

The
PARABLES



EDITED BY
REV. LYMAN ABBOTT, D.D.



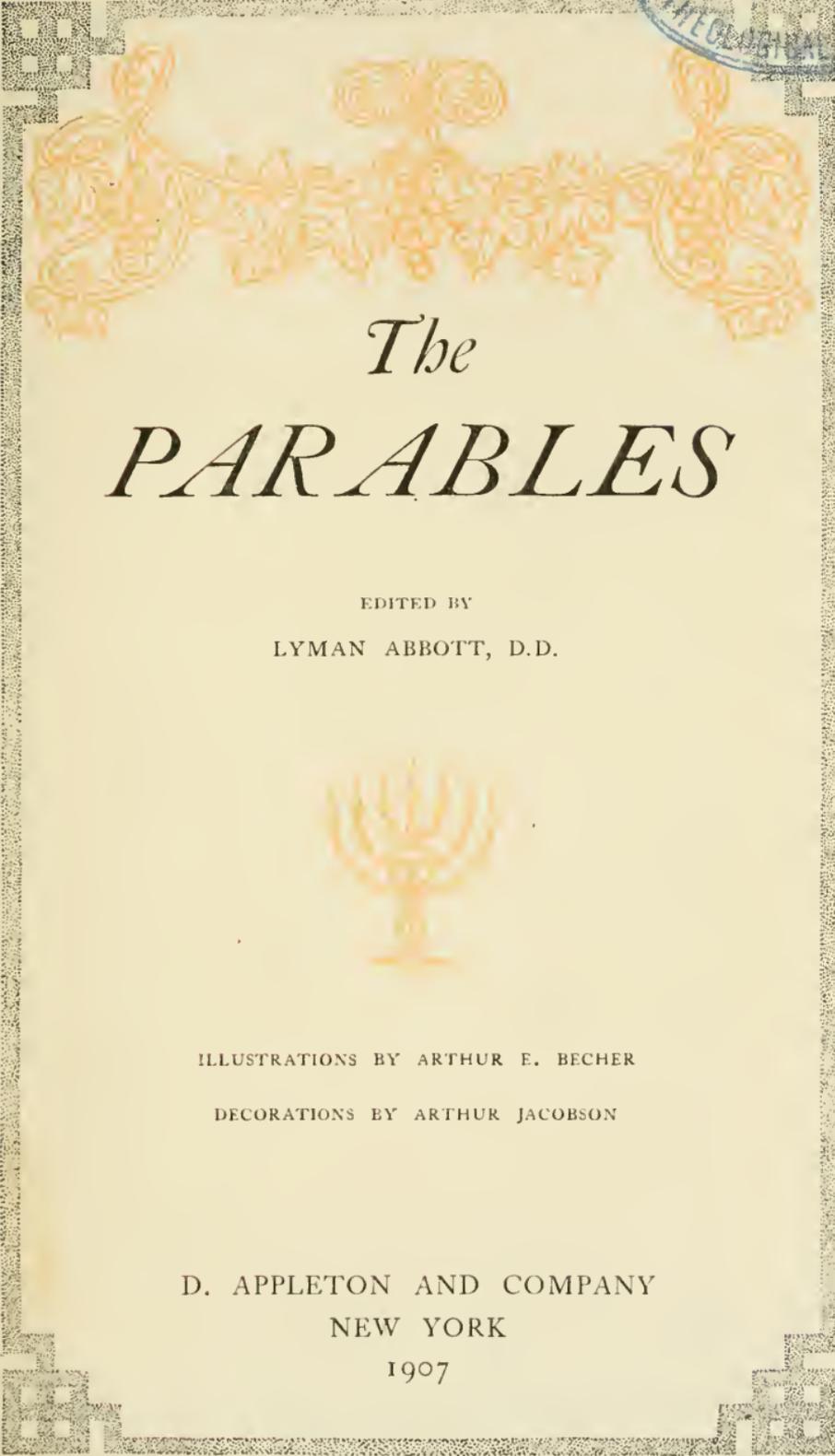
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The PARABLES

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The
PARABLES

EDITED BY
LYMAN ABBOTT, D.D.



ILLUSTRATIONS BY ARTHUR E. BECHER

DECORATIONS BY ARTHUR JACOBSON

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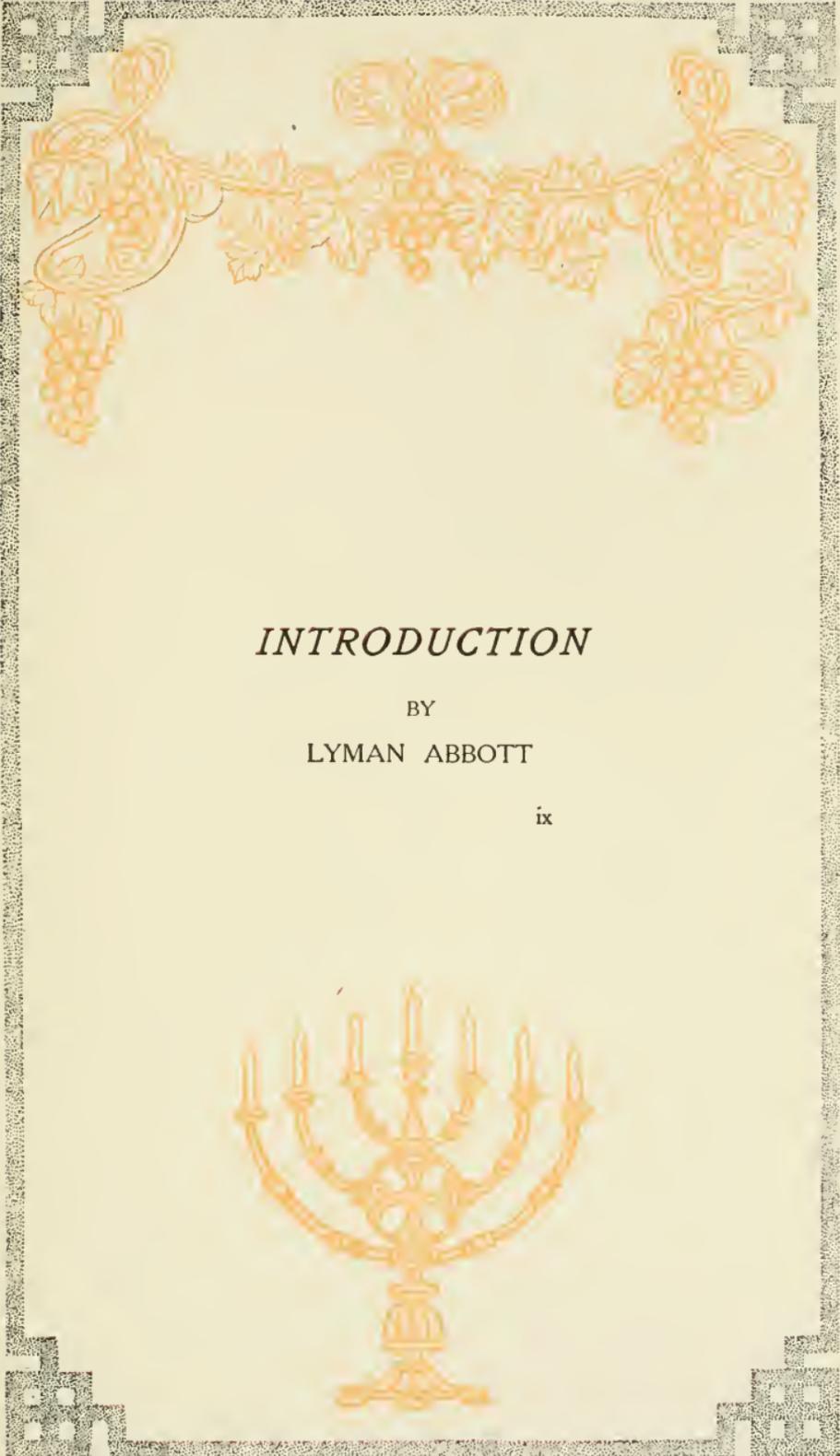
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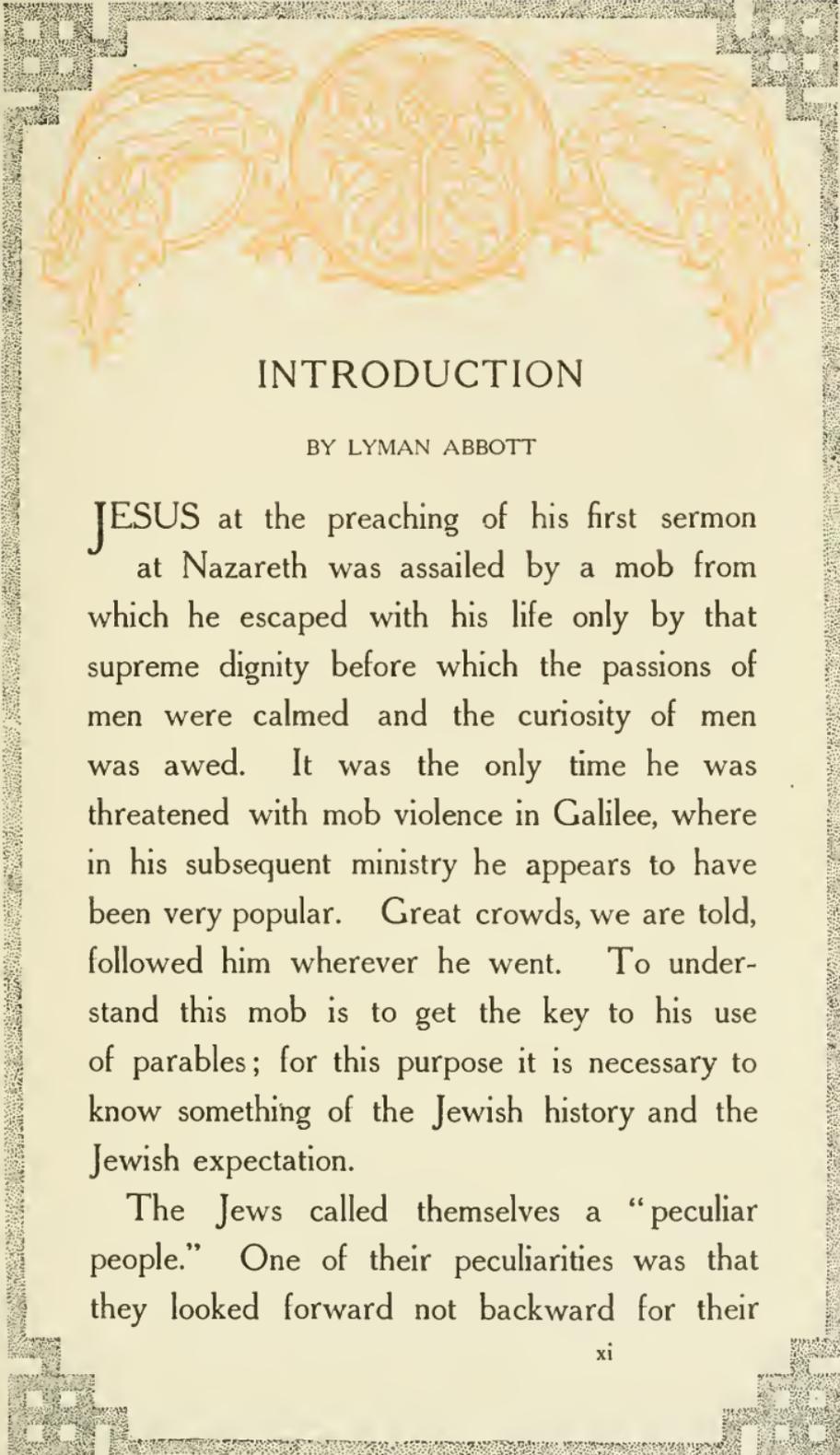
INTRODUCTION

BY
LYMAN ABBOTT

ix







INTRODUCTION

BY LYMAN ABBOTT

JESUS at the preaching of his first sermon at Nazareth was assailed by a mob from which he escaped with his life only by that supreme dignity before which the passions of men were calmed and the curiosity of men was awed. It was the only time he was threatened with mob violence in Galilee, where in his subsequent ministry he appears to have been very popular. Great crowds, we are told, followed him wherever he went. To understand this mob is to get the key to his use of parables; for this purpose it is necessary to know something of the Jewish history and the Jewish expectation.

The Jews called themselves a "peculiar people." One of their peculiarities was that they looked forward not backward for their

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golden age. Their prophets told them that the time was coming when they would be succoured from their humiliation and come into a period of great wealth and dignity: Gentiles should come to their light and kings to the brightness of their rising; wealth should no longer be accumulated in the hands of a few, every man should sit under his own vine and fig tree; violence and wasting should be no more known, no one should molest or make afraid; war should cease, the implements of war should be turned into implements of agriculture, and the garments rolled in the blood of the warrior should be but fuel for the fire; education and religion should be universal, all men should know Jehovah to be God, and law should be based upon the principles of the Hebraic moral code. Out of these prophecies popular prejudice had evolved an expectation which, however incredible it may seem to us now, was universally entertained by the Jews in the First Century of the Christian era. They believed that the succession of world Empires—Babylonian, Persian, Macedonian, Roman—would be suc-

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ceeded by a Hebrew world Empire; that Jerusalem would become the world's capital, and the Jewish Nation the dominant world power. This revolution they believed would be accomplished by a King divinely appointed and divinely sustained and reinforced—an Anointed of Jehovah.

Jesus had cast the corrupt traders out of the Temple. The fame of his exploit had preceded him to his country home. The simple-hearted peasantry were proud of their rural Rabbi and his courage in defying the ecclesiastical ring at the metropolis. The leaders of the Synagogue invited him to speak. The people were all eager to listen. "The eyes of all that were in the Synagogue were fastened on him" and they all wondered at the ease and grace of this untutored son of the carpenter whom they had known so long and yet comprehended so little. But when he attacked, though with great skill, their orthodox doctrine of the Kingdom of God, all their Jewish prejudices were aroused against him. He recalled their own history to them. He reminded

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them that Jehovah had selected a Syrian leper to be healed and to a Sidonian woman had given back her son. Their own history showed that He was not the God of the Hebrews only but the God of the Gentiles also; and the Kingdom which their prophets foretold was not a Hebrew Kingdom only but a world Kingdom. "And all they in the Synagogue" says the sacred historian, "when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, but he passing through the midst of them went his way." Ever after Jesus spoke of the Kingdom of God in parables that "seeing they might see and not perceive." He veiled the truth which unveiled had been rejected with such wrath, and he did so that they might listen to him without perceiving the truth to which they would refuse to listen if they did perceive it, and that so he might conduct them to his predetermined destination while they did not even know that they were on the journey. More than one striking illustration of this



“I . . . went and hid thy talent in the earth.”

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his use of parables is afforded by incidents in his ministry. Thus, when a theologian wishing to justify himself, asked Who is my neighbour? Jesus did not directly reply. If he had said, The Samaritan who lives just across the border, this catholic doctrine would have been contemptuously rejected. Instead, he told the story of a man who fell among thieves and was wounded and left half dead by the roadside; and a priest and a Levite came by and left him uncared for, but a Samaritan coming by went to the wounded traveller's succour, and bound up his wounds and set him on his own beast and took him to an inn, and took care of him. Then he asked the theologian which was neighbour to the robbed traveller—the priest, the Levite or the Samaritan. There was but one answer possible and it was given; and ever since wherever the story of the Gospel has been told the Samaritan has been known in literature as “The Good Samaritan.”

There is nothing more difficult in teaching than to change the point of view of a people. Argument may sometimes convince of a special

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error or carry conviction of a special truth. But to induce one who all his life has been accustomed to one aspect of a custom or an institution to look at another aspect is always extremely difficult. For this purpose fiction is admirably adapted. For by fiction the reader or hearer is insensibly put in possession of the new point of view ; he sees it, so to speak, without looking at it and without at all looking for it. Thousands of readers who would never have read a serious argument against war, or have gone to a peace meeting to listen to one, have read Zola's "Le Débâcle" or Tolstoy's "Peace and War" and have seen shame and cruelty where before they only saw glory and heroism.

The object of the parables then was to change the Jewish point of view concerning the Kingdom of God. And yet, though the disciples of Jesus have been reading the parables for over eighteen centuries, it is extraordinary how slow even his own followers have been to get the point of view which he sought to give to them. In spite of all that he could say we are told that

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his disciples believed that the Kingdom of God would immediately appear. When he went up to Jerusalem for the last time they anticipated his coronation as King of the new Kingdom; hailed him with Hosannas as the Coming One; quarrelled among themselves as to who should have the higher offices; and two of them, stealing a march upon the rest, came with their mother to ask for a seat, one on his right hand and the other on his left. When he died they gave up their hope that he was the Messiah; when he rose from the dead their hopes rose, too; but their hope was that he would come presently in clouds and power and great glory with his holy angels to establish a world kingdom and place his disciples at its head. When this coming was delayed some gave up their faith: Where, they said, is the promise of his coming? All things continue as they were. Others retained their expectation but changed their conception of the new Kingdom, hoping for its realization in the conversion of Rome from a pagan to a Christian power; others believed that the Church was the Kingdom and the domination of the

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world by the Church would bring in the anticipated millennium ; others abandoned all hope of a Kingdom of God on the earth, substituted for it a celestial Kingdom beyond the skies, and regarded this life as only a school to prepare for the life to come or a probation to determine who were fitted for that life.

Yet all the time the Kingdom of God was growing up in the world gradually, secretly, intermixed with other and evil growths as the Master had prophesied it would. Slavery was abolished ; autocracy was first mitigated, then overthrown ; sensuality and self-indulgence were brought under control ; the horrors of war were alleviated, private war abolished, and gradual preparations made for peaceful arbitrament ; schools were multiplied and education made general if not universal ; the pagan conception of marriage as a purely commercial contract gave place to a conception of it as a divinely appointed order ; the burdens of poverty were lightened by charity and the problem how to abolish it altogether was seriously taken up ; the sick, the lame, the halt, the blind, the insane

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were taken care of; the Church became not merely an instrument to prepare men for heaven but also a school to teach men how to live upon the earth. At length we are coming gradually to believe as we pray that the Kingdom of God is to come and the will of God is to be done on the earth as in heaven; our religion is becoming more sociological and less theological, more a rational preparation to live nobly here, less a magical preparation for an unknown life hereafter, more practical, less mystical, more a realisation of brotherhood, less an anticipation of sainthood. The parables are largely a prophetic forecast of this growth of nineteen centuries, this moral and spiritual development under the teachings and influence of Jesus Christ. For the Kingdom of God of the parables is nothing other than Christendom, and the history of Christendom affords the true interpretation of the parables.

The Kingdom of God is at hand; it is here; it is a realised fact; it is, says Paul, "righteousness, and peace and joy in a holy spirit," that is, in a spirit consecrated to and in companionship with

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God. Wherever any one is conforming or endeavouring to conform his life to a divine standard, is living or is endeavouring to live in peace and goodwill with his neighbour, and has in himself and in his fellowship with the Father the fountain of gladness, there is the Kingdom of God. It is in the spirit of righteousness which abolished slavery, of peace which established the Hague Tribunal, of joy which makes Christmas a glad-some festival. It is the "square deal" in politics and business, goodwill in hospital and asylum, joy in home and church. It is doing justly, loving mercy and walking humbly with God. It is seen wherever service and piety are seen walking and working together.

The children of this kingdom are seeds. They propagate the kingdom by spiritually reproducing themselves in the lives of others. Some seeds are planted by hand in prepared beds; but more by the winds in unexpected places. Some minister to life by deliberate labours in Church and Sunday School; others not less effectually by simply living righteously, peacefully, joyfully. The child of the kingdom is a

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lamp; he need not flash; he need only let his light shine. The children of the kingdom of evil are also seeds; and they also propagate. For every one is by his unconscious influence reproducing in the lives of others courage or cowardice, candour or deceit, justice or oppression, service or self-seeking, piety or irreverence. We cannot separate ourselves from evil influences; we cannot keep our children from evil influences. The tares must grow with the wheat, the evil with the good, the children of light with the children of darkness. It always has been so, and it always will be so. Is the world growing better or worse? Both better and worse. Delirium tremens comes in with the invention of distilled liquors; forgery with penmanship; defalcation with a credit system; the demagogue with democracy; the corrupt ecclesiastic with the growth in power of the Church.

This kingdom does not grow up spontaneously. Neither is it brought to the earth by the King coming in clouds and power and great glory to establish it. It is like a vineyard, the

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fruitfulness of which depends on those who cultivate it; like an estate whose wellbeing depends on those who administer it. The call to follow Christ is a call to go to work in his vineyard, to administer faithfully his affairs. To do this requires labour, often self-sacrificing labour. Many a hearer looking forward in anticipation to a Kingdom of Heaven beyond the clouds says, "Blessed are they that shall eat bread in the Kingdom of God"; but when they learn that the Kingdom of God means meekness and courage and peaceableness and pureness of heart here on the earth, they excuse themselves. The Kingdom of Heaven is like a treasure hid in a field or a pearl of great price. Yes! we would like it very much; but not if we must sell all that we have to possess it. The price that John Howard paid, immuring himself in the prisons of Europe, that David Livingston paid exiling himself in the wilds of Africa, that Dr. Grenfell pays practising among the ice fields of Labrador, seems too great a price to many. Not all men are called on to pay this price, for not all men are called to this service. But all men are called to

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some service, and none can do the service well and joyously who are not willing to pay whatever price the appointed service requires.

There is not in this service any question of wages. It is not and cannot be rendered for wages. The only possible service in the Kingdom of God is service for love. And he who enters late and serves but the last hour or two may get the same seeming wage as he who has borne the heat and burden of the day. Wages? In the Kingdom of God the wages may be poverty not wealth, disgrace not glory. Wages? Tennyson has described the wages paid in the Kingdom of God in contrast with those paid in the kingdoms of the earth :

Glory of warrior, glory of orator, glory of song,
Paid with a voice flying by to be lost on an endless
sea—
Glory of Virtue, to fight, to struggle, to right the
wrong—
Nay, but she aimed not at glory, no lover of glory
she :
Give her the glory of going on, and still to be.

What is the nature of the service to be rendered? What great achievement summons the

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child of the kingdom? What mystic experience is demanded of him? No great achievement, no mystic experience. To be a child of the Kingdom is to do with our life what the Master did with his. It is to feed the hungry, clothe the naked, visit the sick and the imprisoned, comfort the sorrowing, teach the ignorant, do battle to the oppressor and corrupter of men, and to lift up those that have fallen into temptation, inspire them with hope, and set them on their way again. It is to be a Good Samaritan, to be a faithful steward. No greatness of wealth or position exempts; no scantiness of wealth or capacity excuses. If one has ten talents they are all to be used in service; if one has but a single talent it is not to be wrapped in a napkin. Pure religion and undefiled is not merely to keep oneself unspotted from the world; it is to visit the widow and the fatherless in their affliction *and* to keep oneself unspotted from the world. It is to use wealth in service, things for men. The shrewd but unscrupulous servant uses his lord's money to make friends of his lord's tenants: it is shrewd for the scrupulous servant

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so to use it, since that money has been intrusted to him by his Lord for that very purpose. One cannot serve God and mammon; but, as has been well said, he can serve God with mammon. He who having more than he knows what to do with simply lays it up as in a granary, may be rich but he is a rich fool.

But man's material needs are not his only needs; they are not his chief needs. His chief need is God. To go seeking to save that which is lost, to bring the mislaid soul back to its true place, to bring the wanderer back to his true fellowship in the fold of God, to welcome the son returning at the same time to himself and to his Father, this is to serve God, this is to build up the Kingdom of God on the earth. Whoever has come into the kingdom which is righteousness and peace and joy is by that very fact appointed to go out and bring others in. "Whoever entereth in by the door is a shepherd of the sheep." To every such an one some heart and life are open; and he can influence some whom no other person can influence so well. To this every follower of Christ is

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commanded by the Master: "As the Father has sent me even so send I you." For this he is equipped: not once for all in one life endowment, but by daily life with and in the Father. He must have daily grace for daily needs; eat day by day the Bread that cometh down from heaven; have not merely oil in his lamp, when he sets out to meet the Bridegroom, but continual supply for a light which is continually calling for supply.

Who is in this Kingdom? The little children, for of such is the Kingdom of Heaven; the son who goes when summoned to his Father's work; the publican who, looking on a wicked life cries, "God be merciful to me a sinner"! the harlot who, scorned of men but pitied of God, finds in Christ's words a new hope born within her and goes out to sin no more. But not the proud professor of religion who thanks God that he is not as other men are, and thinks he needs neither mercy for the past nor newness of life for the future, because he is not an extortioner, nor unjust, nor an adulterer, and fulfils all his church obligations.

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For men are measured not by what they have not done but by what they have done, and the useless man like the fruitless tree is fit only to be cast away. But men are also measured by their aspiration not by their achievement; and he who desires righteousness and peace and joy in God, and is willing to give all he possesses to secure for himself and to give to others this bestowment, is in the Kingdom of God, however little he may have to give.

I have no wish to substitute my words for the words of the Master. My object in this Introduction is to give the thoughtful reader a clew which he may use in interpreting for himself the parables which are in this volume reproduced. The history of Christendom is their best interpreter. In the light of that interpretation each of them takes on a large significance. The Sower is no longer a single Apostle to the Gentiles going forth into the pagan world with but a single companion, despised by the Jews and distrusted by the Christian Church at home. The Sower to-day is a great army of apostles teaching in every land, and sowing everywhere

INTRODUCTION

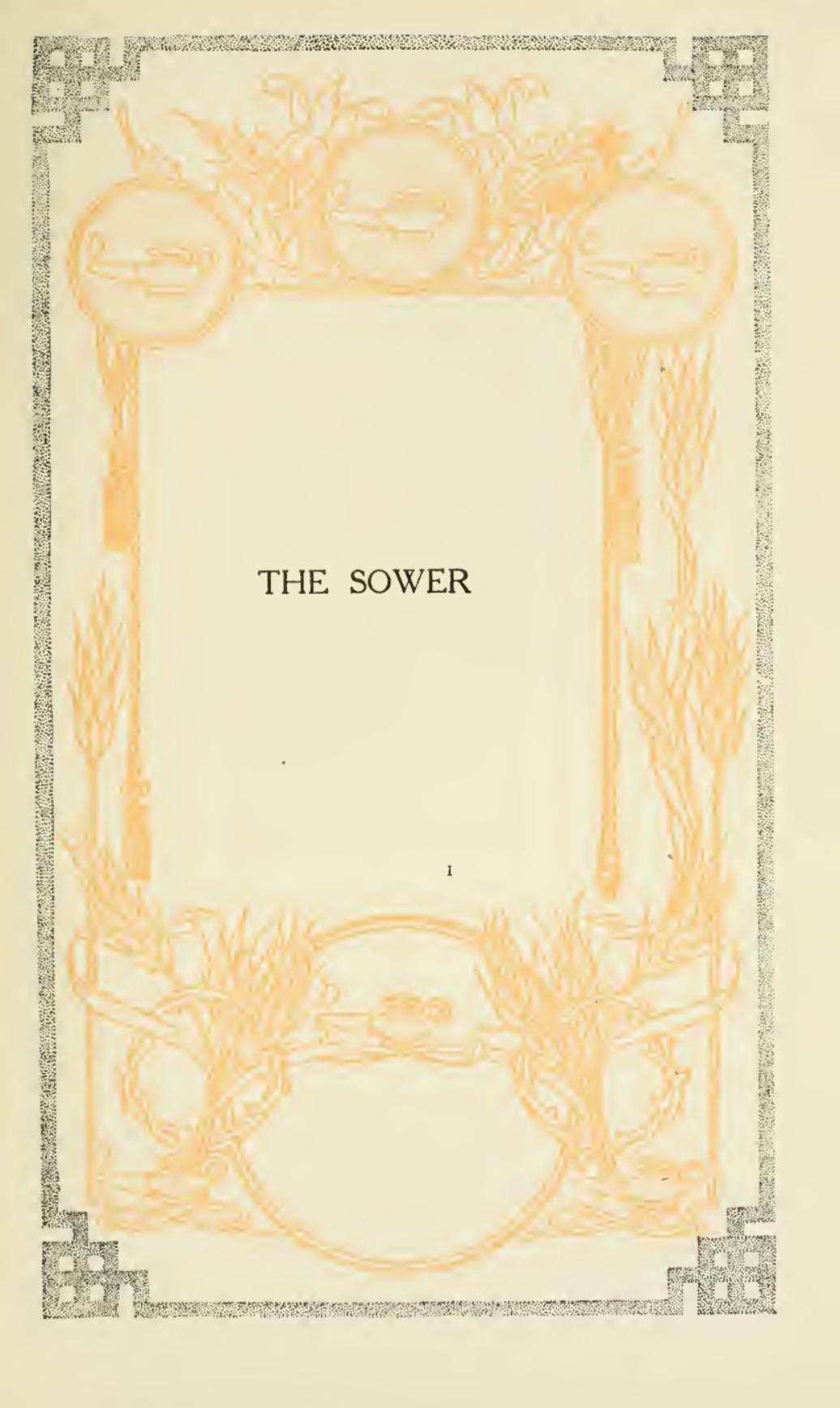
the seeds of a Christian civilization—just laws, emancipated labour, organised charity, popular education, an ethical religion, faith in a God of infinite compassion, love which counts all men brethren, and hope expecting in every day a better to-morrow and the best of all in the golden days beyond the grave. The leaven hidden in three measures of meal is no longer represented by a single agitator haled before the courts because his preaching has interfered with the sale of silver shrines for a heathen god. It is represented by the long process of agitation which has destroyed slavery and set labour free, has overthrown the autocracies inherited by Western Europe from pagan Rome, and is substituting therefor government of the people, by the people, and for the people. The Good Samaritan is no longer a single lover of his kind stopping to render a brief service to his unfortunate fellow-man. He is represented in innumerable asylums, hospitals and dispensaries, in unpaid medical service rendered without stint, in organised charity for the lame, the halt, the blind of body, of mind, and of moral nature.

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I hear the clang of the ambulance bell in the street: it is the Good Samaritan summoned by telephone and hurrying to succour some wounded one, and every carriage, motor or electric car, stops or turns aside to let him pass. There are still a great many rich fools in America who lose their poor lives in an endeavour to gain the whole world; but never before were there so many faithful stewards who are exercising the same thought power on the problem, How to distribute their wealth which they exercised upon the problem, How to accumulate it. Nor do we need to wait for a future judgment day to see all nations gathered before the great Throne, and separated one from another as the shepherd divideth his sheep from the goats. The separation is taking place before our eyes. We can see it if we will. And this separation is made not by acceptance or rejection of creeds, not by use or disuse of liturgies, not by regard or disregard for ecclesiastical orders and organisations, but by the question, Who of us is following Him who said of Himself that He had come to preach Glad Tidings to the poor,

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to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. Those, and only those, who feed the hungry, give drink to the thirsty, clothe the naked, are hospitable to the stranger, or visit the sick and the imprisoned are in the Kingdom of God and are doing the work of the King.

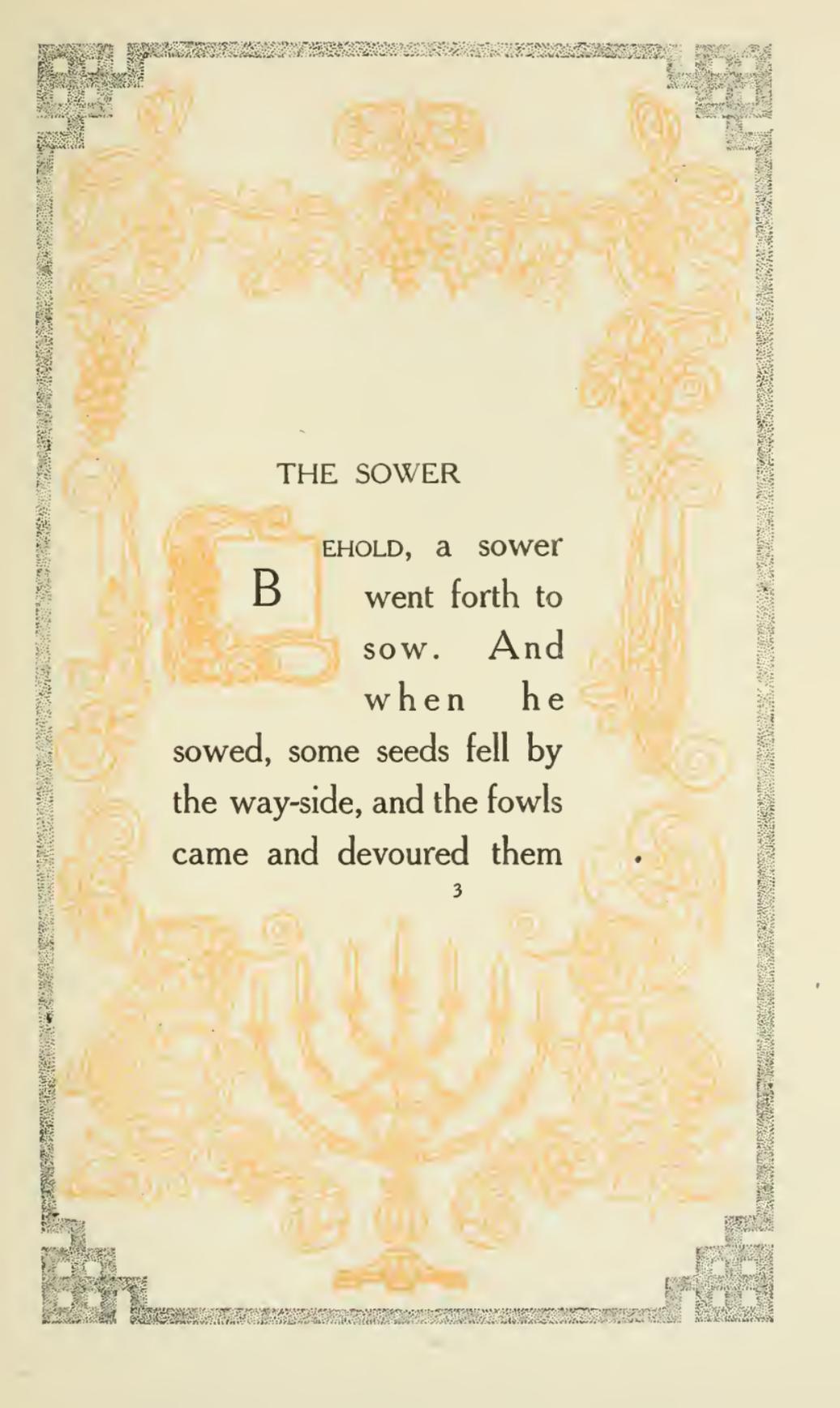


THE SOWER

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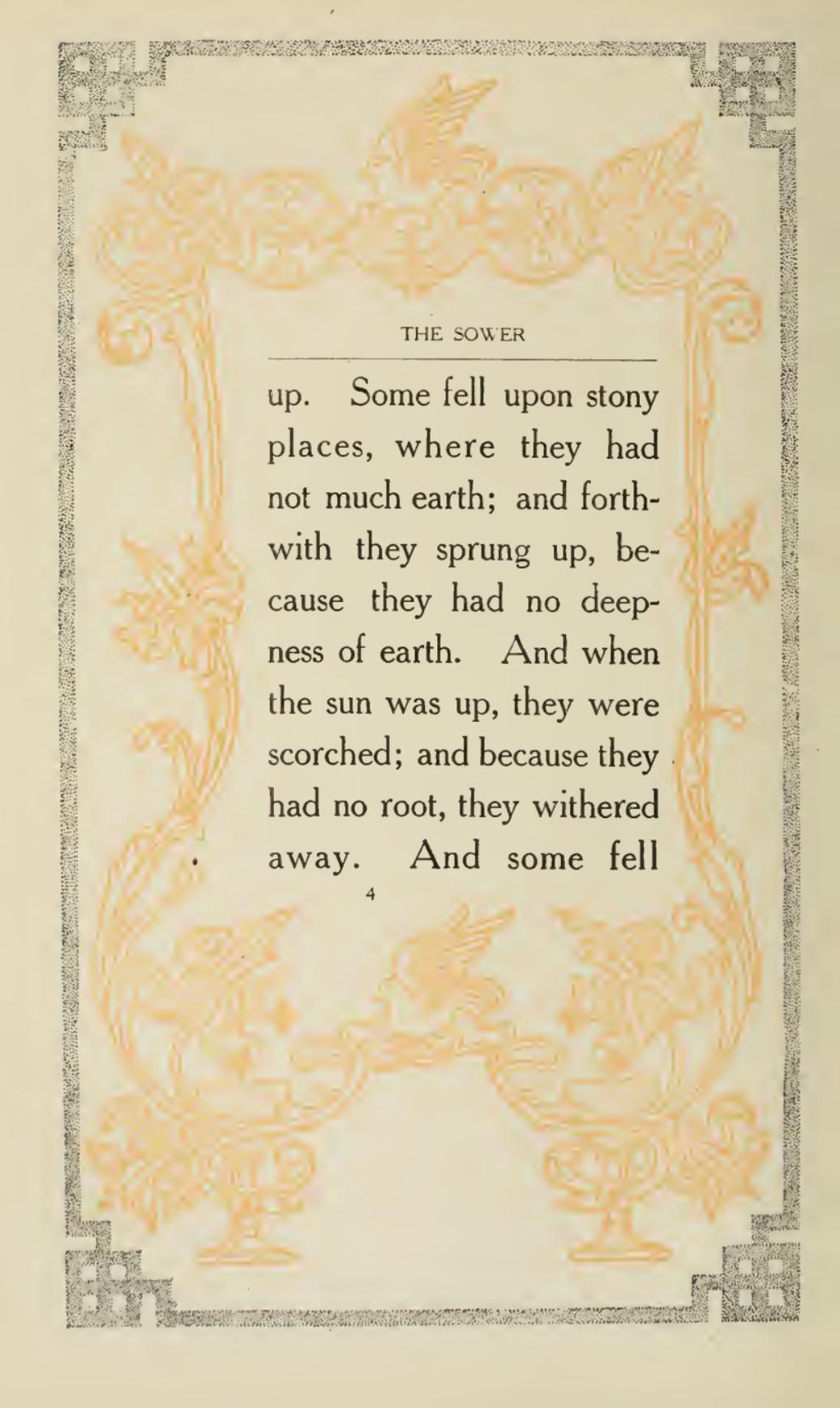


MATT. XIII., 3-9



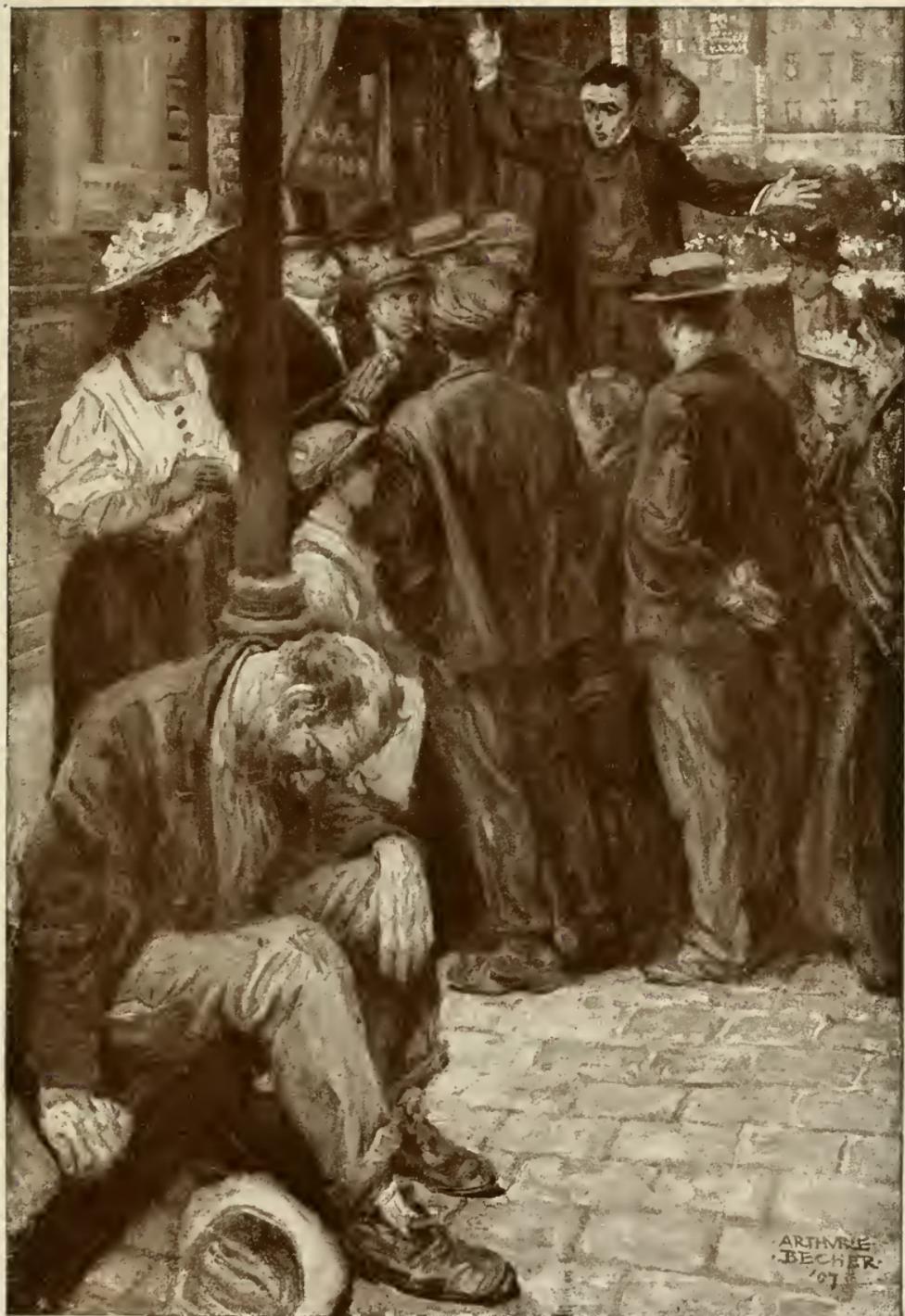
THE SOWER

BEHOLD, a sower
went forth to
sow. And
when he
sowed, some seeds fell by
the way-side, and the fowls
came and devoured them .

