

REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject: "Wings of Love."

Text: "The Lord God of Israel, under whose wings thou art come to trust."—Ruth 1, 12.

Some—An Oriental harvest scene. Grain standing. Grain in sheaves. Grain in sheaves.

At the close of the field a white tent in which to take the noonday, jars of vinegar or of sweet wine to quench the thirst of the hot working people. Scarcely men striking their sickles into the rustling barley. Others twisting the bands for the sheaves, pitting one end of the band under the arm, and with the cream of a foot collecting the sheaf. Saturated women picking up the stray straw and bringing them to the binders. Deep, a fine-looking Oriental, gray bearded and light-colored eyes, is seen in the background, and estimating the value of the grain and calculating as many sheaves to the acre, and with his large, sympathetic heart pitying the overworked and weary women, he comes with wife and faces enough to faint in the noonday sun. But there is one woman who specially attracts the man's attention. She is seen to be a Jewess, and she is seen to be a Jewess. She has come from the district of Judaea, and she is seen to be a Jewess. She has come from the district of Judaea, and she is seen to be a Jewess.

I know not what her features were; but when the Lord God sets before me the face of the lamp of courage and faith and self sacrifice there comes out a glory independent of features. She is to be the ancestor of Jesus Christ. Boaz the great-grandfather of Jesus as he understands that it is Ruth, accounts her with a blessing: "A full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Compare himself to a hen gathering the chickens under her wings. In Deuteronomy God is represented as an eagle stirring up her nest. In a many places in the Psalms David makes ornithological allusions; while my text mentions the wings of God, under which a poor, weary soul had come to trust.

I ask your attention, therefore, while, talking the suggestion of my text, I speak to you in all simplicity and love of the wings of the Almighty.

First, I remark that they were swift wings under which Ruth had come to trust. There is nothing in all the handiwork of God more curious than a bird's wing. You have been surprised sometimes to see how far it could fly with one stroke of the wing; and when it has food in prospect, or when it is fatigued, the pulsations of the bird's wing are unimagined in velocity. The English lords are fond to pride themselves on the speed of their falcons. These birds, when tamed, had in them the spark of lightning. How swift were the carrier pigeons in the time of Anthony and at the siege of Jerusalem! Wonderful speed! A carrier pigeon was thrown up at Hoven and came down at Ghent—ninety miles off—in one hour. The carrier pigeons were the telegraph of the olden time. Swallows have been shot in our latitude having the undigested rice of Georgia swamps in their crops, showing that they had come four hundred miles in six hours. It has been estimated that in the ten years of a swallow's life it flies far enough to have gone around the world eighty-nine times, so great is its velocity.

And so the wings of the Almighty spoken of in the text are swift wings. They are swift when they drop upon a foe, and swift when they come to help God's friends. If a father and his son be walking by the way, and the child goes too near a precipice, how long does it take for the father to deliver the child from danger? Longer than it takes God to swoop for the rescue of His children. The fact is that you cannot get away from the care of God. If you take the steamship or the swift rail train He is all the time along with you. "Whither shall I go from Thy spirit and whither shall I flee from Thy presence? If I ascend up into heaven Thou art there. If I make my bed in hell, behold! Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there Thy hand shall hold me."

The Arabian gazelle is swift as the wind. If it gets but one glimpse of the hunter it puts many a cry between. Solomon four or five times compares Christ to an Arabian gazelle (calling it by another name) when he says, "My beloved is like a roe." The difference is that the roe speeds the other way; Jesus speeds this. Who but Christ could have been quick enough to have helped Peter when the water pavement broke? Who but Christ could have been quick enough to help the Duke of Argyll when in his dying moment, he cried: "Good cheer! I could die like a Roman, but I mean to die like a Christian. He who goes first goes cleanest." He had a friend who stood by the track at Carlisle, Penn., when the ammunition had given out at Antietam, and he saw the train from Harrisburg freighted with shot and shell, as it went thundering down toward the battle field. He said that it stopped not for any crossing. They put down the brakes for no grade, they halted for no rest. The wheels were on fire with the speed as they dashed past. If the train did not come up in time with the ammunition it might as well not come at all.

