

carries the parable a day or two in advance and tells of the killing of the S. a.

4. The doom of the murderers, v. 9. Unwittingly they pronounce their own doom. Their sense of justice decides what they deserve, but although they knew, v. 12, that He spoke this parable against them, knew what He meant by it, they were only the more enraged and sought to carry out their purpose. Only the fear of the people restrained them for the time.

LESSONS.

1. Our body is God's vineyard given us to care for and make the best use of for Him. Are we using or abusing it?

2. Our mind is God's vineyard, entrusted to us to think pure thoughts, high aims, noble purposes. How is it being used?

3. Our Soul is God's vineyard. He has given it great capacity and provided for all that it needs. Is that soul rendering Him the return that He asks?

4. Our home, surroundings, privileges, are care that God has expended upon us; day by day He looks for fruit; what does He find?

5. Christ is the Son of God, and being all things
6. The fruits that He looks for are "gratitude, love, obedience, consecration of time, talents, all, to Him, and He is looking for them continually.

7. The awful doom of this parable came upon the Jews some forty years later when the city and temple were destroyed. Over a million were slain and the nation scattered.

9. The Son, the Well Beloved, comes to us to-day, is calling, inviting, commanding, entreating, and if we persist in neglect, we heard in the parable our doom.

WATCHFULNESS.

21 April.

A TEMPERANCE LESSON.

Les. Matt. 24:42-51. Gol. Text, Mark 13:33.
Mem. vs. 44-46. Catechism, Q. 17.

This lesson was in the afternoon of the same day as the last one. He had spent most of the day teaching in the temple. His last day there. Then, in sorrow at its fruitlessness, He had left to go out to Bethany. On the way, looking back at the vast stones and buildings of the temple, He spoke to His disciples of the dark days coming when these should be destroyed. "The destruction of Jerusalem bore the same relation to the Jews as the flood did to the Antediluvians, which was emphatically the end of the world to them, and this again was but a miniature on a smaller scale of the great Last Day."—*Monroe Gibson*.

The one charge that Christ gave as a suitable motto for the disciples, and the one which is applicable to the Christian life always and everywhere, is "Watch."

There is no need to adopt any special interpretation of our Lord's second coming in order to apply this command. The idea is not a mere watching for His return, but watching unto duty in His absence; as a master wishes a servant not to be standing at the door waiting and looking for his coming, but busy within during his absence, that all may be right when He does come.

The Christian has constant need of watchfulness against temptation without and within; temptations to negligence in service of God, worldliness, pride, selfishness, etc. Human nature gravitates downwards, and watchfulness is necessary to counteract that tendency.

Above all there is the great spiritual enemy—"Your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour." He

is ever watchful, and unless there is constant watchfulness against him, there is sure to be defeat.

Above all we need one stronger and more watchful than ourselves to watch for us and keep us from the evil one.

The Saviour's charge is especially appointed for to-day as a temperance lesson, and here, too, watchfulness is necessary.

Watch against the first beginnings of the drinking habit. He who touches not the first glass will never be a drunkard. Watch against the company that leads to drinking. Watch against practices and entertainments and recreations and places where it is used.

Watch the training of the young, that right principles are installed. Watch the literature that is distributed. Watch the education in public schools and see that temperance instructions has its place. Watch the laws of the land that they are made more and more exclusive in this respect. Watch the execution of the laws that they do not become a dead letter. The greed for gain will lead men ever to seek gain by the traffic and vigilance is necessary to counteract it.

LESSONS.

1. The Christian life in this world is in no sense one of indulgence, but of watchfulness.

2. He who watches not against sin and unto duty is not living the Christian life. The Christian can never be off guard.

3. This watchfulness on the part of the Christian must extend to every department of life, private and public, family, social, business, religious, political, and all others.

THE LORD'S SUPPER.

28 April.

Les. Mark 14:12-26. Gol. Text, Luke, 22:19
Mem. vs. 22-24. Catechism, Q. 18.

Two days have passed since last lesson. After the discourses on the Mt. of Olives on Tuesday evening He went on to Bethany. He spent Wednesday and Thursday forenoon there in quiet, probably at the home of Lazarus; the Jewish rulers meanwhile conspiring to compass His death.

1. Preparation for the Passover, vs. 13-16.

On Thursday afternoon, the day on which the Passover was to be celebrated, the disciples asked Jesus where they would prepare for the evening. He gave them directions. The man whom they were to meet was evidently friendly to the cause of Jesus, and at once gave the room, all prepared. During Passover week there were multitudes of strangers in the city. Hospitality was looked upon as a public duty, and guest chambers were in readiness if they should be wanted. Some think that the man was a friend, perhaps a secret disciple of Jesus. Some even suppose that Jesus had made an arrangement with him, but this is not probable. The story reads as if the disciples understood it to be supernatural knowledge of what would be.

2. Observing the Passover, v. 17. Peter and John, Luke 28:8, went and made ready, and in the evening Jesus bade a last good-bye to the loved family in Bethany, they little dreaming of the awful scenes that were to be enacted before the shadows of another evening should gather.

With His disciples He came into the city to where the two disciples were awaiting Him. They sat down at the supper table, and the last Passover supper of the Old Dispensation was eaten.

3. Foretelling the betrayal, vs. 18-24. "One of you. 'Is it I?'" How much better than "Is it he." What a contrast between their honest