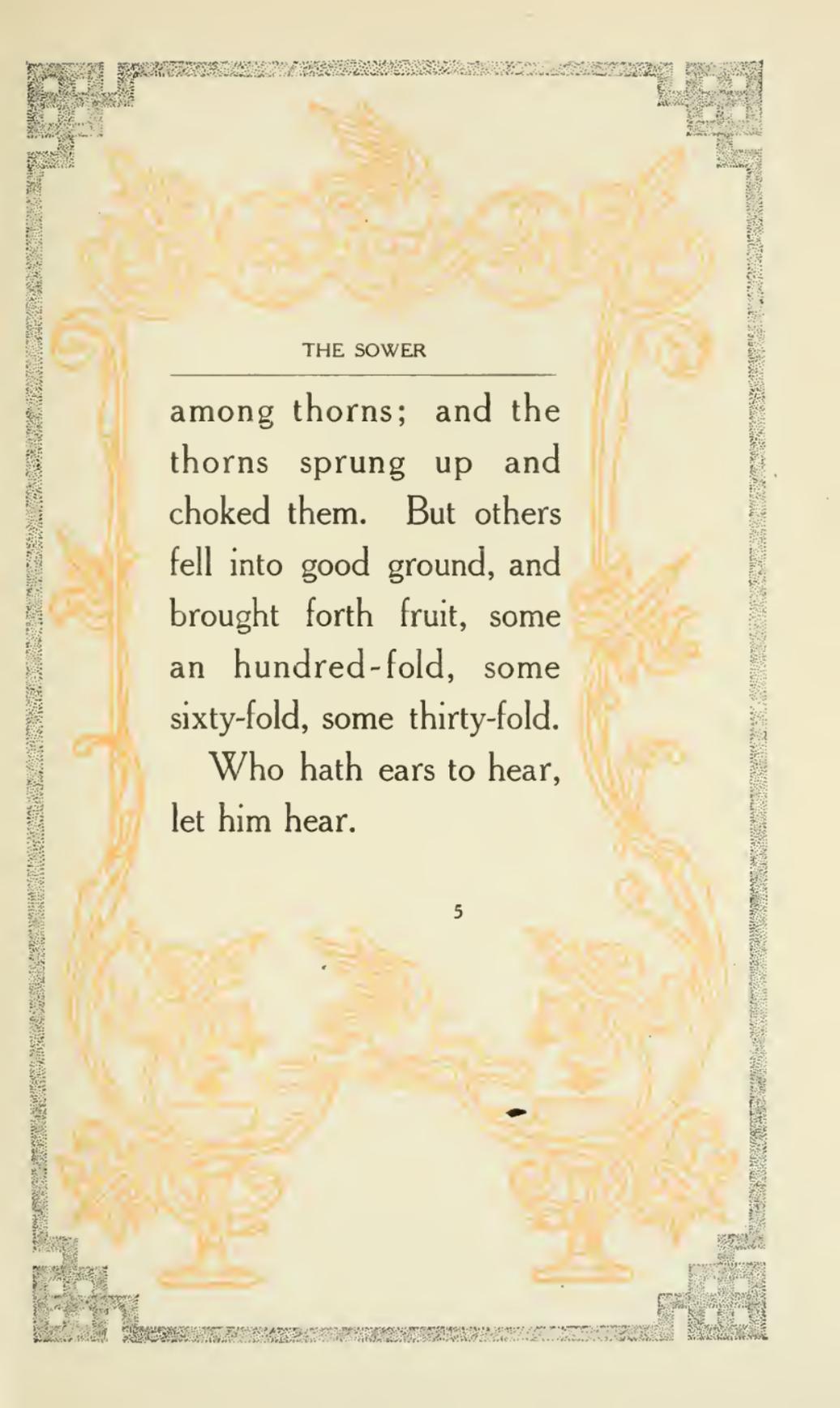


THE SOWER

up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth. And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell



“Some fell upon stony places . . . and some fell among thorns . . .
but others fell into good ground.”

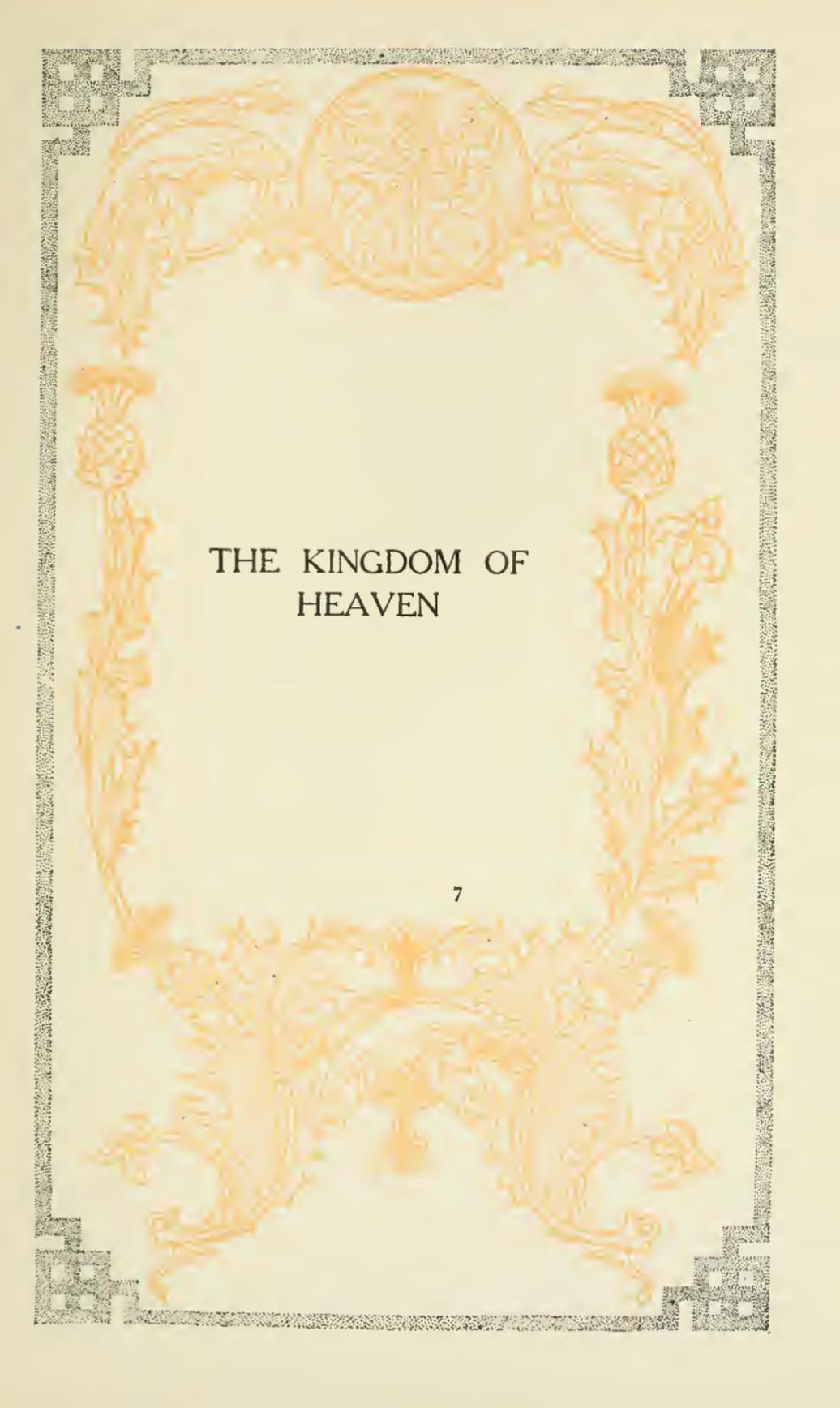


THE SOWER

among thorns; and the thorns sprung up and choked them. But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

Who hath ears to hear, let him hear.

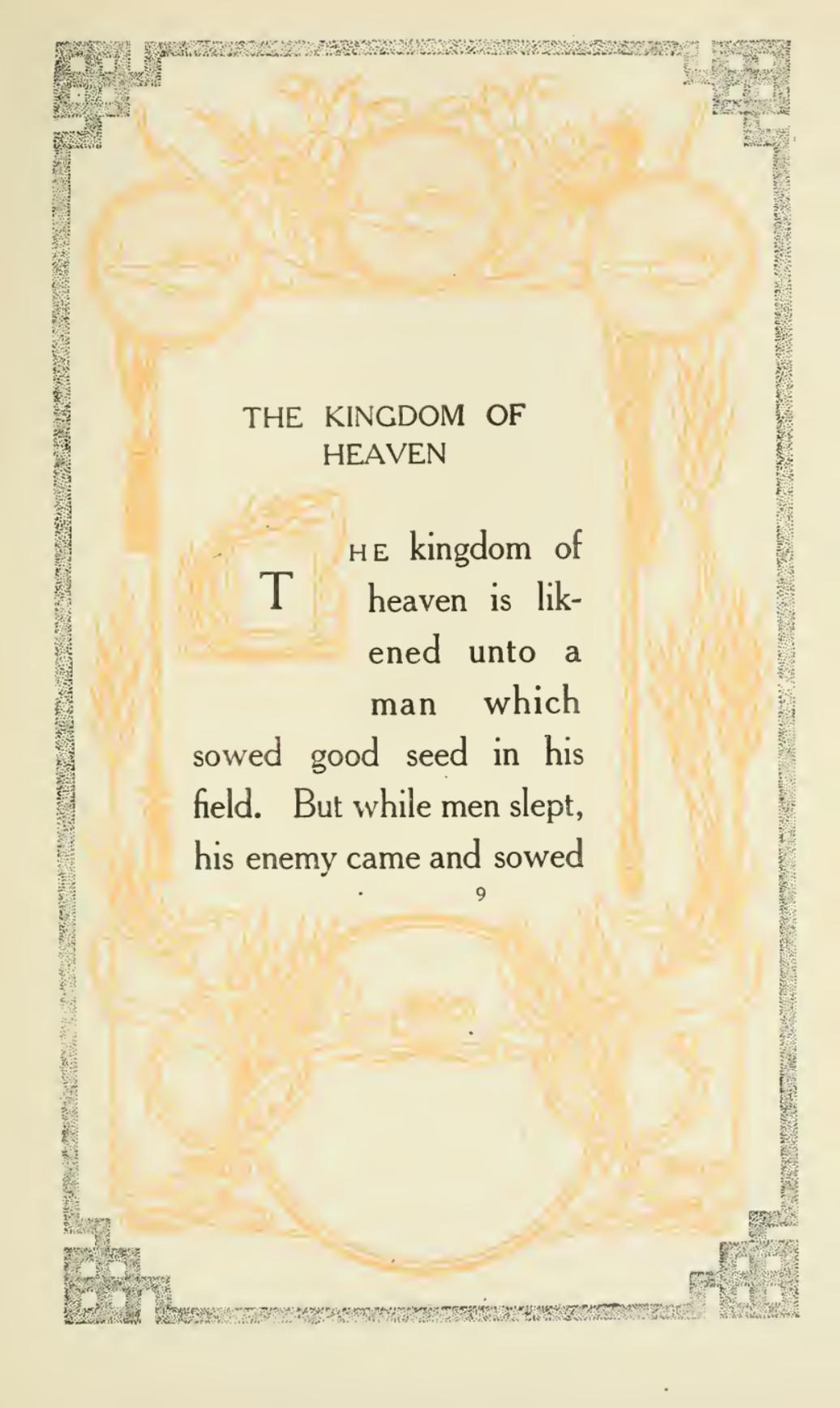




THE KINGDOM OF
HEAVEN

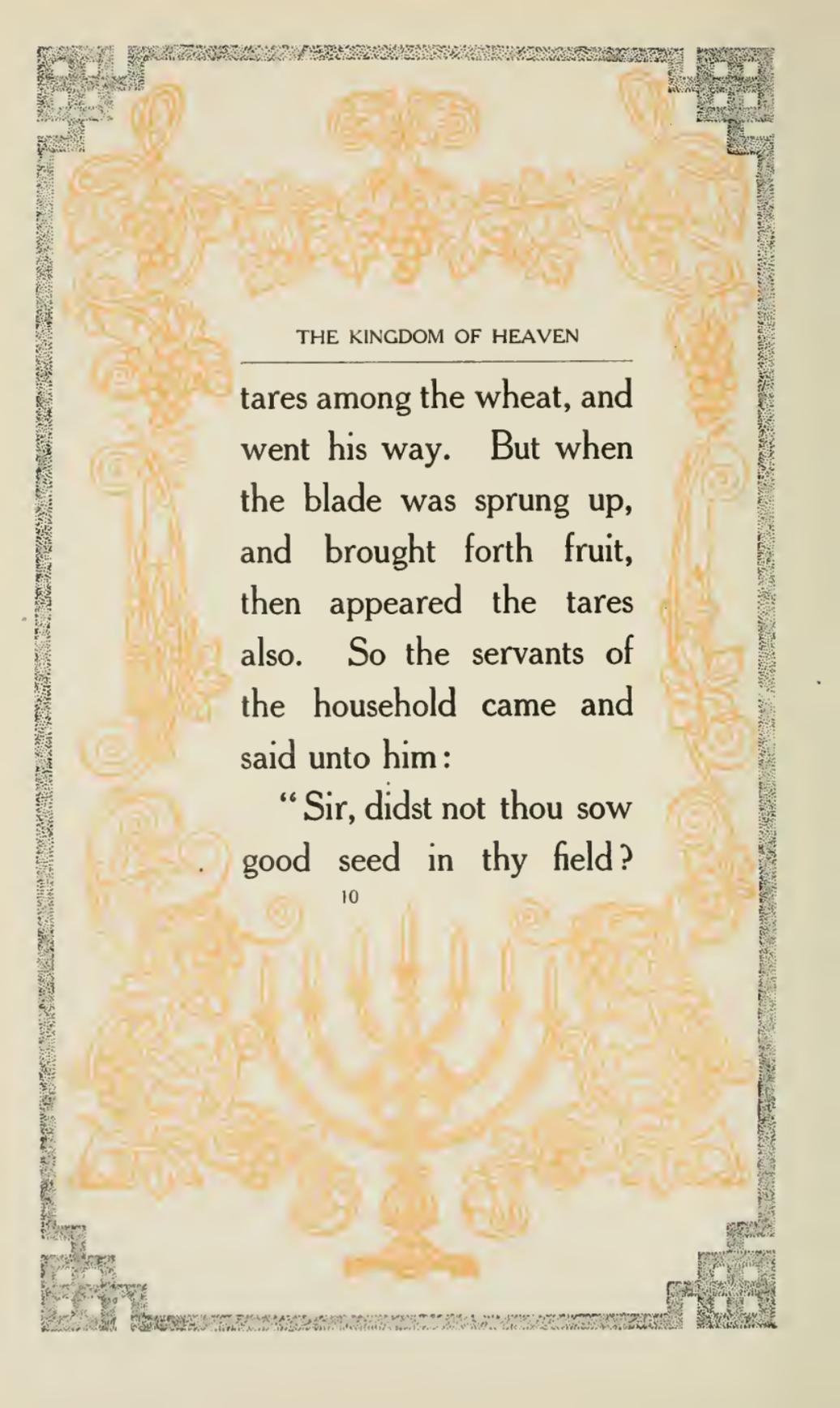


MATT. XIII., 24-30



THE KINGDOM OF
HEAVEN

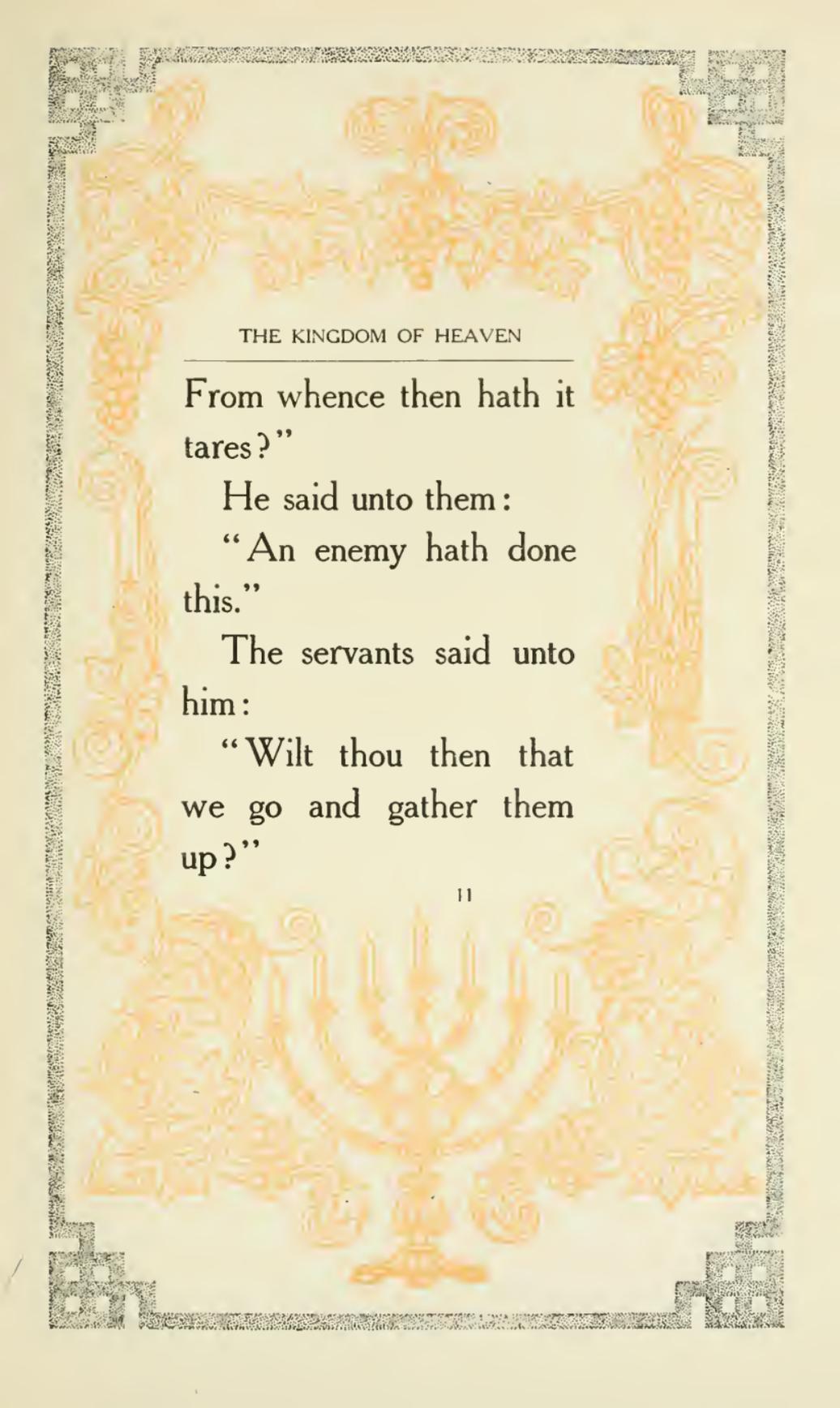
THE kingdom of
heaven is lik-
ened unto a
man which
sowed good seed in his
field. But while men slept,
his enemy came and sowed



THE KINGDOM OF HEAVEN

tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the household came and said unto him :

“Sir, didst not thou sow good seed in thy field?



THE KINGDOM OF HEAVEN

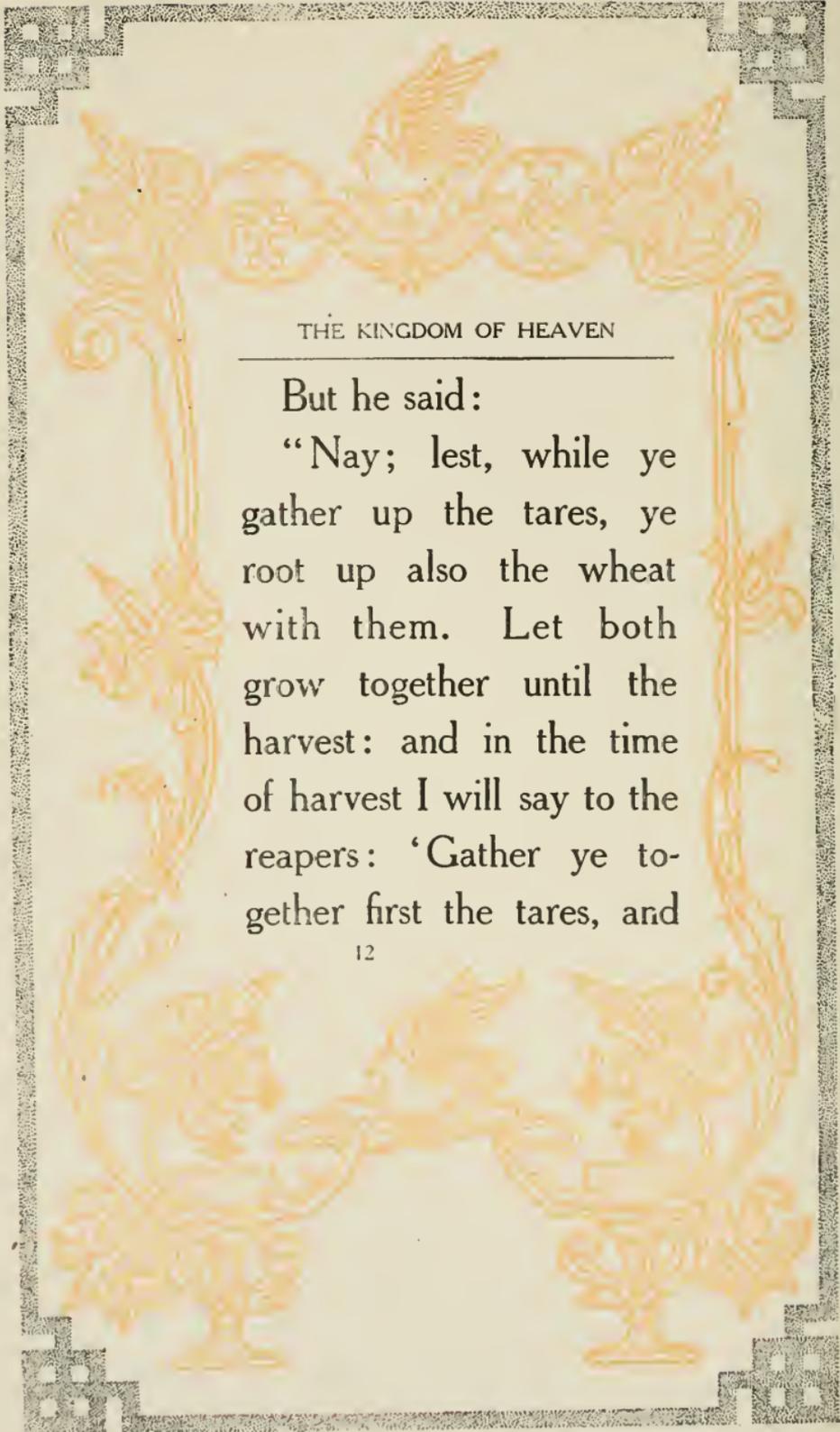
From whence then hath it
tares?"

He said unto them:

"An enemy hath done
this."

The servants said unto
him:

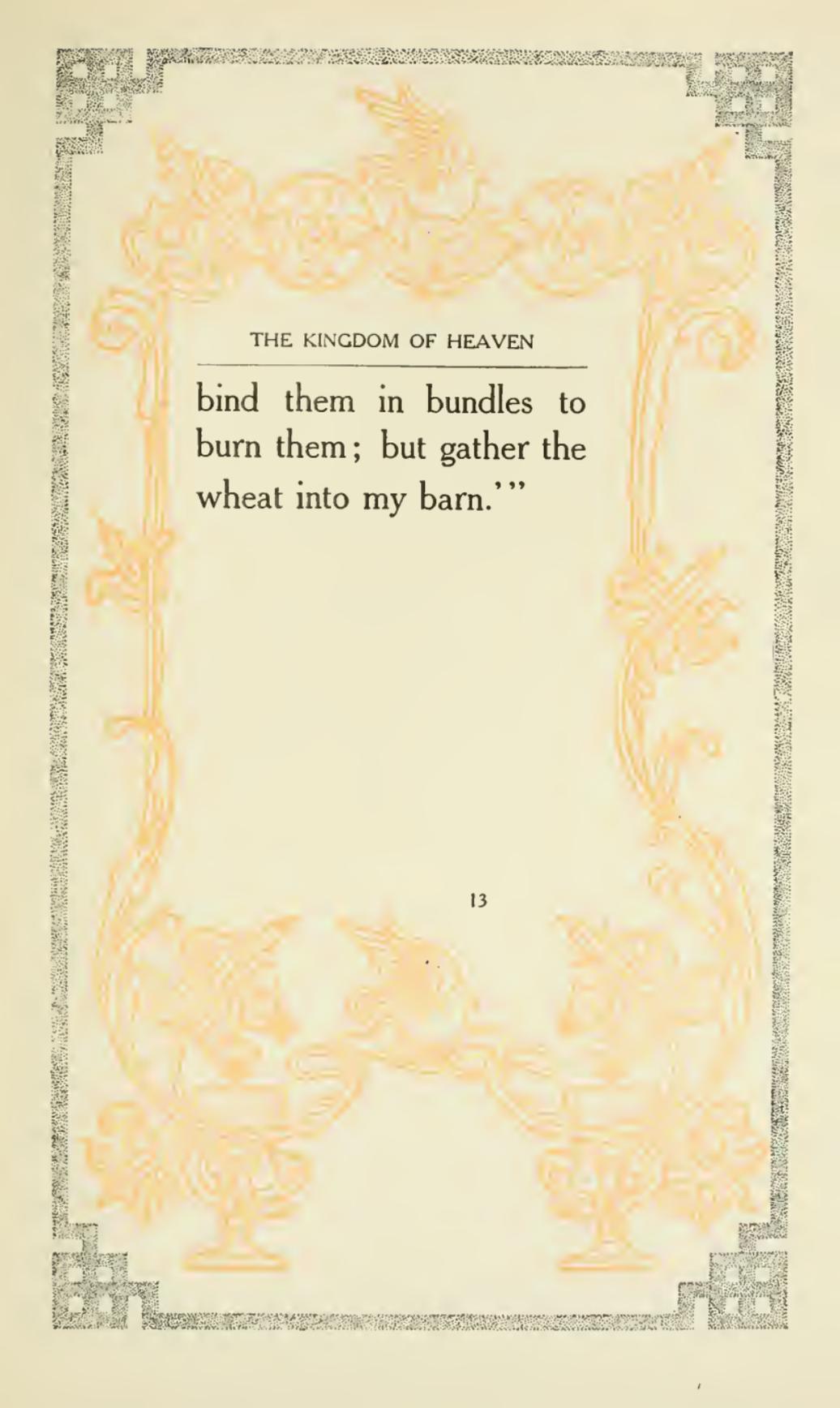
"Wilt thou then that
we go and gather them
up?"



THE KINGDOM OF HEAVEN

But he said:

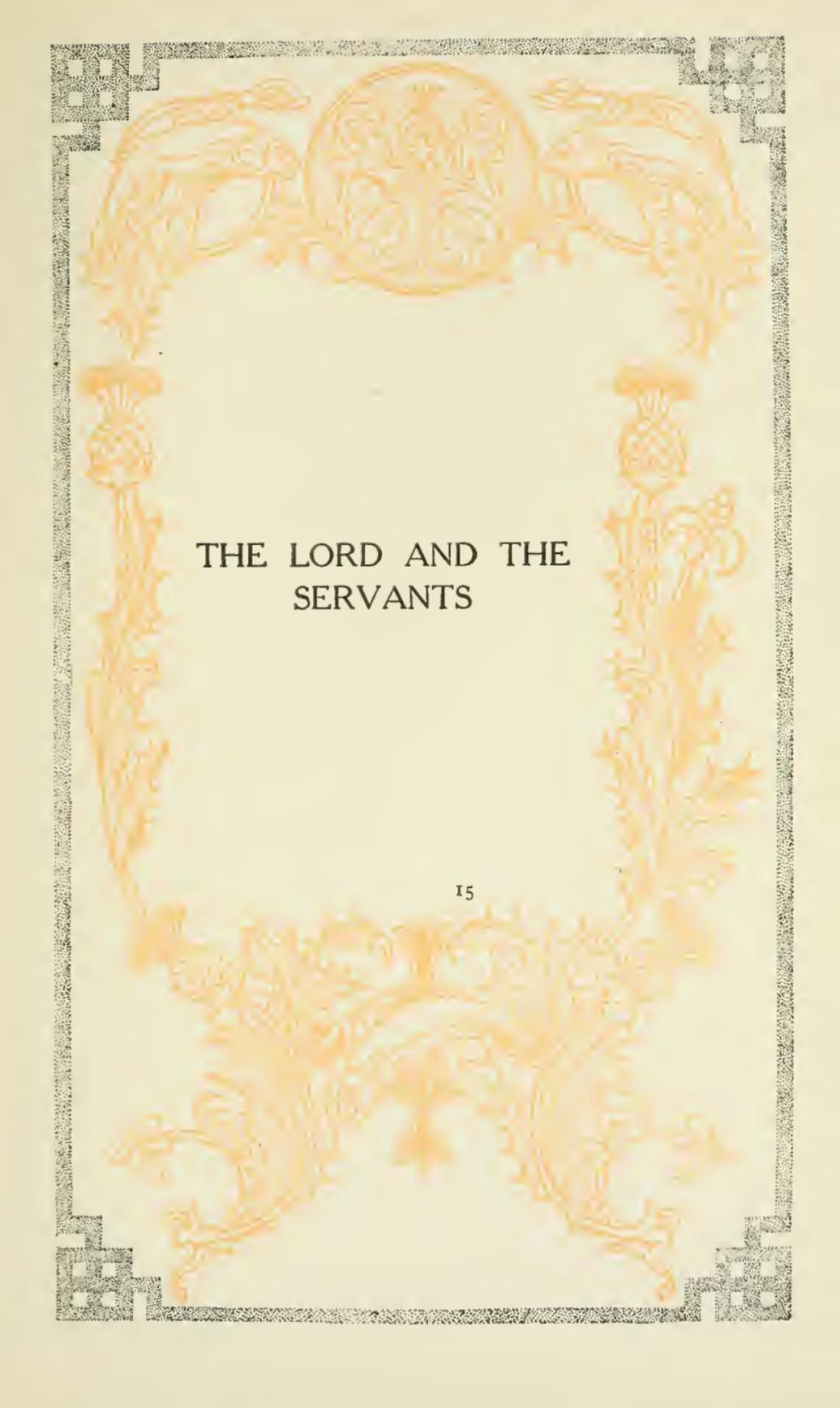
“Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers: ‘Gather ye together first the tares, and



THE KINGDOM OF HEAVEN

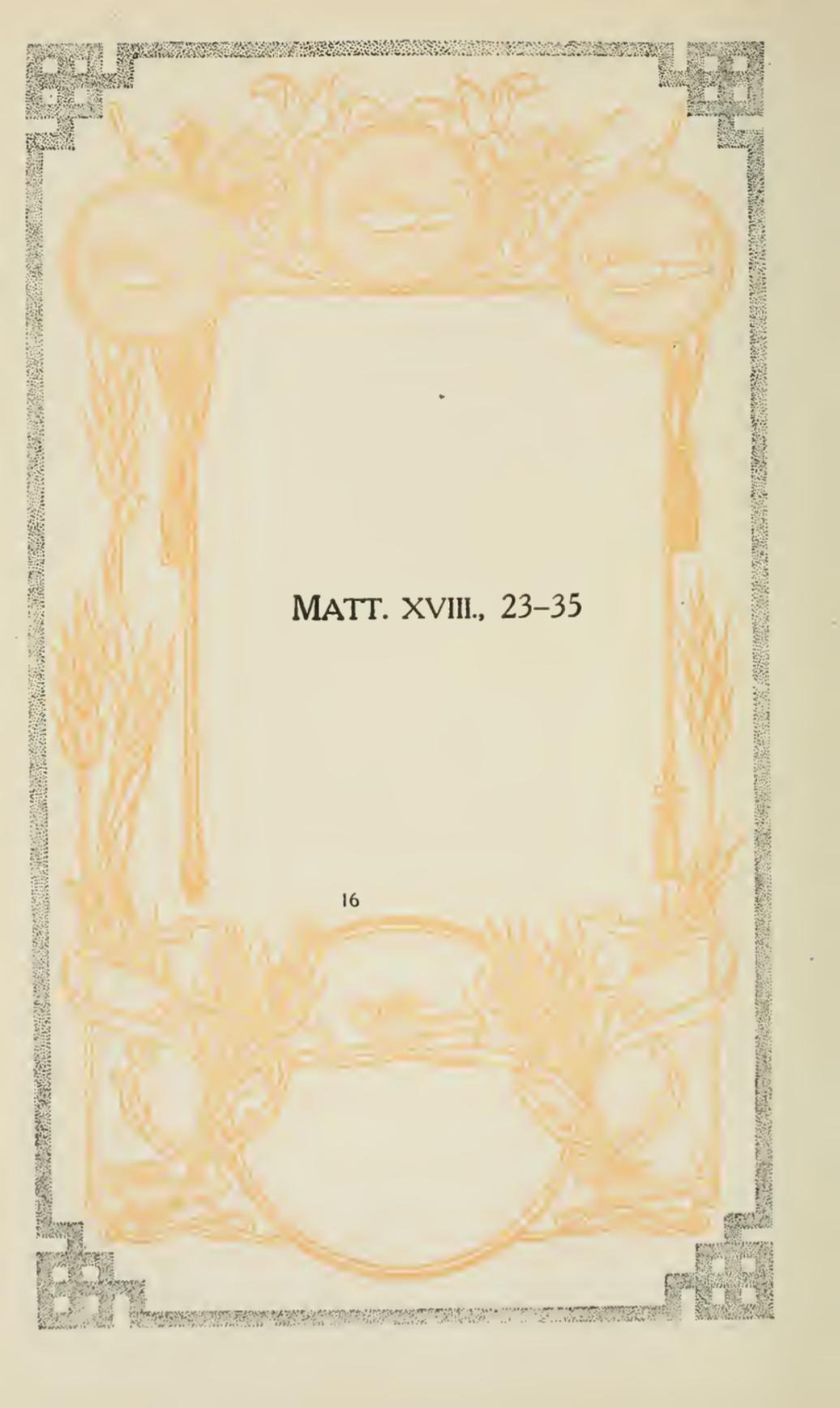
bind them in bundles to
burn them; but gather the
wheat into my barn.'”