So, my friends, there are times in our lives when we must have help immediately or perish. The grace that comes too late is no grace at all. What you and I want is a God-snow. Oh, it is not a blessed thing that God is always in such quick pursuit of His dear children? When a sinner sees himself in a bad condition needs help, swifter than a hawk's wing, swifter than a prairie fire, swifter than a lightning bolt, swifter than an eagle's wing are the wings of the Almighty.

I remark further, carrying out the idea of my text, that the wings under which Ruth had come to trust were very broad wings. There have been many like swallows from the mountains with wings that were seven feet from tip to tip. When the king of the air sits on the crag the wings are spread over the eagles in the eyrie, and when the eagle starts from the rock the shadow is like the spreading wings of the Almighty. The wings of God are broad wings. Ruth had been under these wings in her infantile days, in the days of her maidenhood. Most of the day when she gave birth to Mahlon, in her first marriage; in the day when she wept over his grave; in the day when she trudged out into the wilderness of poverty; in the days when she plucked up the few straws of barley dropped by ancient custom in the way of the poor.

Oh, yes, the wings of God are broad wings. They cover up all our wants, all our sorrows, all our sufferings. He puts one wing over our cradle, and He puts the other over our grave. Yes, my dear friends, it is not a sorrow in which we are placed, it is a new. Sometimes it is a very hard nest, like that of the eagle, spread on the rock with ragged moss and rough sticks, but still it is a nest; and although it may be very hard under us, over us are the wings of the Almighty. There sometimes comes a period in one's life when he feels forsaken. You said, "Everything is going against me. The world is against me. The church is against me. No sympathy, no hope. Every body that comes near me thrusts at me. I wonder is there a God, anyhow?"

Everything seems to be going elphed and at haphazard. There does not seem to be any hand on the helm. Job's health fails. David's Absalom goes to be a rebel. Martha's brother dies. Abraham's Sarah goes into the grave of Machpelah. "Was worth the day in which I was born" he said many a Christian. David seemed to scream out in his sorrow, "as he said: 'His mercy clean gone forever? And will He be favorable no more? And hath He in anger shut up His tender mercies?' Job, with his throat swollen and ulcered until he could not even swallow the saliva that ran into his mouth, exclaims: "How long before Thou wilt depart from me and leave me alone, that I may swallow down my spittle? Have there never been times in your life when you envied those who were buried? When you looked

for the graveligger to do his work for you! Oh, the faithfulness of the human heart! God's wings are broad, whether we know it or not."

Sometimes the mother bird goes away from the nest, and it seems very strange that she should leave the cawing young. She plunges her beak into the bark of the tree, and she drops into the grain field and into the chaff of the plow boy. Meanwhile, the birds in the nest shiver and complain and call and wonder why the mother does not come back. She has gone for food. After a while there is a whirr of wings, and the mother bird stands on the edge of the nest, and the little ones open their mouths, and the food is dropped in; and then the old bird spreads out her feathers and all is peace. Sometimes God leaves us. He goes off to get bread for our soul, and then He comes back after a while to the nest and says, "Open thy mouth wide and I will fill it." and He drops into it the sweet promise of His grace, and the love of God is shed abroad and we are under His wings—the broad wings of the Almighty.

Yes, they are very broad! There is room under these wings for the sixteen hundred millions of the race. You say: "Do not get too large for the wings, for there is nothing more outward than to have more guests than accommodations." I know it. The seasons' friend society is inviting all the sailors. The tract society is inviting all the destitute. The Sabbath-schools are inviting all the children. The missionary society is inviting all the heathen. The printing press is printing the Bibles and tracts and night and day, doing nothing but printing and distributing to this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

Ye Israelites, who wrapt through the Red Sea some under. Ye multitude who have gone into glory for the past years, come under! Ye thousands and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangels, and your pinions, and your wings, do not forget to be present at this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

Ye Israelites, who wrapt through the Red Sea some under. Ye multitude who have gone into glory for the past years, come under! Ye thousands and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangels, and your pinions, and your wings, do not forget to be present at this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

Ye Israelites, who wrapt through the Red Sea some under. Ye multitude who have gone into glory for the past years, come under! Ye thousands and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangels, and your pinions, and your wings, do not forget to be present at this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

