead.

2. A Judge—According to Deut. xvi. 18, Israel must have in all the gates of the city judges, who were under obligation to administer justice, without respect of persons. See Exod. xxiii. 6-9; Lev. xix. 15. In the days of our Lord also, such municipal tribunals existed (Matt. v. 21, 22). Lange. Feared not God, man—He was unprincipled and cared for no one but himself. "The judges in the East are generally irresponsible and corrupt. They take bribes from either or both parties, from their decisions there is in most cases no appeal, and the proceedings in execution of their decrees are summary."—Abbott. 3. A widow—"The conditions of widows was indeed desolate, helpless and friendless. A widow, without influence and unable to bribe, had little to hope from a wicked judge. A widow, who means 'to vindicate one's right,' 'to do justice to,' 'to protect or defend one from another.'—Thayer's Lex.

4. For a while—These verses show the abandoned character of the judge referred to. As long as he was not specially annoyed by her he paid her no attention to her request. 6. The Lord—That is, Jesus. In verses 6-8 an application is made, and the truth Jesus desired to teach by the parable is emphasized. 7. Shall not God avenge his own? We are not to suppose that the character of God is all represented by this judge. The great truth which our Saviour designed to teach is that "men ought always to pray, and not to faint."—Barnes. The application of the parable may be made by contrast. 1. "God is not compared to the unjust judge, but contrasted with him. If a hard-hearted, wicked judge, who cared for neither God nor man, but only for himself and his own interests, would yet grant justice on account of the perseverance of the widow, how infinitely more readily will our good God, our Father in heaven, who is willing to receive, give us the help we need against our adversaries. 2. And if the unjust judge does this for a poor widow, in whom he has no interest, how much more will our Father grant the prayers of his own children, even his select ones, whom he has chosen. 3. And if the unjust judge will do it for the sake of deliverance from some vexation in common life, how much more will God save his children from their enemies, all enemies of the true church, and of soul-sin, temptation, bad men, bad principles, every embodiment of evil that was against the kingdom of God and its principles—including Satan, the prince of darkness, the persecuting rulers of this world, and all combinations of men in evil against the good."—Lange. His own elect—That is, they are "chosen." "A choice," for so the word *elektos* means. They are chosen according to God's eternal purpose in Christ, and according to his foreknowledge of their meeting the conditions of election, namely, faith, repentance and perseverance.—Whedon.

Bear long with them—That is, though he bear long with his adversaries, "all though he defers long, yet he will avenge them."—Barnes. The translation given in the Revised Version may bear this same meaning, or may mean that God bears with his own people, and is never vexed or impatient at their importunity.—Foloubet. 8. Suddenly—Suddenly, unexpectedly. He will not delay a moment longer than is necessary, and when he comes to deliver his people he will make speed. Son of man—That is, Whedon thinks this entire parable has reference to the second coming of Christ.

II. The Pharisee's prayer (vs. 9-12). 9. Trusted in themselves—Jesus now proceeds to show another reason why many prayers are not answered. The Pharisees did not trust to God, or the Messiah, for righteousness, but in their own works. They vainly supposed they had themselves complied with the demands of the law of God.—Barnes. Despised others—Despised, made nothing of others, treated them with contempt. 10. Two men—Both Jews. Two extreme cases are here chosen—a rigid, exclusive, self-satisfied member of the religious society of Israel; and a Jewish officer of the hated Roman Government. The place of prayer in the temple was probably the court of the women, where also were the chests for depositing the alms of the faithful.—Whedon.

11. Pharisees stood—The Jews were accustomed to stand praying.—Lightfoot. The Pharisee went to the temple to pray, because it was a public place, and therefore he would have many eyes on him to applaud his devotion. Christ said of the Pharisees that all their works they did to be seen of men.—Com. Com. I thank thee—His praying is a thanksgiving to God, and a boastful, not God but alone of himself. Bengel. Extortioners—Selfish, greedy men who take away the goods of others by force and violence. Unjust—Those who are unfair and dishonest in their dealings. 12. I fast, etc.—The law required but one fast day in the year, the day of Atonement (Lev. xix. 20); the bi-weekly fast of the Pharisees was a burden imposed by the oral law. Tithe—

A tenth. Of all that I possess—Rather of all that I acquire. See Revised Version. "He was clothed with phylacteries and fringes, not humility." He felt no need of confessing sins.