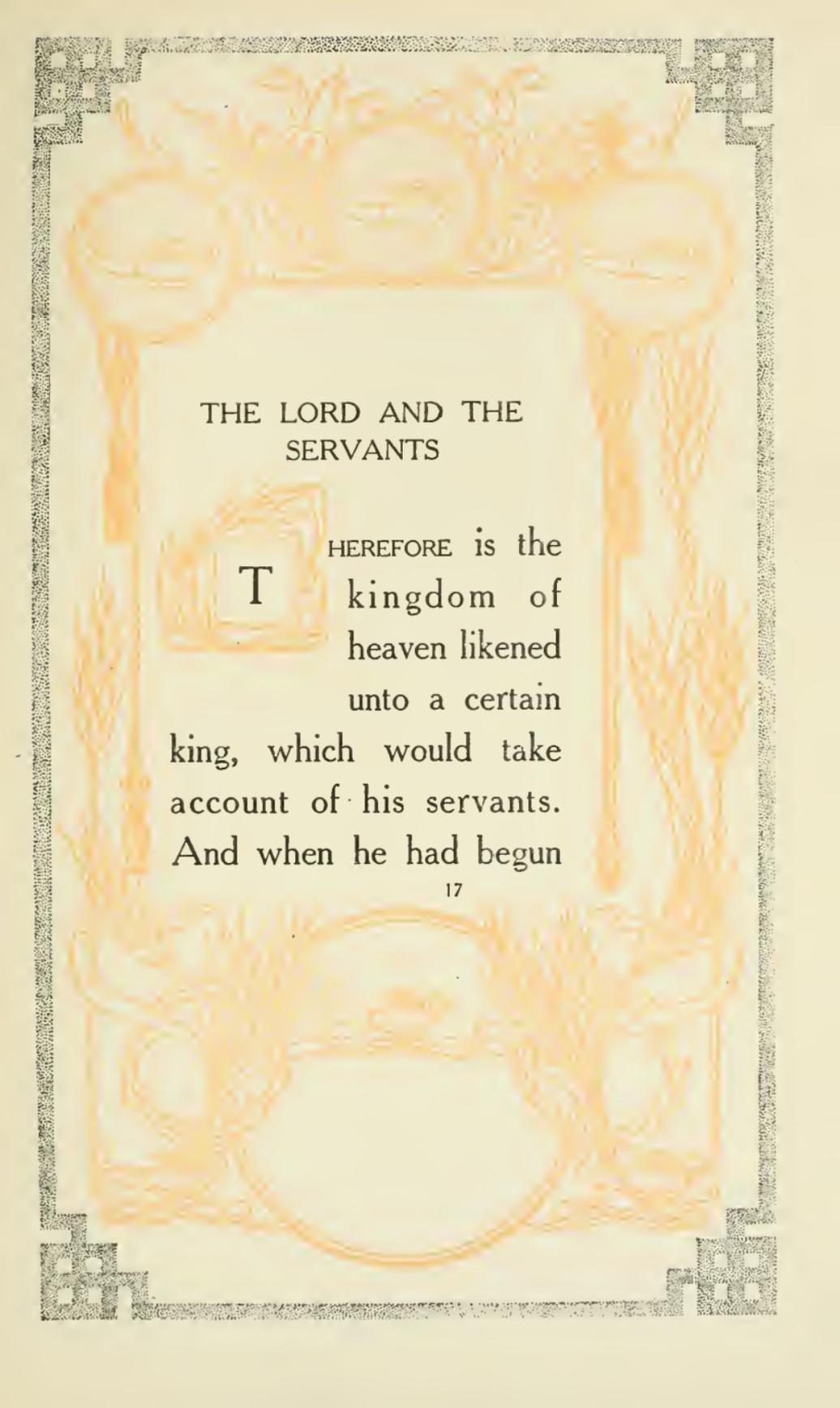


THE LORD AND THE
SERVANTS

15

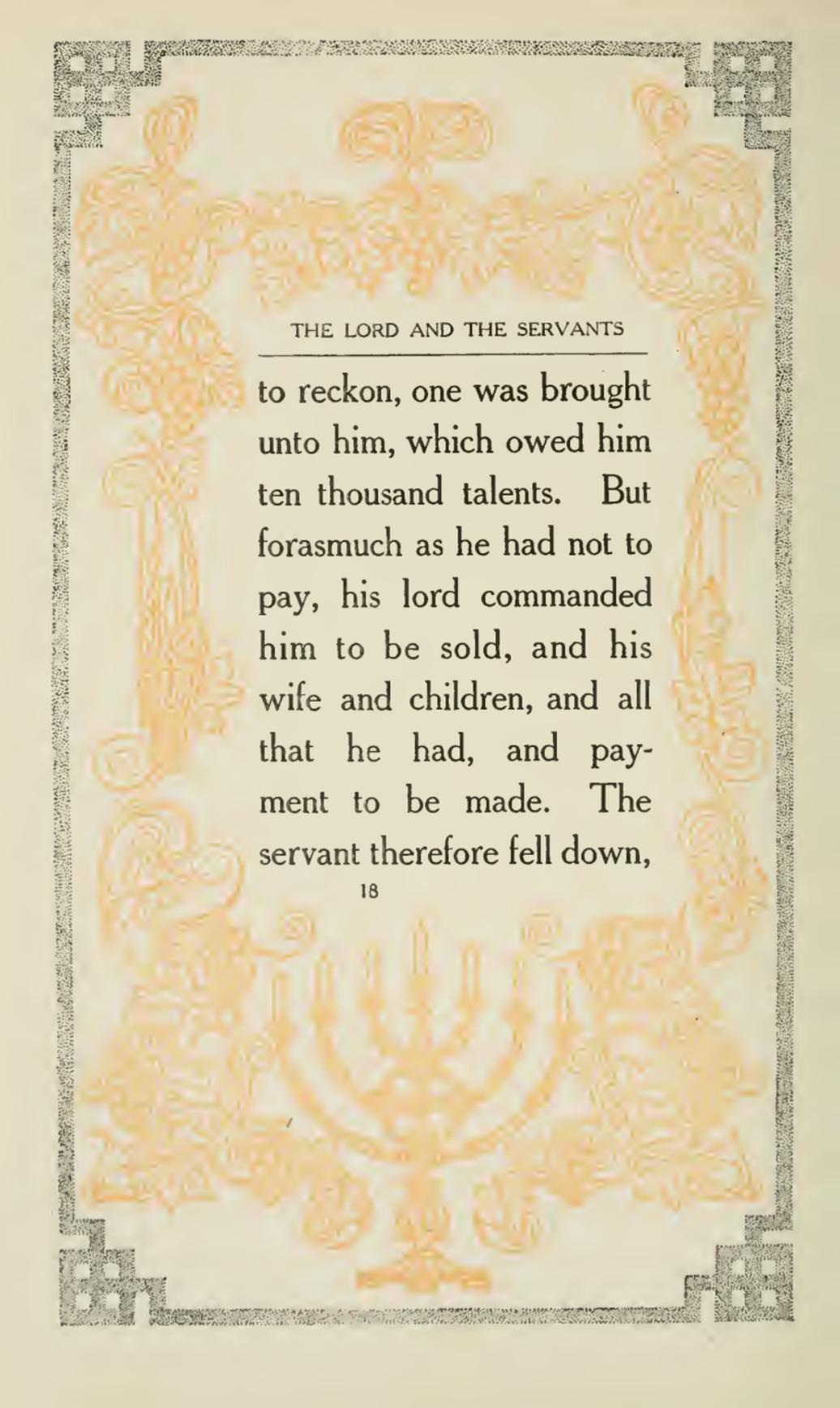


MATT. XVIII., 23-35



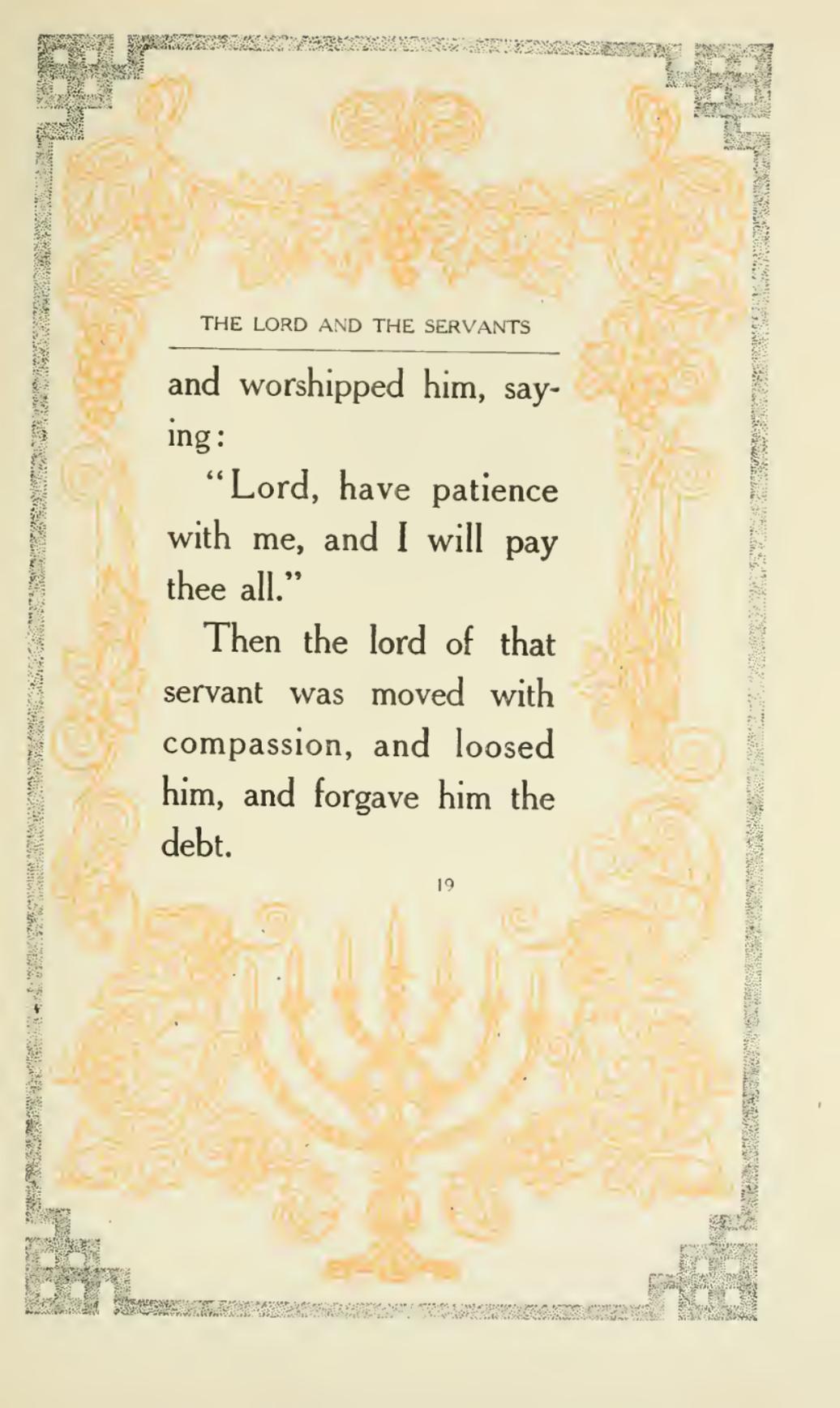
THE LORD AND THE
SERVANTS

THEREFORE is the
kingdom of
heaven likened
unto a certain
king, which would take
account of his servants.
And when he had begun



THE LORD AND THE SERVANTS

to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down,

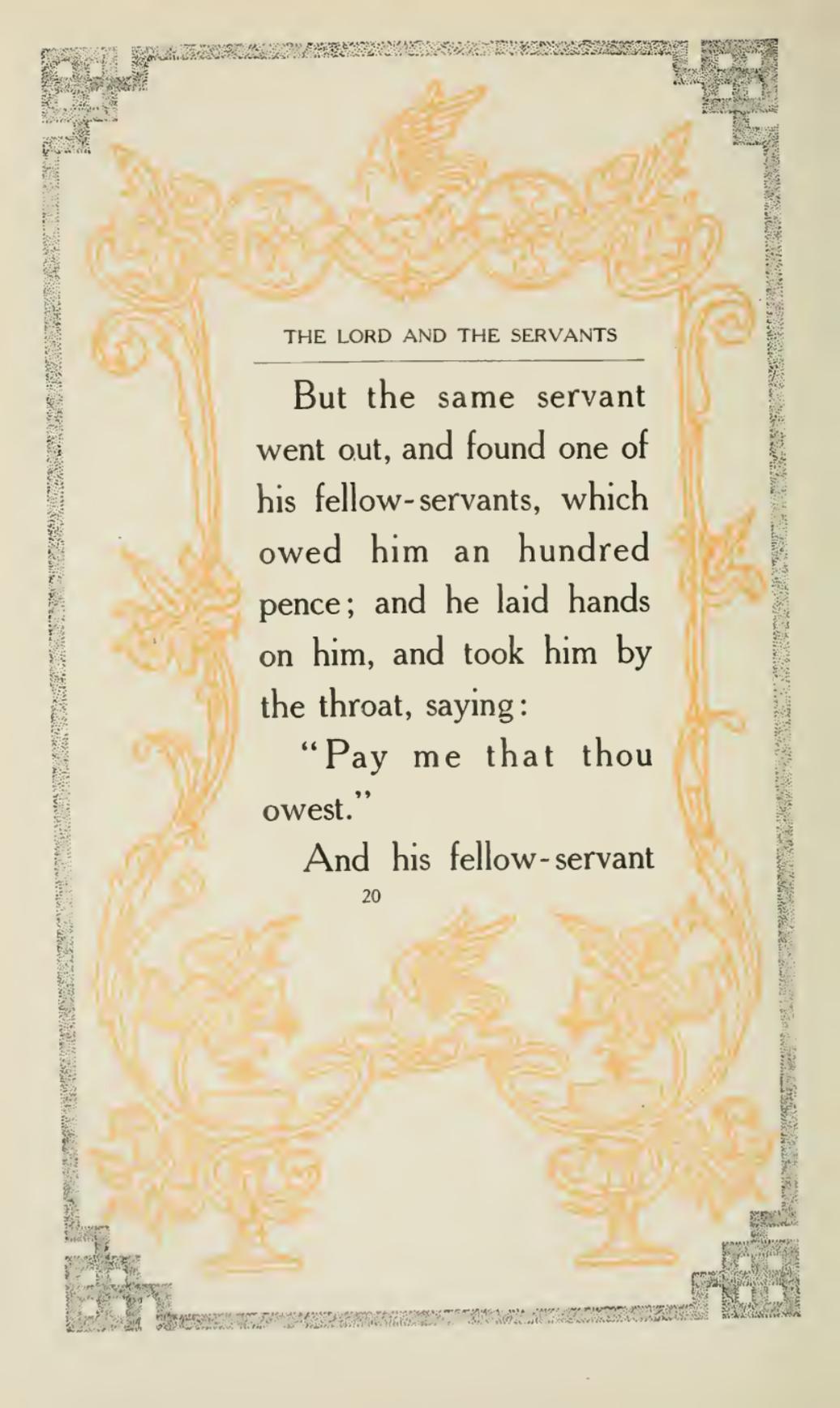


THE LORD AND THE SERVANTS

and worshipped him, saying:

“Lord, have patience with me, and I will pay thee all.”

Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

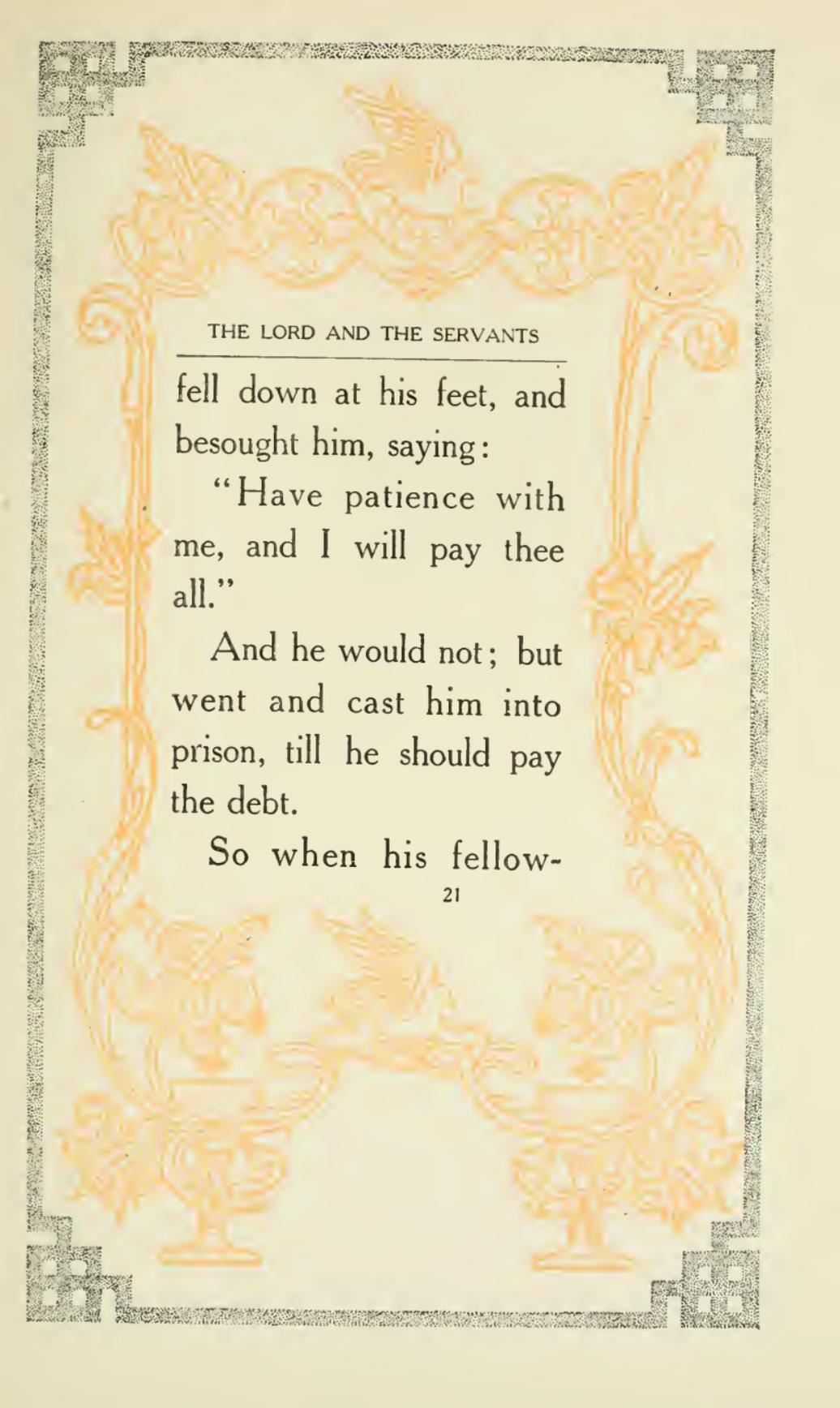


THE LORD AND THE SERVANTS

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying:

“Pay me that thou owest.”

And his fellow-servant



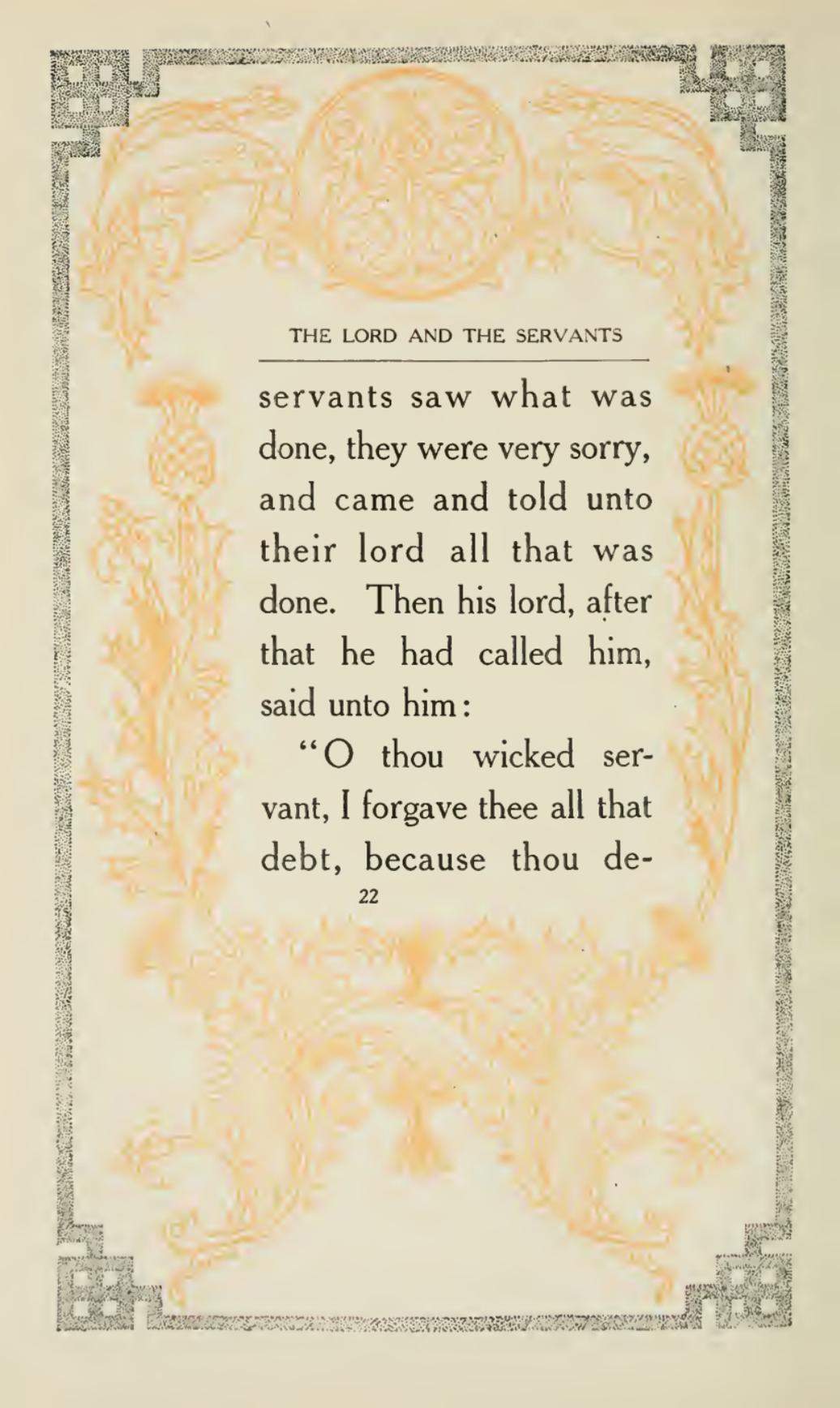
THE LORD AND THE SERVANTS

fell down at his feet, and besought him, saying:

“Have patience with me, and I will pay thee all.”

And he would not; but went and cast him into prison, till he should pay the debt.

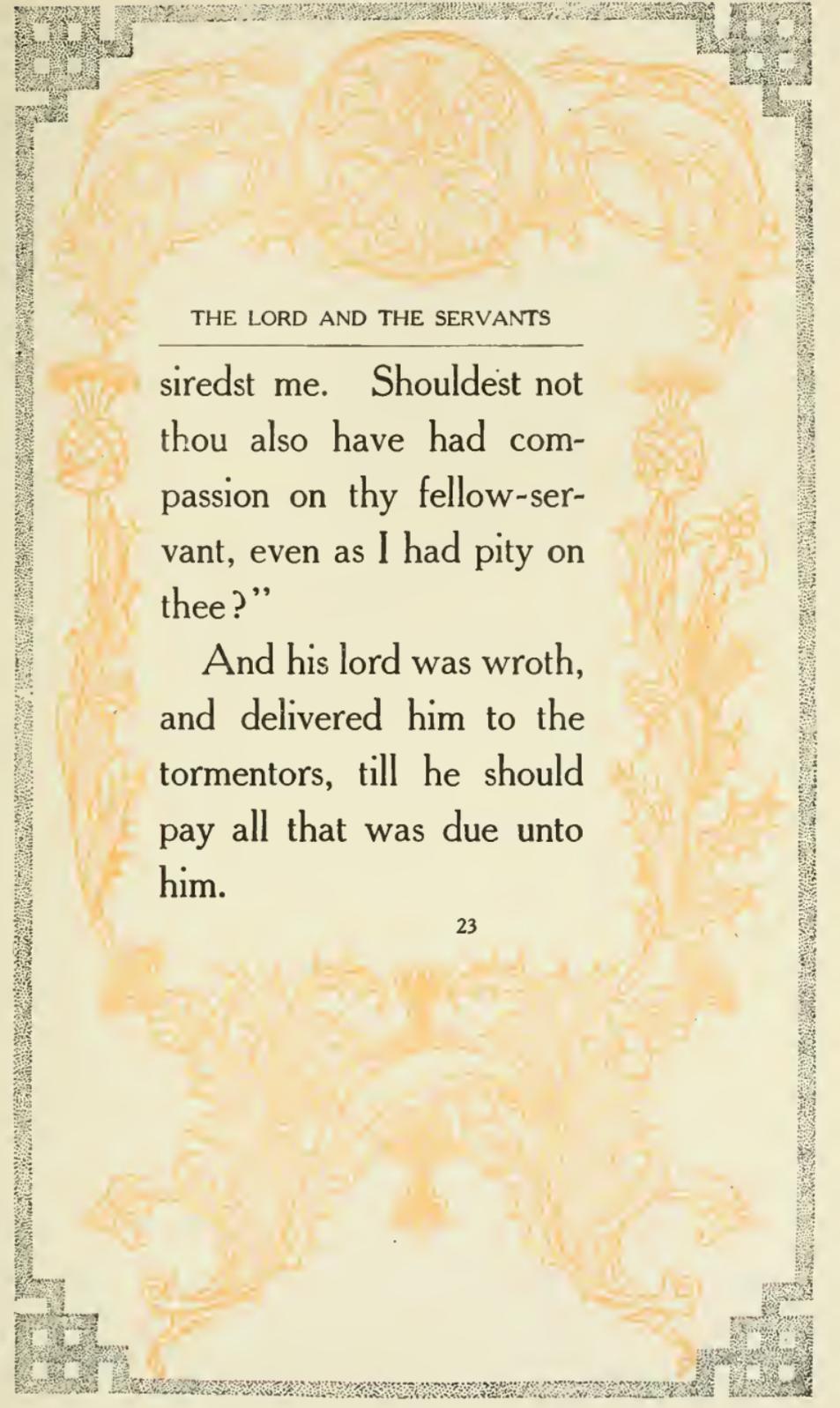
So when his fellow-



THE LORD AND THE SERVANTS

servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him :

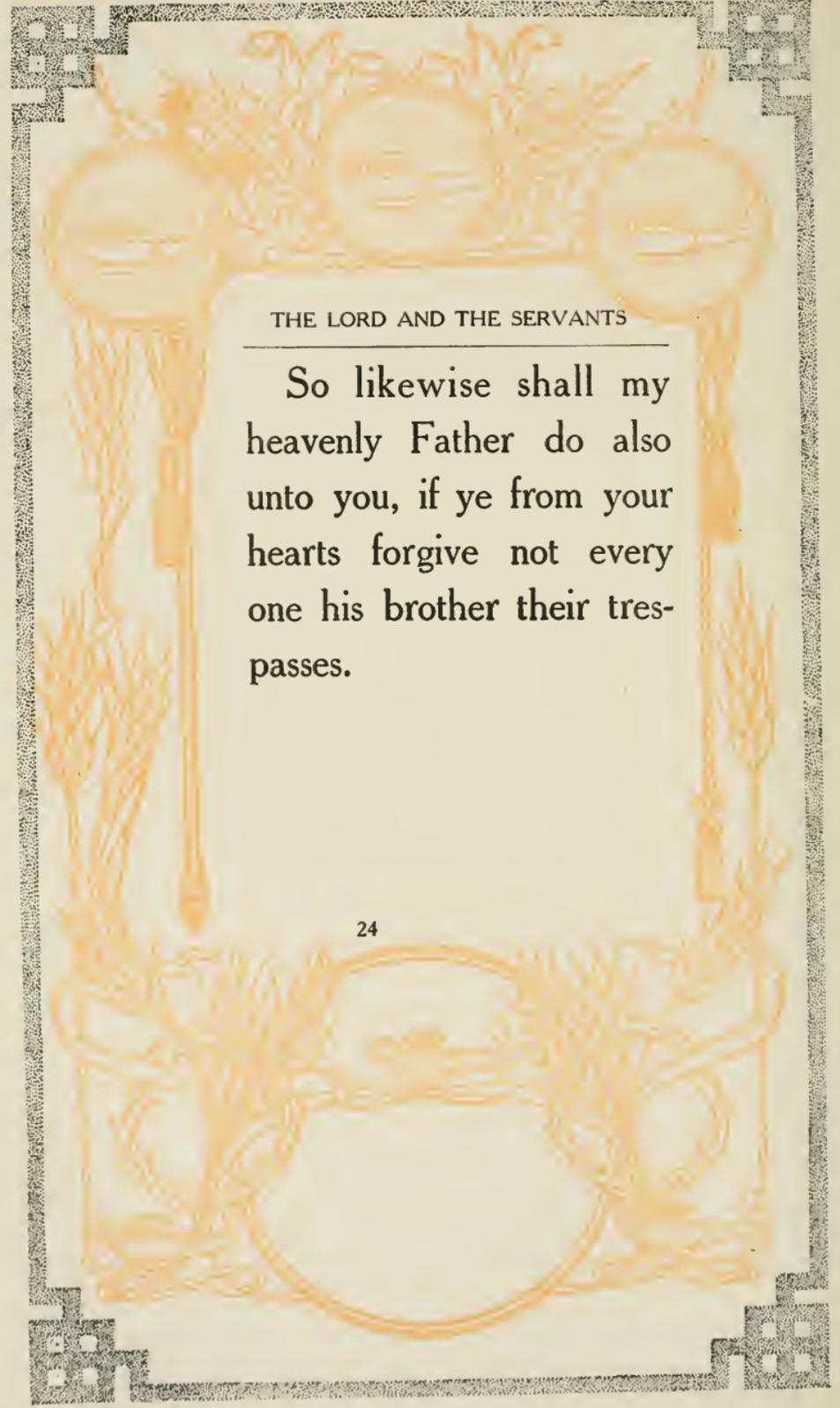
“O thou wicked servant, I forgave thee all that debt, because thou de-



THE LORD AND THE SERVANTS

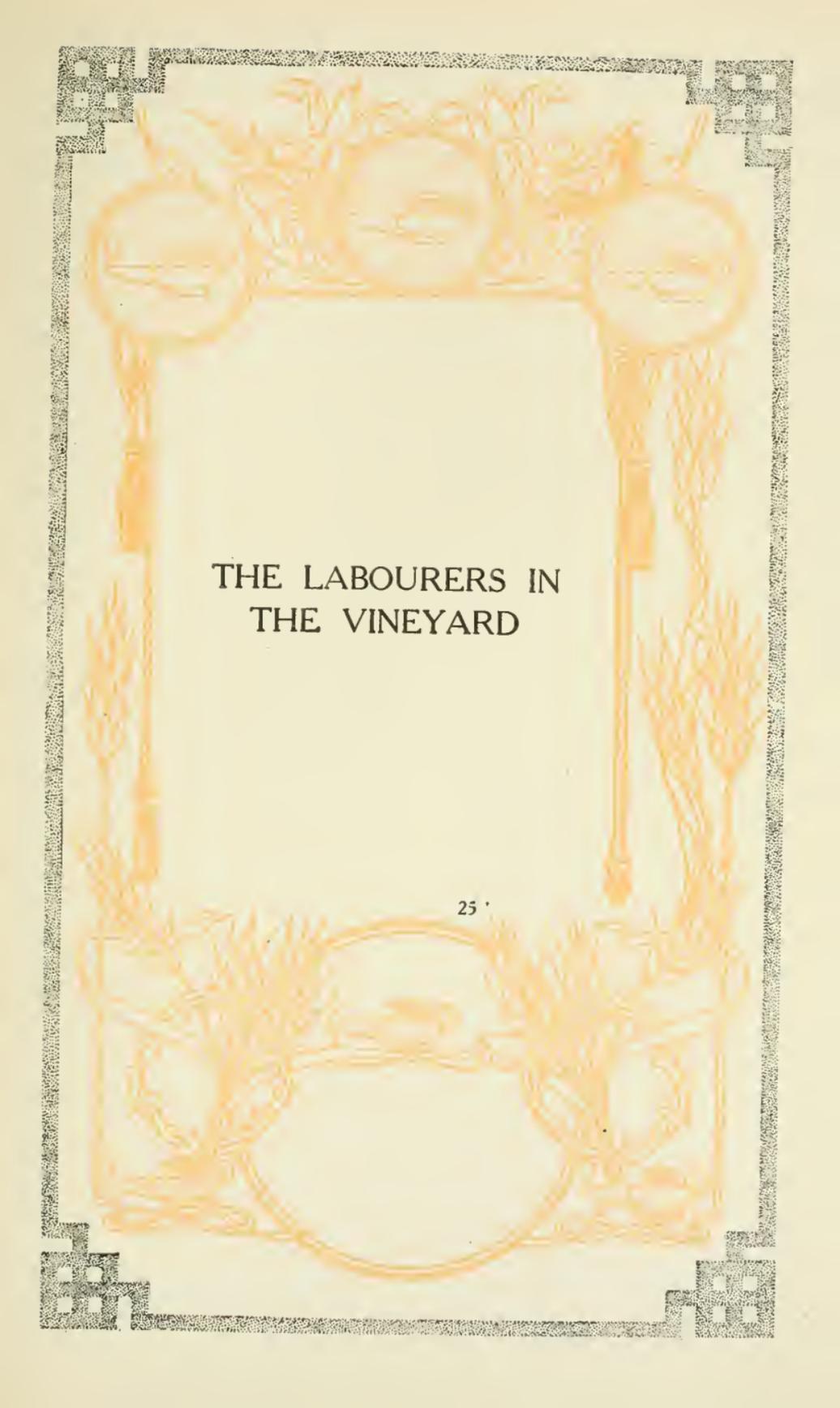
siredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.



THE LORD AND THE SERVANTS

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.



