

scourge instead of grapes. A third they not only mangled, but threw him out of the vineyard.

Then the father declared that he would send his beloved. They will respect this son, his very, much-loved son. They will reverently receive him and cordially give him his own.

And now he actually comes—to be revered?

He is nearing the vineyard.

More and more beautiful does it look, more and more wealthy in the drapery of its emerald foliage, more and more purple-fruited. The sunshine lies on the high tower and falls peacefully upon the vines like a silent, constant benediction. Under the blue sky is only this picture of peace and thrift. He sees his father's handiwork more and more plainly. Still deeper is the impression that he is coming to his own.

"How glad all will be to see me!" we hear him say.

As his loyal, loving servants, acknowledging and acknowledged, they will stand in long rows of sincere welcome. Every thing so peaceful and so promising!

Suddenly there is a violent rush made upon him! Bedouins from the desert lying in ambush? He is in the midst of an angry clamor. Stones are flying, clubs are swinging.

He falls before these—Bedouins?

No, vine-dressers from yonder gate!

His own are killing him!

You hear his piteful cry. You see his blood-stained face. You witness his agonizing struggles. At last, under the shadows of the night, is a silent face cold in death. There is a dishonored body. There is an heir rejected, murdered by his own!

By Way of Illustration.

BY JENNIE M. BINGHAM.

His servants rejected. A young man who was a clerk in a grocery determined to visit every non-Christian home in his community, and either sell or give the family a Bible. One morning he called at a farm-house with his offer, where the man replied roughly: "You can't leave your book in my house. The barn is the only place fit for it. You can leave it there."

"All right," answered the young man, pleasantly, "Our Saviour lay in a manger, and that will be a good place."

So he carried it to the barn, and, with a prayer that it might be read, went on his way. The farmer, impressed by the boy's courtesy under abusive treatment, wondered what the Bible had to say about Jesus in the manger, and finally found the book and read it. The reading led to his conversion and the salvation of his family.

"All men forsook me," is Paul's own account of himself, "but the Lord stood with me and strengthened me." Here is a golden hint for the young who are put to their mettle in refusing a sinful fashion or in bearing a jibe at their conscientious scruples. The young man who can be laughed into a glass of wine, or a game of cards, or a ball-room, may set himself down as a pitiable coward, who can be pushed back by a straw. If he is more afraid of a companion's sneer than of God's frown, he is doomed. —T. L. Cuyler.

"The stone which the builders rejected is become the head," etc. "Though there were many rooms in the ark, there was only one door. 'And the door of the ark shalt thou set in the side thereof.' And so there is only one door in the ark of our salvation, and that is Christ."—*Spurgeon*.

A few years ago a blind man had taken his station on the bridge over a canal in the City Road, London, and was reading from an embossed Bible. A gentleman on the way home from the city was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the fourth chapter of the Acts, lost his place, and while trying to find it with his finger kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment, but the gentleman went away with a new thought in his mind. He had lately become convinced that he was a sinner and had been trying in many ways to obtain peace of mind; but religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load. The words he had heard from the blind man were like music in his soul. "None other name" was the message which awoke him to a new life. He said: "I see it all. I have been trying to be saved by my own works, my repentance, my prayers, my reformation. It is Jesus alone who can save. 'Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.'"

The Teachers' Meeting.

1. *Time.* (a) Trace Jesus's journey from Jericho to Jerusalem: incidents on the road; lodging at Bethany; (b) Place in order the leading events of the week of Christ's passion: Monday, (perhaps April 3, A. D. 30.) triumphal entry, casting out of traders; Tuesday, this his last public discourse; Wednesday, —; Thursday, —; Friday, —; Saturday, —; Sunday, the first day of the following week. 2. *Place.* Probably "court of the women;" make sketch-plan of temple. 3. *Immediate causes* of the combined attack now made on Jesus by Pharisees, Sadducees, and Herodians. Draw from class salient differences between these sects and parties. 4. *The parable.* (a) The vineyard stands for the peculiar privileges of God's chosen heritage, primarily of his people Israel, but also of the modern Church and of the individual soul. (b) The Lord of the vineyard: God, whose tenants and husbandmen we are. No wealth, no moment is really our own. (c) The husbandmen: those to whom God intrusts life's opportunities. Show how Jesus's words when spoken applied to the rulers of the Jews; also how they permanently apply to us. (d) the servants, God's prophets, priests, etc. Illustrate from Old Testament history, Elijah, Isaiah, Zechariah, etc.; from New Testament history—Stephen, Paul, James; from Church history; from your own experience. (e) The Son. The Lord Jesus. Three days afterward he was cast out and killed.

References.

FREEMAN'S HAND-BOOK. Ver. 1: The vineyard, 690. . . . FOSTER'S CYCLOPEDIA. Prose, 10112, 14450, 715, 3476, 5414, 10018, 10019. Vers. 9-18: Poetical, 3513, 3515. Ver. 16: Prose, 3382, 10832, 10828, 10830, 10829. Ver. 17: Prose, 7570, 2632, 703, 731. Ver. 18: Prose, 774, 11778; Poetical, 4020, 2975; Prose, 5793, 11732, 5941, 7176.

Primary and Intermediate.

BY MARTHA VAN MARTER.

LESSON THOUGHT. *Our debt to God.*

To be taught: 1. What God has given to us. 2. What he has a right to expect from us. 3. How we ought to treat his servants. 4. Who will give us good fruit.