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in thine own hands, thou mayest yet break the fatal toils ; thou oughtest to withstand and conquer that which even now is preparing to conquer thee." Not unwarmed did the first murderer go to his dreadful crime, which was the result of no sudden

impulse blindly obeyed, but a lot deliberately chosen. We see thus early how "the lust, when it hath conceived, beareth sin ; and the sin, when it is full-grown, bringeth forth death" (Jas. i. 15, R.V.).—ALEXANDER STEWART.

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The Sunday School.

The International Lessons for August.

I.

August 3.—Luke xv. 11-24.

The Prodigal Son.

The simplicity of this story is its earliest charm ; there is, therefore, very little that needs explaining in it.

1. “The portion of goods that fal当地 to me.” According to the Hebrew law of inheritance (found in Deut. xxi. 17), the eldest son gets twice as much as any other. So the younger son in this case would get a third of the whole property.

2. “Husks.” The word means the pods of the carob tree, not unlike bean-pods. They are sometimes found on fruit-stalls under the name of *locusts*, a name given them

from the mistaken notion that they were the “locusts” which served John the Baptist for food. It was the insect, of course, which he ate.

Any one of fifty points in this priceless parable may be taken up by the “scribe who is instructed,” and made interesting and profitable. But there is no point in it more valuable than its own point. What is that? It is just the same as that of the two parables which go before it. God’s joyful welcome to a returning sinner, in contrast with the angry jealousy of the Pharisees. That is the lesson ; and it may be handled fearlessly and fully ; while there is more or less peril in drawing other lessons from it, many though they be which it suggests.

Essentially it is a repetition of the previous parables of the Lost Sheep and the Lost Coin. But now the ugly conduct