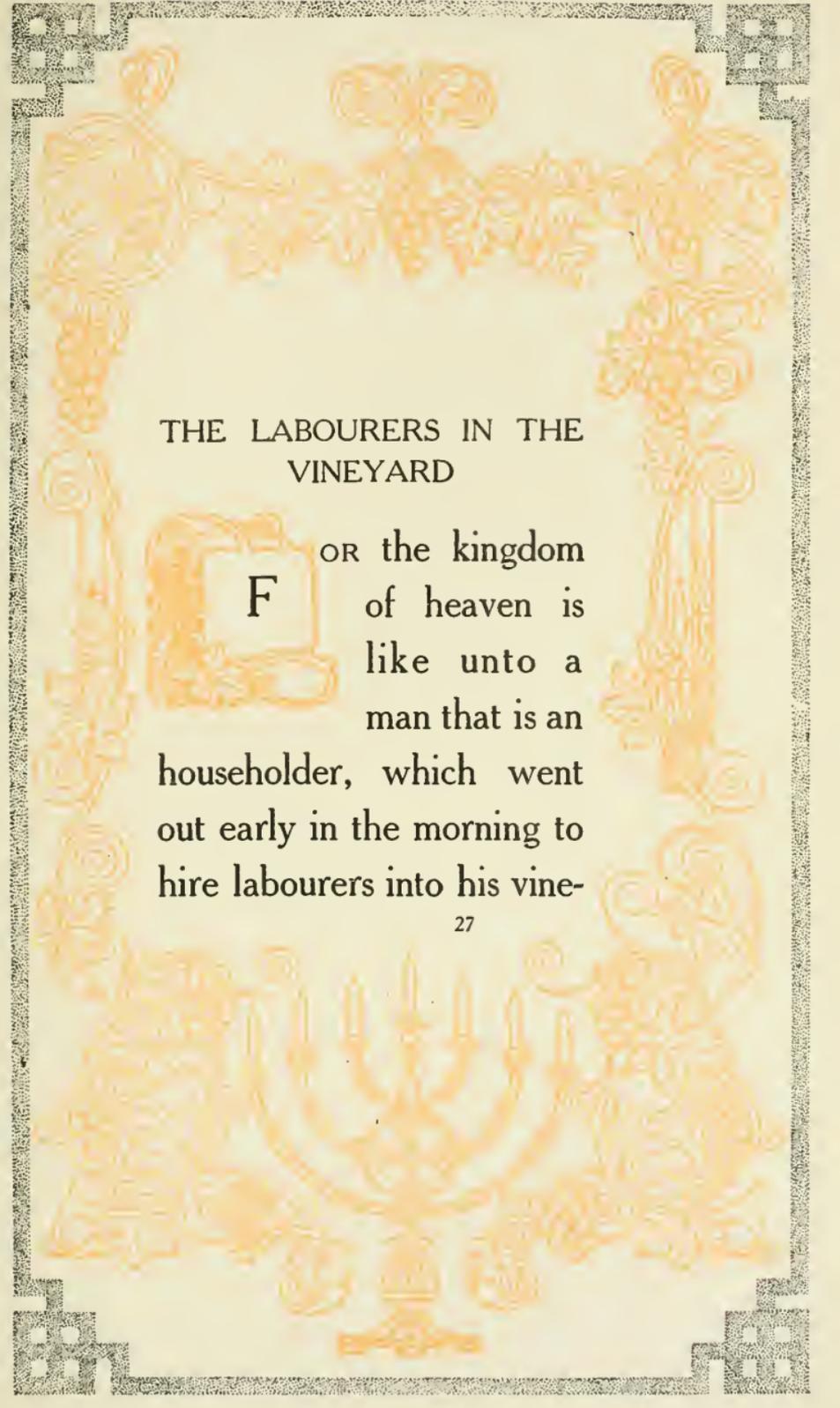
THE LABOURERS IN
THE VINEYARD

25



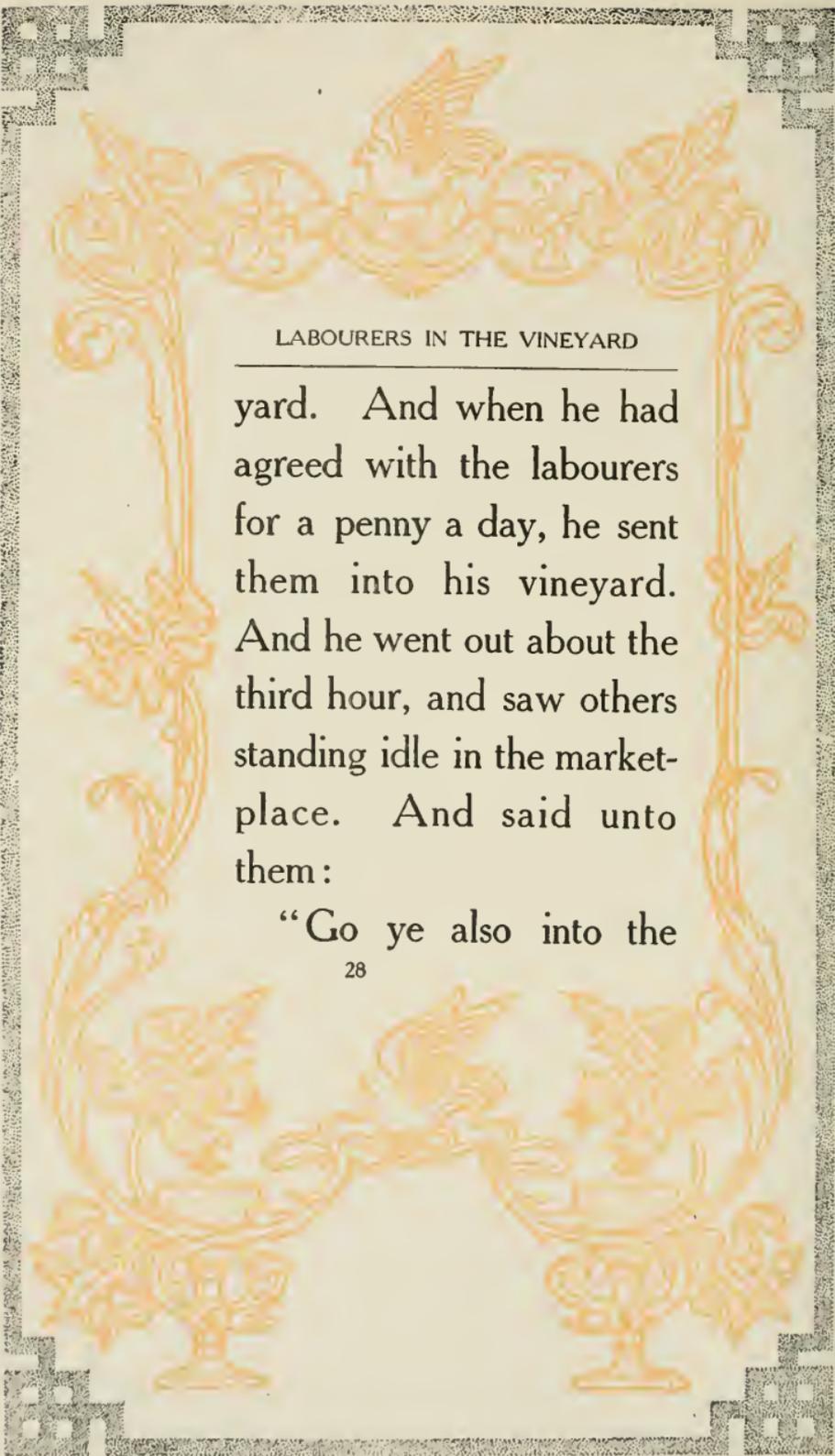
MATT. XX., 1-16

26



THE LABOURERS IN THE
VINEYARD

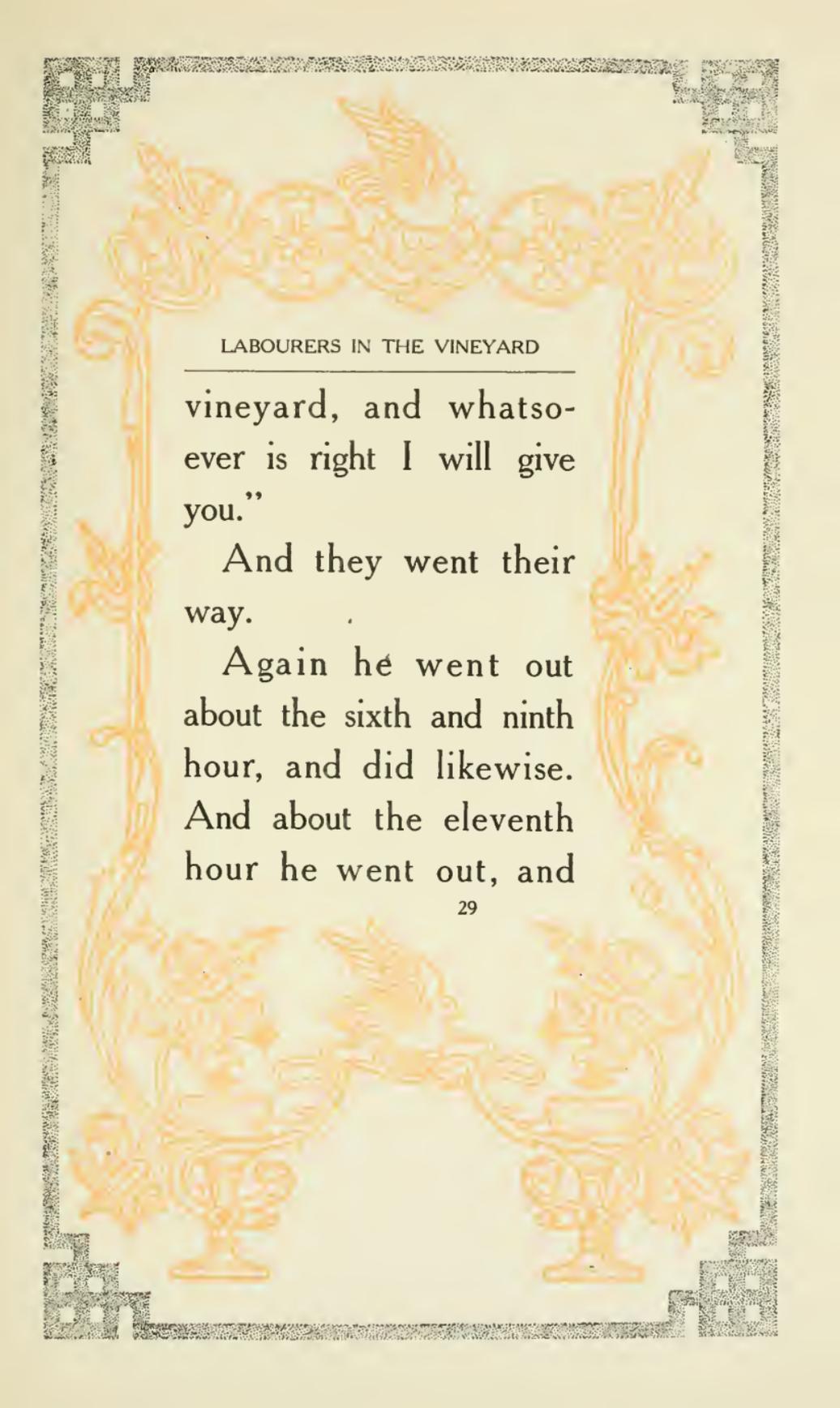
FOR the kingdom
of heaven is
like unto a
man that is an
householder, which went
out early in the morning to
hire labourers into his vine-



LABOURERS IN THE VINEYARD

yard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place. And said unto them:

“Go ye also into the

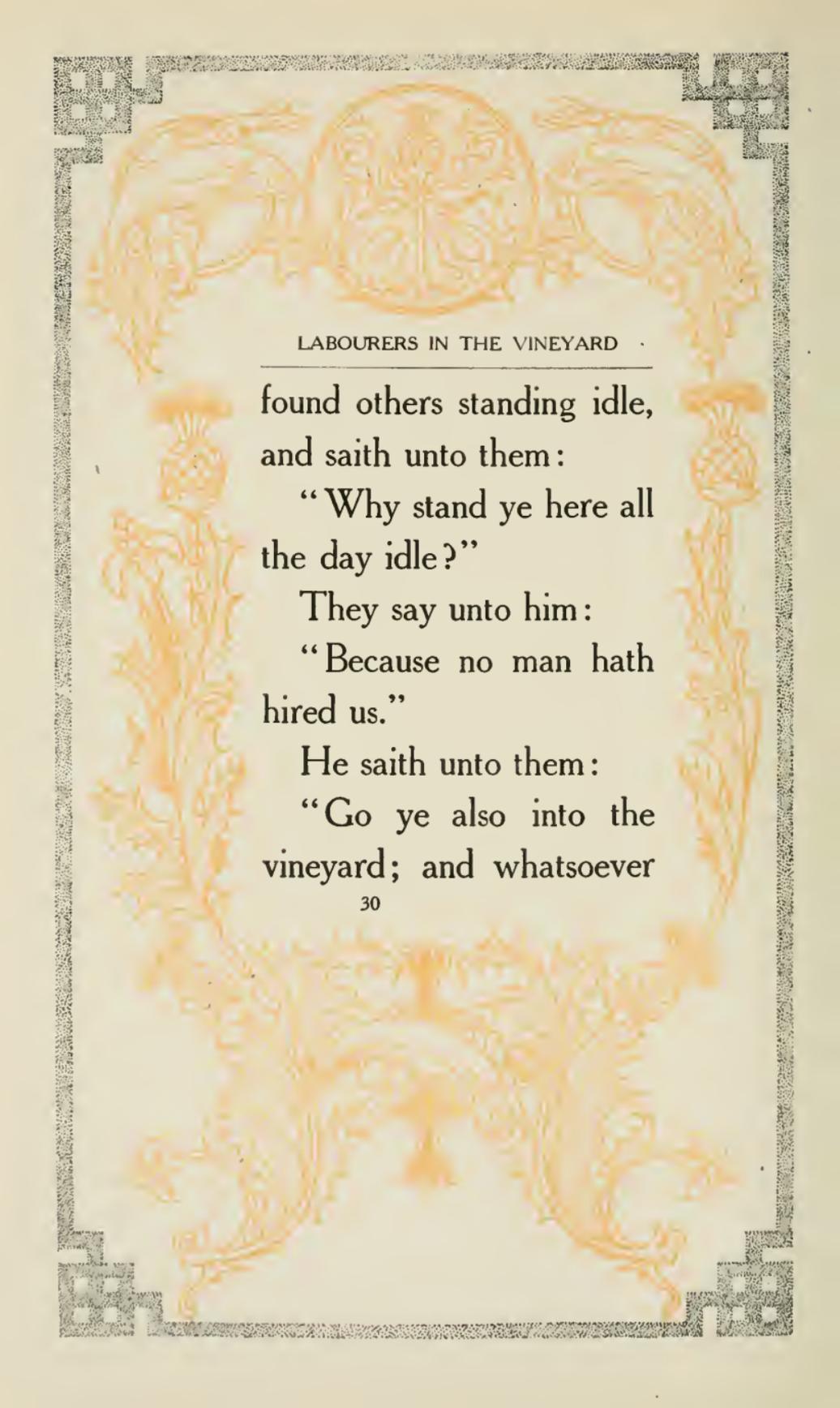


LABOURERS IN THE VINEYARD

vineyard, and whatsoever is right I will give you.”

And they went their way.

Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and



LABOURERS IN THE VINEYARD

found others standing idle,
and saith unto them:

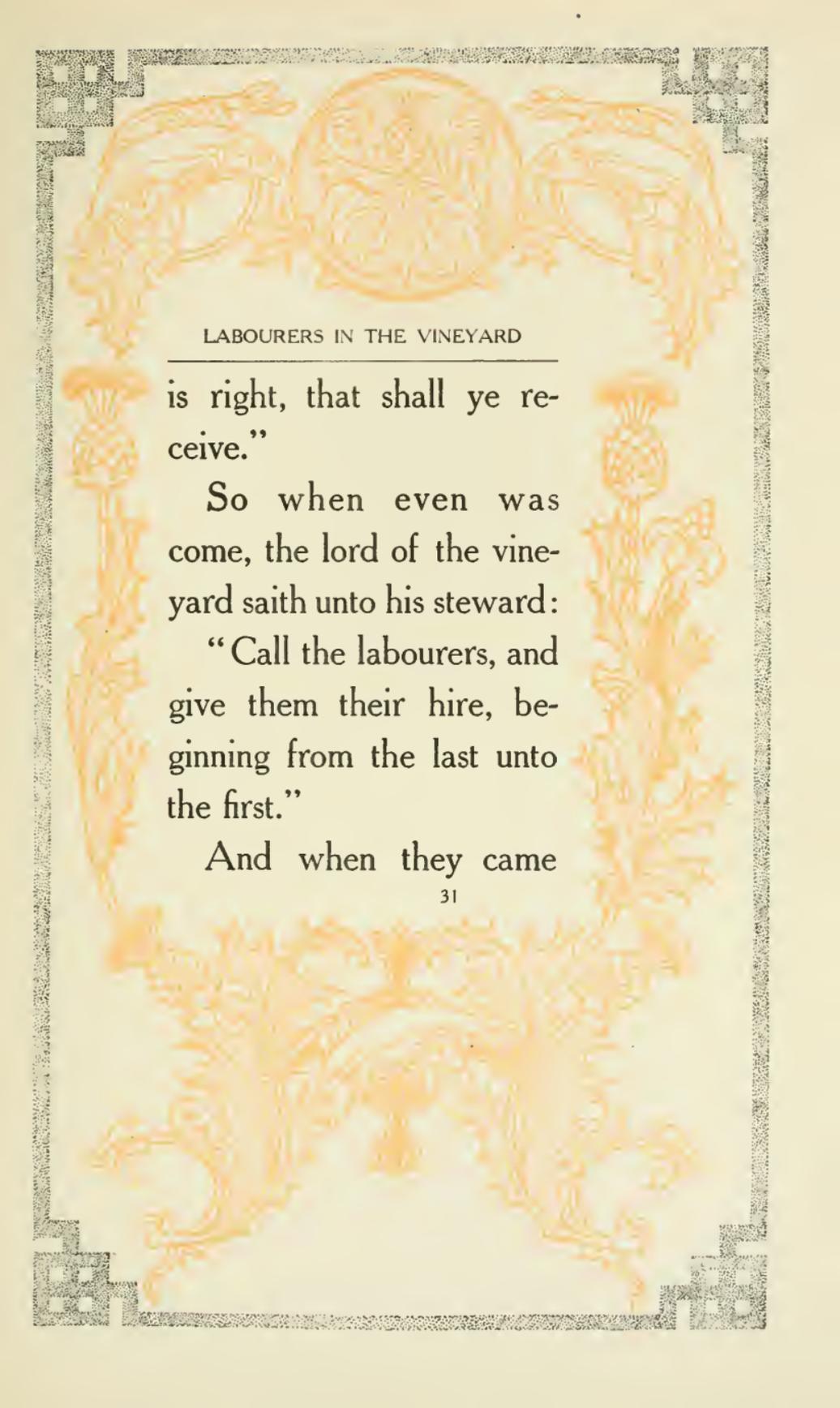
“Why stand ye here all
the day idle?”

They say unto him:

“Because no man hath
hired us.”

He saith unto them:

“Go ye also into the
vineyard; and whatsoever



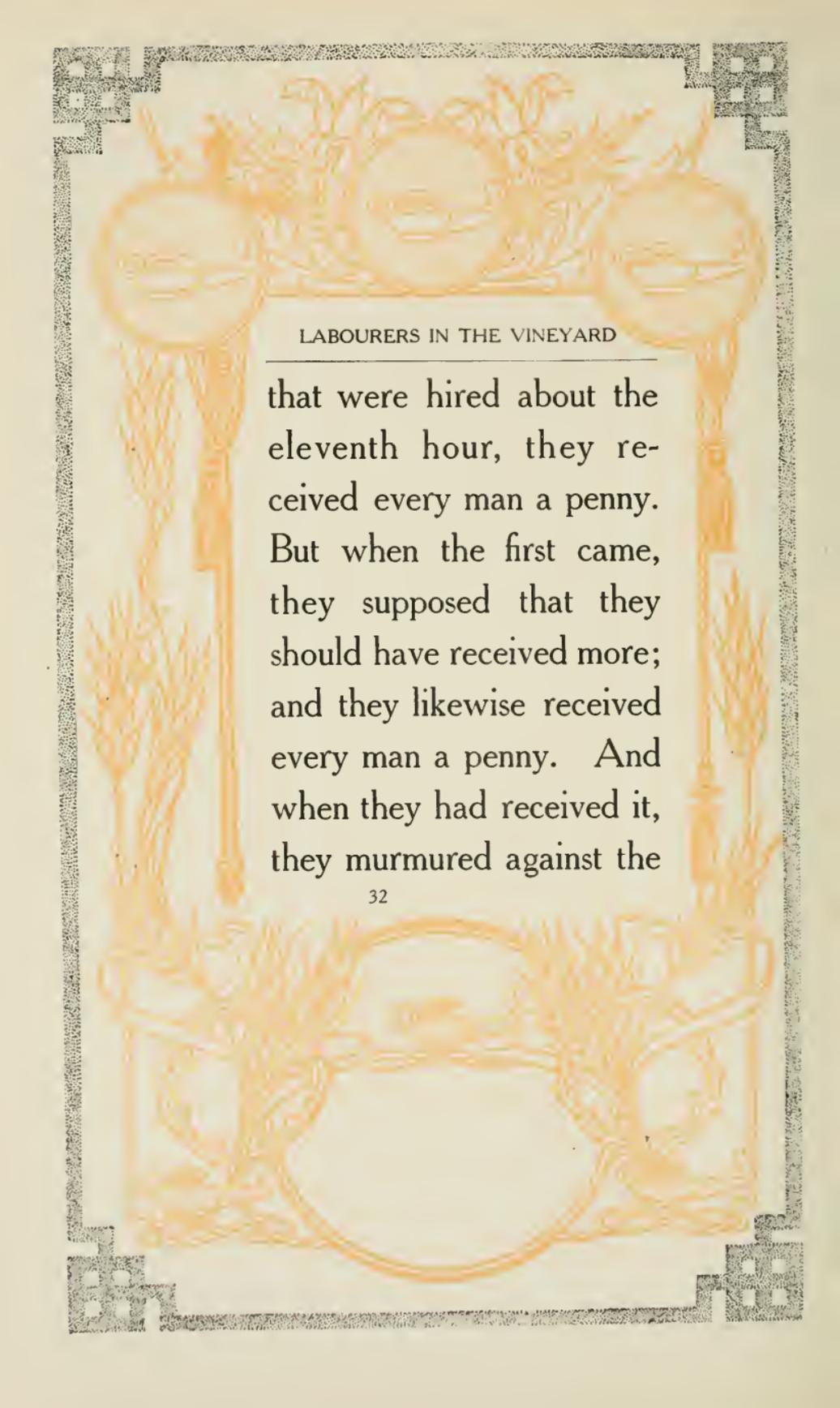
LABOURERS IN THE VINEYARD

is right, that shall ye receive.”

So when even was come, the lord of the vineyard saith unto his steward:

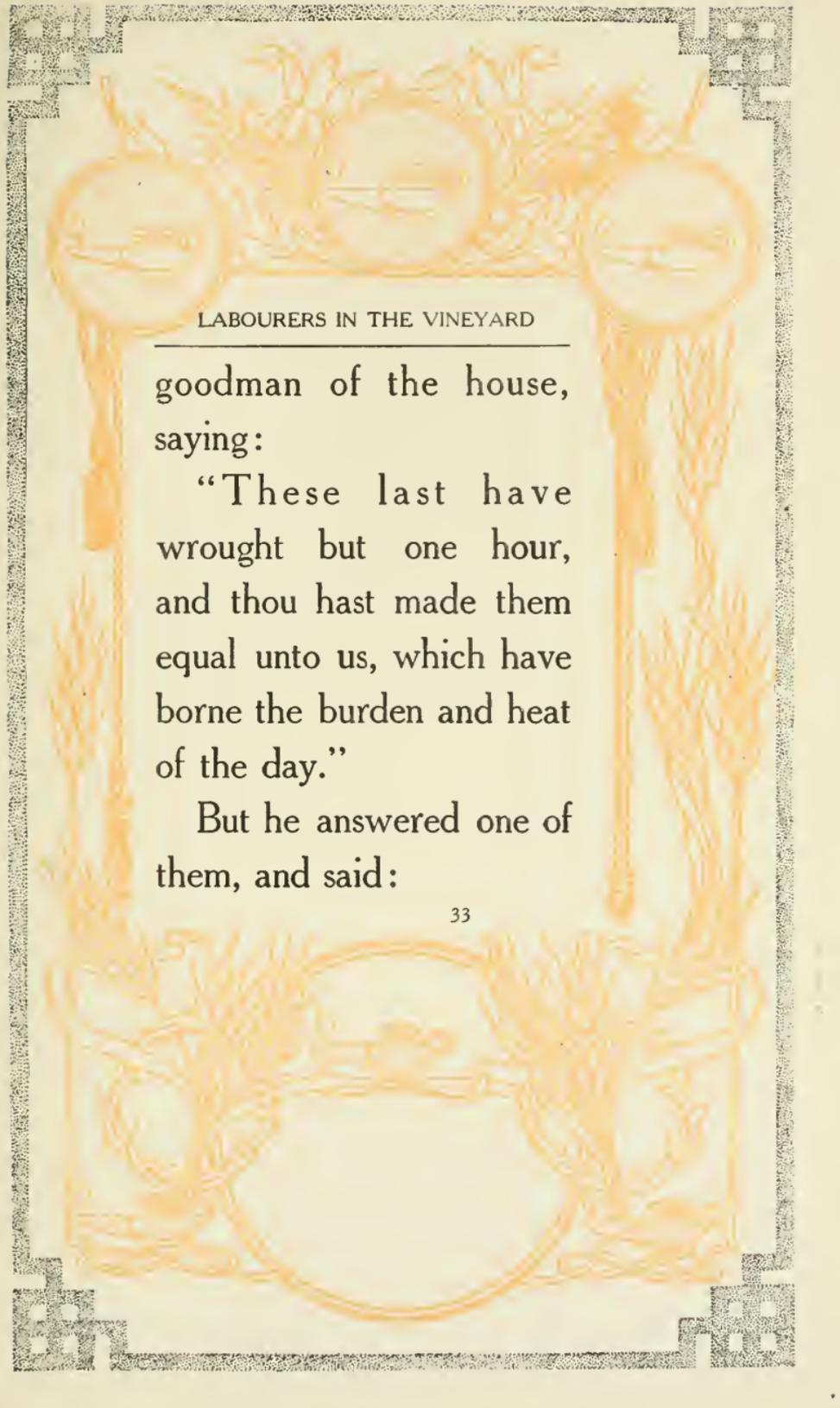
“Call the labourers, and give them their hire, beginning from the last unto the first.”

And when they came



LABOURERS IN THE VINEYARD

that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the

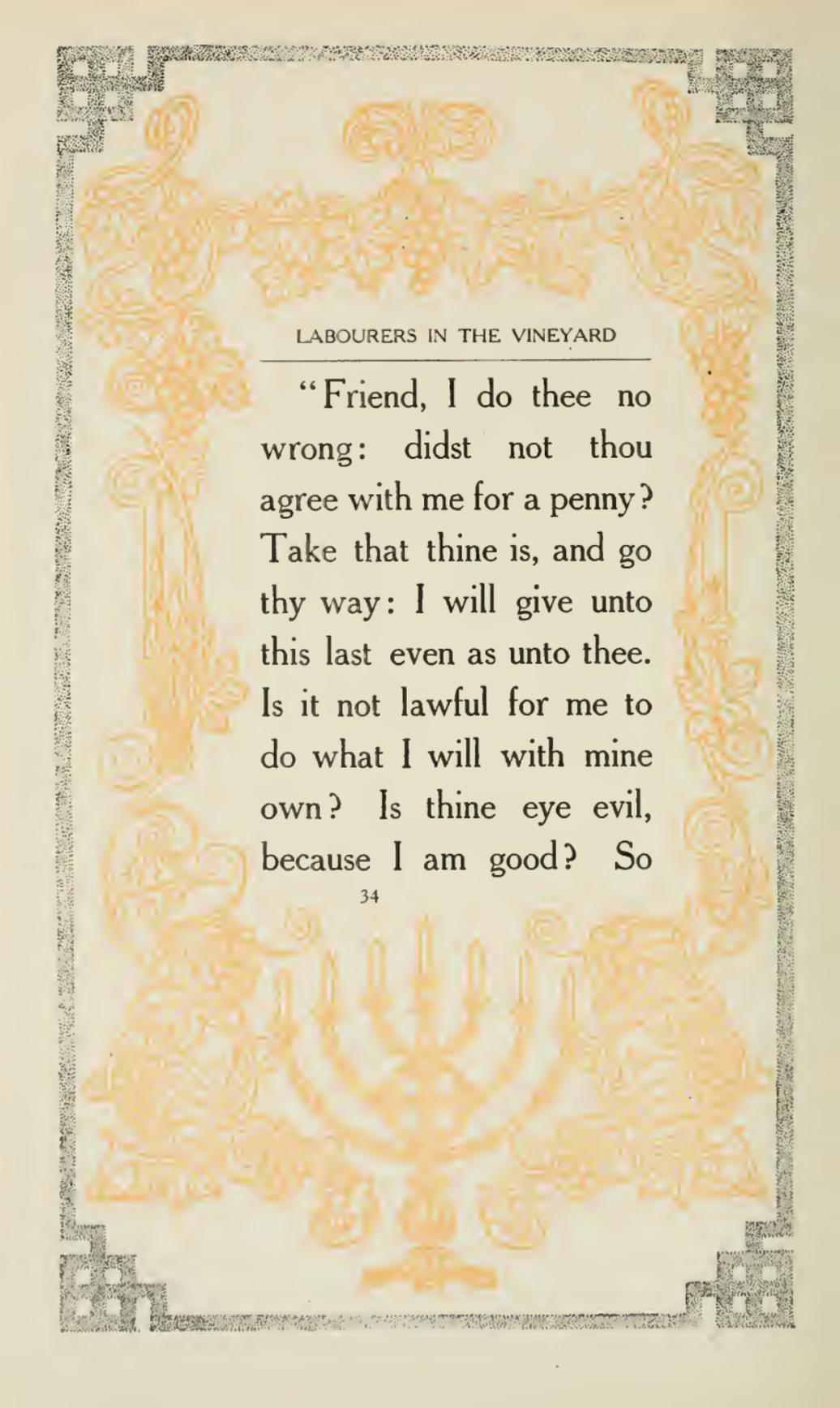


LABOURERS IN THE VINEYARD

goodman of the house,
saying:

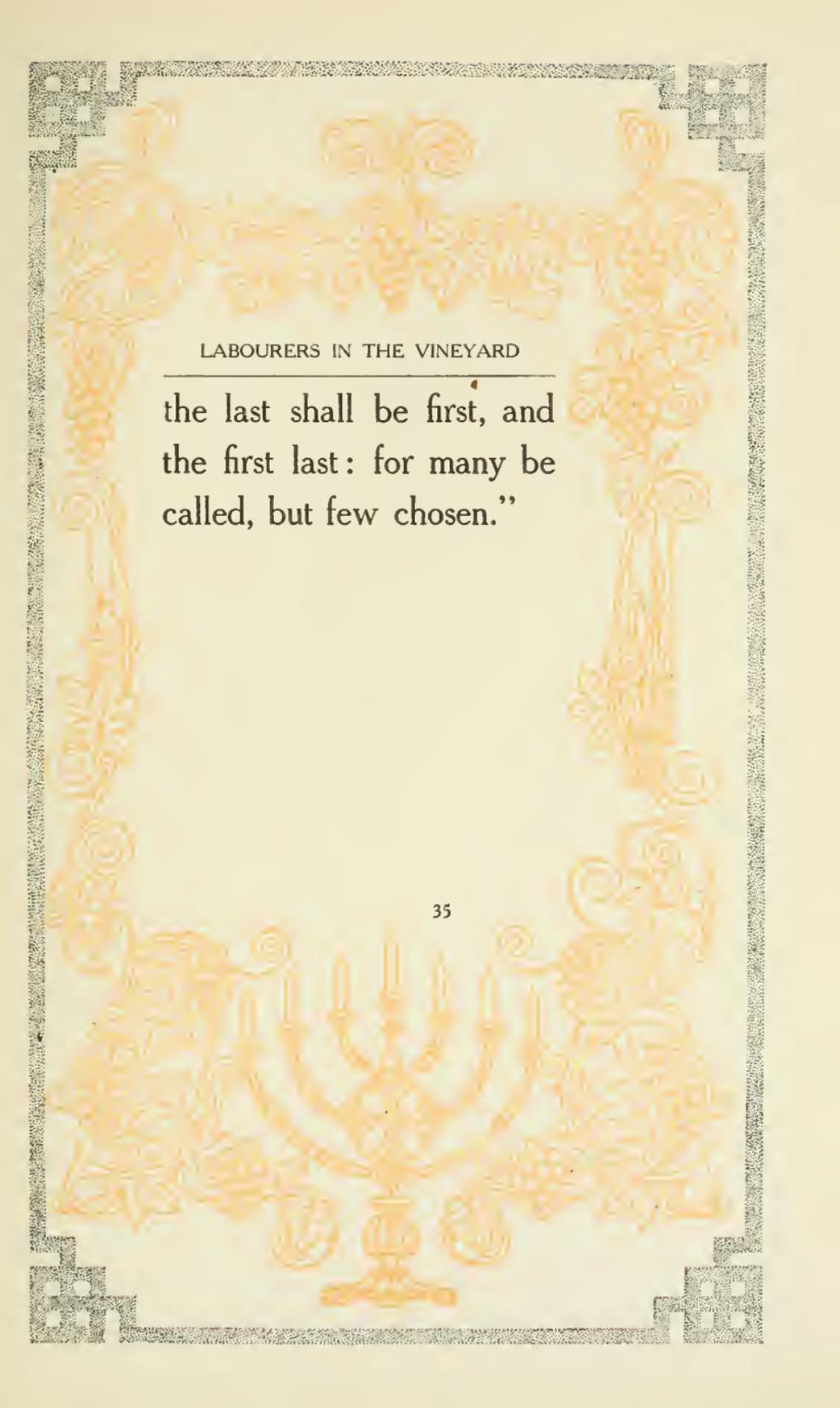
“These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.”

But he answered one of them, and said:

A decorative border in a light orange or gold color frames the page. It features stylized grapevines with clusters of grapes at the top and bottom, and a central chandelier with multiple lit candles. The corners are decorated with geometric, cross-like patterns.

LABOURERS IN THE VINEYARD

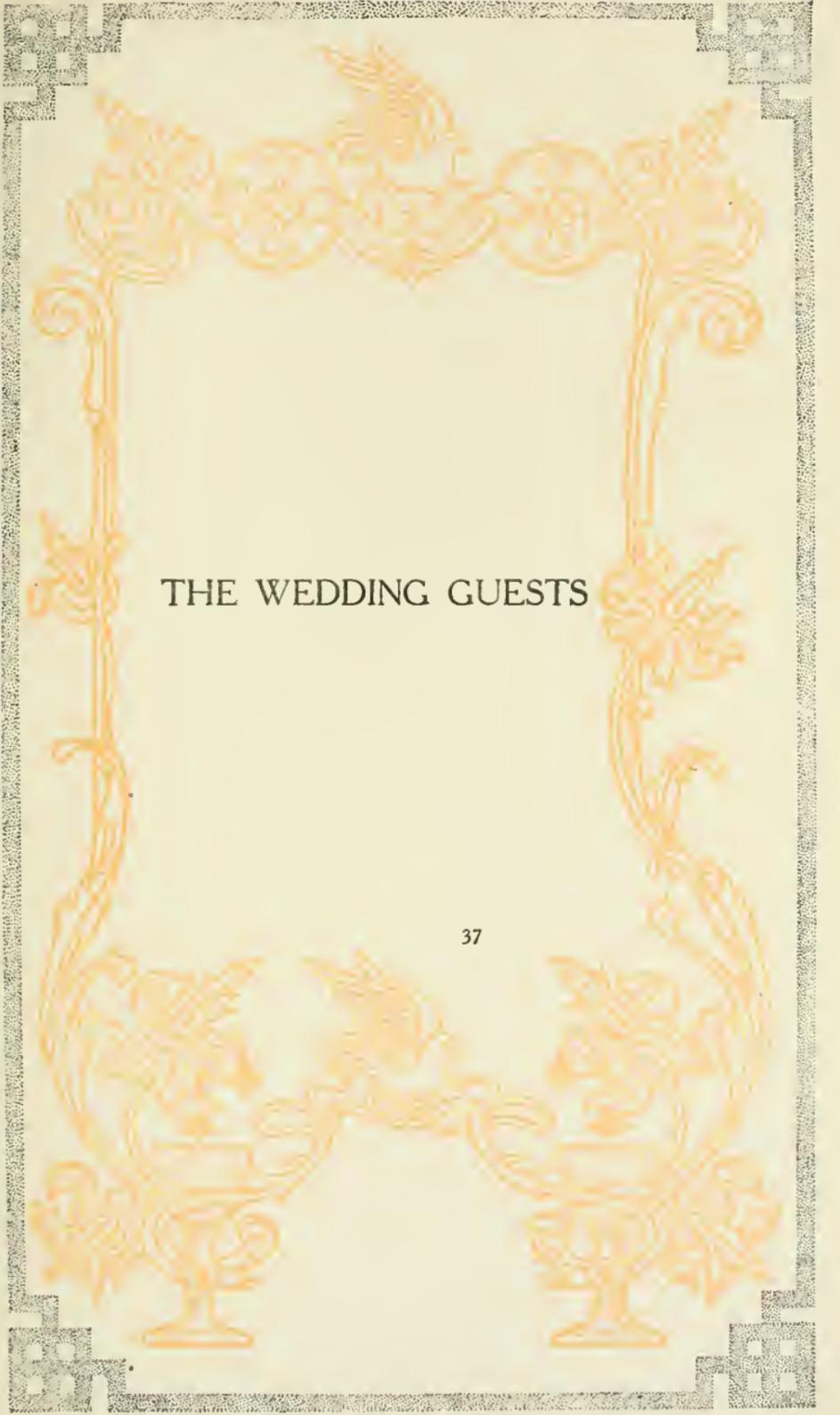
“Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So



LABOURERS IN THE VINEYARD

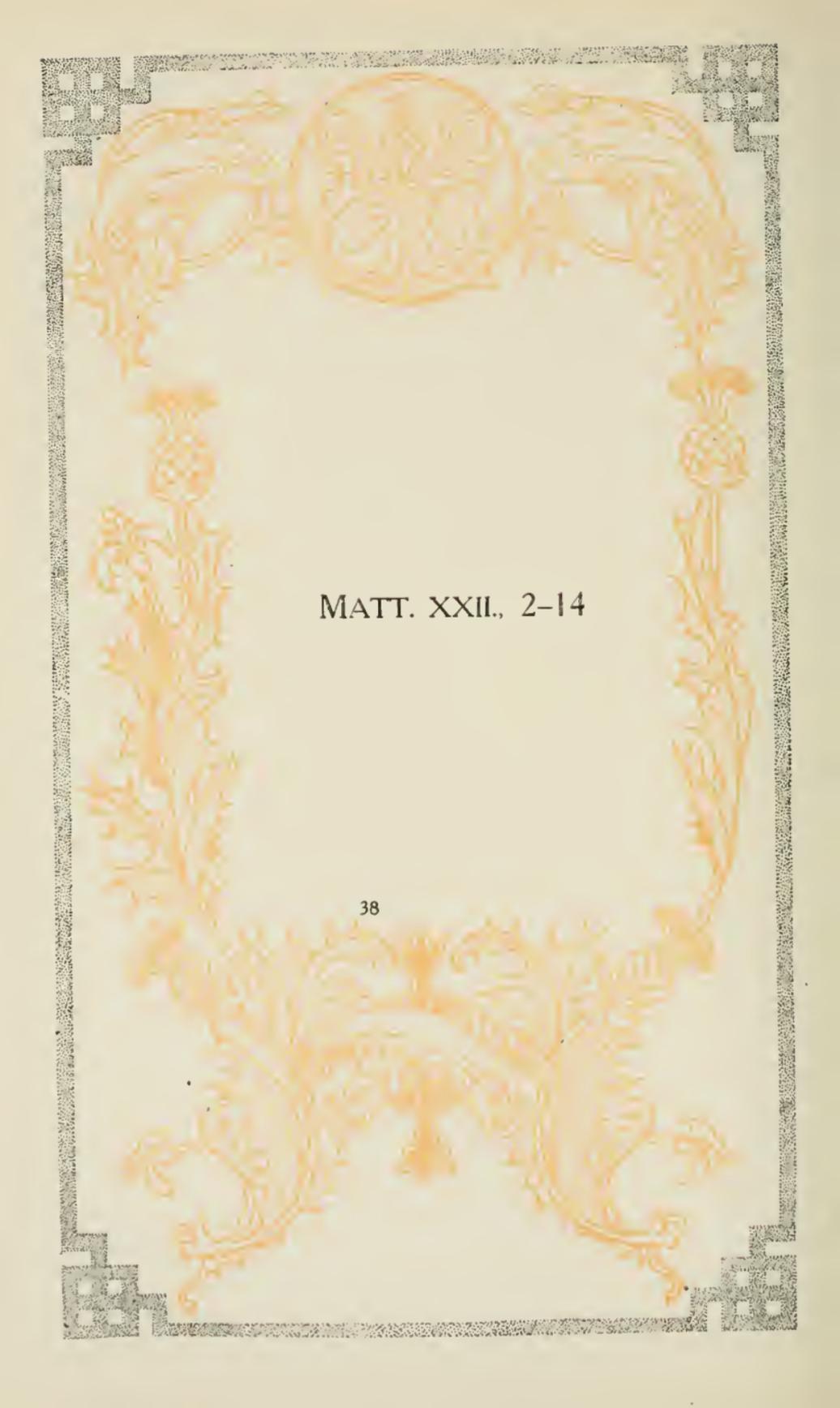
the last shall be first, and
the first last: for many be
called, but few chosen.”



