

year 70, only a generation after the death of Christ, was intended as a divine retribution and as a warning to all who know not the time of their visitation. Yet God was not mocked. Although the Son of God lost the allegiance of those whom Providence had prepared for his coming, yet he soon received the love and worship of a far vaster multitude; just as, in the parable, the marriage is furnished with guests, although those originally hidden have proved themselves unworthy. None of us are indispensable to God or to his Kingdom; if we do not obey his summons he will get others to occupy the vacant places and to do the work.

Universal, But Not Indiscriminate.—The episode of the man who had not on a wedding garment, though only a postscript to the parable, is the most deeply interesting part of the whole. Some have considered it out of place; but, at a point where the Great Teacher was forecasting the universality of the gospel, which was now about to be offered to all "both bad and good," it was by no means superfluous to throw out a caution that even this adopted was not indiscriminate. Jesus had to still the idea that to be a Jew, by itself, qualified for the kingdom; but he foresaw that a time might come when not to be a Jew, or when to be poor or to be busy, might be supposed to do the same thing, so if a man was asked why he had dared to appear without a wedding garment, he might have answered that he was too poor to buy one, unless it be true, as alleged, that at such banquets in the East that a vesture was provided for the guest. This is true at least as regards the gospel. What is this to the curious have been the answers of different teachers. But it is more in harmony with Christ's own teaching to understand by it the righteousness of the Kingdom of God.

Aberdeen, Scotland.
S. S. Lesson, September 11. The King's Marriage Feast. Matthew 22: 1-14. Commit verses 8, 9. Golden Text: Many are called, but few chosen.—Matthew 22:14.

THE UNIQUENESS OF JESUS.

By Alan D. Campbell, D.D.

The personality of Jesus has kept our religion from falling into a helplessness, lifeless institution. Though it has, time and again, degenerated into liturgical formalism or doctrinal intolerance, or a bigoted conception of truth; however, its balance has been restored, and a spiritual vigor given by a return to the grand personality of Jesus.

Human life needs the inspiration of a personality more than the intelligent understanding of a creed. So then our religion is far superior to any other that has been or is, because it is dominated by the sublime personality of Jesus. Hence let it always be our desire to get at a just comprehension of Him. This can be best done by seeing how different He was from other men in the relations and conditions of life.

Jesus led a quiet life before he began His ministry. Nothing unusual occurred even to hint at his future greatness. Then He is brought into the public notice. John the Baptist points to Him one day in the streets of Jerusalem and says: "Here is the Lamb of God that taketh away the sins of the world." Suddenly there is a stir and excitement that centre about Him. Men come and talk with Him and go away saying: "We have found the Messiah." Soon He has about Him a band of disciples who believe in His mission and are sure that He is really sent of God as a world-redeemer.

Hence our curiosity is aroused. How will the man act? To use every day terms, is He so level-headed as to understand the condition? Surely here are all the elements for the making of a tragedy or a comedy. Either there may be an undue appreciation of self-leading to extravagant assertion or claims that end in a heart-breaking failure, or the keen insight of the world will detect the discrepancy between the man and His claims, so that the ridicule of men paralyze further effort.

Here we see the uniqueness of

Jesus. Belief in His mission became ever stronger, and the loyalty to His person increased. Calm, clear-sighted, never elated and never despondent, He walked through all difficulties. Luke says, "Jesus increased in wisdom and stature and in favor with God and man." His enemies said, "We must do something or else this whole world will turn to him." A century at the cross gave the world verdict. "Certainly this was a righteous man."

Jesus well knew that He had a mission. It was definite and far-reaching. Its success depended on making men believe that he was the true Messiah. He was more than a Reformer. He was a revolutionist. While He intended to keep the same conception of God as told in the Old Testament, yet he was going to make the Old Testament a closed book by affirming that its types, symbols and prophecies were realized in Him.

BLESSED ARE THE MEEK.

You should make a special point of asking God every morning to give you, before all else, that true spirit of meekness which he would have his children possess. You must also make a firm resolution to practice yourself in this virtue, especially in your intercourse with those persons to whom you chiefly owe it. You must make it your main object to conquer yourself in this matter; call it to mind a hundred times during the day commending your efforts to God. It seems to me that no more than this is needed in order to subject your soul entirely to his will, and then you will become more gentle day by day trusting wholly in his goodness. You will be very happy, my dearest child, if you can do this, for God will dwell in your heart; and where he reigns all is peace. But if you should fail and commit some of your old faults, do not be disheartened, but rise up and go on again as though you had not fallen.—St. Francis De Sales.

THE GIRLS IN THE HOME SCHOOL.

