

Sunday School Lesson

May 25. Lesson VIII—Jesus Describes the Future of the Kingdom—Matthew 25, 1-13. Golden Text—Take ye heed, watch and pray: for ye know not when the time is.—Mark 13: 33.

ANALYSIS

I. THE PERIOD OF WAITING, vs. 1-5.
II. THE SUDDEN CALL, v. 6.
III. THE FINAL RESULT, vs. 7-13.

INTRODUCTION—The twenty-fourth and twenty-fifth chapters are directed to the disciples of Jesus, and to the whole Christian church, and are meant to give solemn warning to all believers concerning the approaching return of Jesus, who will come to judge and rule the world. This truth of the imminent return of the Lord runs through the gospel of Matthew. This section includes three parables of warning: (1) 24: 45-51, the Faithful and Wise Servant; (2) 25: 1-13, the Ten Virgins; (3) 25: 14-30, the Ten Talents. Here the notice how Jesus makes use of these parables to drive home simple yet severe lessons on the problems of life and religion. There is nothing in all the range of religious literature to be compared with the parables of Jesus.

I. THE PERIOD OF WAITING, vs. 1-5.
Some one has said that we may divide the parables into two groups. The first consists of those that deal with the kingdom and can be distinguished by the formula which introduces them, "the kingdom of heaven is likened unto." The second group consists of those that deal with the individual. Here we have one of the parables of the kingdom, but it concerns only one aspect of this doctrine. Sometimes Jesus treats of the present kingdom, as if it were already formed on the earth and revealed itself in a new condition of life and society. These parables refer to this present kingdom. However, there is also the future aspect of the kingdom, which will be manifest when Christ returns on the clouds of glory.

V. 2. In Jewish marriages the usual custom was for the friends of the bridegroom to go out the bride to the house of her husband, who came forth to meet the procession and welcome the bride. But in this case the imagery is changed, since the groom now goes into a far country to meet the bride, while the friends remain behind to be in readiness to welcome him on his return.

V. 3. The number ten was the symbol of completeness and here represents the membership of the kingdom. The division into two equal parts is significant. The Jewish virgins had taken enough oil in their lamps for their immediate use, but had made no provision for the future. Religion had made no deep and lasting effect upon this class of follower. The oil may be regarded as the presence of a genuine love for God and desire to do his will.

V. 5. During the period of waiting for the bridegroom they all slumber. There is no apparent difference between the wise and foolish. No suggestion of rebuke is in the fact that they slept. "It intimates the necessity that lies on all of going down into the ordinary affairs of this life. Disciples in the body cannot be occupied always and only with the expectation of their Lord's appearing."

II. THE SUDDEN CALL, v. 6.
V. 6. Two facts about the second coming are very clearly stated in the New Testament: (1) There is the certainty of the return. This we hear from the life of Jesus, and from all the apostles. The Book of Revelation is filled with this prediction of the certainty of the return of the Lord. Behold I come quickly. (2) The second fact is the uncertainty concerning the exact time. Jesus told his disciples that no man knew of the day and hour when the Son of man would return. Hence we hear so much of the suddenness of the return. He will come like a thief in the night.

III. THE FINAL RESULT, vs. 7-13.
V. 7. Everything comes to an end, even the delay of the Lord, and now every one is full of activity. "When life is closing behind, and eternity opening before us, we are all aroused."
V. 8. The foolish virgins represent those who have not taken advantage of the long days of grace to listen to the call of the Saviour, and to follow his commands.

V. 9. At first it might seem strange that the wise virgins refused to give a little of their oil to help out their companions. Why would they not share their possessions? But the parable makes it clear that this is impossible. The wise virgins' oil there will not be enough for both, and the Lord will have none to meet him. The meaning is that there are certain things we can never give to others:

We cannot impart grace to those who will not take it.
V. 10. The wise virgins enter and enjoy the blessings of the feast along with the bridegroom, and the door is shut as if all further chances of entering were now excluded. There is always this serious tone in the teaching of Jesus. Notice that in the Sermon on the Mount Jesus had said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."
V. 13. Here the lesson of the parable is given. Jesus means to lay stress upon the duty of watchfulness. Life is a probation where we have our opportunities for service and for the learning of divine truth; but the time is very brief, and when this is over, we shall appear before the judgment seat of Christ.