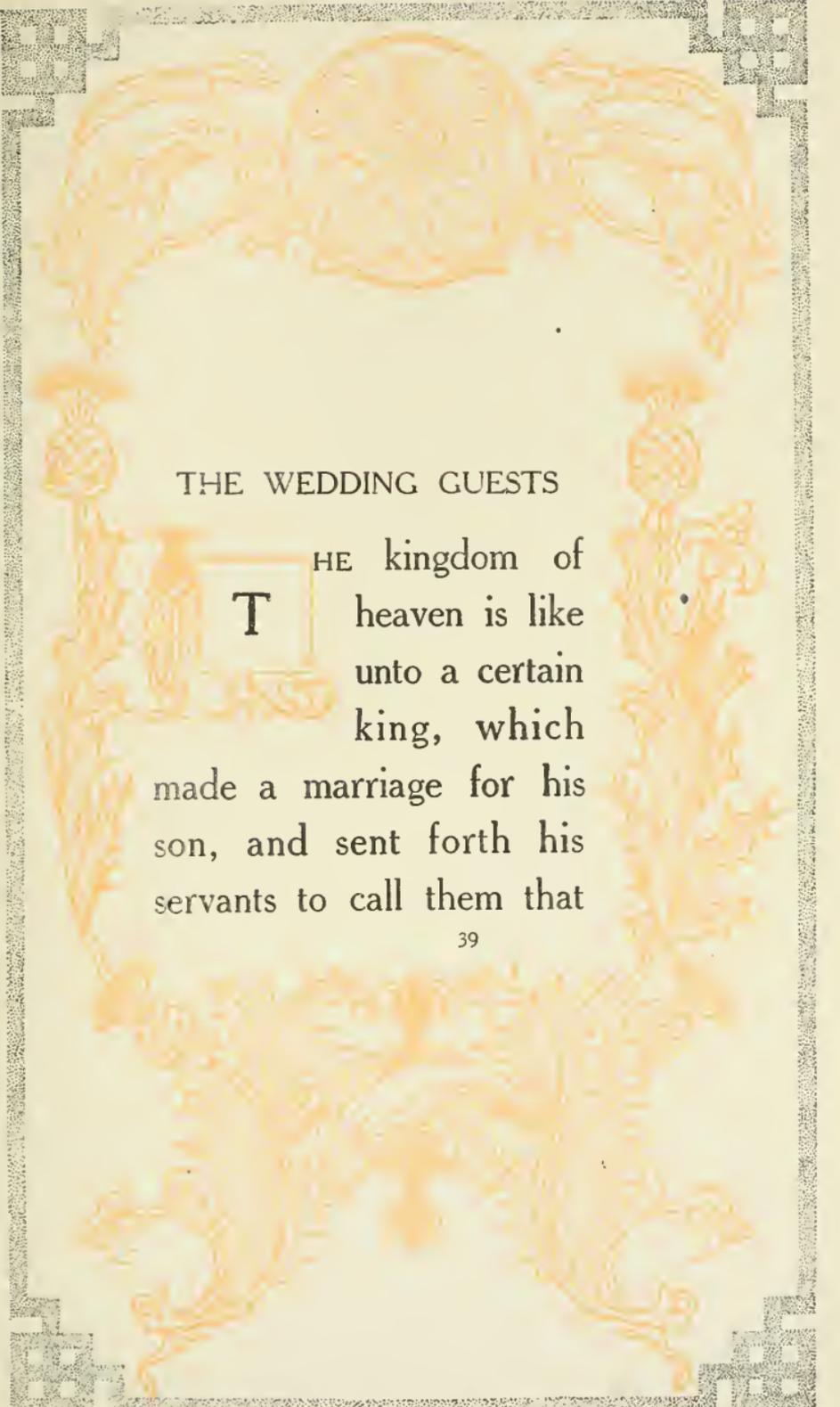


THE WEDDING GUESTS

37

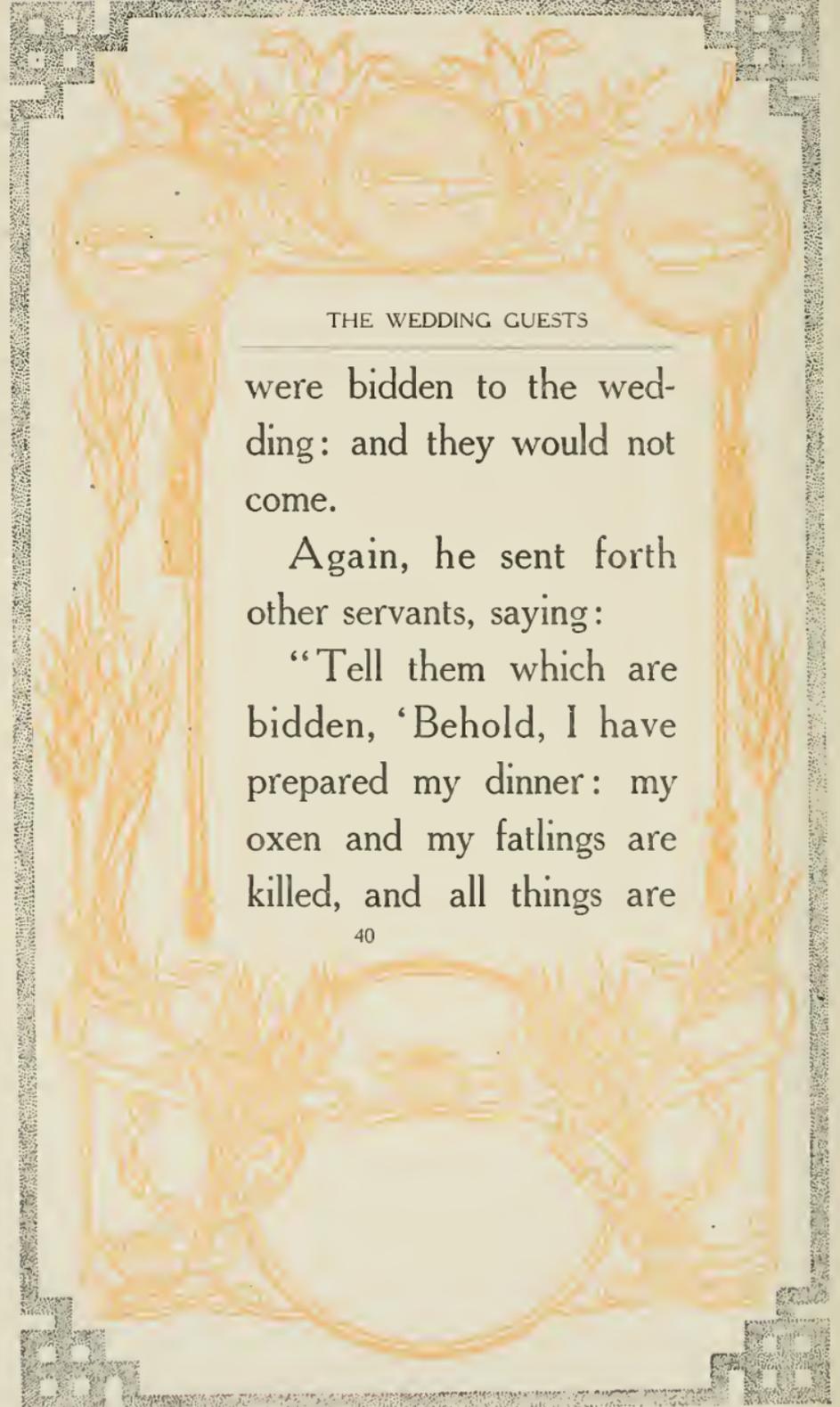


MATT. XXII., 2-14



THE WEDDING GUESTS

THE kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that

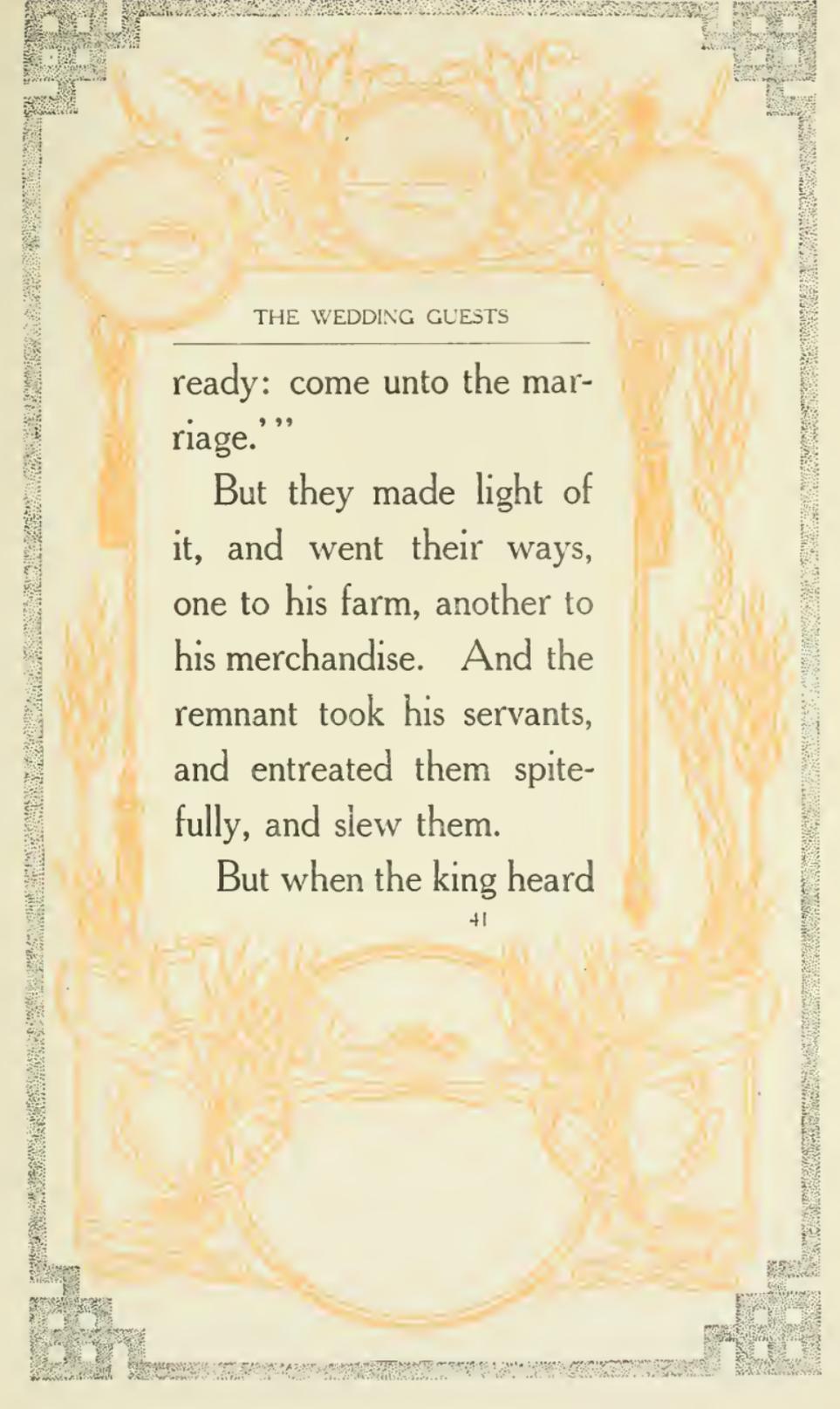


THE WEDDING GUESTS

were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying:

“Tell them which are bidden, ‘Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are

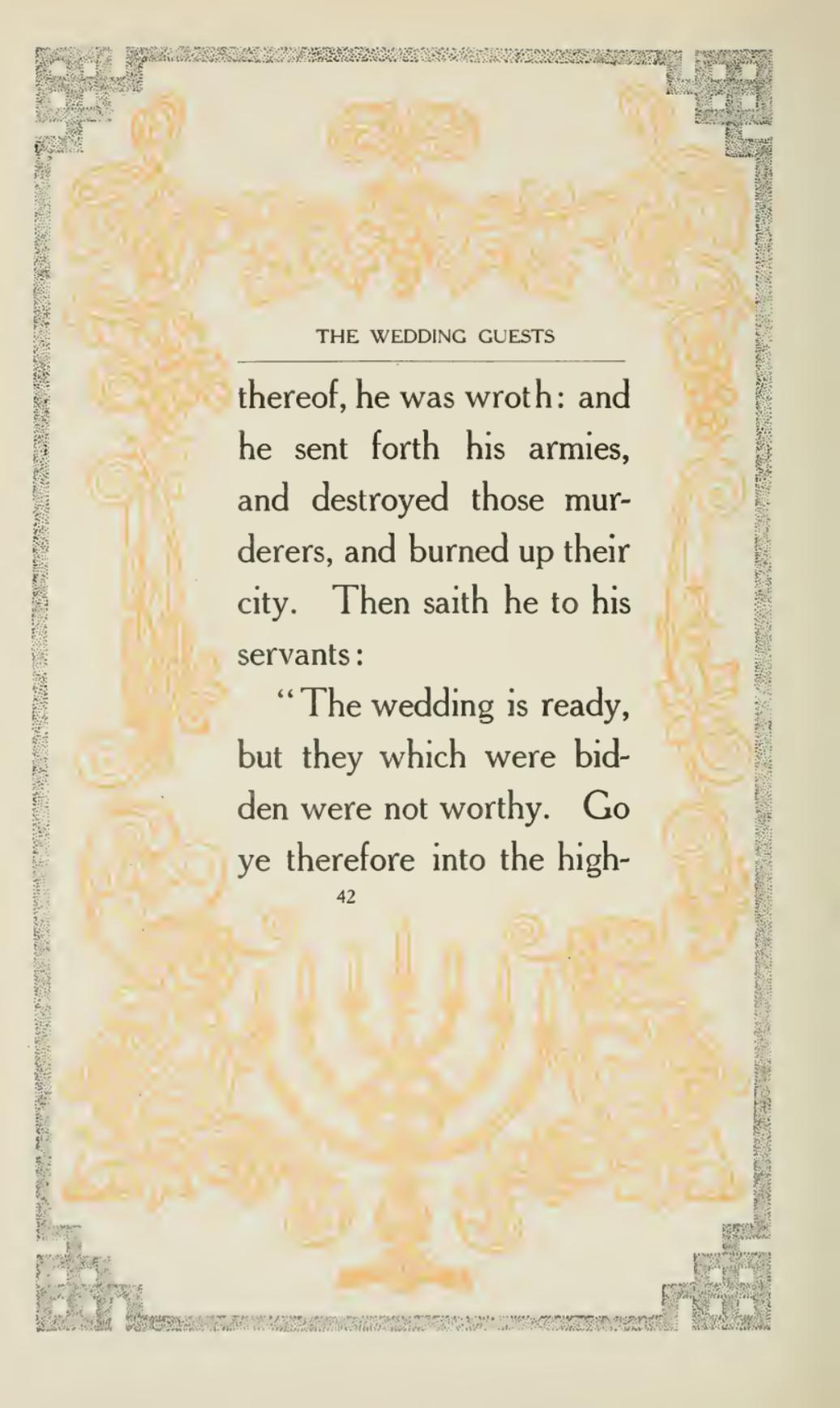


THE WEDDING GUESTS

ready: come unto the marriage.'”

But they made light of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them.

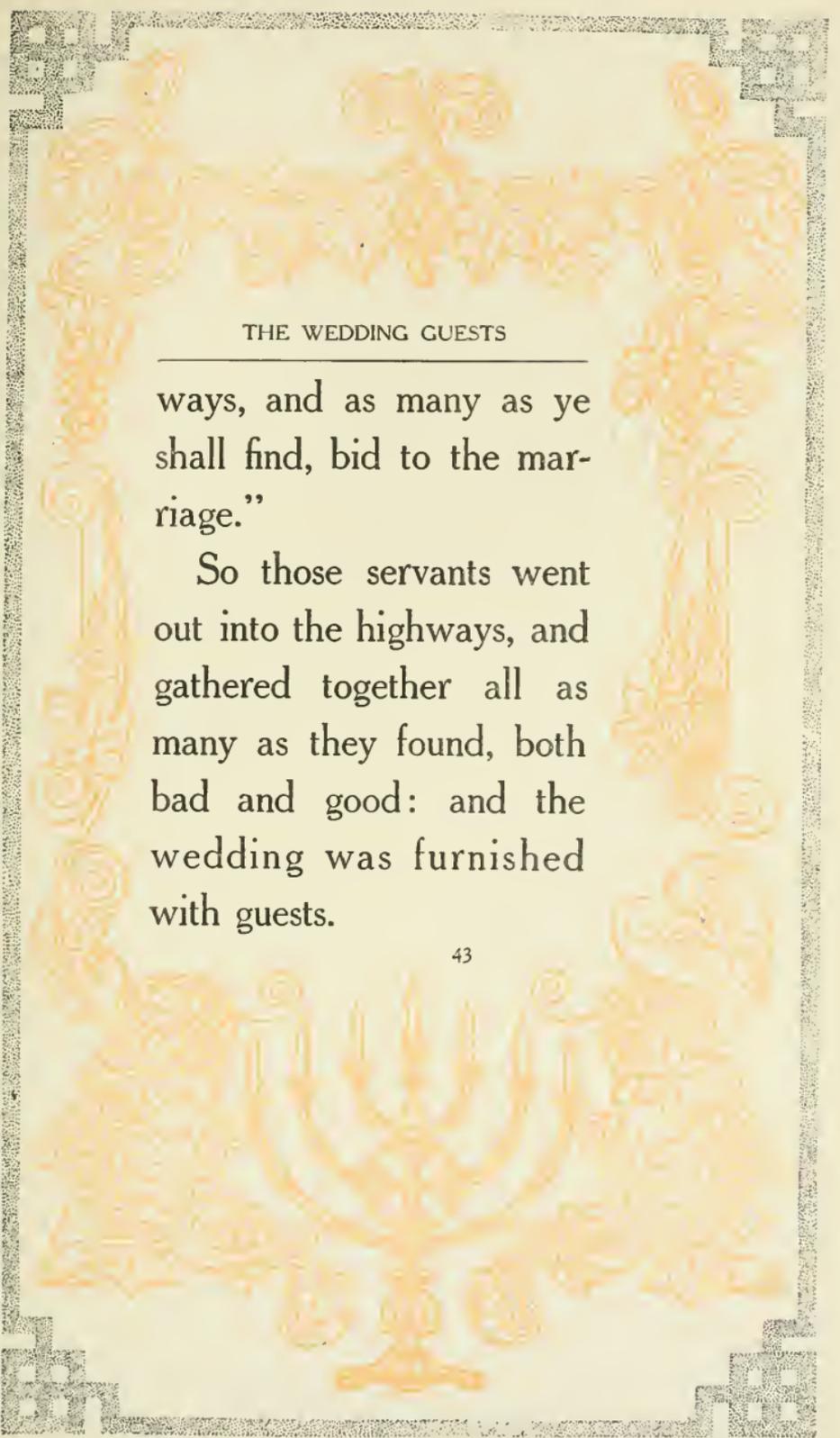
But when the king heard



THE WEDDING GUESTS

thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants:

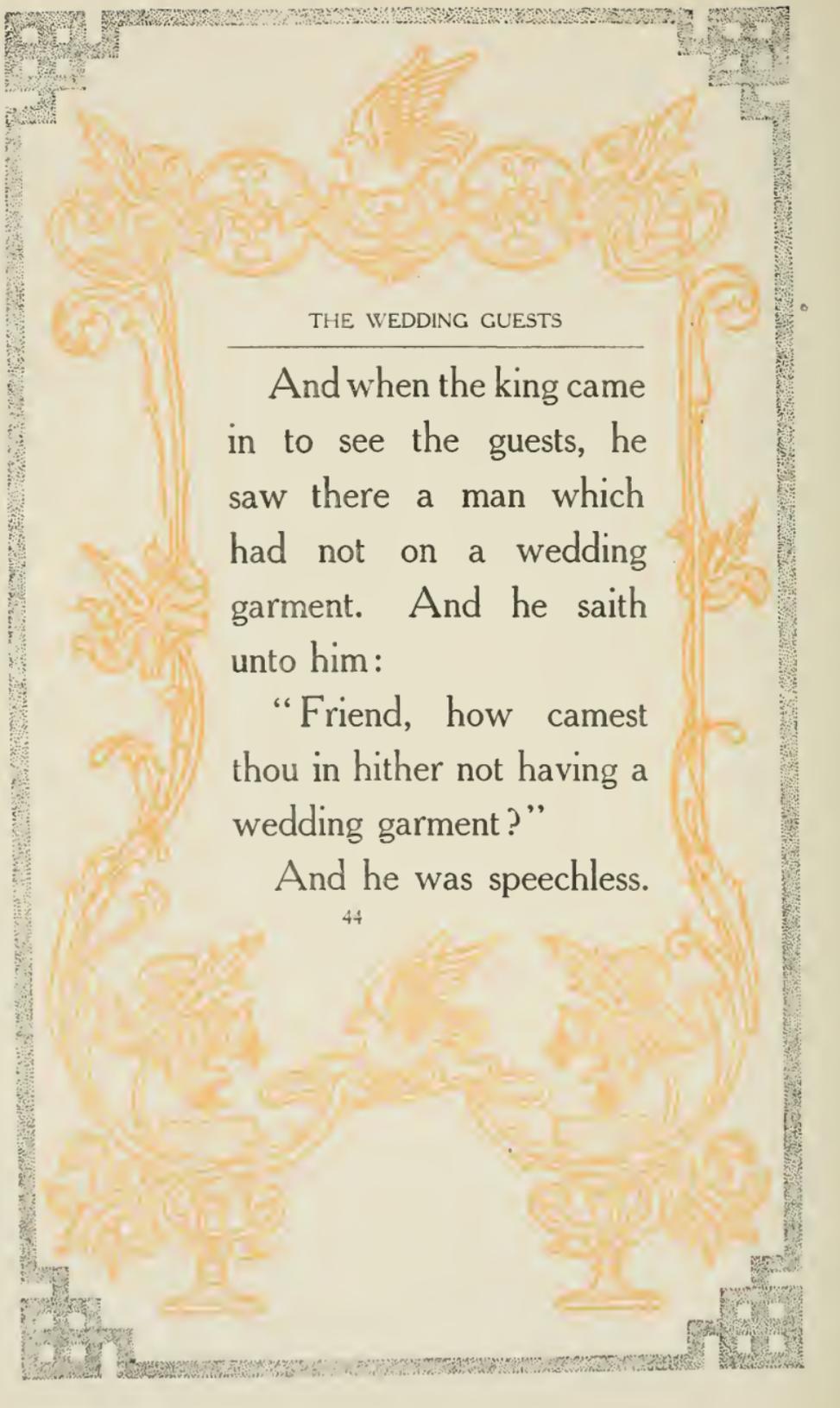
“The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high-



THE WEDDING GUESTS

ways, and as many as ye shall find, bid to the marriage.”

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

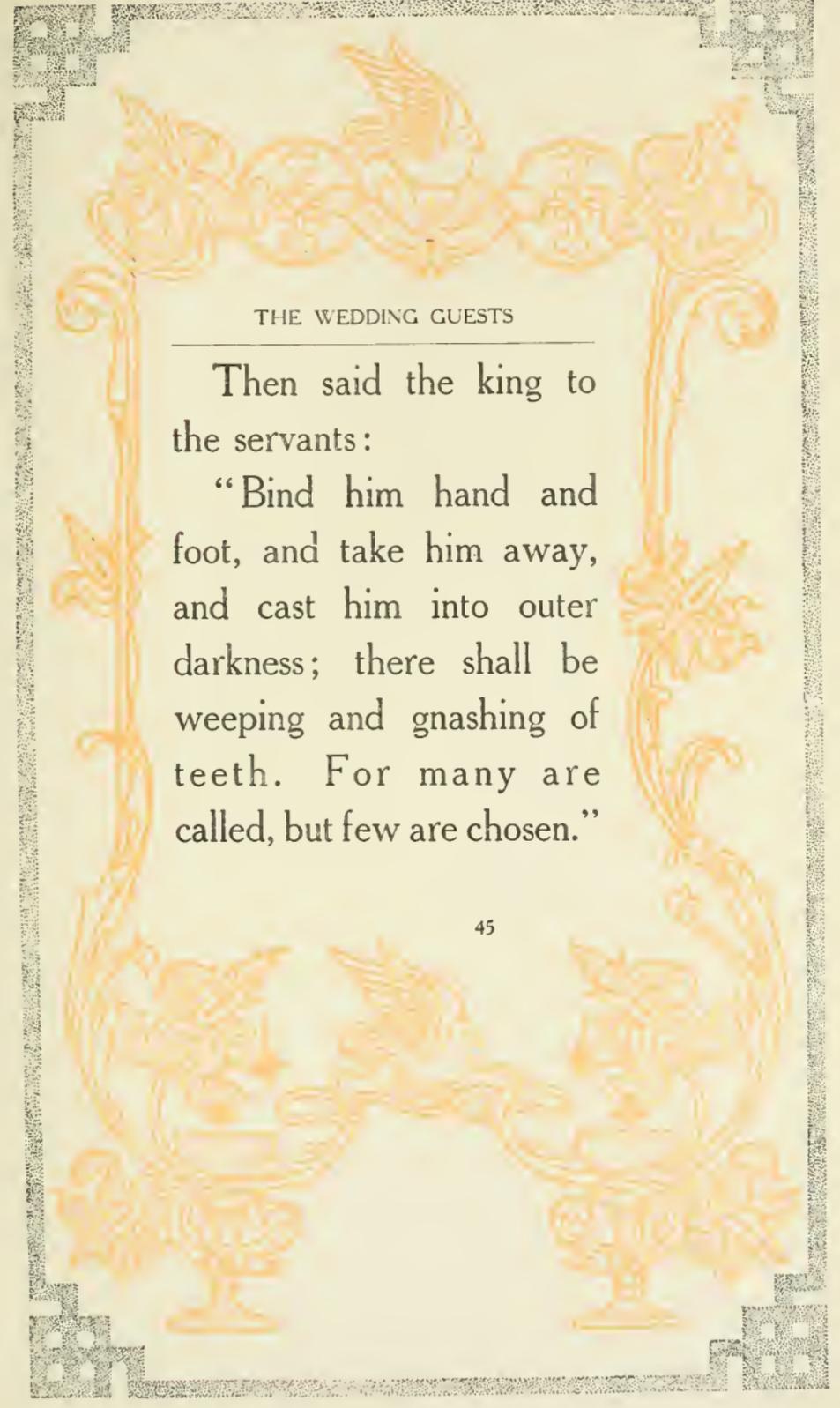


THE WEDDING GUESTS

And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him:

“Friend, how camest thou in hither not having a wedding garment?”

And he was speechless.

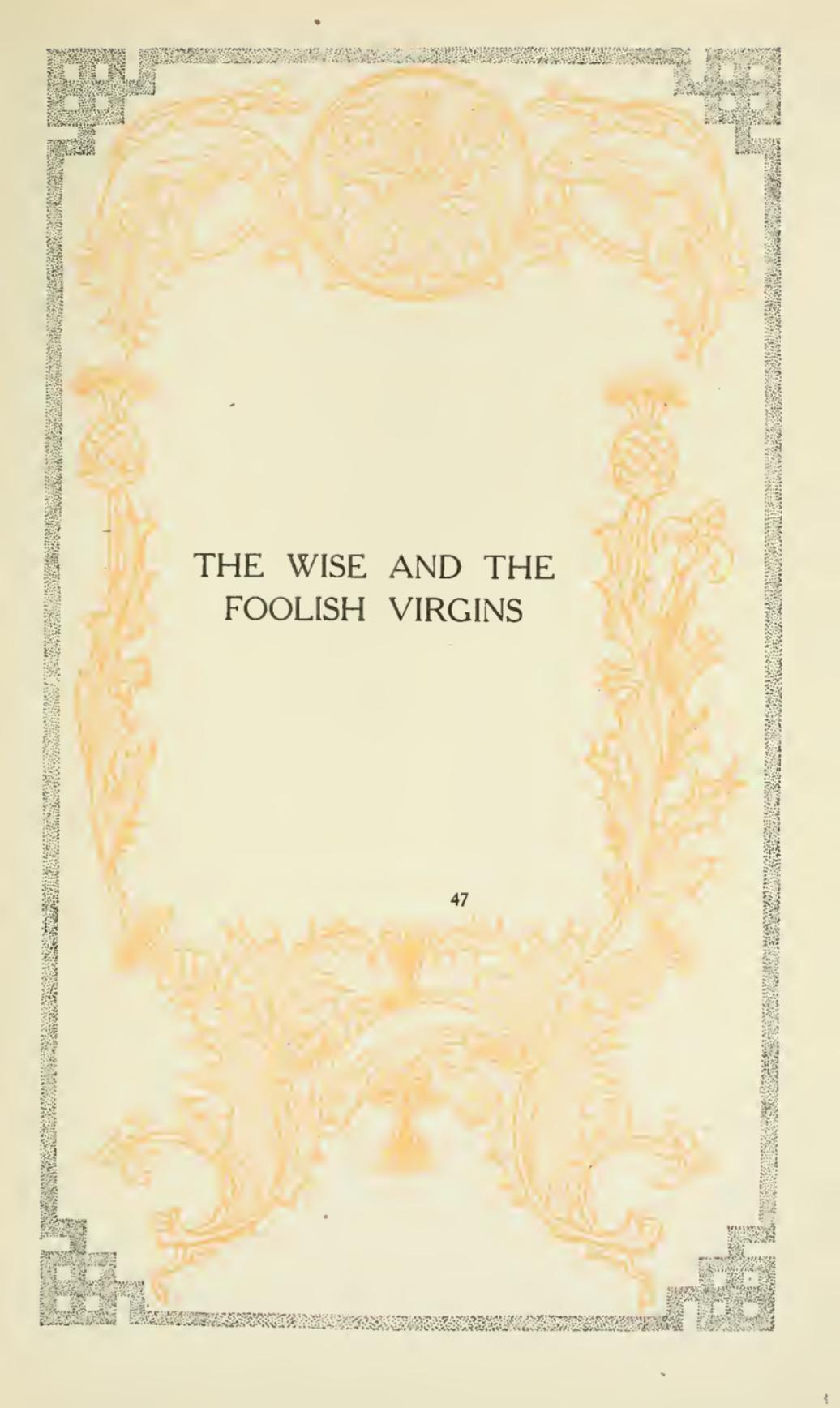


THE WEDDING GUESTS

Then said the king to
the servants:

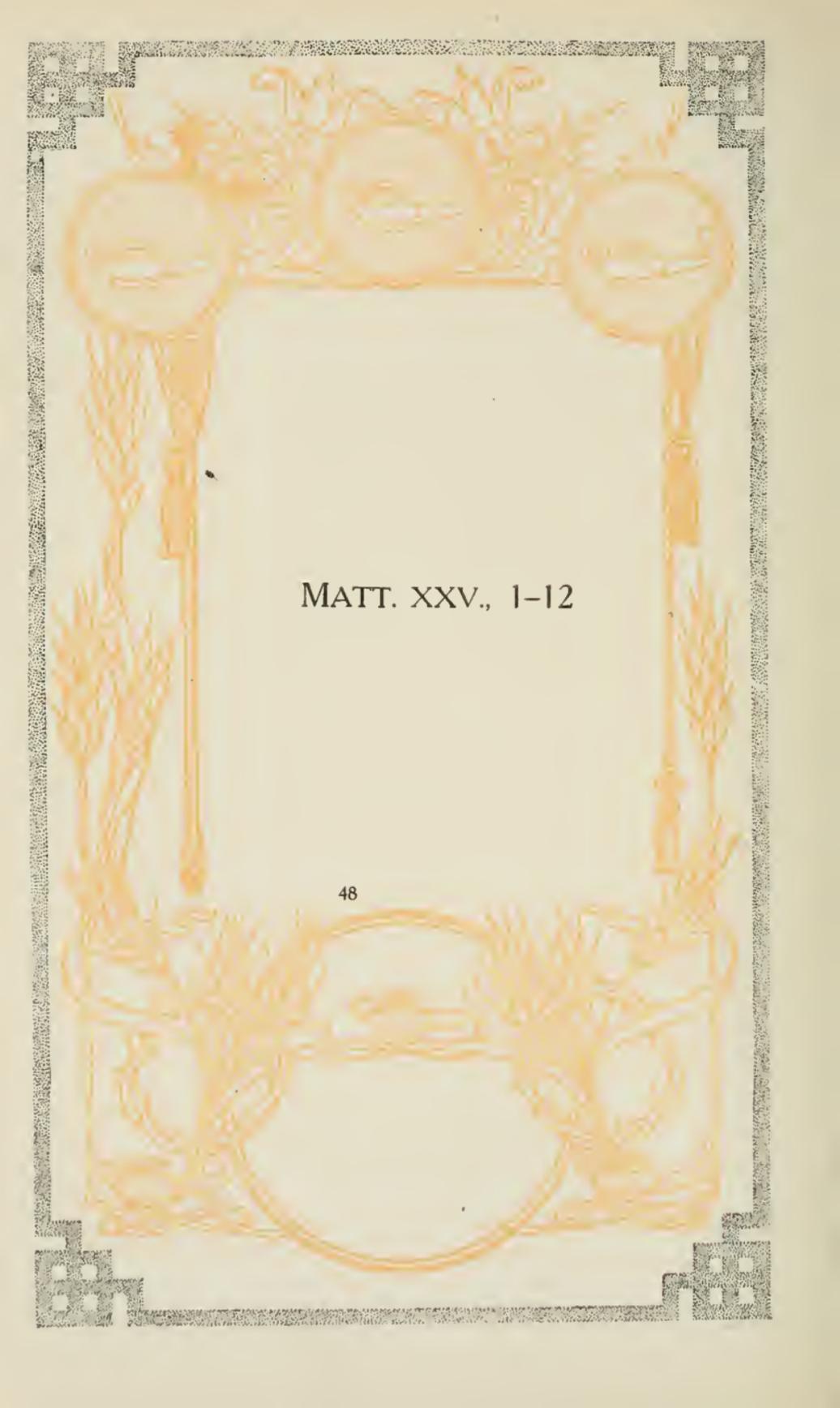
“Bind him hand and
foot, and take him away,
and cast him into outer
darkness; there shall be
weeping and gnashing of
teeth. For many are
called, but few are chosen.”