There is no domestic science school superior to the home, when the latter is conducted wisely. Many mothers find the summer holiday an excellent opportunity to teach their girls the practical part of housework. The girls are not likely to feel burdened by a share in the daily routine, since it is a complete change from school books, and if the method adopted by one mother for varying the duty of each daughter weekly were followed, a slight element of novelty could be introduced as well.

This mother had three daughters of sixteen, thirteen and eleven, respectively. She wished each to be familiar with all the branches of household duty, and no one daughter to grow weary of any single branch.

So the various departments were parcelled out into three lots, each lot inscribed on a separate card, and each maiden provided with a card.

At the end of every week each daughter passed on her card to the next in order, and thus came into a slightly varying routine for a week.

The three departments consisted in the following items:—Card I: (1) Setting to rights own bedroom. (2) Helping with breakfast preparations. (3) Care of the dining room, pantry and kitchen daily, with a thorough cleaning weekly. Card II: (1) Helping with dinner preparations. (2) Helping to wash dinner and supper dishes. (3) Care of parlor, hall, stairs and library daily, with a thorough weekly cleaning. Card III: (1) Helping with supper and with washing dinner and supper dishes. (2) Care of upper hall and bathroom daily, and cleaning these, with the bedrooms, once a week.

Christ is as willing to give his strength that sin may be overcome, as he was to give his life that it might be pardoned. Out of this fact should spring a great shame as we look at the past, and a great hope as we look to the future.

The word of God hid in the heart will keep the life pure.

PROUD—OF WHAT.

By Robert E. Speers.

Cite other passages about pride.

How may we check pride in ourselves? What effect has pride on our character?

The last thing in which we can be justified is pride. What have we to be proud of? "Merit" thought Martin Luther, as Mr. Froude writes in his essay on Erasmus and Luther. "What merit can there be in such a poor caldip as man? The better a man is—the more clearly he sees how little he is good for, the greater mockery it seems to attribute to him the notion of having deserved reward."

"Miserable creatures that we are!" he said; "we earn our bread in sin. Till we are seven years old we do nothing but eat and drink and sleep and play; from seven to twenty-one we study four hours a day, the rest of it we run about and amuse ourselves; then we work till fifty, and then grow again to be children. We sleep half our lives; we give God a tenth of our time; and yet we think that with our good works we can merit heaven. What have I been doing to-day? I have talked for two hours; I have been at meals three hours; I have been idle four hours! Ah, enter not into judgment with thy servant, O Lord!"

"A perpetual struggle! For ever to be falling, yet to rise again and stumble forward with eyes turned to heaven—this was the best which would ever come of man. It was accepted in its imperfection by the infinite grace of God, who pities mortal weakness, and accepts the intention for the deed—who, when there is a sincere desire to serve him, overlooks the shortcomings of infirmity."

This is the truth of things, as we recognize the minute we really know ourselves and estimate our true value. If we feel pride it is because we have a wrong sense of proportion and do not realize how small and poor we are.

What ground for pride is there in possession? Someone else really did the work of creating what we possess. All excess of our possession means that someone else is in want because we have more than our share. We may say that it is not our fault. It is the fault of imperfect economic conditions. Well, then, what pride ought we to feel in the unhappy conditions which limit us and impoverish others?

What ground for pride is there in abilities? Did we create ourselves? All that we are we were made. If we have improved our capacities and have made attainments, other people have been the agents by which the improvement was effected. Others made a way before us on which we have followed. Any original contribution of ours is small at the best. There is no ground for pride in it.

Whenever we find pride in ourselves we ought to take it by the throat and deliberately humiliate it. It is an ugly thing and should be torn out of the soul. And one of the most evil things about it is that it is so deceptive. It holds its place without our realizing that it is there and that it is very unsightly to others, whatever we may think about it.

If we love praise, let us avoid it, not bidding for it, not listening to it. All boastfulness and self-advertisement is utterly repugnant to the Christian spirit. Let us keep clear of it, and laying aside all pride and boasting walk in humble, self-trustful love, seeking only to serve in unnoticed faithfulness.

DAILY BIBLE READINGS.

Mon.—Pride of possessions (Deut. 8: 13-17).

Tues.—Pride of attainment (Prov. 27: 2; Isa. 2: 11, 12; Rom. 1: 23).

Wed.—Pride of morality (Prov. 30: 12; Luke 18: 11-14).

Thur.—Truth kills pride (2 Cor. 10: 1-7).

Fri.—What is man? Psa. 8: 3, 4; 1 Cor. 4: 6, 7).

Sat.—The danger of pride (2 Cor. 12: 7-10).