People ask whether Christ has come or not. He came at the resurrection, and at every great crisis in history. He comes to every one at death, but there still remains the great final day when Christ will appear to judge the world and to bring in the final kingdom of heaven.

"United Empire"

Melbourne Argus: This Rotherbrook Empire, as it might be called portmanteau-wise, after the fashion of Lewis Carroll, is at present impossible, if only because of Australian policy. A country which prohibits the export of stud sheep to South Africa and plunders its own people while selling sugar and butter cheaply to foreigners is a long way from being in that state of grace which the United Empire requires. Australia will have to be born again to discover that kingdom.



"Necking may be pronounced innocent, but it's not spelled that way."

Woman in the Home

Frances F. O'Donnell in the Forum (New York): Whatever mode of life tends to develop the most perfectly rounded, the most genuinely successful, the happiest woman at the head of the home, is the mode that will make the best mother—and consequently the best child. I don't care where she spends the hours of her day, how much wealth enables her to give her children "advantages," or how hard she tries to be a "good" mother, an unhappy woman is a bad mother. Whether or not she is conscious of the blight she casts upon her child, he will be influenced by her attitude of defeat and disappointment.

Mistaken for "Red" Detective Killed

London—An anti-Communist coup went awry in Helsingfors, Finland, an Exchange Telegraph dispatch said recently.

To prevent Communists from smuggling pamphlets into a barracks, authorities posted two plain-clothes army officers outside the building. Without informing the military, police stationed two plain-clothes detectives at the same place. The two parties mistook each other for Communists, and in the fight that followed one detective was killed, the other was wounded, and one officer also suffered injury.

In the three British Army centres where time-expired soldiers are taught some trade, about 3,000 men are trained every year, the vocations ranging from valeting and waiting at table to electric wiring, building, motor building, and all forms of painting and decorating.

Skull on Side of Rock Commemorates "Soapy" Smith



"Soapy" Smith was a tough guy. He shot men for the fun of it and robbed them when there was nothing better to do. He had a trick of appearing to wrap a cake of soap in a five dollar bill and selling it to a gullible customer for a few cents. Because of that they called him "soapy" up in Skagway in the gold rush days of '98. But "Soapy" was too tough and too slippery even for the rough frontier of the north. One day he was a bit slow on the draw. He was shot and killed and buried with his antagonist, whom he had mortally wounded, in the little cemetery adjoining the town. When news of his sudden and long hoped for death arrived the townspeople apparently thought something should be done to commemorate the end of a desperate career. Someone had said that "Soapy" was as hard as rock. So they painted a skull on a cliff and lettered Soapy's name on it. To-day tourists to Skagway stand and photograph this relic of a day that is no more.

Alaska and the Yukon are sunny places of green hill sides and flowers, of placid lakes and roaring rivers, of great peaks and deep valleys when the boats cruise up there in the summer time. This year the service is to be augmented by the S. S. Prince Henry, of the Canadian National Steamships. The CNS "Prince Rupert" and the "Prince George," of the same line are already known for their comfort and seaworthy qualities to the thousands of tourists who each year make the voyage up the well-known Inside Passage to Prince Rupert and Skagway. Two other new steamers now being built for the Canadian National Pacific Coast Service, the Prince Robert and the Prince David, will ply between Vancouver, Victoria and Seattle.

TWO OR THREE DOLLARS

No man can sit in misery's mental rocking-chair and wish himself into success.

Success owes you nothing. You owe success every faculty you possess.

If you want success, the only way to win it is by intelligent industry.

Until you get these truths firmly fixed in your head, your services are worth two or three dollars a day, no more.