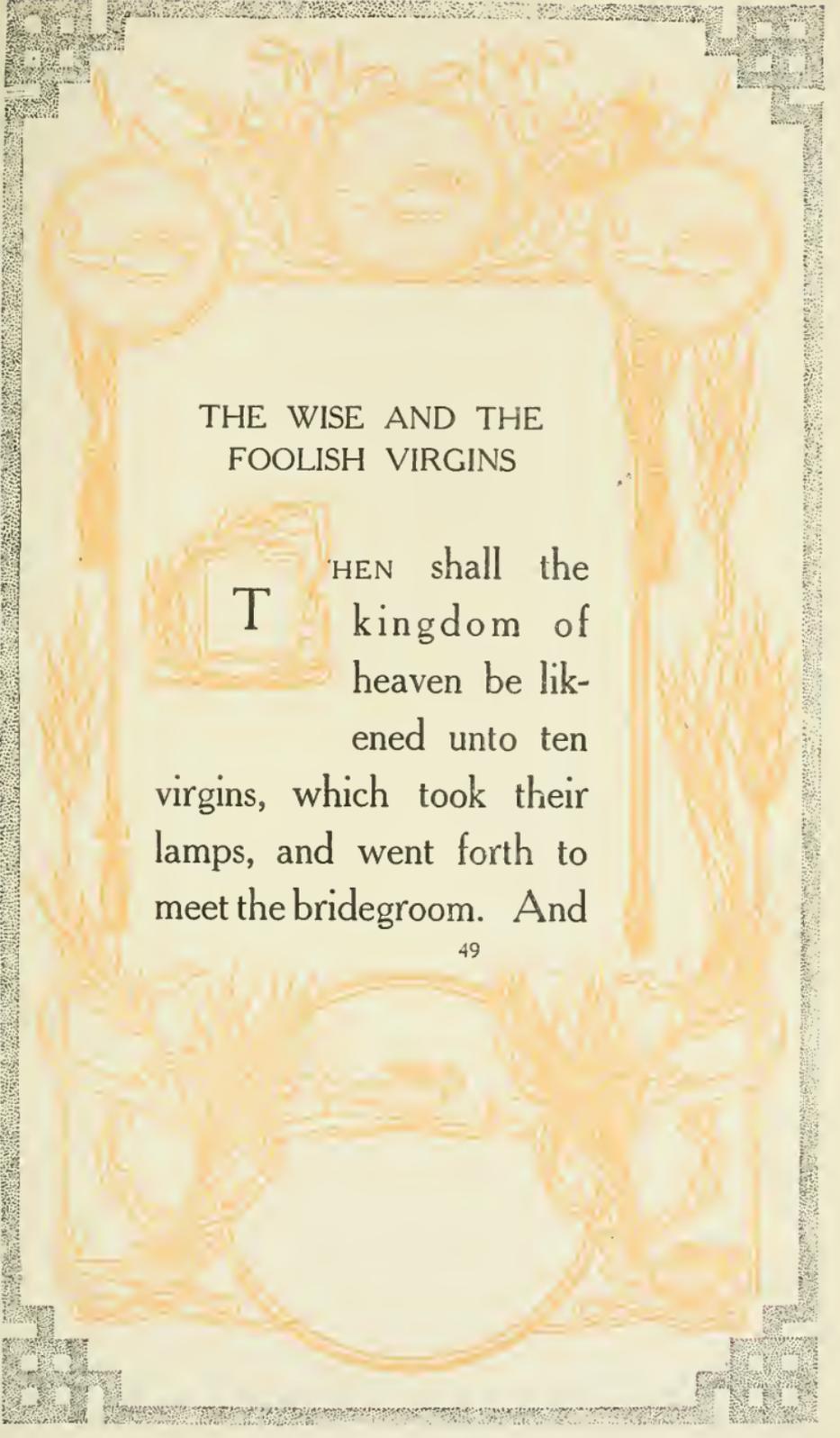


THE WISE AND THE
FOOLISH VIRGINS

47

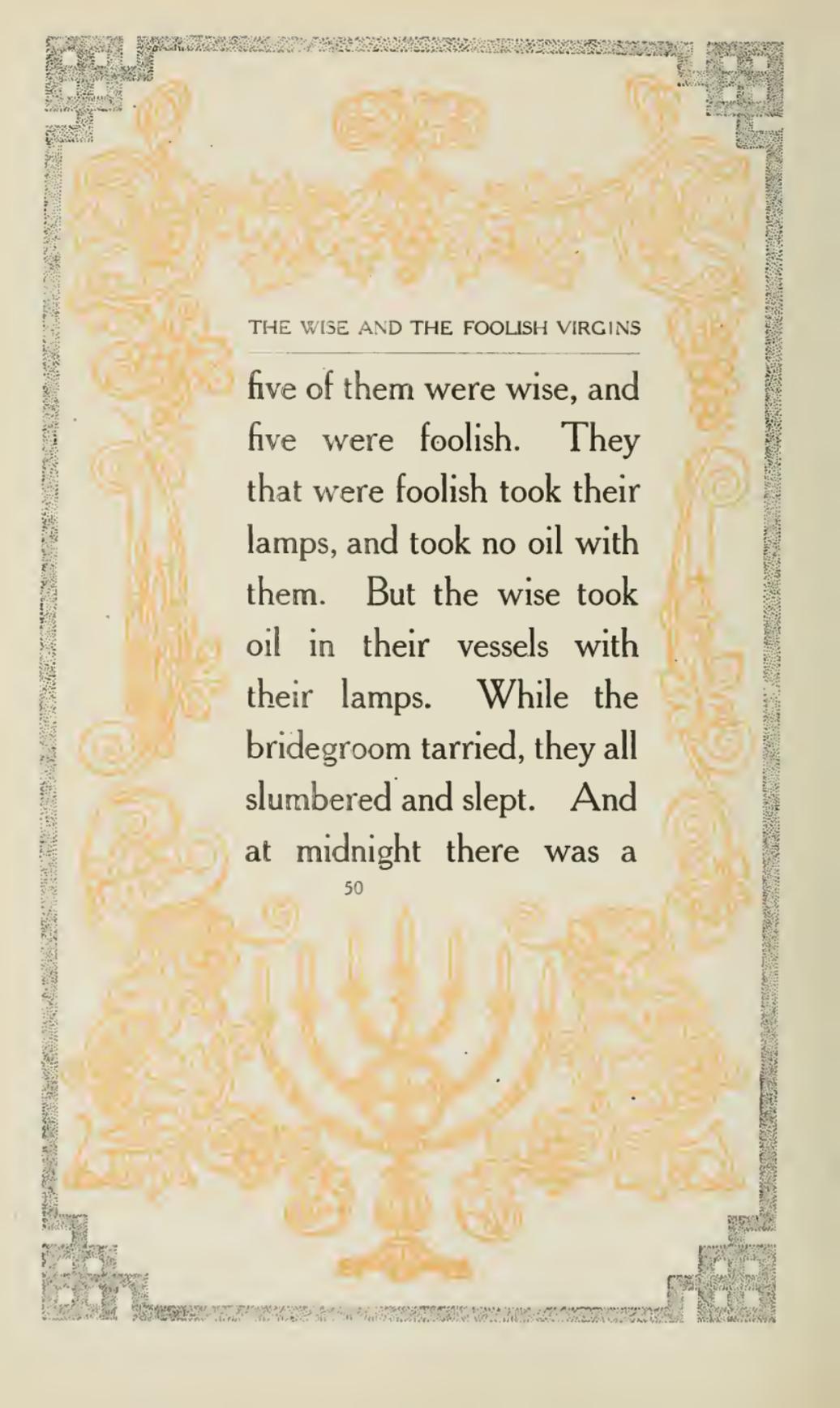


MATT. XXV., 1-12



THE WISE AND THE
FOOLISH VIRGINS

THEN shall the
kingdom of
heaven be lik-
ened unto ten
virgins, which took their
lamps, and went forth to
meet the bridegroom. And

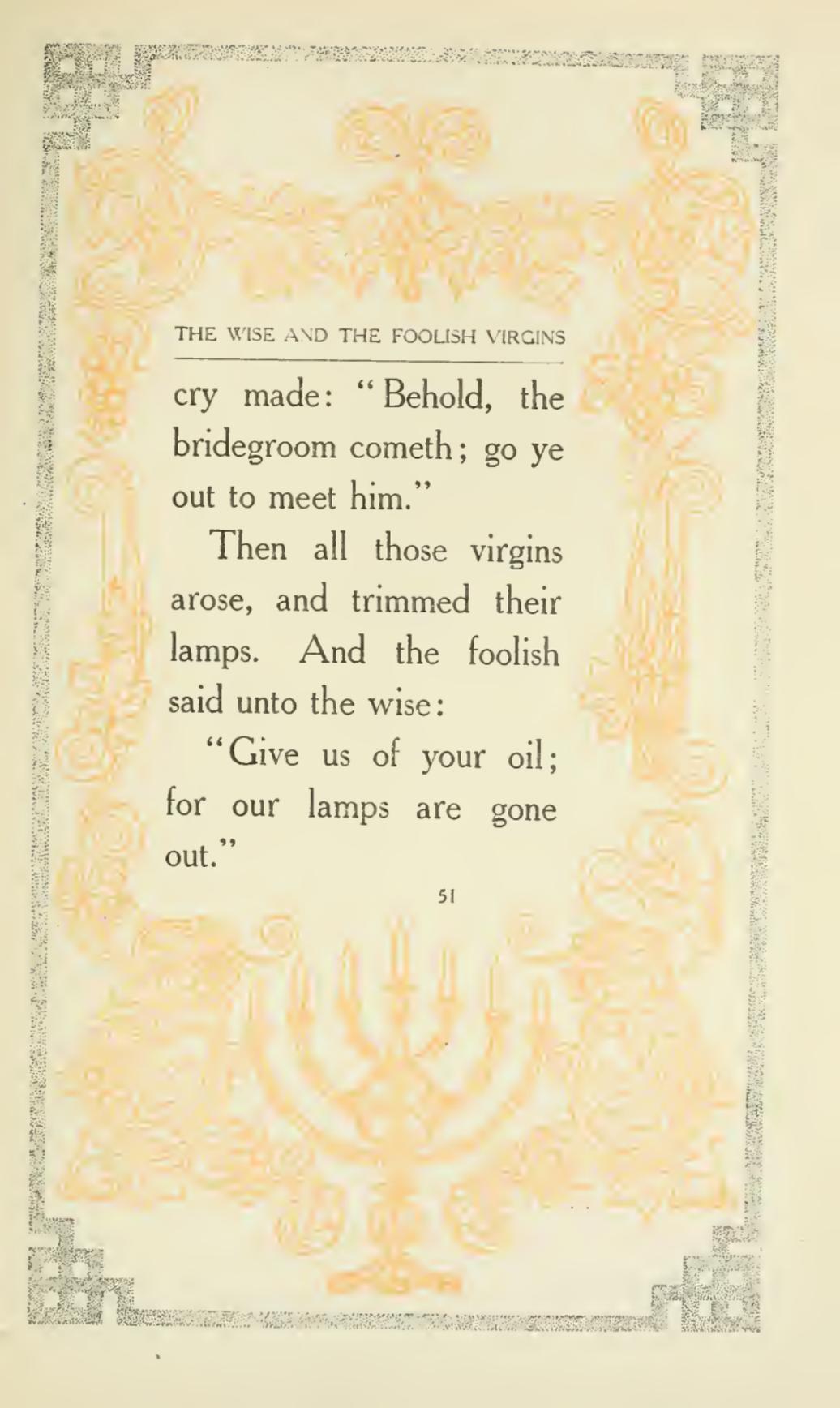


THE WISE AND THE FOOLISH VIRGINS

five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a



“Five of them were wise and five were foolish.”

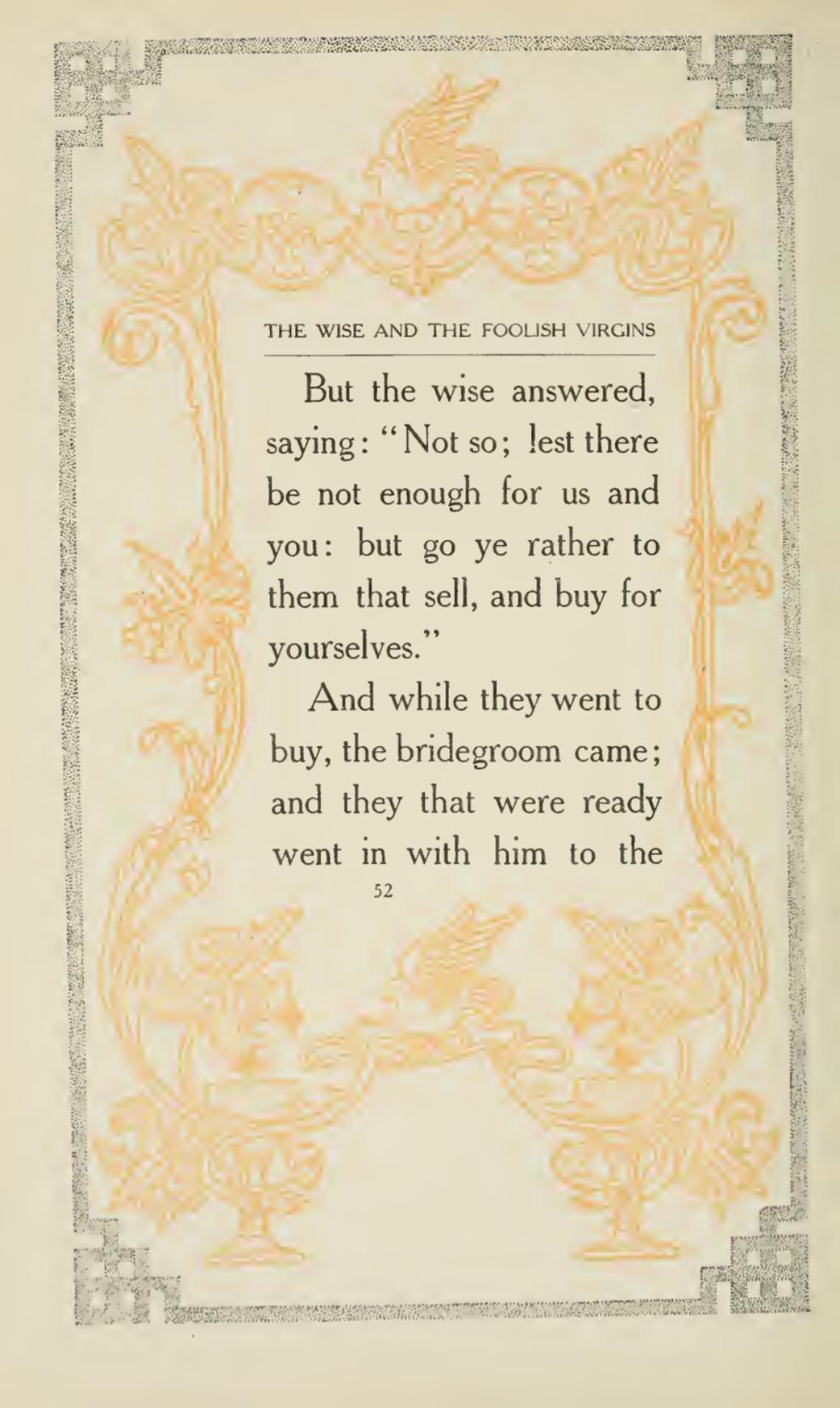
The page is framed by a decorative border of intricate, light-colored scrollwork. In the center of the page, there is a faint illustration of a candelabrum with multiple lit candles. The text is centered within this decorative frame.

THE WISE AND THE FOOLISH VIRGINS

cry made: "Behold, the bridegroom cometh; go ye out to meet him."

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise:

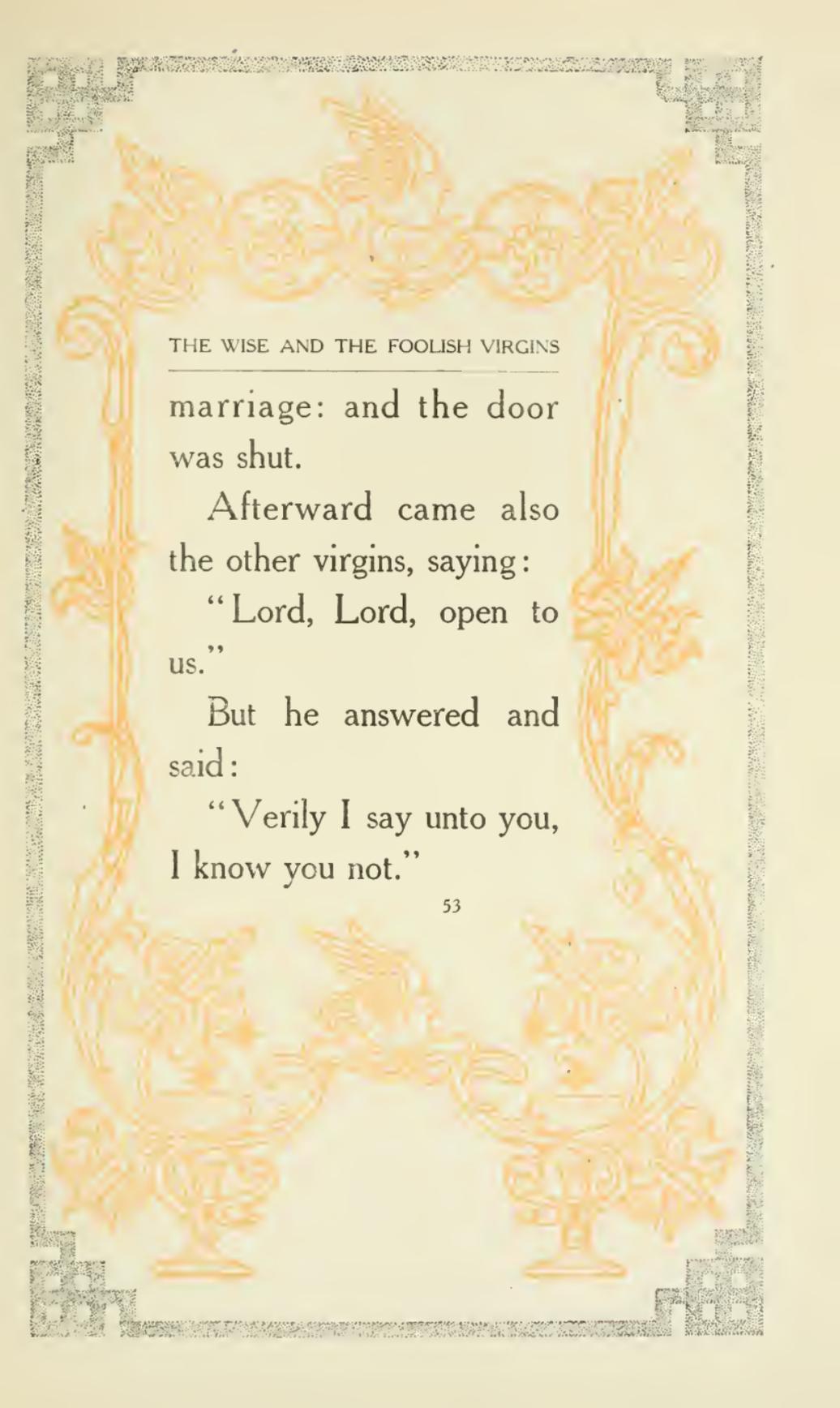
"Give us of your oil; for our lamps are gone out."



THE WISE AND THE FOOLISH VIRGINS

But the wise answered, saying: "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

And while they went to buy, the bridegroom came; and they that were ready went in with him to the



THE WISE AND THE FOOLISH VIRGINS

marriage: and the door
was shut.

Afterward came also
the other virgins, saying:

“Lord, Lord, open to
us.”

But he answered and
said:

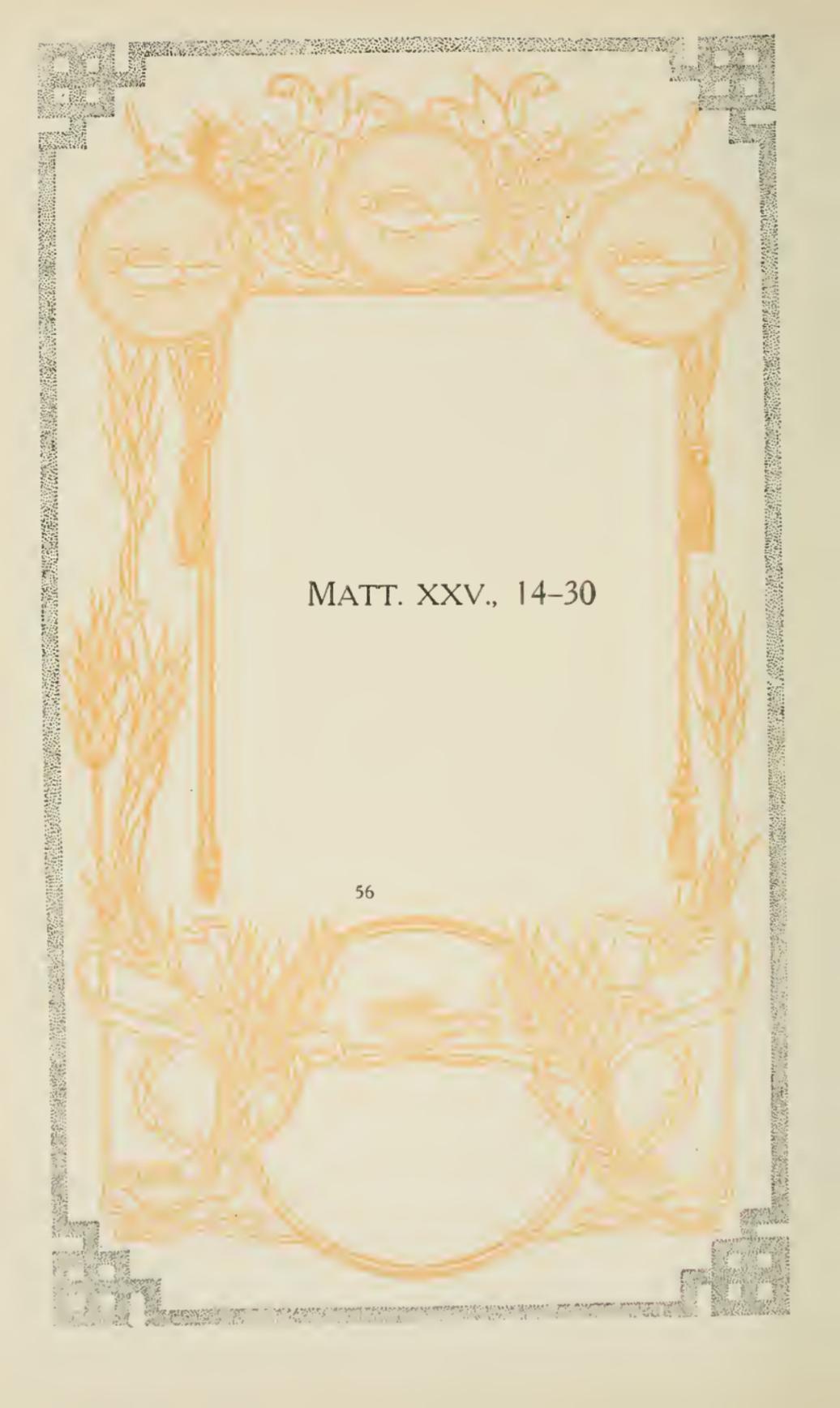
“Verily I say unto you,
I know you not.”



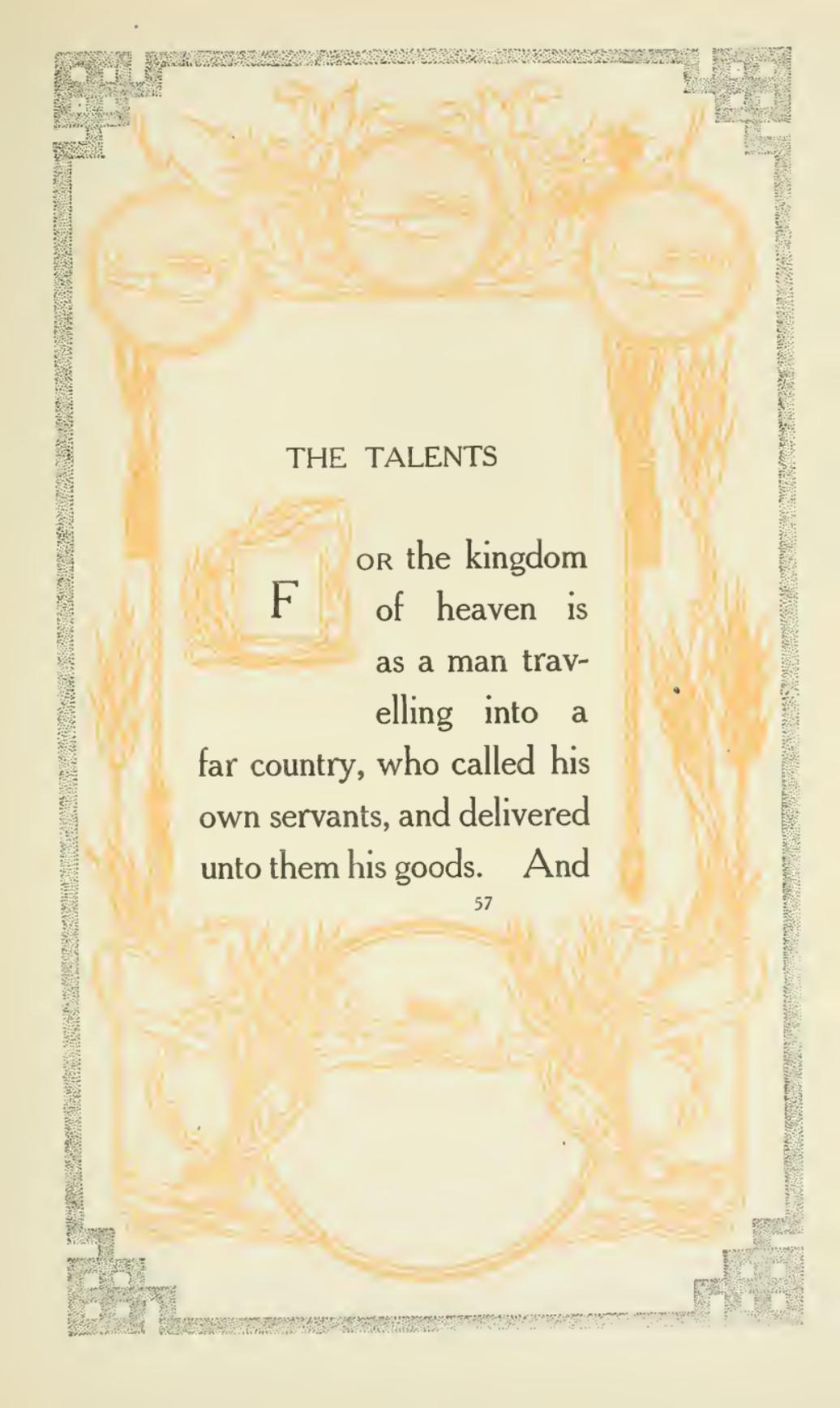


THE TALENTS

55

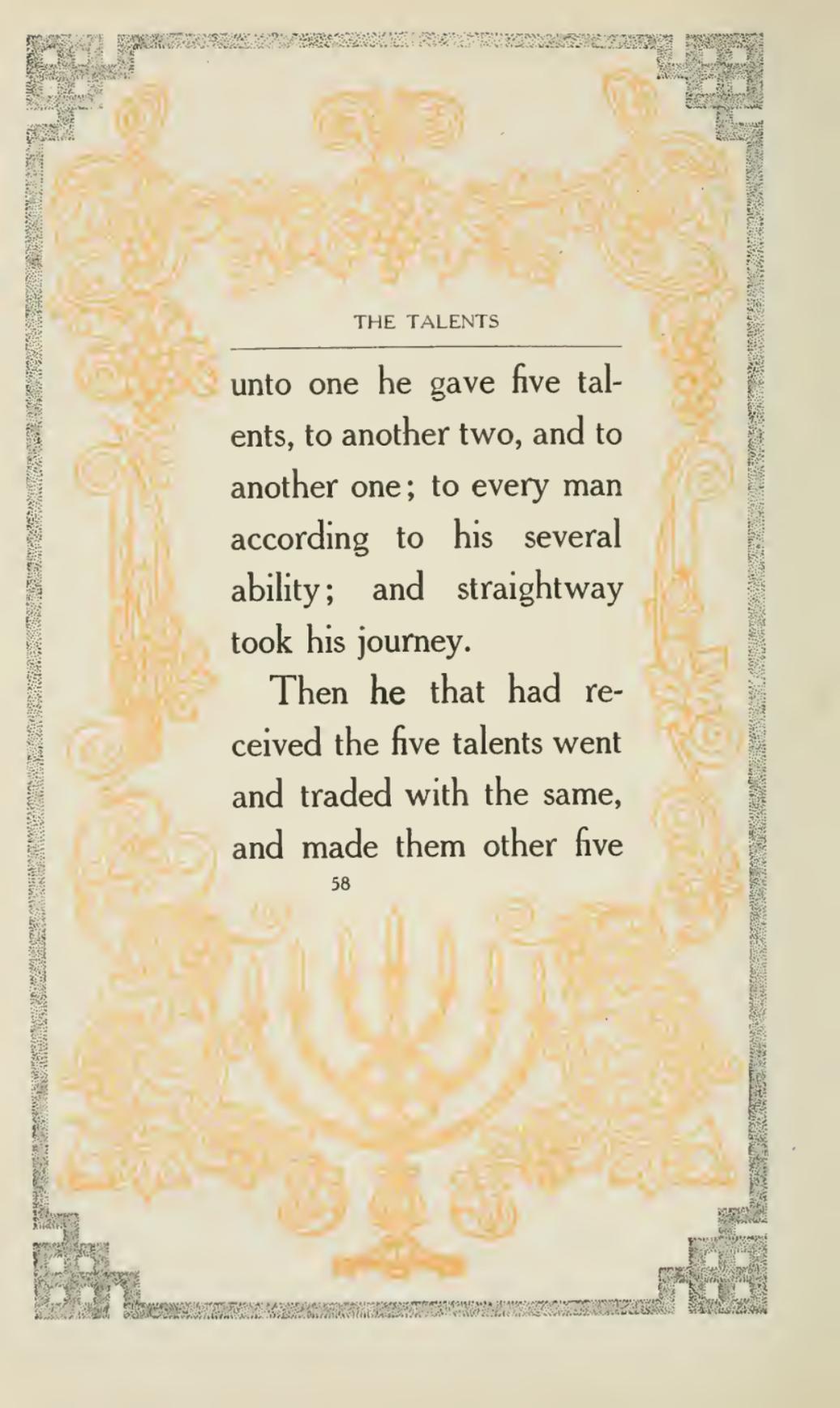


MATT. XXV., 14-30



THE TALENTS

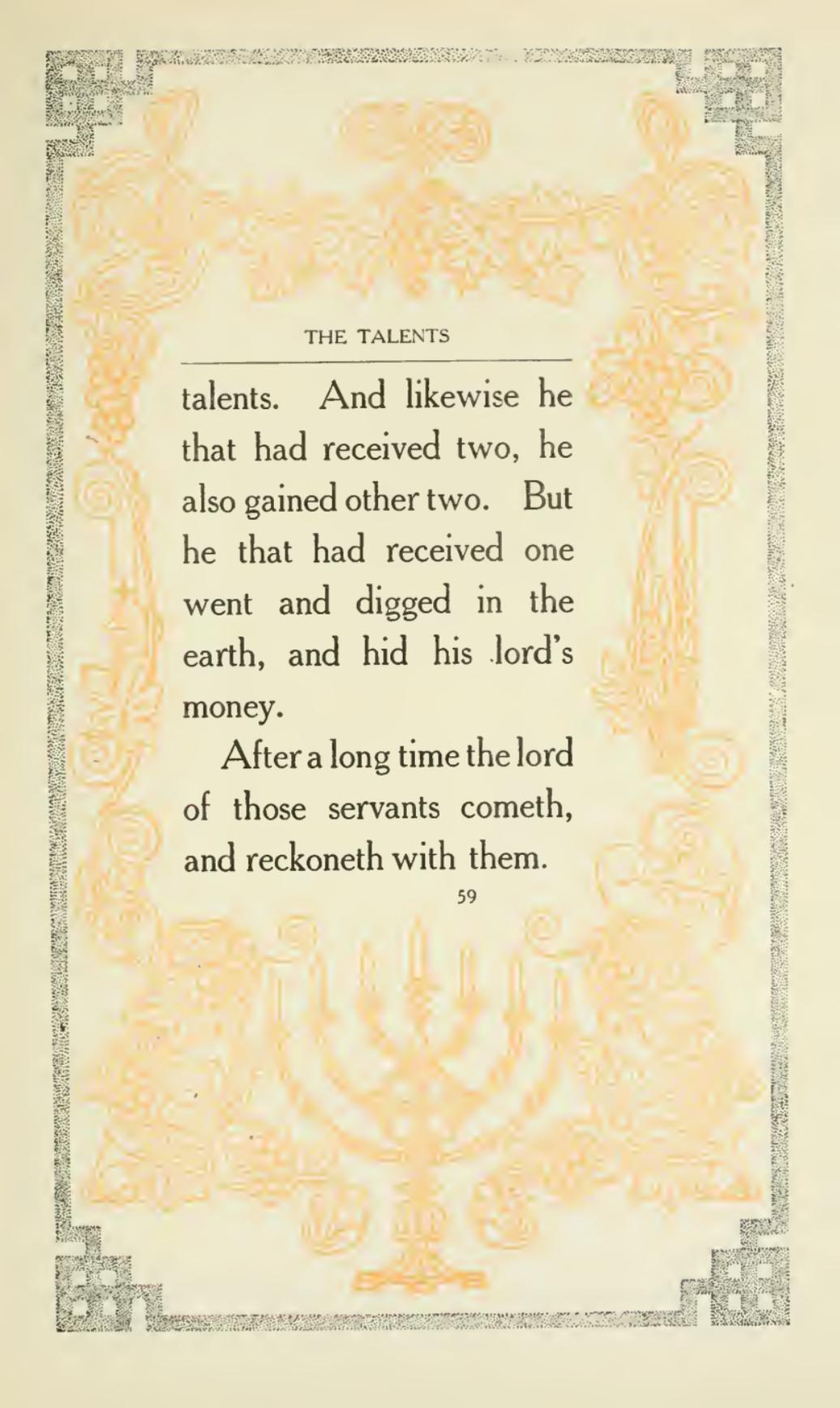
FOR the kingdom
of heaven is
as a man trav-
elling into a
far country, who called his
own servants, and delivered
unto them his goods. And



THE TALENTS

unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

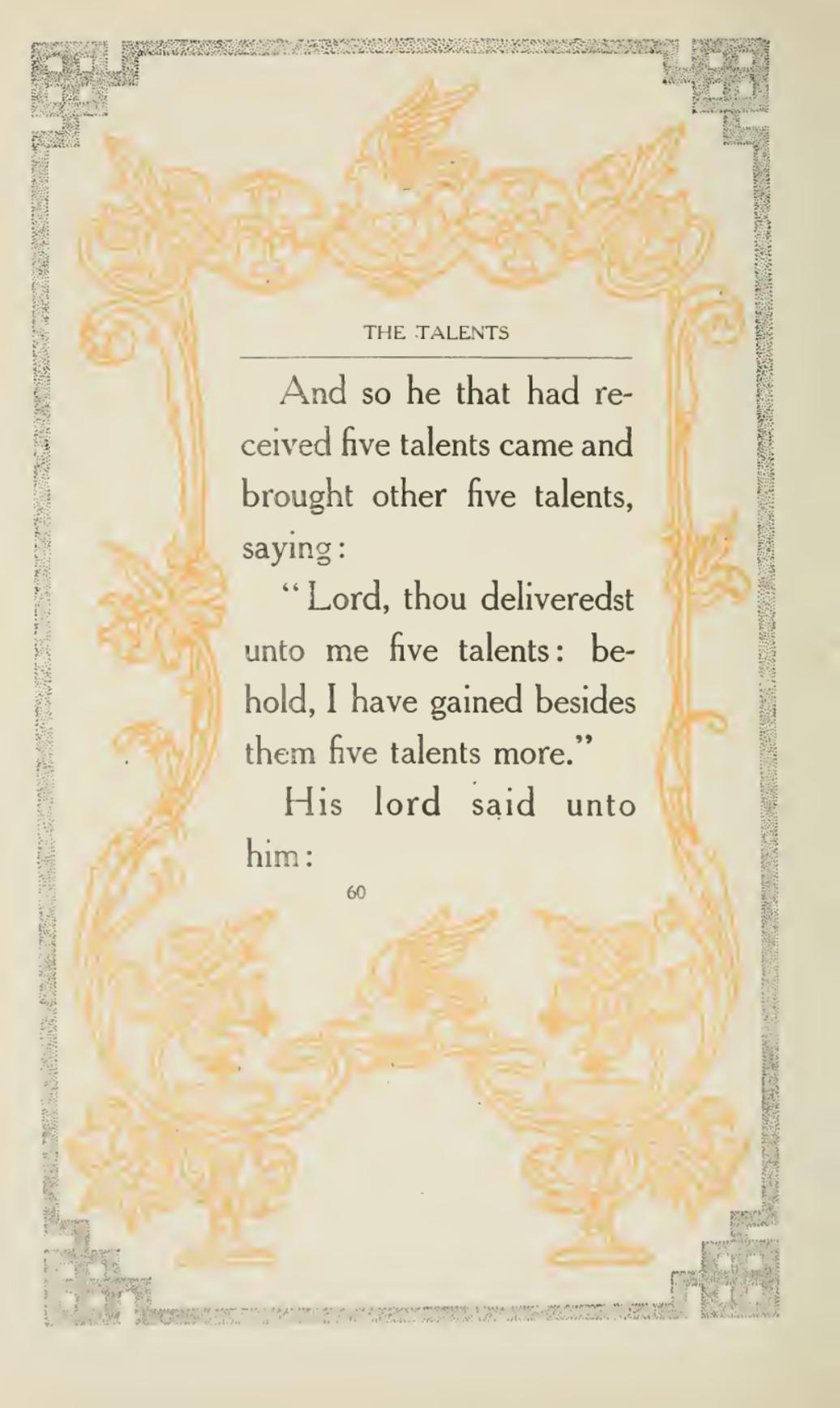
Then he that had received the five talents went and traded with the same, and made them other five



THE TALENTS

talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them.

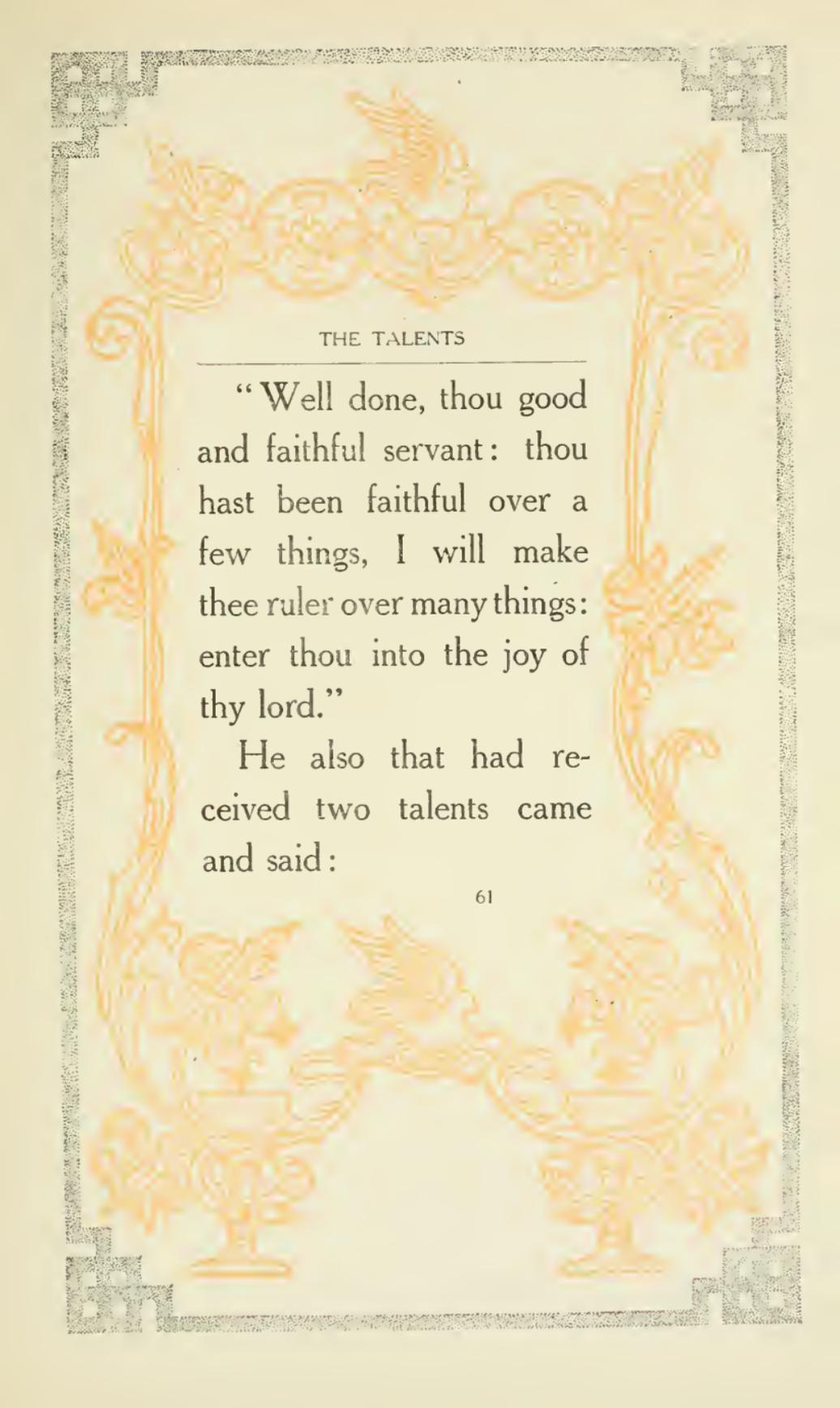


THE TALENTS

And so he that had received five talents came and brought other five talents, saying:

“Lord, thou deliverdest unto me five talents: behold, I have gained besides them five talents more.”