Ye Israelites, who wrapt through the Red Sea some under. Ye multitude who have gone into glory for the past years, come under! Ye thousands and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangels, and your pinions, and your wings, do not forget to be present at this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

Ye Israelites, who wrapt through the Red Sea some under. Ye multitude who have gone into glory for the past years, come under! Ye thousands and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangels, and your pinions, and your wings, do not forget to be present at this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

Ye Israelites, who wrapt through the Red Sea some under. Ye multitude who have gone into glory for the past years, come under! Ye thousands and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangels, and your pinions, and your wings, do not forget to be present at this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

Ye Israelites, who wrapt through the Red Sea some under. Ye multitude who have gone into glory for the past years, come under! Ye thousands and forty-four thousand, and the thousands of thousands, come under! Ye flying cherubim and archangels, and your pinions, and your wings, do not forget to be present at this great gospel banquet. And are you not afraid that there will be more guests than accommodations? No! All who have been invited will not fail to fill up the table of God's supply. There are chairs for more. There are cups for more. God could with one feather of His wing cover up all those who have come, and when He spreads out both wings they cover all the earth and all the heavens.

RESTLESSNESS.

It cannot be said with any degree of accuracy, that restfulness is one of the characteristics of our age. On the contrary, modern life, in almost all its avenues, is made up of continual hurry and bustle. No doubt at times, just in the twilight of brief intervals between the days and nights, or at the midnight hour when we have banished sleep with care, we think with the Attic Orator that a happy life consists in tranquillity of mind, but our thought is very seldom translated into living reality. All the instruments of human activity are at white heat, and those who use them have all the fibres of their being at full stretch. Never can we use the mind aright when it is under the influence of the spirit of restless anxiety.

Under proper conditions "labor is rest," and "the labor we delight in" even "physic pain," but such conditions are not common nowadays. In the very recreation of the time, there is no exemption from this spirit of restlessness, for the pleasure seekers seem to have all those impulses which the restful never find repose and the appear distressed by cravings that never give them a moment of peace. Well indeed might the poet of the Sierras feel constrained to exclaim:

O! tempest-tossed sea of white bosoms! O! breast with demands and desires! O! hearts filled with fevers and fires! Teaching nothing but printing and blossoms, Reaching far for impossible things!

For worry and its consequent evils met him at every turn when he came down from his beloved mountain heights to the plains of the world's surface. He sees that the existence of the people was merely a chaos of unfinished and broken events, it was not unnatural for him to say, in unison with the author of John Halifax, "this world is full of change, change, change—nothing but change."

But this changeableness of things is not unbecoming to the restless ones, for even time, although they have all there is, is not sufficient, and it does not pass quickly enough. They are unwise enough to wish that the spring would go faster, and that the summer would not remain so long. Rash, unadvised, sudden, they tire, they are utterly exhausted, and then, without required rest, they soon succumb, and the end is complete collapse of all their powers. Life is then called a blank, a wilderness, an unworthy thing, not worth the living, and all its value is lost.

Now to put the matter upon the lowest estimate, this restless hurry is unwise. The more haste the least speed, for haste, as our Laureate styles it, is "half sister to delay," while slowly and surely is the way of the wise. Restless, aimless hurry, as a matter of course, must end in failure; for, as Seneca affirmed in one of his quaint aphorisms, "Haste trips up its own heels and fetters and stops itself." But the most foolish feature about this restlessness is that we lose our judgment to such a degree that we come to despise what we have sought and obtained, and then we quite anxiously and as fretfully seek again that which in our haste we had carelessly thrown away in order to gain that which we despised.

What a host of proverbial sayings affirm the unwisdom of restlessness! Shakespeare fairly abounds with them. A good illustration of that abundance may be given from "Richard III.," in the fourth scene of the second act, where the young Duke of York is made to say to the Duchess:

Grandam, one night, as we did sit at supper, My uncle Rivers talked how I did grow More than my mother, "Ay," quoth my uncle Gloucester, "Small birds have grace, great weeds do grow And since, methinks, I would not grow so fast, And sweet flowers are slow and weeds make haste."