"O, doctor, I have sent for you, certainly; still I must confess that I have not the slightest faith in modern medical science." "Well," said the doctor, "that doesn't matter in the least. You see, a mule has no faith in the veterinary surgeon, and yet he cures him just the same."

ALMOST ANYBODY

Right where you are now, do the very best you can with what you've got and do the thing now.

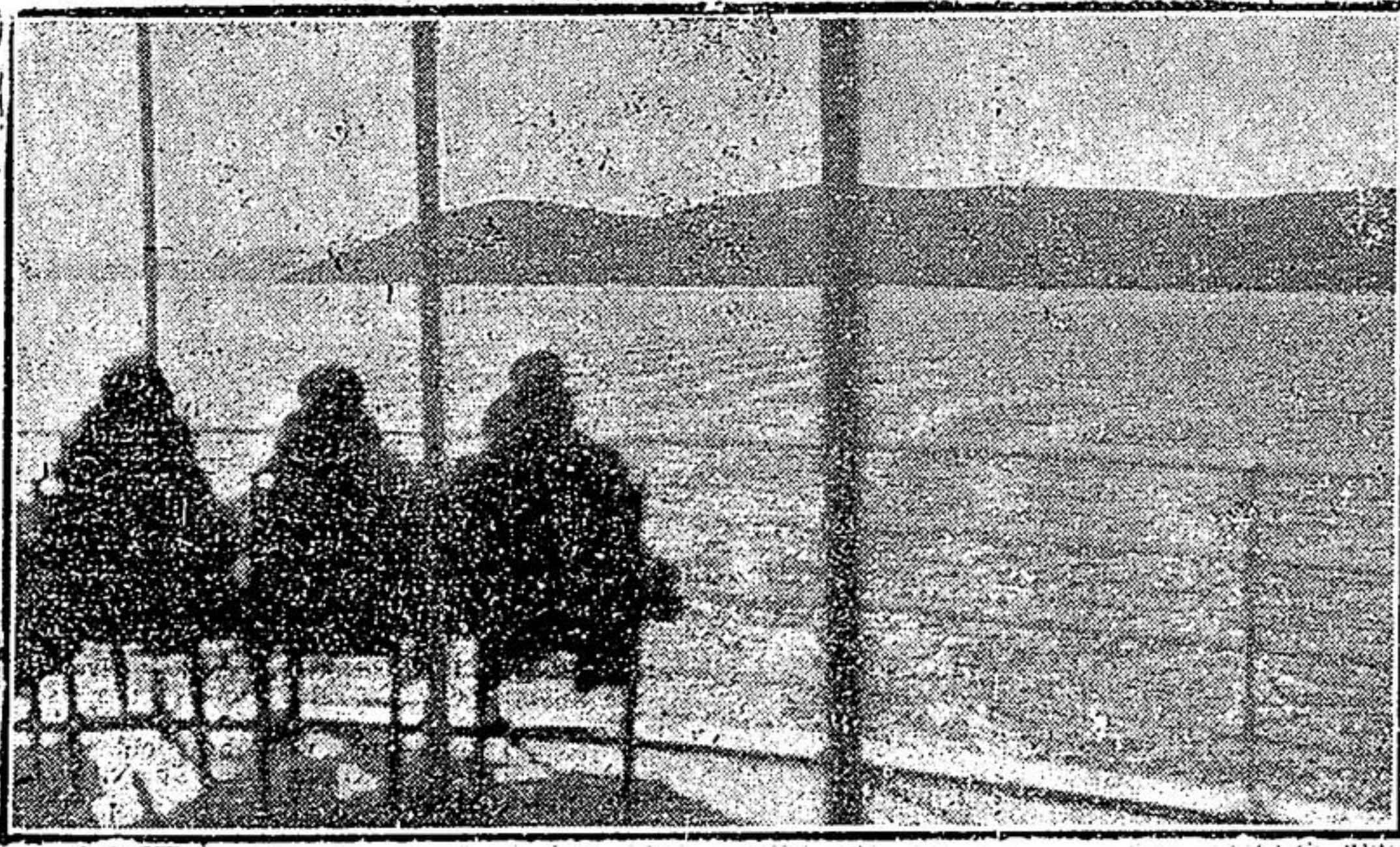
Almost anybody can accomplish almost anything if they have all the tools and all the time they think is necessary.