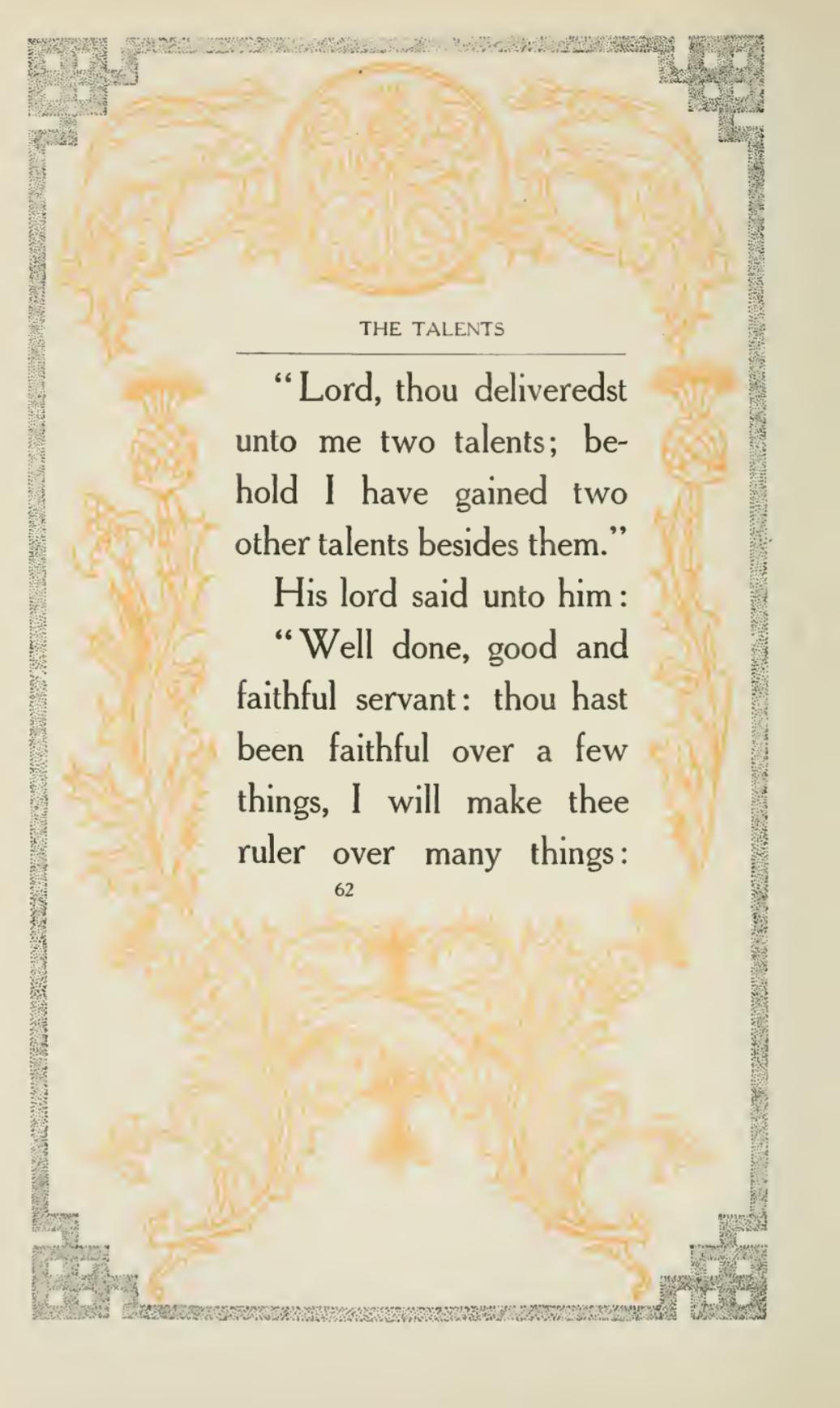
His lord said unto him:



THE TALENTS

“Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”

He also that had received two talents came and said:

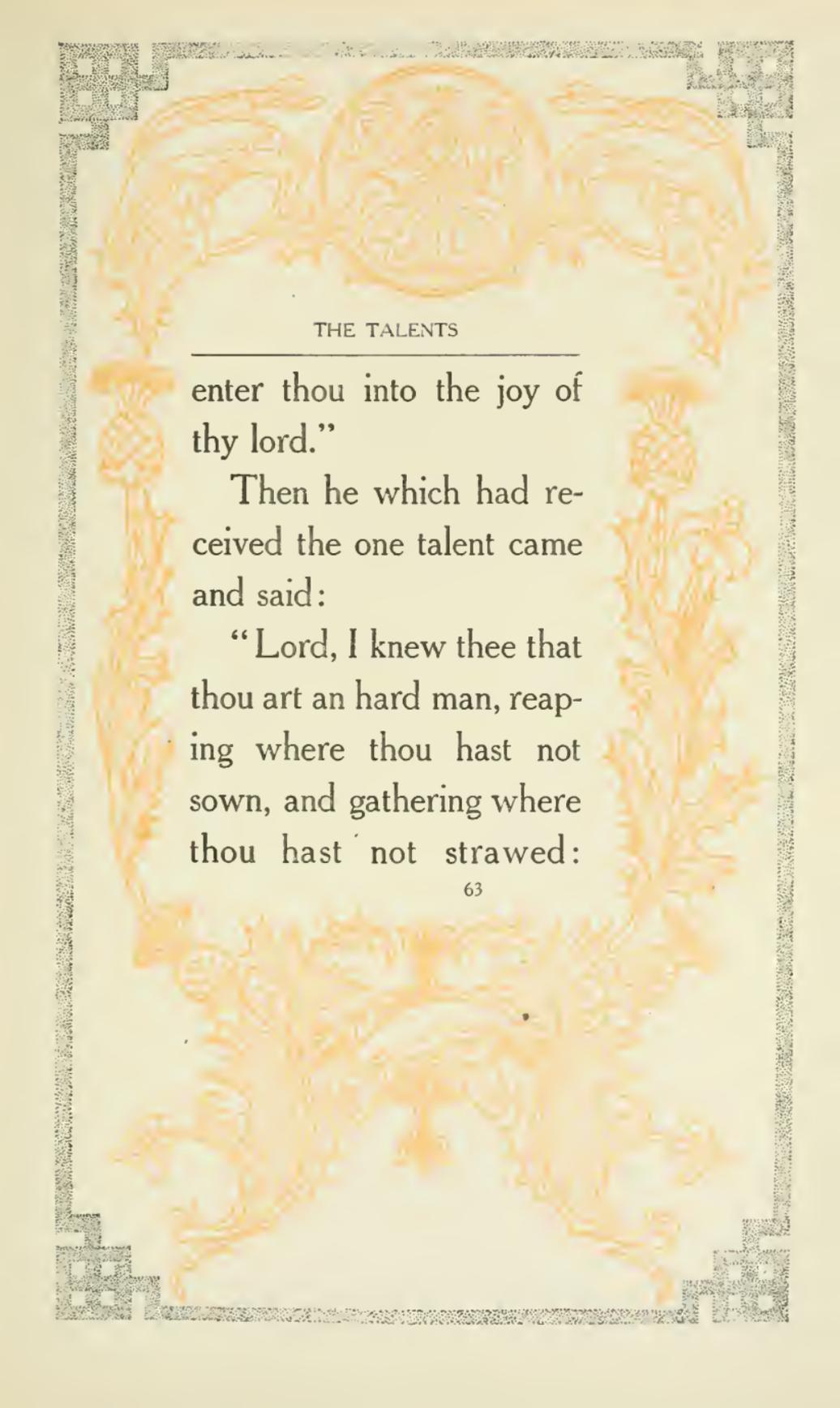


THE TALENTS

“Lord, thou deliveredst unto me two talents; behold I have gained two other talents besides them.”

His lord said unto him :

“Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things:

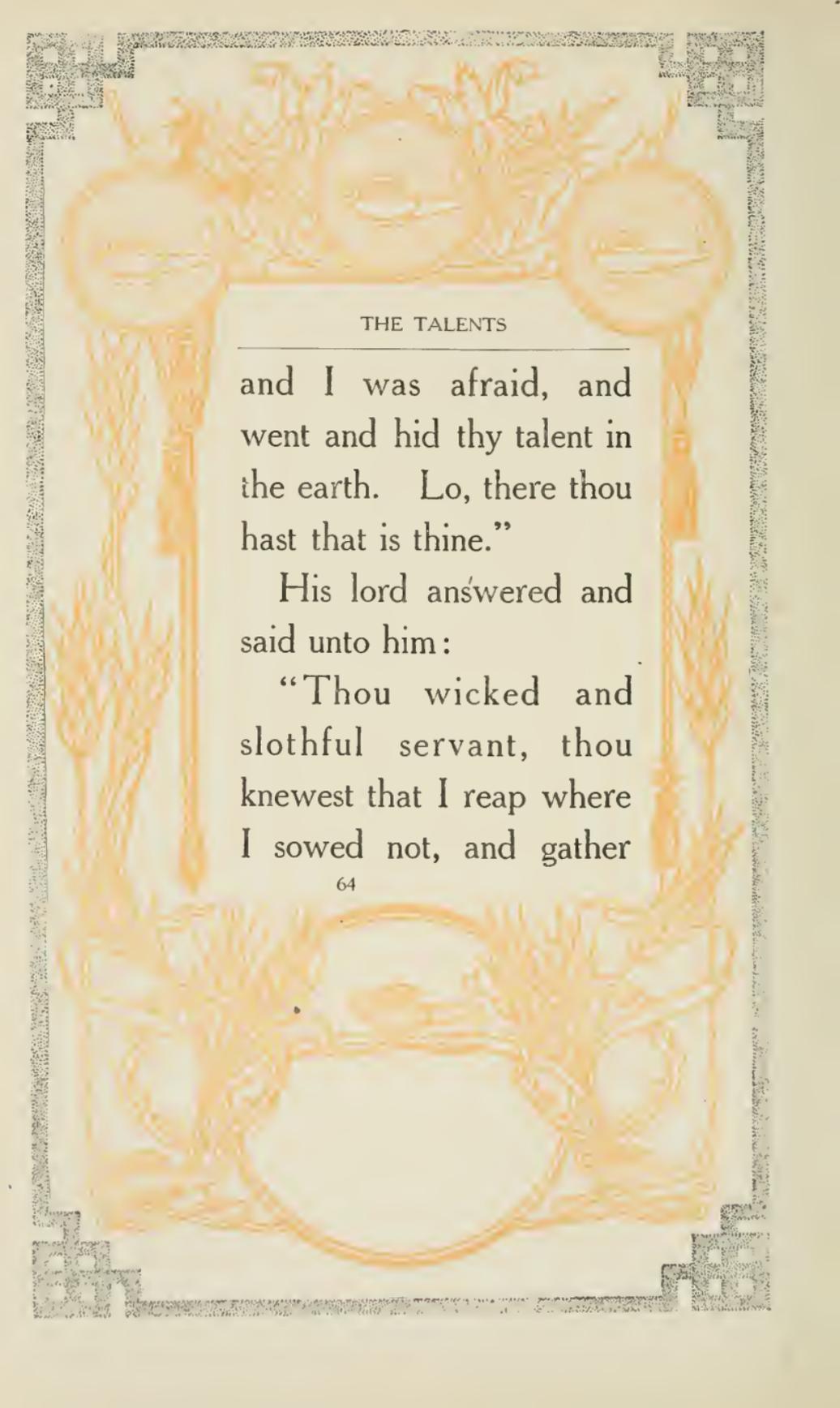


THE TALENTS

enter thou into the joy of thy lord.”

Then he which had received the one talent came and said:

“Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

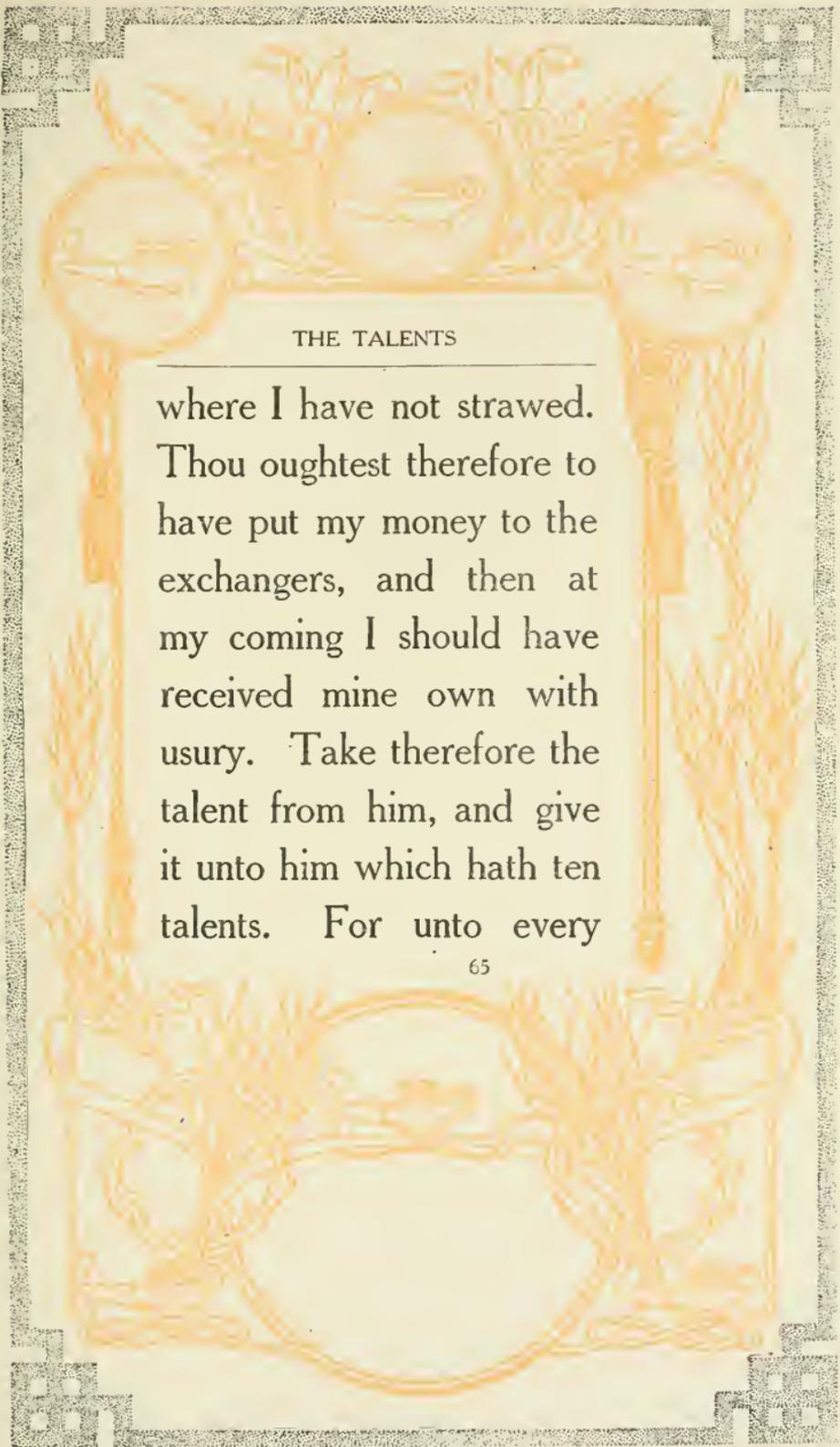


THE TALENTS

and I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine.”

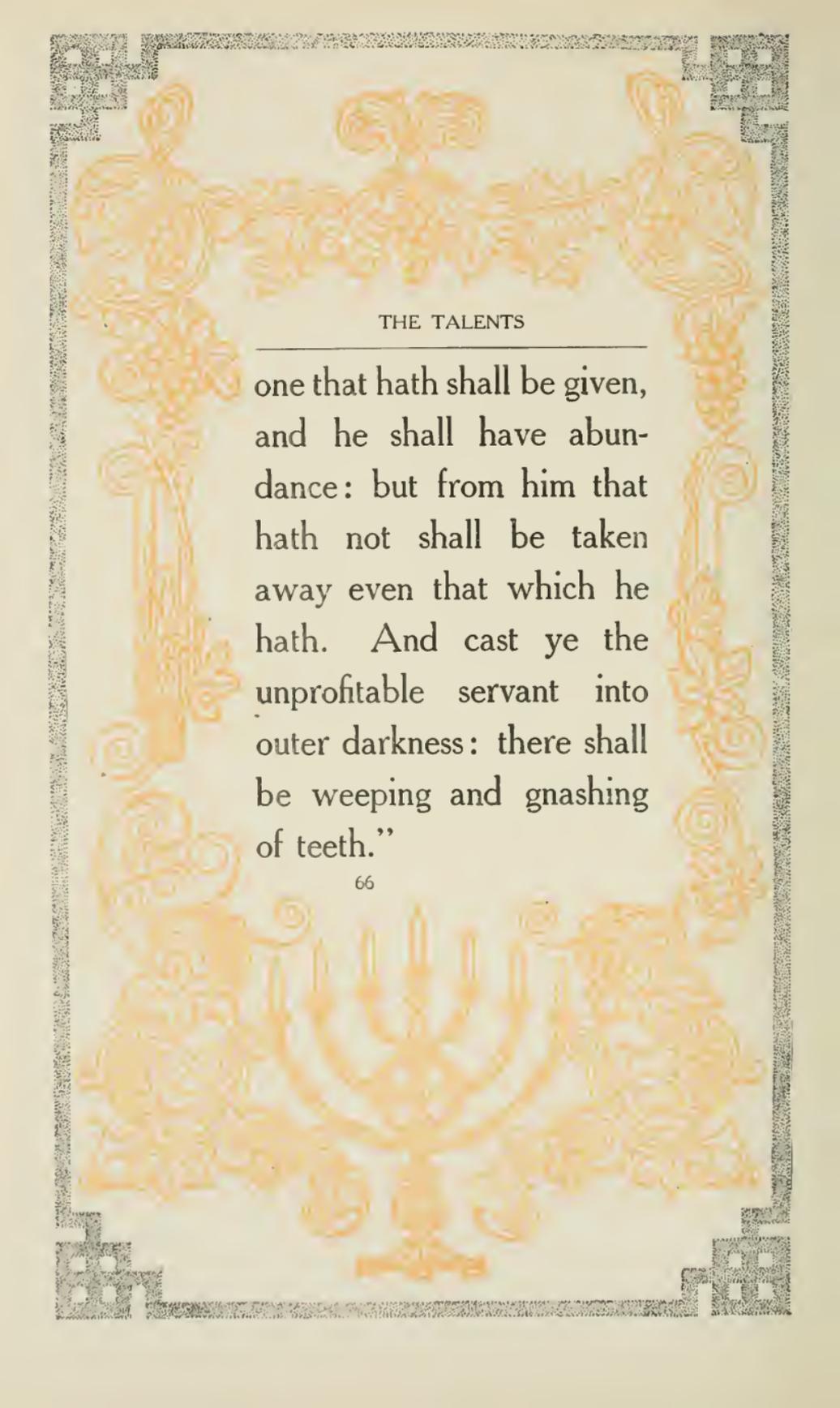
His lord answered and said unto him :

“Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather



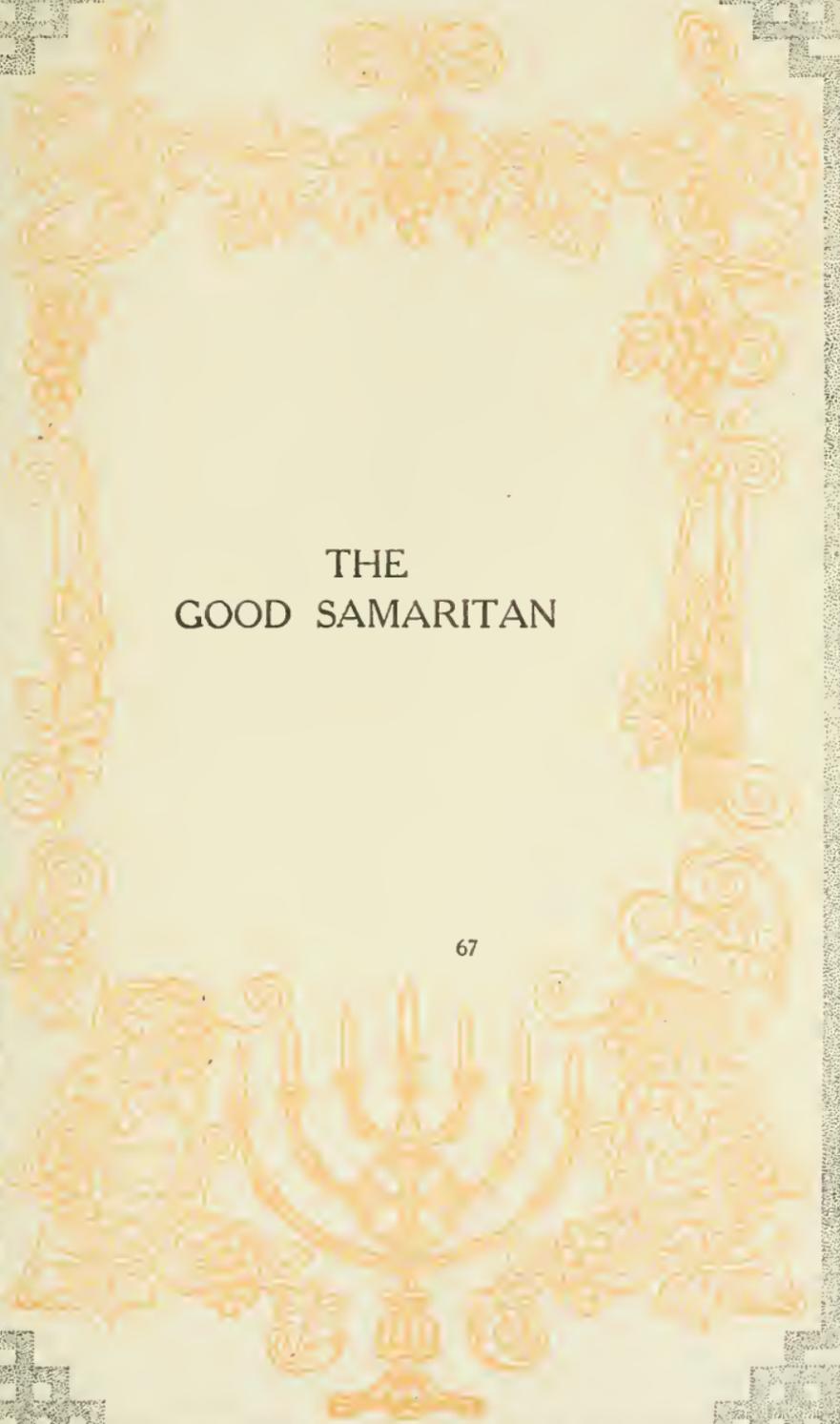
THE TALENTS

where I have not strawed.
Thou oughtest therefore to
have put my money to the
exchangers, and then at
my coming I should have
received mine own with
usury. Take therefore the
talent from him, and give
it unto him which hath ten
talents. For unto every



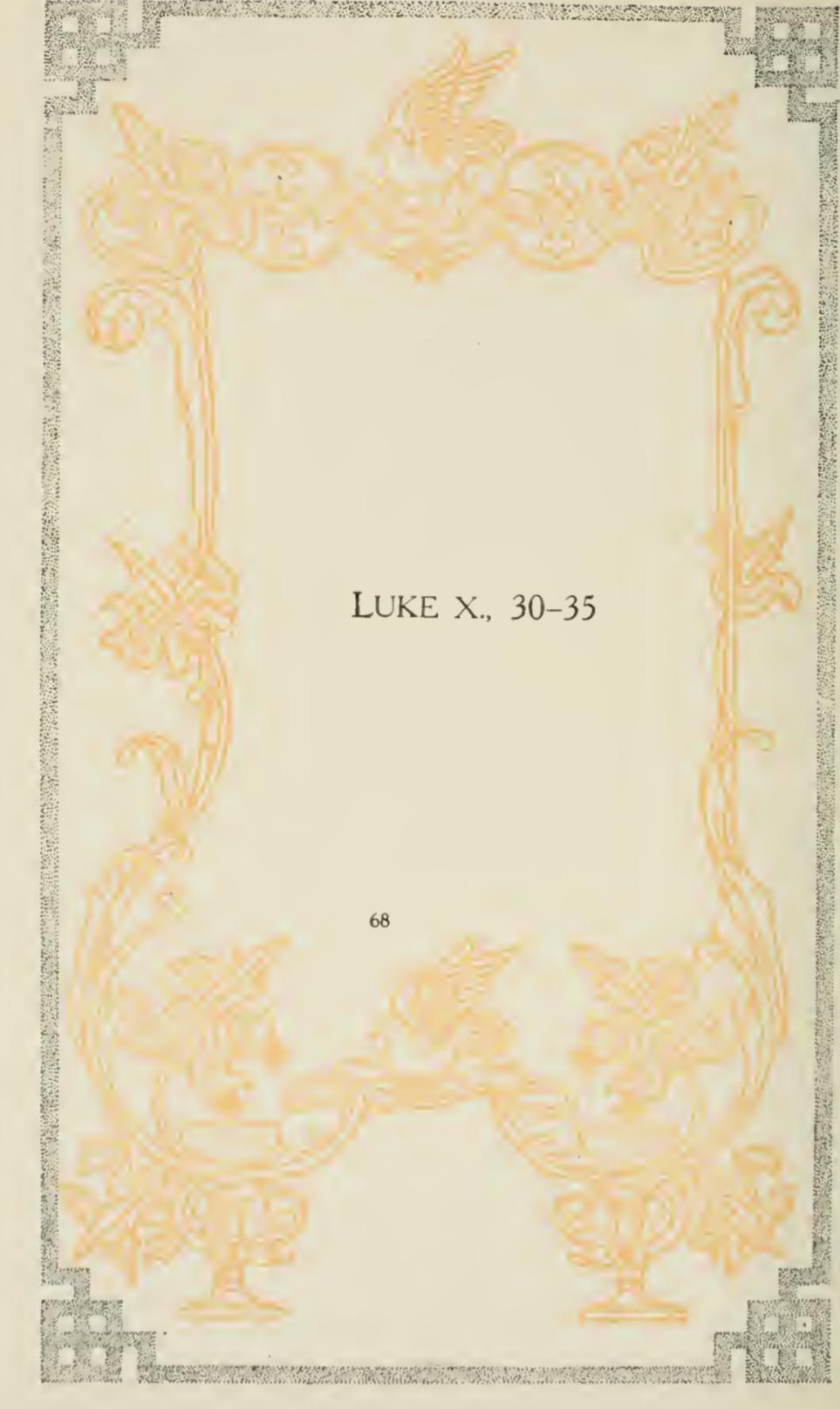
THE TALENTS

one that hath shall be given,
and he shall have abundance:
but from him that hath not shall be taken
away even that which he hath. And cast ye the
unprofitable servant into outer darkness:
there shall be weeping and gnashing
of teeth.”

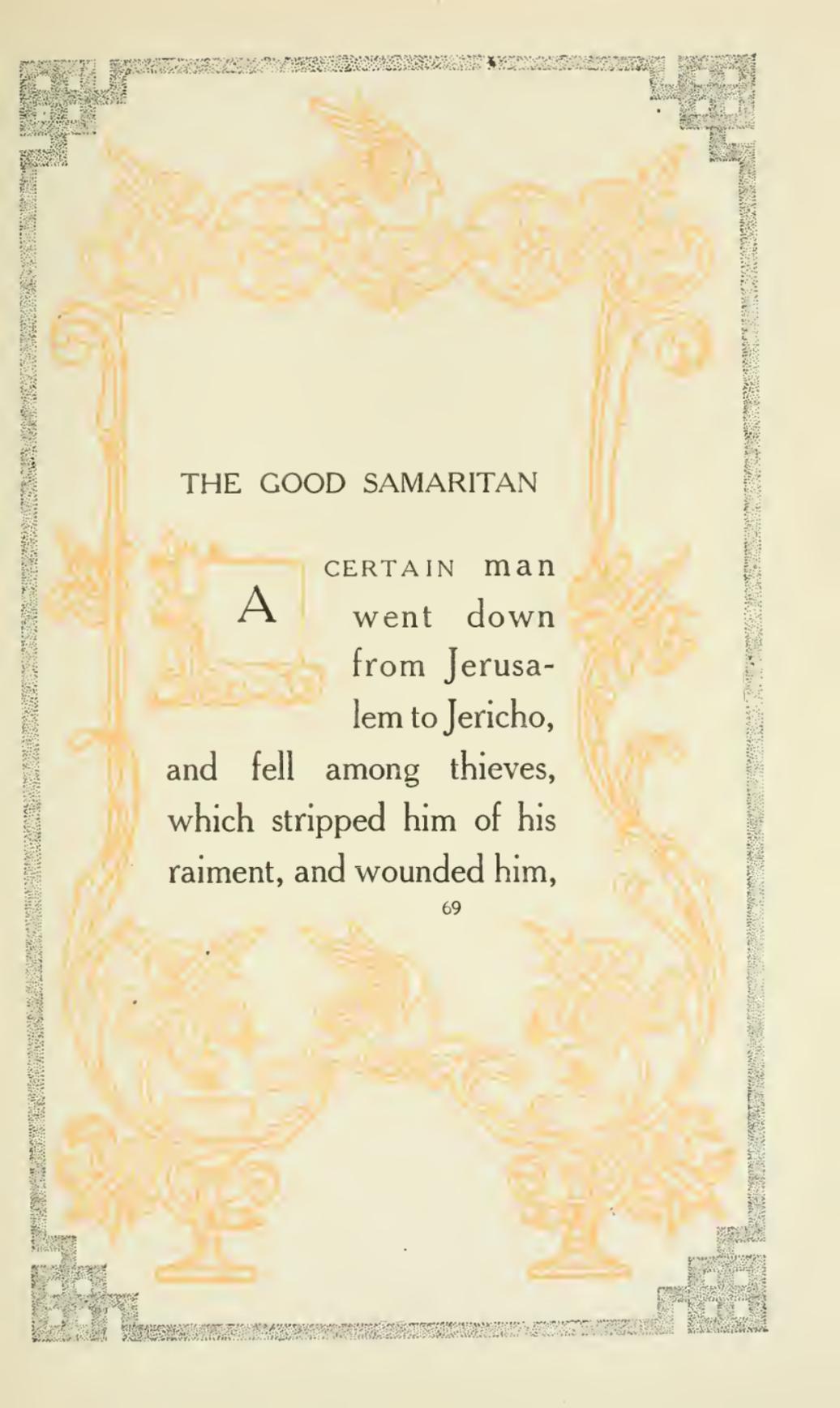


THE
GOOD SAMARITAN

67

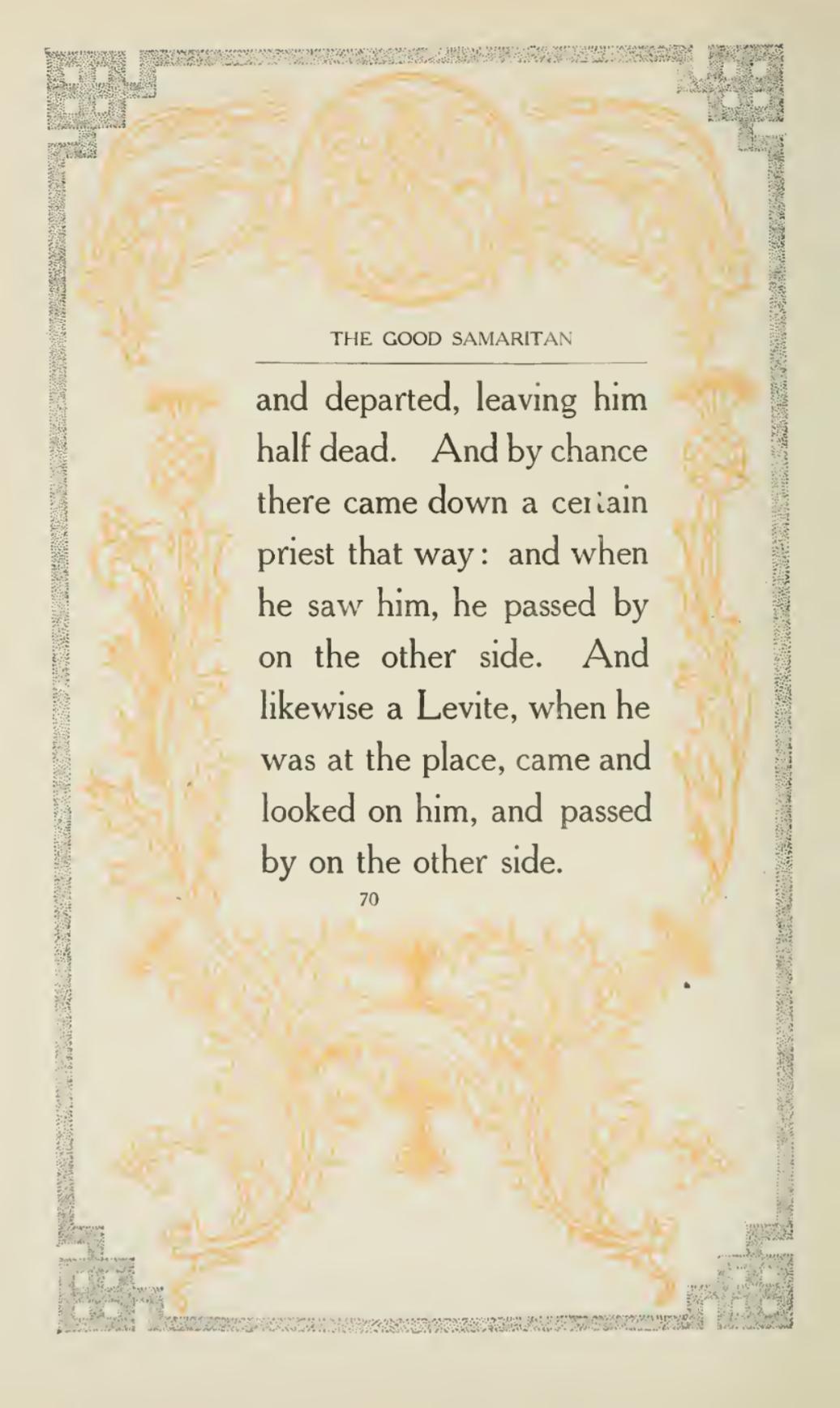


LUKE X., 30-35



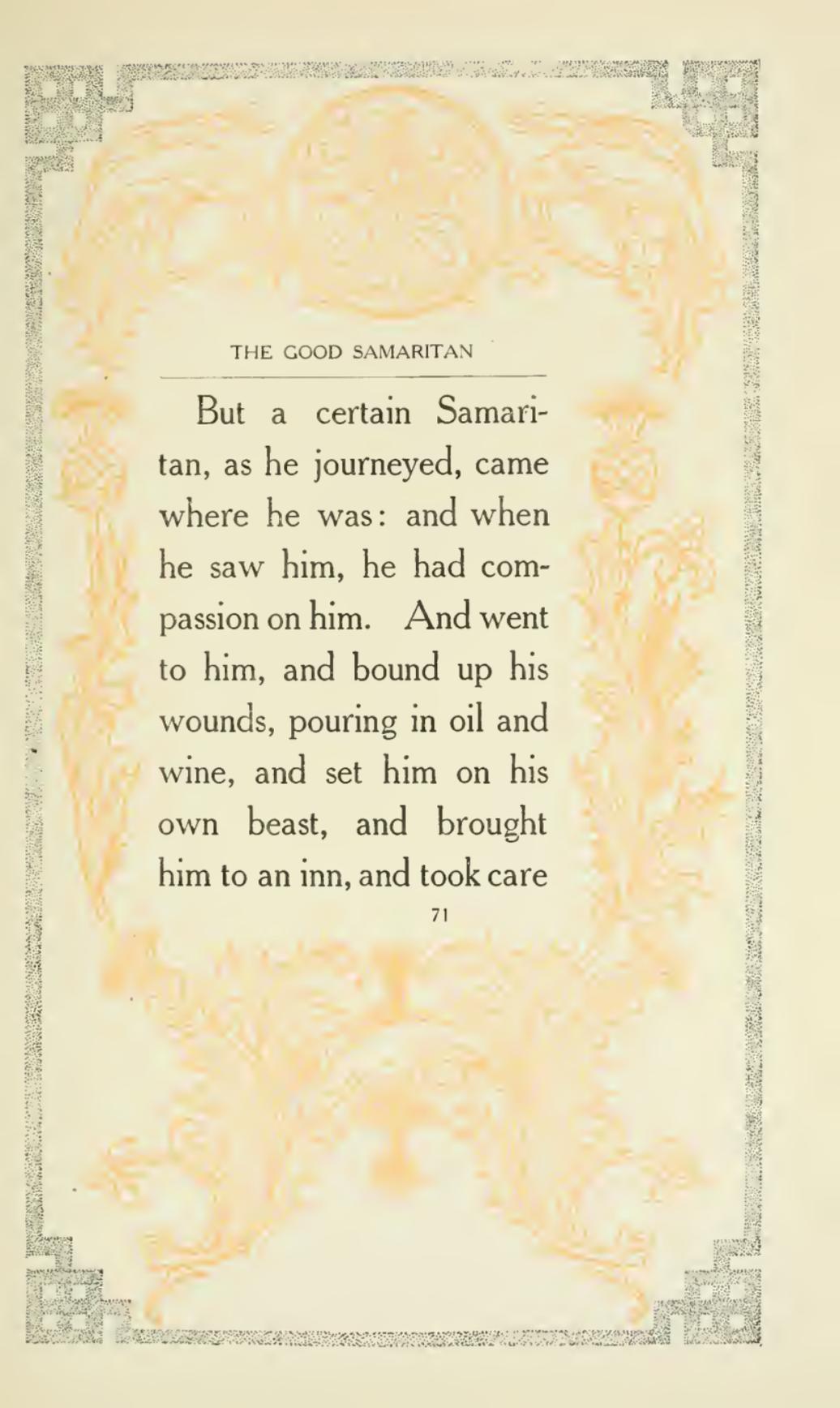
THE GOOD SAMARITAN

A CERTAIN man
went down
from Jerusa-
lem to Jericho,
and fell among thieves,
which stripped him of his
raiment, and wounded him,



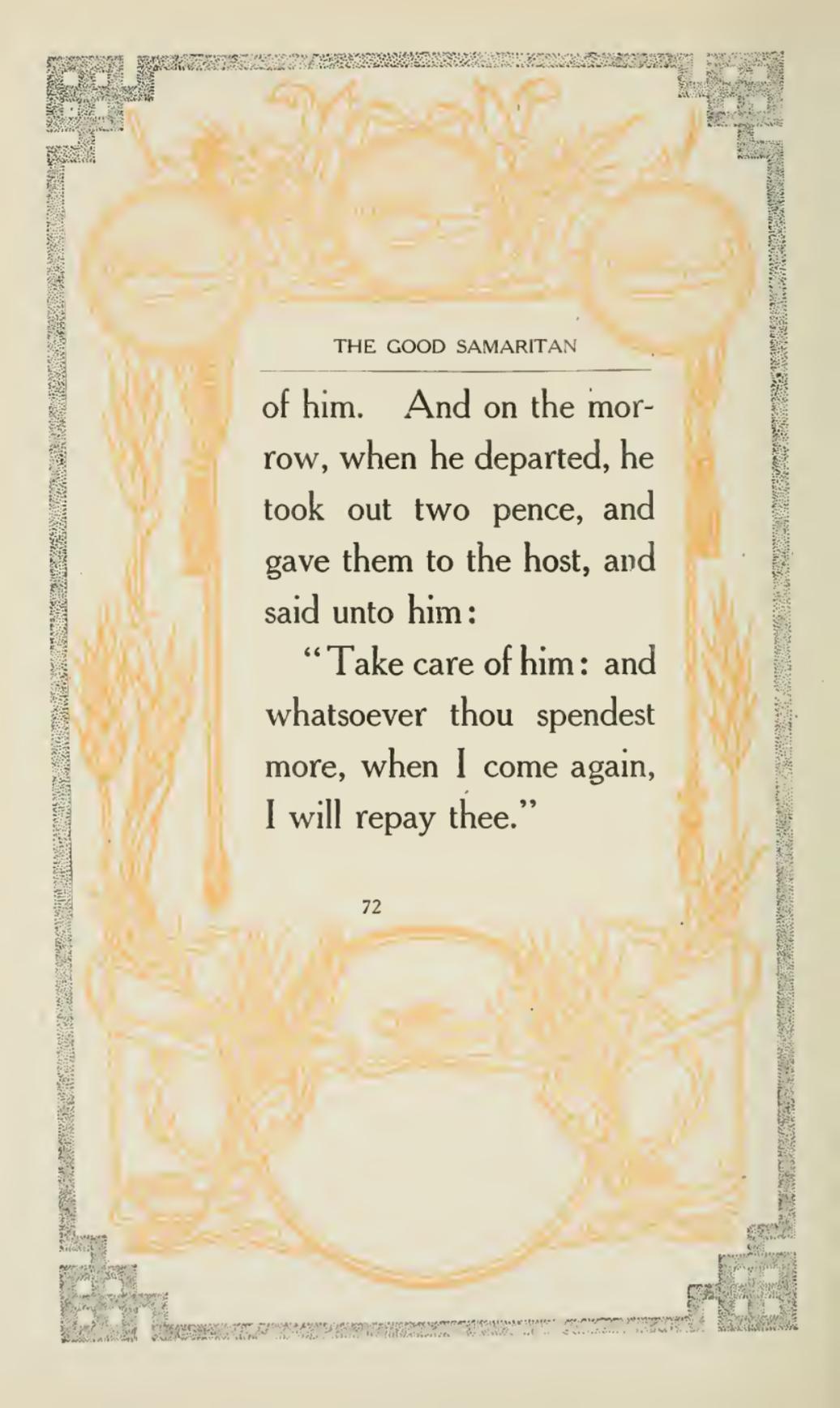
THE GOOD SAMARITAN

and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.