Behind such sayings lies the fact that restlessness is harmful. It should be avoided as one of the plagues of human life. A restless person—one who is always doing and never has done—is surely ill possessed; and if, as the dramatist Thomas Dekker affirmed, "we never are angels till our passions die," we may be certain that the conception and execution of mischief is not confined to either idle hands or idle heads. But this possession may be exorcised by steady restraint, even by such as Milton had in mind when he said: "The work under labor grows luxurious by restraint." Indeed, just as anxious irritability is a token of weakness, so calm and steady restraint is an indisputable sign of power.

How few there are who study to be quiet, who allow what an old writer called "silken rest" to tie up all their cares, and who become possessors of that sweet delight that tranquil hours afford! Of course, most people agree with the wise bishop who said that it was better to wear out than to rust out; but the majority of folks wear themselves out with anxiety about work rather than in the doing of it; and so, the mind never being at ease, the forehead shows ere long what Wendell Holmes characteristically styled the "primes of worrying cares." They have been so busy with business connections, that all higher relationships and attachments have been ignored or neglected. They have been too much on the move to have had time to allow the mind or the heart to be bent toward any particular object; and so, to use Mrs. Jameson's application of an old proverb, "As the rolling stone gathers no moss, in like manner the roving heart gathers no affection."

There is no richer blessing than a restful spirit, inasmuch as it implies all other facilities. To be in such a condition we do not require to build for ourselves "a lordly pleasure house" in which to take refuge from low-thoughted care. It will be found simply by now and then turning away from the

SUNDAY SCHOOL LESSON.

SUNDAY, SEPTEMBER 23, 1910.

THIRD QUARTERLY REVIEW.

HOME READINGS.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER: He is able to save to the uttermost.—Heb. 7: 25.

I. LAWFUL WORK ON THE SABBATH.

Wherefore it is lawful to do well on the sabbath days.—Mat. 12: 12.

II. THE GREAT SUPPER.

Blessed is he that shall eat bread in the Kingdom of God.—Luke 14: 15.

III. TAKING UP THE CROSS.

Whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14: 27.

IV. LOST AND FOUND.

There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

V. THE PRODIGAL SON.

Father, I have sinned against heaven, and before thee.—Luke 15: 18.

VI. THE RICH MAN AND LAZARUS.

How hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10: 24.

VII. THE TEN LEPERS.

Were there not ten cleansed? but where are the nine?—Luke 17: 17.

VIII. PREVAILING PRAYER.

He that humbly himself shall be exalted.—Luke 14: 14.

IX. ENTERING THE KINGDOM.

Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Luke 18: 17.

X. JESUS AND ZACCHAEUS THE PUBLICAN.

The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

XI. PARABLE OF THE POUNDS.

Unto every one which hath shall be given.—Luke 19: 26.

XII. JESUS ENTERING JERUSALEM.

Blessed be the King that cometh in the name of the Lord.—Luke 19: 38.

REVIEW BIBLE LIGHTS.

Superintendent: Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed (Luke 1: 1-4).

Lesson 1.—Superintendent: But the Lord answered him, and said, Ye hypocrites, does not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? (Luke 13: 15, 16).

Scholars: Wherefore it is lawful to do well on the sabbath days (Matt. 12: 12).

Teachers: Remember the sabbath day, to keep it holy (Exod. 20: 8).

All: I will not forget thy word (Psa. 119: 16).

Lesson 2.—Superintendent: Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what dost thou bid me do? For the house is full, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled (Luke 14: 21-23).

Scholars: Blessed is he that shall eat bread in the kingdom of God (Luke 14: 15).

Teachers: Work not for the meat which perisheth, but for the meat which abideth unto eternal life (John 6: 27).

All: Lord, evermore give us this bread (John 6: 34).

Lesson 3.—Superintendent: Now there went with him great multitudes; and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (Luke 13: 25, 26).

Scholars: Whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14: 27).

Teachers: If ye abide in my word, then are ye truly my disciples (John 8: 31).

All: Thy word have I laid upon mine heart, that I might not sin against thee (Psa. 119: 11).

Lesson 4.—Superintendent: What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing (Luke 15: 4, 5).

