

International S. S. Lessons.

LESSONS ON PRAYER.

10th May.

Les. Luke 18 : 9-17. Gol. Text, Luke 18 : 13.
Mem. vs. 15-17. Catechism, Q. 58.

Time.—A.D. 30, March, just after the last lesson.

Place.—Perea, on the way to Jerusalem.

HOME READINGS.

M. Luke 18 : 1-8. ... *The Unjust Judge.*
T. Luke 18 : 9-17. ... *The Pharisee and the Publican.*
W. Luke 18 : 18-34. ... *How to Enter the Kingdom.*
Th. Luke 18 : 35-43. ... *The Blind Man's Prayer Answered.*
F. Isa. 57 : 15-21. ... *Respect unto the Lowly.*
S. James 4 : 6-17. ... *Grace to the Humble.*
S. Psalm 51 : 1-19. ... *The Prayer of the Penitent.*

LESSON OUTLINE.

- I. The Pharisee's Prayer, vs. 9-12.
- II. The Publican's Prayer, vs. 13, 14.
- III. The Mothers' Prayer, vs. 15-17.

HINTS AND HELPS IN STUDY.

Soon after the incidents of last lesson Jesus spoke the parable of the Unjust Judge. Monday's Reading. Then, addressing certain persons who trusted in their own righteousness, he spoke the parable of the Pharisee and the Publican. He also received infants and blessed them. About this time he was met by the rich young ruler who asked him how he might inherit eternal life. Jesus again foretold his death at Jerusalem. Wednesday's Reading.

It was probably at this time, too, that he spoke the parable of the Laborers in the Vineyard (Matt. 20 : 1-16), and that James and John came to him asking for high places in his kingdom. Matt. 20 : 20-28. Approaching Jericho, he healed two blind men. Matt. 20 : 29-34 and Thursday's Reading. Both the parables, first above referred to, merit careful study as they teach very important truths about prayer.

The Pharisees were a leading Jewish sect who were very strict in observing the law, and made a boast of their superior holiness. A publican was a collector of Roman taxes, and for this reason was greatly despised by the Jews who classed the publicans with the worst of sinners.

WHAT THE LESSON TEACHES.

1. True prayer is not telling God of our virtues and of other people's sins.
2. True prayer is telling God of our own need as sinners.
3. True prayer is marked by penitence and confession.
4. True prayer receives gracious answer from God.
5. Christ loves to have the little children brought to him.

PARABLE OF THE POUNDS.

17th May.

Les. Luke 19 : 11-27. Gol. Text, Luke 16 : 10.
Mem. vs. 13-15. Catechism, Q. 59.

Time.—A.D. 30, March 31, six days before pass-over.

Place.—Jericho, probably before leaving Zaccheus' house.

HOME READINGS.

M. Luke 19 : 1-10. ... *The Conversion of Zaccheus.*
T. Luke 19 : 11-27. ... *Parable of the Pounds.*
W. Luke 19 : 28-48. ... *Christ's Entry into Jerusalem.*
Th. Matt. 25 : 14-30. ... *Parable of the Talents.*
F. 1 Pet. 4 : 7-19. ... *Stewards of God's Grace.*
S. Rom. 12 : 1-21. ... *Our Reasonable Service.*
S. John 15 : 1-16. ... *Bringing Forth Fruit.*

LESSON OUTLINE.

- I. The Giving Out of the Pounds, vs. 11-14.
- II. The Reward of Good Using, vs. 15-19.
- III. The Curse of Not Using, vs. 20-27.

HINTS AND HELPS IN STUDY.

Soon after the healing of the blind men (Luke 18 : 35-43), came the conversion of Zaccheus, at Jericho. Monday's Reading. Next morning Jesus spoke the parable of to-day's lesson. From Jericho he went to Bethany, where he spent the Sabbath. The anointing by Mary (Matt. 26 : 6) took place that Sabbath evening. Next day (our Sunday) April 2, he entered Jerusalem in triumph. Wednesday's Reading. Our lesson teaches that everything we possess is a gift from God, to be used for him. A similar parable spoken later is given in Thursday's Reading.

WHAT THE LESSON TEACHES.

1. To every one Christ gives something of his to trade with.
2. We must use our gifts and account for them to Christ.
3. With faithful using our "pound" increases according to our activity.
4. Those who have been faithful shall be rewarded.
5. Those who do not use their gifts lose them.

JESUS TEACHING IN THE TEMPLE.

24th May.

Les. Luke 20 : 9-19. Gol. Text, Luke 20 : 17.
Mem. vs. 13-16. Catechism, Q. 60.

Time.—A.D. 30; Tuesday, April 4, the last day of Christ's public ministry.

Place.—Jerusalem, in the temple.

HOME READINGS.

M. Luke 19 : 47-20 : 8. ... *Christ's Authority Questioned.*
T. Matt. 21 : 28-32. ... *The Two Sons.*
W. Luke 20 : 9-19. ... *The Wicked Husbandmen.*
Th. Matt. 22 : 1-14. ... *The Marriage of the King's Son.*
F. Luke 20 : 20-40. ... *Pharisees and Sadducees Answered.*
S. Luke 20 : 41-21 : 4. ... *Warnings Against the Scribes.*
S. Matt. 23 : 1-39. ... *The Pharisees' Hypocrisy Exposed.*

LESSON OUTLINE.

- I. The Servants Rejected, vs. 9-12.
- II. The Son Killed, vs. 13-15.
- III. The Husbandmen Judged, vs. 16-19.

HINTS AND HELPS IN STUDY.

After his triumphal entry into Jerusalem. Jesus returned to Bethany. The next day (Monday, April 3) he went again to Jerusalem; on the way he cursed the barren fig tree. He cleansed the temple, and healed there the lame and blind, and the children sang, "Hosanna to the Son of David." The chief priests and scribes in their rage sought to destroy him. He again spent the night at Bethany. On Tuesday morning, returning to the temple, he taught the people. Then the chief priests and elders came demanding his authority. He silenced them with a question about John's baptism. Monday's Reading. Continuing, he spoke the parables and discourses given in the Home Readings for Tuesday to Sunday inclusive. The incidents in John 12 : 20-50 now occurred. A little later Jesus left the temple, never to enter it again.

In the parable of our lesson the vineyard represents the special spiritual privileges of the Jews. The fruits represent love, obedience, holy life, which the Jews had failed to give to God, and hence their punishment. But the lesson is for us, as well. The parallel passages are Matt. 21 : 33-46; Mark 12 : 1-12.