YOUR SECOND SET

Beneath the surface of the skull, just above your collar button is a brain that you seldom use, and all because you must do some talk thinking before that brain will work.

He: "Something seems to be wrong with this engine, it— She: "Don't be foolish; wait until we get off this main road."

Summer Days



Lake and river travel remain to Canadians the complete and perfect holiday. From Niagara, Toronto and Kingston the holiday ships move to the lower St. Lawrence and Saguenay rivers. This glimpse of the Laurentians and the lower St. Lawrence is typical of the summer days on these famous trips. (Photo by Canada Steamship Lines.)

A Ruthless War

"I detest Lieutenant Junger's pitiless Nietzschean philosophy; but I pay tribute to his honesty, his courage and his extraordinary power of eloquent and yet exact description, free from sentimentality and exclamation marks."—A Reviewer in the Daily News.

Most readers who get Copse 125, by Lieutenant Ernest Junger, will agree with the foregoing, for the author's views are typical of the extreme section of the German military machine, ruthless in war and making everything subservient to "the will to win." Here is a characteristic passage which speaks for itself:

"Time works with heavy tools, and in the battle for some slag-heap of horror, over those wretched smoke-rival conceptions of the world's future are locked in demonic strife. It is not a question of the few thousand men who may perhaps be rescued from destruction, but of the dozen or two survivors who are there in the nick of time to turn the scales with their machine-guns or their bombs. That is a view of the world's destiny which few have the iron nerve and masculine force to bear, and yet one may be proud to live in a time when such a spirit has shaped events to its mould of tempered steel.

"Though few may emerge from these flaming plains that offer no shelter but the mettle in a man's own heart, and though these few resolute in aim and act, may still find fate turn against them and deny them their goal yet I feel as surely as I feel anything at all that a gain will be scored that can never be scored out.

"For they who can come through this—and, as I say, there can only be a few—what can there be that they could not come through? And so I see in old Europe a new and commanding breed rising up, fearless and fabulous; unsparing of blood and sparing of pity toward suffering the worst and to inflicting it and ready to stake all to attain their ends—a race that builds machines and trusts to machines, to whom machines are not soulless iron, but engines of might which it controls with cold reason and hot blood."



"Say, this novel is all bound wrong. It starts with the last chapter and ends with the first."

"It's all right, only you've gotten hold of a copy of the 'Woman's Edition'."

"Red Claws" In China

How can Russia and China be friends? Are "Moscow's red claws" again grabbing at China.

Russia's duplicity with China has gone far enough, they say. Their concern is the more acute because of an approaching Russo-Chinese conference.

Those simple-minded people who think that China's grievances against Soviet Russia are to be remedied, declares the Canton China Truth, must have received a rude shock when they learned that Moscow has all the time been conducting "a non-stop intrigue" against China. This weekly goes on: "This state of affairs has reached an alarming stage in view of the fact that the two countries are running the Chinese Eastern Railway as a joint enterprise.

"We are not alarmists or jingoists, for at this very moment Soviet agents are excavating the foundation of the country with a view to the eventual collapse of the social and economic superstructure.

"According to Kuo Min News Agency, the Commissary of Finance of the Soviet Government has decided upon the appropriation of six million rubles for the economic exploitation of Northern Manchuria.

"A committee to be headed by the Soviet Consul in Harbin, and composed of representatives of various Soviet commercial organizations in Manchuria, will be appointed to attend to the carrying out of the details of Moscow's new program in China.