Scholars: There is joy in the presence of the angels of God over one sinner that repenteth (Luke 15: 10).

Teachers: Repent ye, and believe in the gospel (Mark 1: 15).

All: I believe; help thou mine unbelief (Mark 9: 24).

Lesson 5.—Superintendent: But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him (Luke 15: 17, 18).

Scholars: Father, I have sinned against heaven, and before thee (Luke 15: 18).

Teachers: If we confess our sins, he is faithful and righteous to forgive us

SUNDAY SCHOOL LESSON.

SUNDAY, SEPTEMBER 23, 1910.

THIRD QUARTERLY REVIEW.

HOME READINGS.

TITLES AND GOLDEN TEXTS.

GOLDEN TEXT FOR THE QUARTER: He is able to save to the uttermost.—Heb. 7: 25.

I. LAWFUL WORK ON THE SABBATH.

Wherefore it is lawful to do well on the sabbath days.—Mat. 12: 12.

II. THE GREAT SUPPER.

Blessed is he that shall eat bread in the Kingdom of God.—Luke 14: 15.

III. TAKING UP THE CROSS.

Whosoever doth not bear his cross, and come after me, cannot be my disciple.—Luke 14: 27.

IV. LOST AND FOUND.

There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

V. THE PRODIGAL SON.

Father, I have sinned against heaven, and before thee.—Luke 15: 18.

VI. THE RICH MAN AND LAZARUS.

How hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10: 24.

VII. THE TEN LEPERS.

Were there not ten cleansed? but where are the nine?—Luke 17: 17.

VIII. PREVAILING PRAYER.

He that humbly himself shall be exalted.—Luke 14: 14.

IX. ENTERING THE KINGDOM.

Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.—Luke 18: 17.

X. JESUS AND ZACCHAEUS THE PUBLICAN.

The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

XI. PARABLE OF THE POUNDS.

Unto every one which hath shall be given.—Luke 19: 26.

XII. JESUS ENTERING JERUSALEM.

Blessed be the King that cometh in the name of the Lord.—Luke 19: 38.

REVIEW BIBLE LIGHTS.

Superintendent: Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed (Luke 1: 1-4).

Lesson 1.—Superintendent: But the Lord answered him, and said, Ye hypocrites, does not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath? (Luke 13: 15, 16).

Scholars: Wherefore it is lawful to do well on the sabbath days (Matt. 12: 12).

Teachers: Remember the sabbath day, to keep it holy (Exod. 20: 8).

All: I will not forget thy word (Psa. 119: 16).

Lesson 2.—Superintendent: Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what dost thou bid me do? For the house is full, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled (Luke 14: 21-23).

Scholars: Blessed is he that shall eat bread in the kingdom of God (Luke 14: 15).

Teachers: Work not for the meat which perisheth, but for the meat which abideth unto eternal life (John 6: 27).

All: Lord, evermore give us this bread (John 6: 34).

Lesson 3.—Superintendent: Now there went with him great multitudes; and he turned, and said unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (Luke 13: 25, 26).

Scholars: Whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14: 27).

Teachers: If ye abide in my word, then are ye truly my disciples (John 8: 31).

All: Thy word have I laid upon mine heart, that I might not sin against thee (Psa. 119: 11).

Lesson 4.—Superintendent: What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing (Luke 15: 4, 5).

Scholars: There is joy in the presence of the angels of God over one sinner that repenteth (Luke 15: 10).

Teachers: Repent ye, and believe in the gospel (Mark 1: 15).

All: I believe; help thou mine unbelief (Mark 9: 24).

Lesson 5.—Superintendent: But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him (Luke 15: 17, 18).

Scholars: Father, I have sinned against heaven, and before thee (Luke 15: 18).

Teachers: If we confess our sins, he is faithful and righteous to forgive us

our sins, and to cleanse us from all unrighteousness (1 John 1: 9).

All: Wash me, and I shall be whiter than snow (Psa. 51: 7).

Lesson 6.—Superintendent: Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish (Luke 16: 25).

Scholars: How hard is it for them that trust in riches to enter into the kingdom of God! (Mark 10: 24).

Teachers: Then who can be saved? (Luke 18: 25).

<