III. The publican's prayer (vs. 13, 14). 13. Publican—One employed as collector of the Roman revenue. It was the basest of all livelihoods. They overcharged whenever they had an opportunity (vs. 13). They brought false charges of smuggling in hopes of extorting hush-money (Luke xix. 8). They detained and opened letters on mere suspicion. All this was enough to bring the class into ill favor everywhere. The employment brought out all the besting vices of the Jewish character. Standing afar off—Not because he was a heathen, and dared not approach the holy place, but because he was a true penitent, and felt himself unworthy to appear before God.—Clarke. Not lift up—Utterly sad and heart-broken, the publican neither recurred nor thinks of any good in his life. He felt that he was a sinner, and shame and sorrow caused him to look down. It was usually the custom to pray with uplifted hands, and with look turned toward heaven (1 Tim. ii. 8; Psa. cxxxix. 1, 2). Smote—breast—A token of anguish and self-reproach. I am a sinner and cannot be saved but in thy way. He threw himself wholly upon God's mercy and love.

14. Justified—His sins were blotted out, and he was accepted. That exalteth himself—Boasts of his own goodness, is proud or ambitious, or looks in disgust upon another, whom he considers beneath his notice. Abased—Shall be brought to shame; shall see how God hates his self-righteousness. Instead of receiving the approval of God he will find he is rejected, because he trusted in himself. Pride and ambition are displeasing to God, and must be punished. That humbleth himself—By confessing his sin and unworthiness, and pleading for mercy from God. Self-denial and humility are pleasing to God, for then he can enter the heart and make it new. Exalted from the depths of sin and made an heir of God. From sorrow he is admitted into the realm of peace.

PRACTICAL APPLICATIONS. 1. This poor publican was conscious of need. The Pharisee was not conscious of any lack in his life, and so not conscious of any need from God. He "prayed thus with himself" (v. 11). He saw himself as a respected citizen; religious, honest, pure, amenable and generous. God saw him as one "despised of heart," as one of those sinners "who trusted in themselves and despised others" (v. 9). His prayer was in the sight of God as the odious, offensive "smoke" from a wet "fire that burneth all the day" (Isa. lxv. 5). He was "condemned out of his own mouth" (Job ix. 20). He said, "I am not as other men" (v. 11). His prayer proved he was like "most men" (Prov. xx. 6). He went away unjustified, "not washed" from his "filthiness," because pure in his "own eyes."

II. The publican was convicted of sin. "The publican . . . smote upon his breast" (v. 13). He felt in his inmost being that his heart was deceitful (Jer. xvii. 9); that out from his heart proceeded the things which made him vile and miserable (Mark vii. 21). The publican, like the prodigal, "came to himself" (Luke xv. 17). He saw himself as God saw him. A man must realize that he is a sinner before he is ready to accept a Saviour. If you have not a conviction of sin ask for it. A little boy did wrong. He knew he had disobeyed God, but he did not feel sorry for it. Thinking about it one day under a tree, he knelt down in the ground and cried to God earnestly in a loud voice and was overheard by the gardener. This was his prayer: "O God, who died on the cross and rose again for sinners, give me a penitent heart, like David in the fifty-first Psalm—give me a heart-broken heart—give me a heart that will weep bitterly as Peter did after he betrayed thee!" While he was in prayer God answered, and suddenly he fell on his face on the grass, crying with sob and tears, "O, what a sinner I am! Lord Jesus, have mercy on me!" Then the gardener kneeling by his side said, "Behold the Lamb of God bearing the blame of your sins!" and while the boy thought of Jesus on the cross, a great peace came to his soul. God gave him penitence, then pardon and peace.

III. The publican prayed correctly. "God be merciful to me a sinner" (v. 13). The seven words are a model prayer for the sinner: "God," He could not say "Our Father" (Matt. vi. 3), nor even "My God" (Psa. cxxxviii. 21; 11x. 1). The sinner has no sense of divine possession; no consciousness of sonship (Psa. li. 1; x. 14). "Be merciful," "Be propitiated" (v. margin). His only proper plea, "Be merciful," is found elsewhere but once in the New Testament, and there it is "make reconciliation" (Heb. vi. 17), the word from which mercy is derived.