"This is a rather mild statement, but the same agency went on to say that Soviet forces stationed near Manchuli total two battalions of infantry and cavalry troops, 120 field guns, 80 machine-guns, 11 armored cars, and 8 armored trains.

"Friends of Soviet Russia may argue that this has so far not done any harm to China. But let us read another story from the North China Daily News of Shanghai.

"That Shanghai daily has just published a report from Indo-China stating that Southwest Kwangsi has gone Bolshevik. The towns Posh and Lungchow have been in control of the Reds for three months."

The Communists spread terror throughout those districts, we are told, and foreign missionaries and others were stripped of their possessions, even to the shoes on their feet.

It is related in the same dispatch that a Russian emissary and a Shanghai paid agitator appeared on the scene and set the place in flames." We read then:

"Those who live in Shanghai, Hankow, Tientsin, etc., may have no idea how the Communists behave when they capture a town, but the Cantonese know very well what the Reds did when they were in control of Canton on December 11, 1927.

"The most densely populated part of the city was reduced to ashes, and thousands of innocent people were killed. Besides, there were the usual lootings and outrages by ruffians and thugs who joined the Communists on the spot.

"Of course no Communist coup d'etat was complete without the presence of Red agents from Moscow.

"In view of the sinister designs and intrigue of Soviet Russia on China, how can the two nations maintain friendly relations?"

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"Christian Treatment of Jews"

It's Hard to be a Jew Among "Christians"

Discrimination dogs his steps—it has since Roman soldiers crucified One to vent their anti-Semitism.

"He must," writes Dr. Frank Gavin, a professor in the General Theological Seminary, "acquit himself in advance of trial of indictments prepare before he came into court—nay, more—of condemnations passed before evidence was collected."

Small wonder, then, writes Dr. Gavin in The Living Church (Episcopal), that "protective harshness encases the conduct of those who feel their outlandishness."

Dr. Gavin tells us, for instance, that it is three times as hard for Jewish boys to enter certain medical colleges as for other boys. Often they have to try from five to forty-six colleges before they can secure admission, and we read:

"Last year some six hundred such boys, who could not prosecute their studies in medicine here, made application at Edinburgh, of whom but thirty could secure places. Of American students studying medicine abroad a disproportionate number are constituted of Jewish boys who could not secure admission to an American medical college.

"Many of these boys are well above the average in intellectual preparation, the capacity for consistent hard work, and the keen desire to study medicine.

"Let it be thought that a prospective medical student, rejected again and again, is not likely timber for the profession, Dean Schwitalla's paper, delivered last winter, gives the verdict of the St. Louis University Medical College on such cases: the evidence is clear and unmistakable—the so-called 'multi-applicants' furnish not the worst but the most promising material on the basis of class standing, grades, and general competence. Because a boy's name happens to be Greenblatt he experiences obstacles which would not come his way did he bear an Anglo-Saxon name.

"If the quota system in colleges and universities exists to prevent the dominance by the Jew of the tone of the under-graduate life of the college, it is out of place in a professional school, where the best competence and ability must be secured and trained, for the public good. Discrimination can not be justified on grounds of common sense; why penalize society and the public weal by excluding keenly alert and intelligent possibilities from making their potential contributions to the general good?"

"The Jew is, of course, an individualist.

"He tends to an originality and independence which mystifies, baffles—and often flouts—the easy-going group action of typically non-Jewish society. But such individualism and instinctive independence are valuable assets in life—especially in the scientific world, where all the sedulous training of the student is designed to assist him to an independent and fresh view of evidence."

Such discrimination, says Dr. Gavin, makes for the development of all those things against which our religion is doing battle: embitterment of life, contrivance of personality, frustration of vocation cramping and paralysis of capacity, incentive and creative powers.

"It offends every principle of fairness. It flouts every canon of social integrity and honest dealing of man with man."