IV. The publican confessing sin. "The sinner" (R.V.). The Pharisee came telling God how good he was, the publican could not find words in which to confess how bad he was. If we sin let us not blame others, like Adam and Eve, (Gen. iii. 12, 13); nor pretend it is a service to God, like Saul (1 Sam. xix. 13, 22); nor cover it like Gehazi (2 Kings v. 25); for "he that covereth his sins shall not prosper; but who so confesseth and forsaketh them shall have mercy" (Prov. xxviii. 13); but let us confess our sins to God and man and not trust until we know we are forgiven.

V. The publican comforted. "This man went . . . justified" (v. 14). Not only pardoned, but acquitted, looked upon as never guilty. Justification is a "settling right." To justify is "to make or declare right." In court the only way a prisoner can be justified, is to be found not guilty. If acquitted he is justified, declared innocent and just.

### FOR JEWISH TERRITORY.

International Council of Organization is Meeting in London.

London, Aug. 6.—The International Council of Jewish Territorial Organization is in session here under the presidency of Israel Zangwill. The proceedings are private, but the main subject for discussion is the general proposition to establish a Jewish Jewish territory. Germany, France, Russia, Switzerland, the United States, and Belgium are all represented, as are all the British Jewish societies.



GENERAL OKU, WHO HAS BEEN MADE CHIEF OF STAFF OF THE JAPANESE ARMY.

## WITH A STICK OF DYNAMITE.

Plumber Annoyed at Festivities in Flat Below His, Breaks Up Affair With Nitroglycerine

New York, Aug. 6.—Annoyed by a party given by Mrs. Mary Wilson in the flat beneath his which disturbed his sleep, Thomas Owens, a plumber, living at 379 Wythe avenue, Williamsburg, broke up the social gathering with a stick of dynamite at 2 o'clock this morning.

Owens also blew himself into the Eastern District Hospital, where a fellow patient is his unpopular neighbor, Mrs. Wilson.

Owens insists that his wounds were not caused by an explosion of dynamite, but by a general shooting that followed his insistence that Mrs. Wilson's guests preserve the peace. He sustained an injury to the neck of the neck of Mrs. Wilson's flat and the condition of the interior of the apartment confirm her assertion that dynamite was used.

## TORONTO STREET RAILWAY TROUBLE.

Arbitration Decided in Favor of the Company and Against the Employees.

Toronto Ont., special despatch says: The five arbitrators chosen to decide a long standing dispute between the Toronto Street Railway Company and some of its men gave judgment this morning, upholding the company in the main and offering certain suggestions. The trouble between the company and its employees arose over the action of the company in employing men alleged to have taken the part of strike breakers in Winnipeg in that city. These men returned to Toronto from Winnipeg and were employed here. Local men complained and there were threats of a strike. The differences were submitted to arbitration, and in the judgment handed out to-day the company's contention that it has a right to engage and discharge men in its own discretion, was upheld and in making the dismissals the company acted in good faith, it is found.

It is suggested, however, that all the men dismissed should be reinstated.

### THE TUSSECK MOTH.

A History of the Insect Pest by a Buffalo Naturalist.

In Thursday's Buffalo Commercial I saw a communication headed, "Save the trees," closing with the appeal to give some information and advice applicable to the situation. In doing so I wish to give the history of the tussock moth first. The tussock moth is an insect of North America, not imported from Europe, as the caterpillars drop down, suspended by silken threads by the slightest jarring of the tree trunk. The only locality in the United States not infested by it is California. The caterpillar attacks shade, fruit and ornamental trees. This insect passes the winter in the egg-state, that is laid by the wingless female moth in the month of May in a white mass attached to the outside of the cocoon. On account of their color they can be easily seen and removed so until they are prevented from flying. The female almost immediately begins to lay the egg-masses and in each cluster can be found from 200 to 300 eggs. Then the mission of the female is ended, she shrivels and dies. Shortly afterwards the young caterpillars emerge and begin their destructive work. This is their life and history and to counteract the work of any insect like this, thus state last, is to keep the caterpillars from reaching the tree.

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