But its evils do not stop here, and this is a point to be remembered: "The instances, momentous in number and appalling in the aggregate, where anti-Semitism operates in hostile discrimination against the Jew—socially, politically, economically, or culturally—do the Jew less harm (great as it is) than they do the non-Jew. The stultification of principle and the release of evil instincts are corrosive and subversive of the essential qualities of Christianity.

"The crippling and paralyzing effect of non-Christian actions by alleged Christians vitiates the effective power of their Faith in their lives.

"How can Jews ever respect or love the religion of Christians who experience in daily life such unchristian treatment from the profest followers of Christ?"

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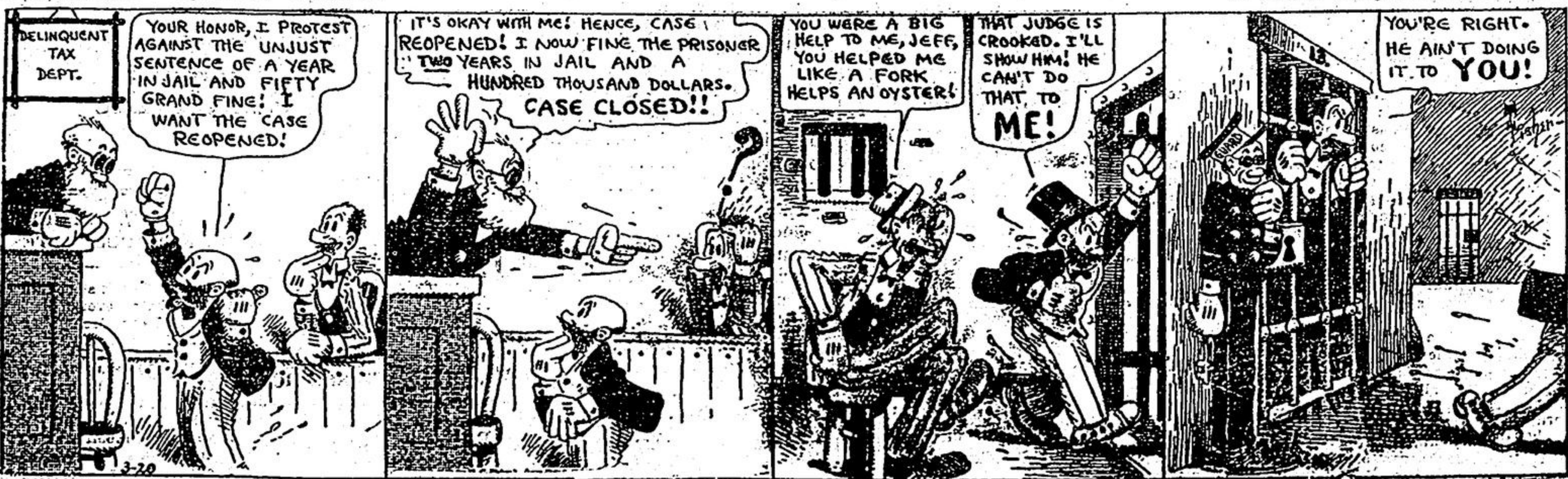
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MUTT AND JEFF—By BUD FISHER



A Green Lawyer Makes a Fat Jailyard.

"To maintain peace is as dynamic in its requirements as to the conduct of war."—Herbert Hoover.

A Williamsport man, harassed a good deal over making out his income tax return, finally hit upon a simple formula, which he now offers free of charge to any who may be perplexed in future. He listed as dependents, one wife, a sedan car, three goldfish and two children. He then multiplied his grandfather's age by six and seven-eighths, subtracting his telephone number. Next he added the size of his hat and subtracted the number of his car. After these preliminaries, the rest was easy. Subtracting \$1,000 for keeping his wife for the whole year, he divided the remainder by the number of lodges he belonged to, multiplied by the electric lights in the house, divided by the size of his collar. This gave his gross income, which, after dividing by his chest measurement and subtracting his automobile mileage, gave the net amount owed to the Government.—Williamsport Pioneer.