THE GOOD SAMARITAN

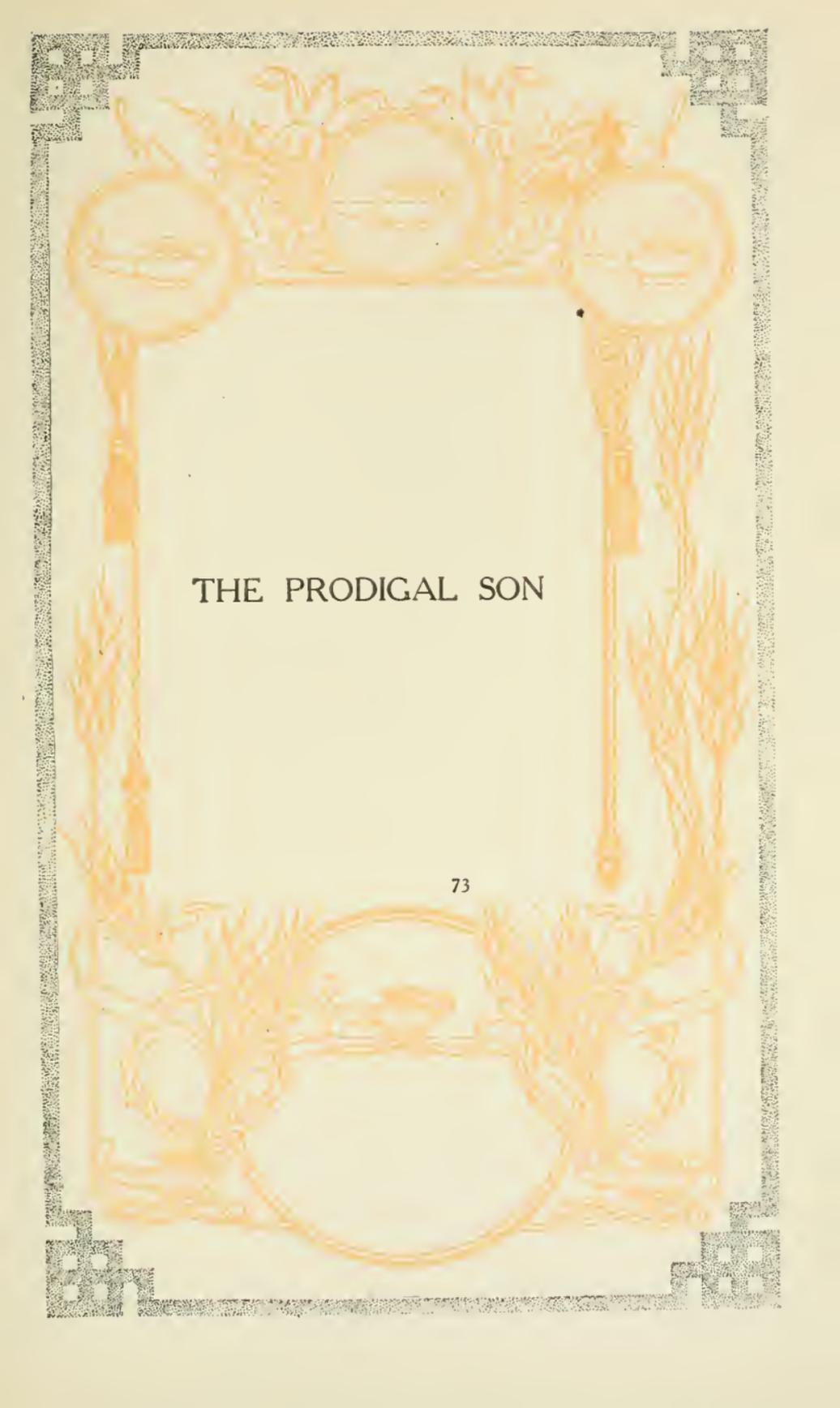
But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care



THE GOOD SAMARITAN

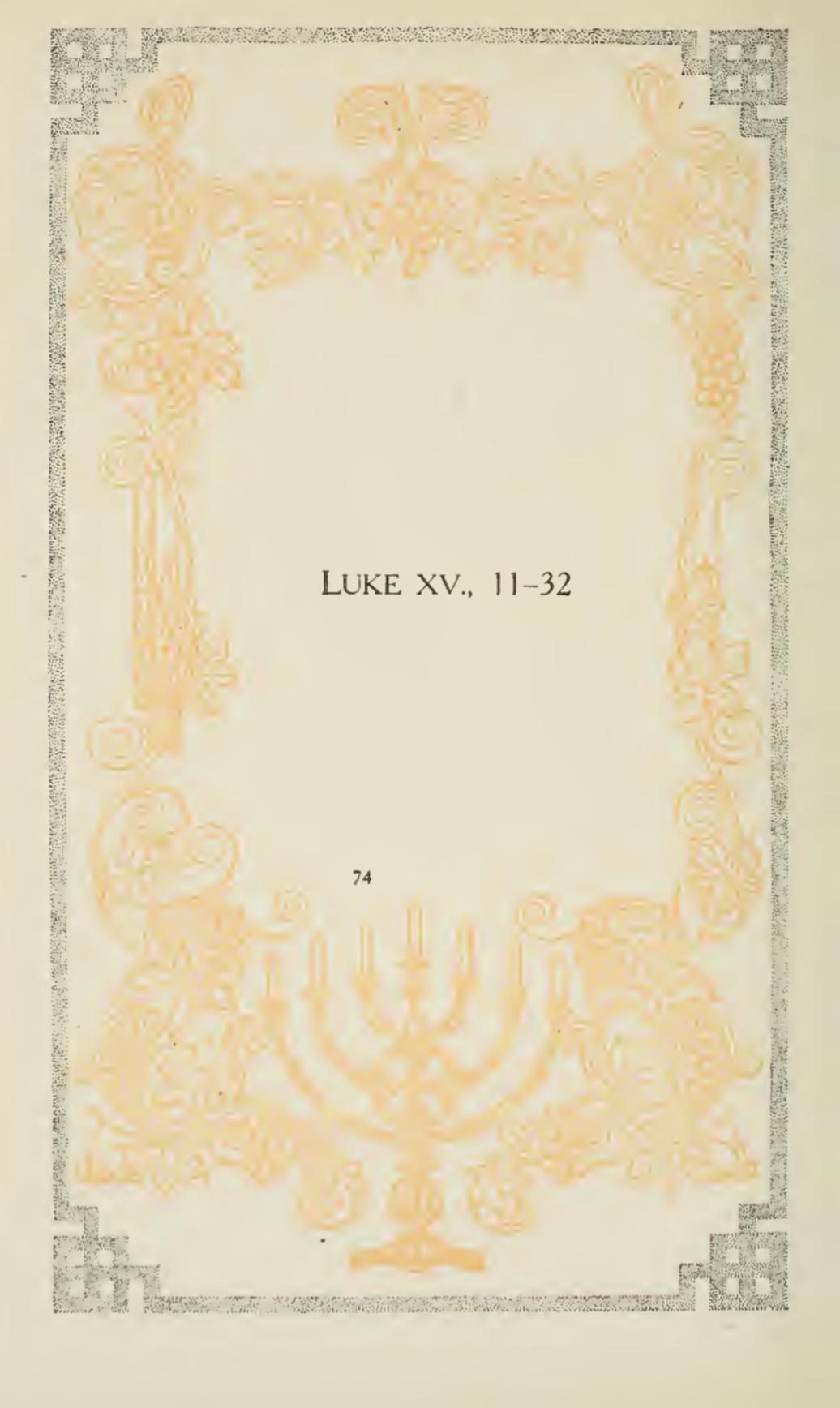
of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him :

“Take care of him : and whatsoever thou spendest more, when I come again, I will repay thee.”



THE PRODIGAL SON

73

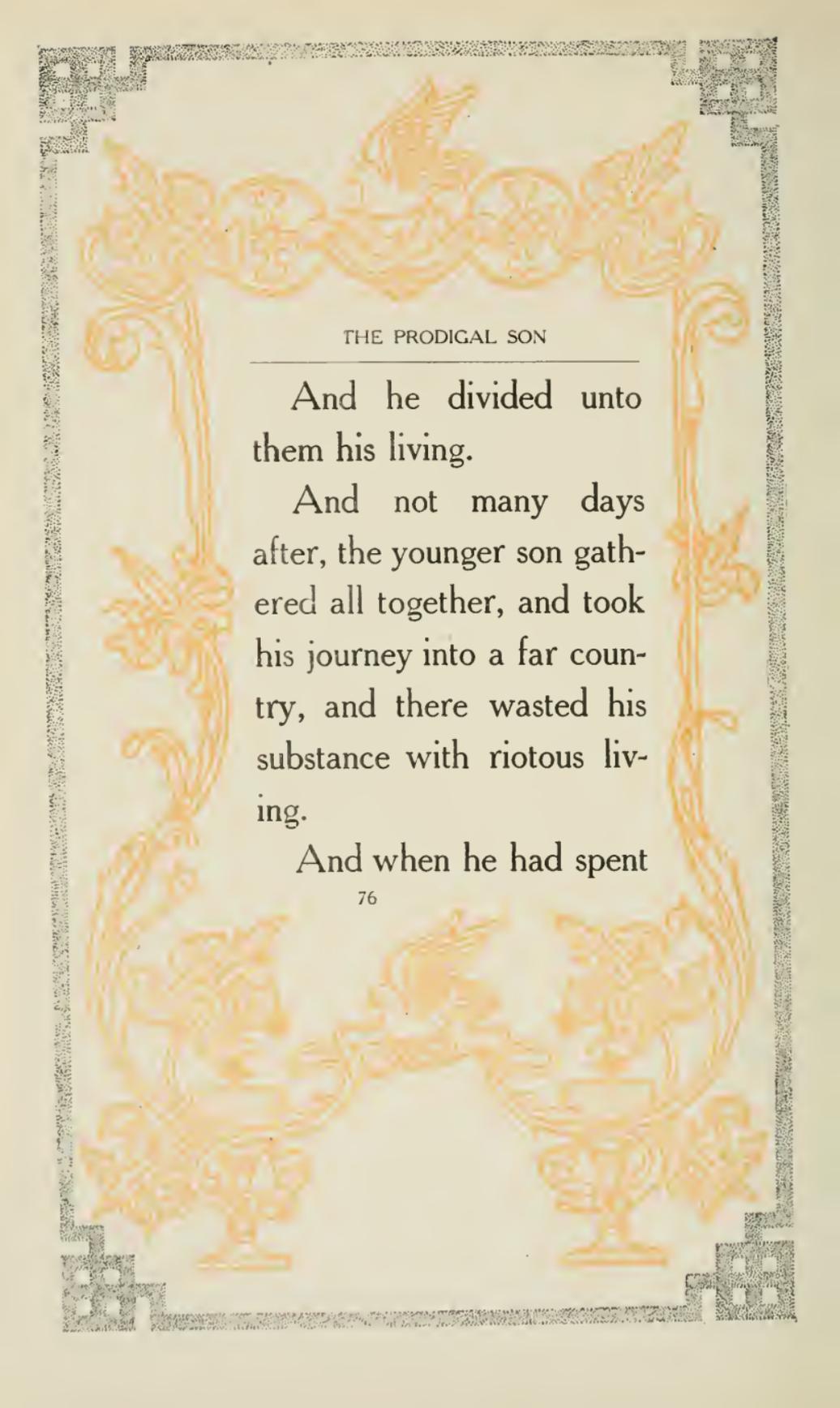


LUKE XV., 11-32

THE PRODIGAL SON

A CERTAIN man
had two sons.
And the
younger of
them said to his father:

“Father, give me the
portion of goods that falleth
to me.”

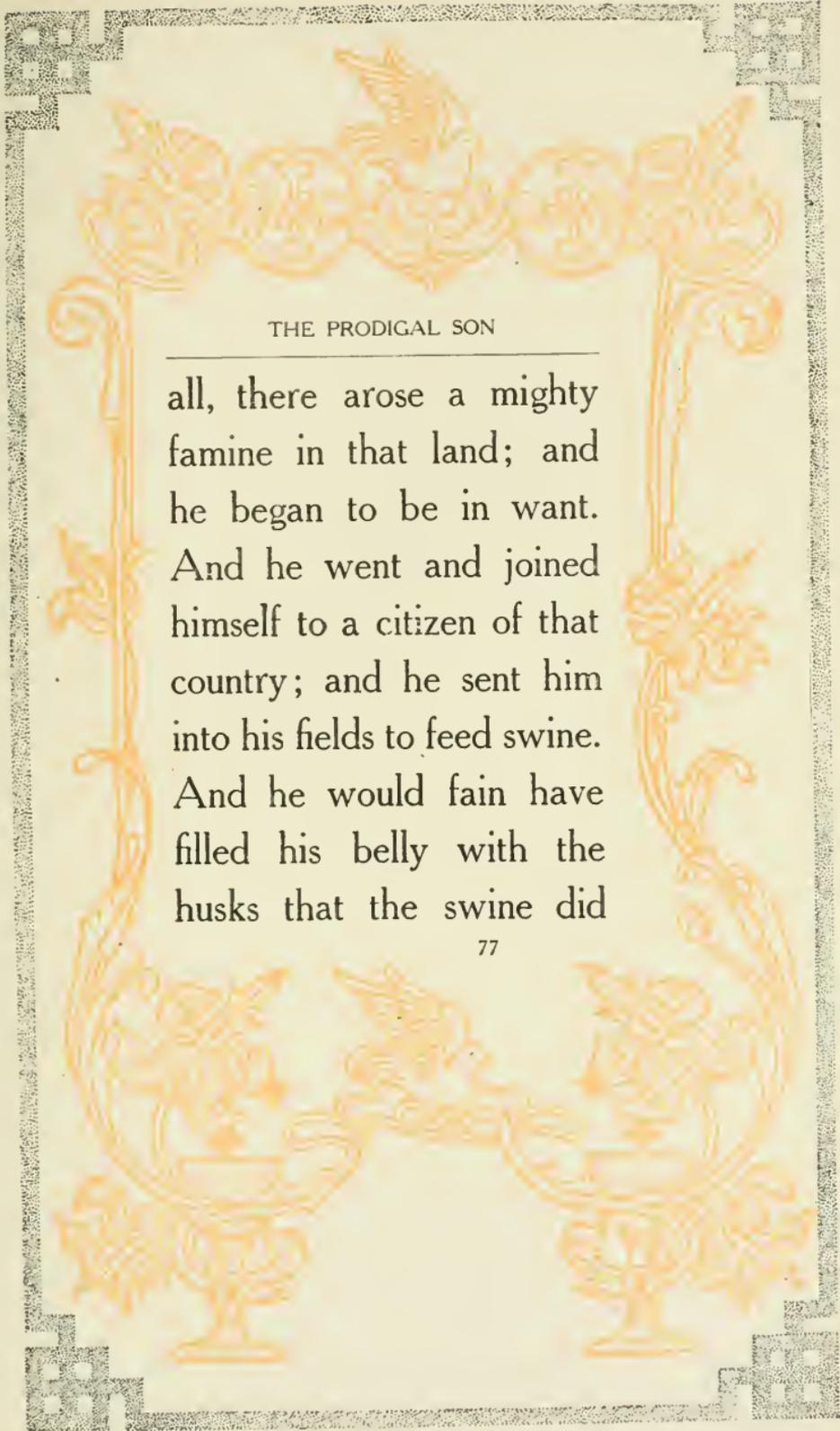


THE PRODIGAL SON

And he divided unto them his living.

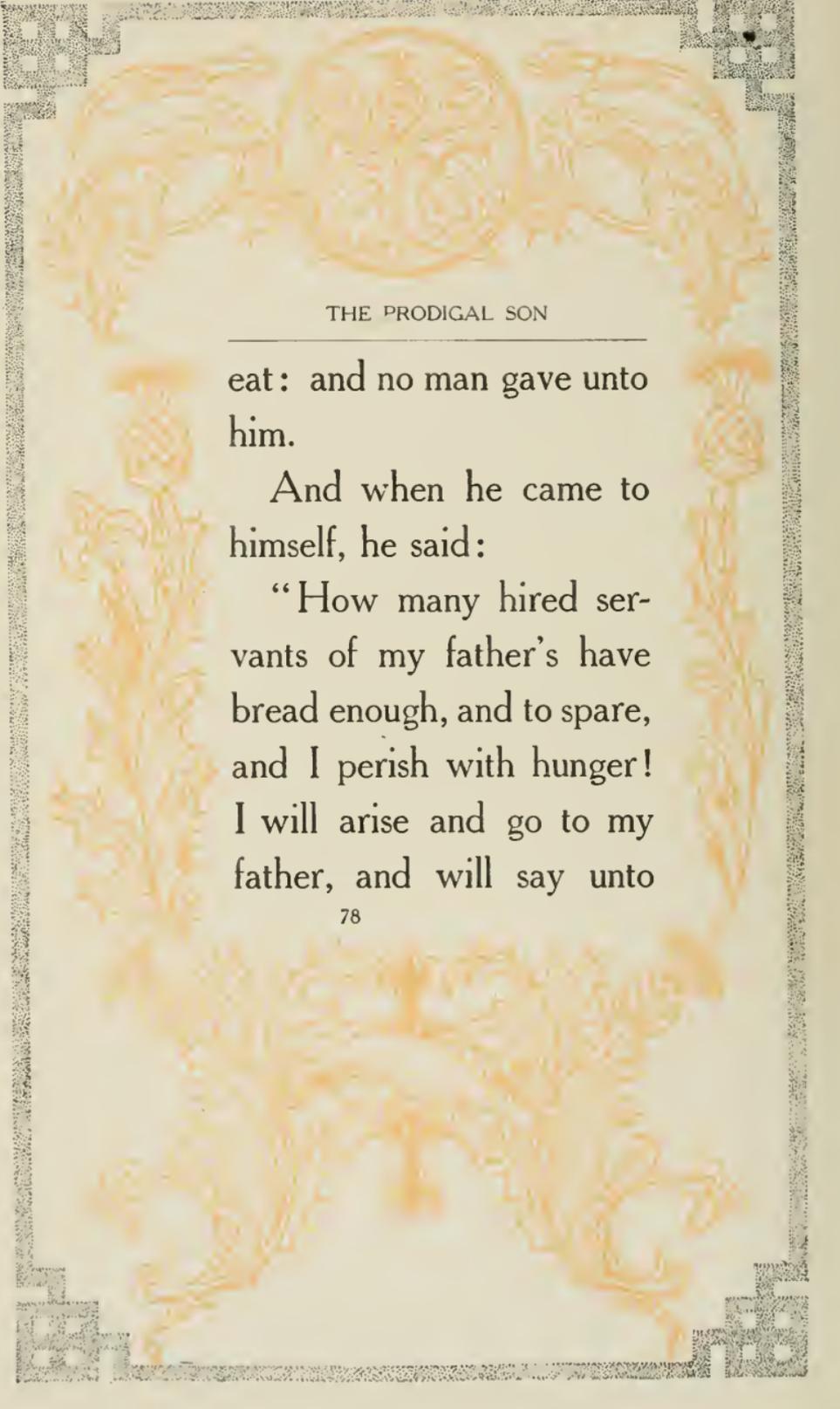
And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent



THE PRODIGAL SON

all, there arose a mighty
famine in that land; and
he began to be in want.
And he went and joined
himself to a citizen of that
country; and he sent him
into his fields to feed swine.
And he would fain have
filled his belly with the
husks that the swine did



THE PRODIGAL SON

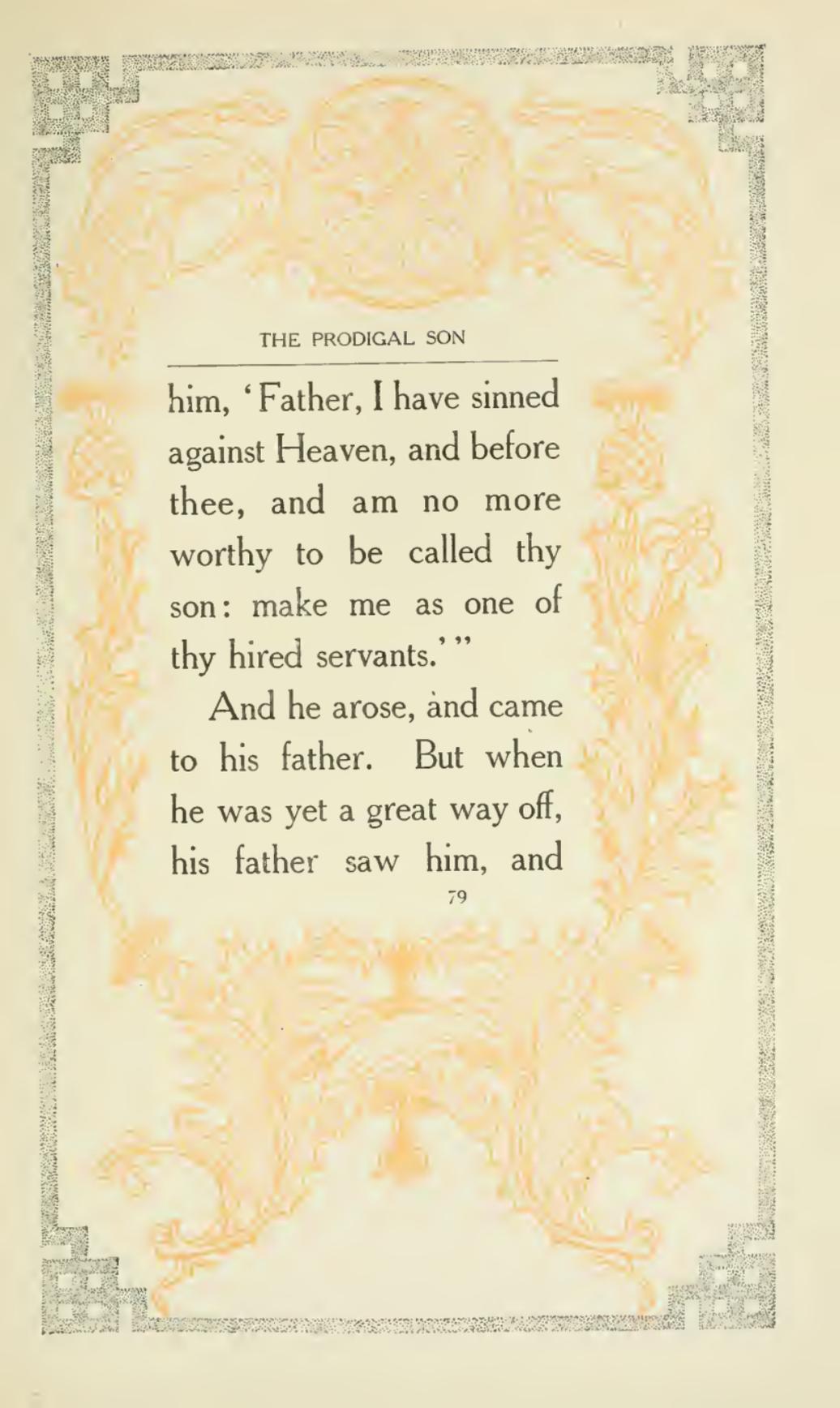
eat: and no man gave unto him.

And when he came to himself, he said:

“How many hired servants of my father’s have bread enough, and to spare, and I perish with hunger! I will arise and go to my father, and will say unto



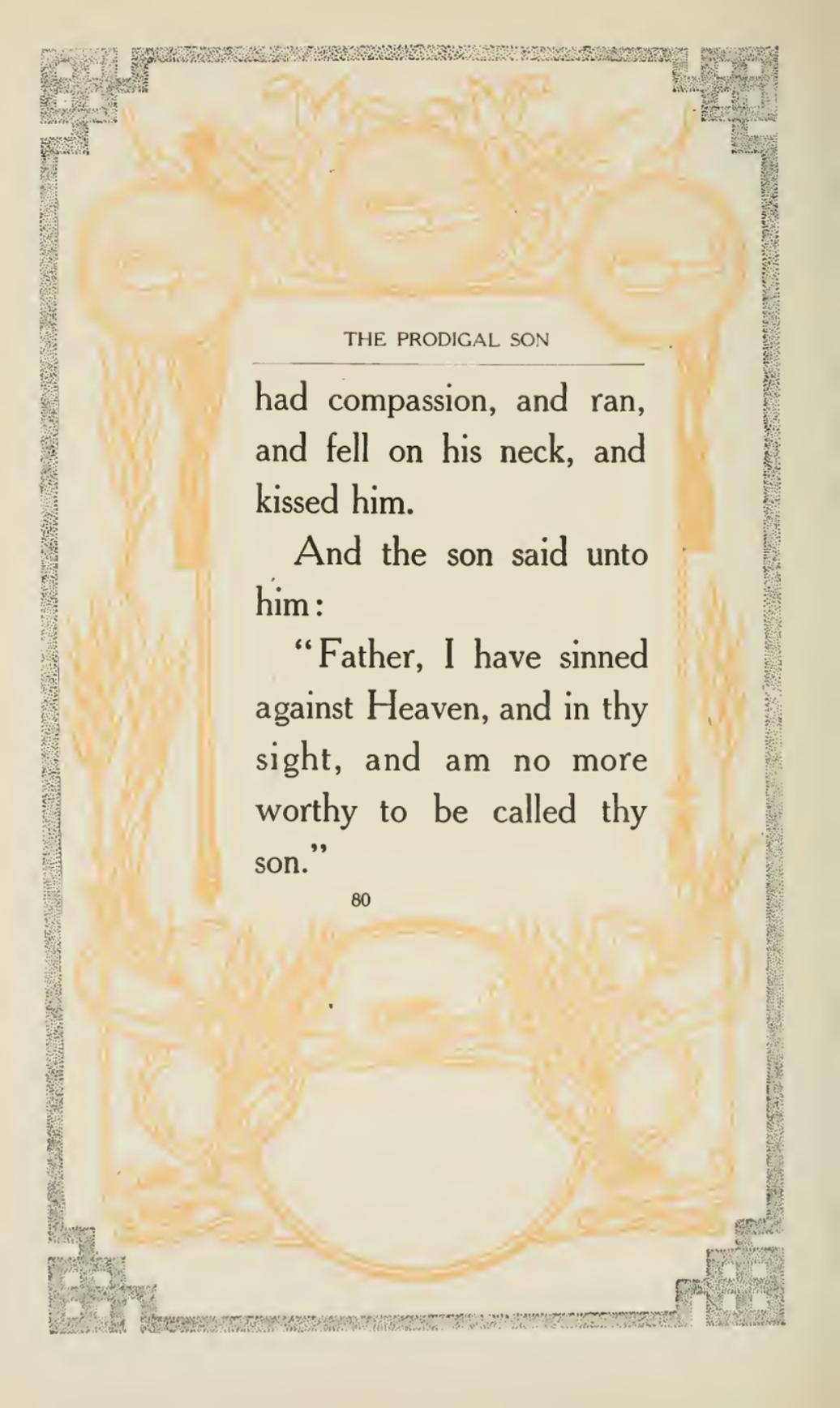
“I will arise and go to my father.”



THE PRODIGAL SON

him, 'Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.' "

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and

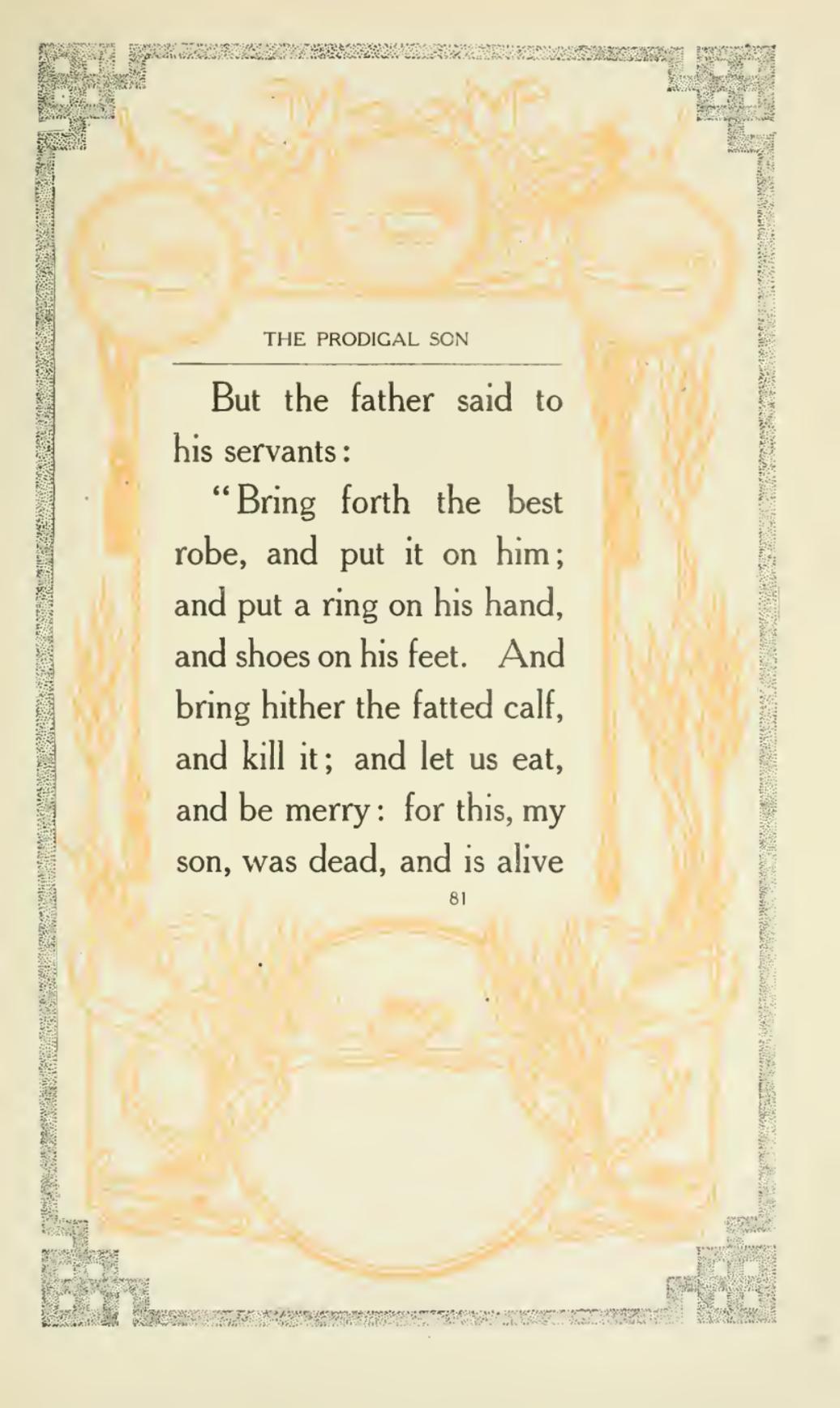


THE PRODIGAL SON

had compassion, and ran,
and fell on his neck, and
kissed him.

And the son said unto
him:

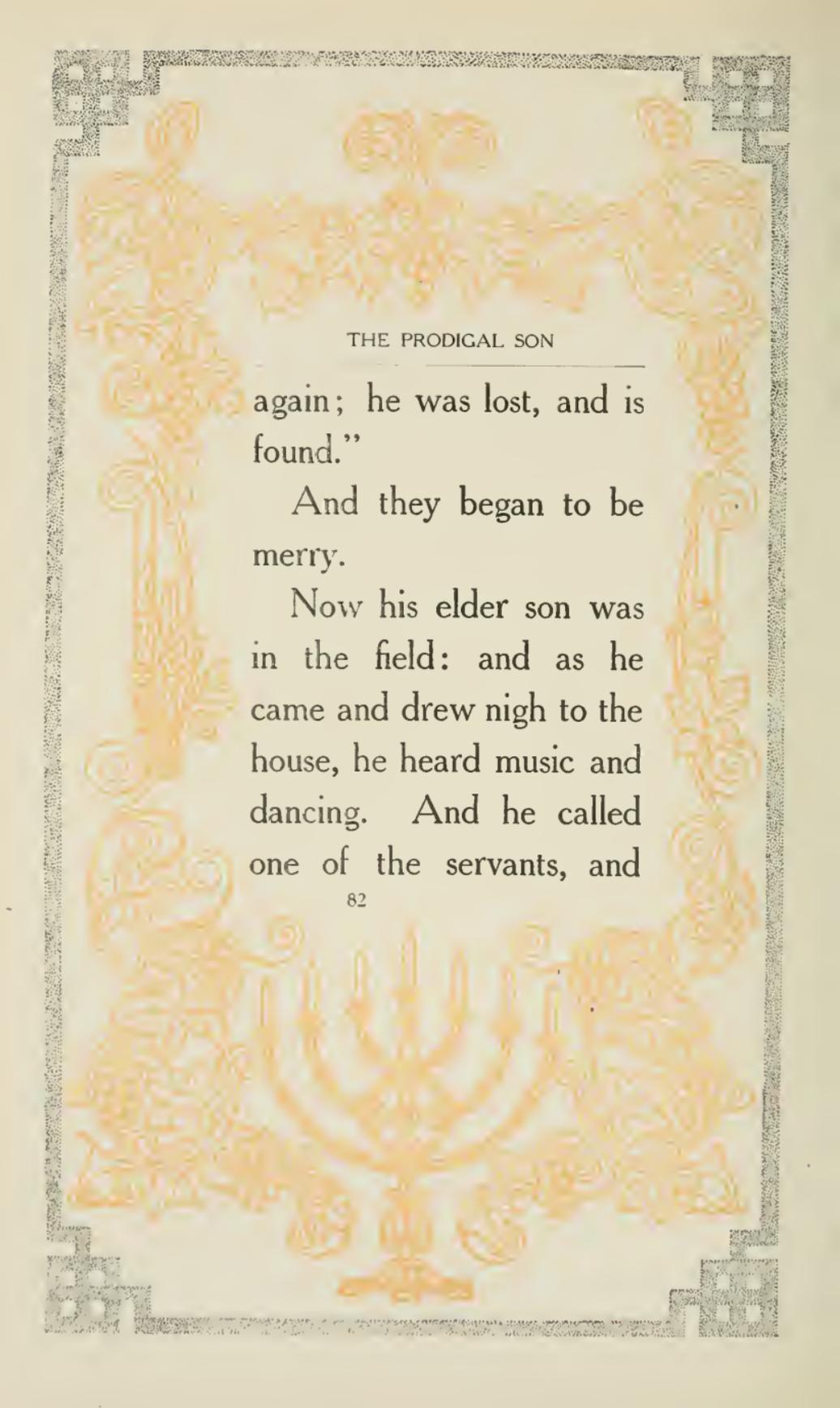
“Father, I have sinned
against Heaven, and in thy
sight, and am no more
worthy to be called thy
son.”



THE PRODIGAL SON

But the father said to his servants:

“Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat, and be merry: for this, my son, was dead, and is alive

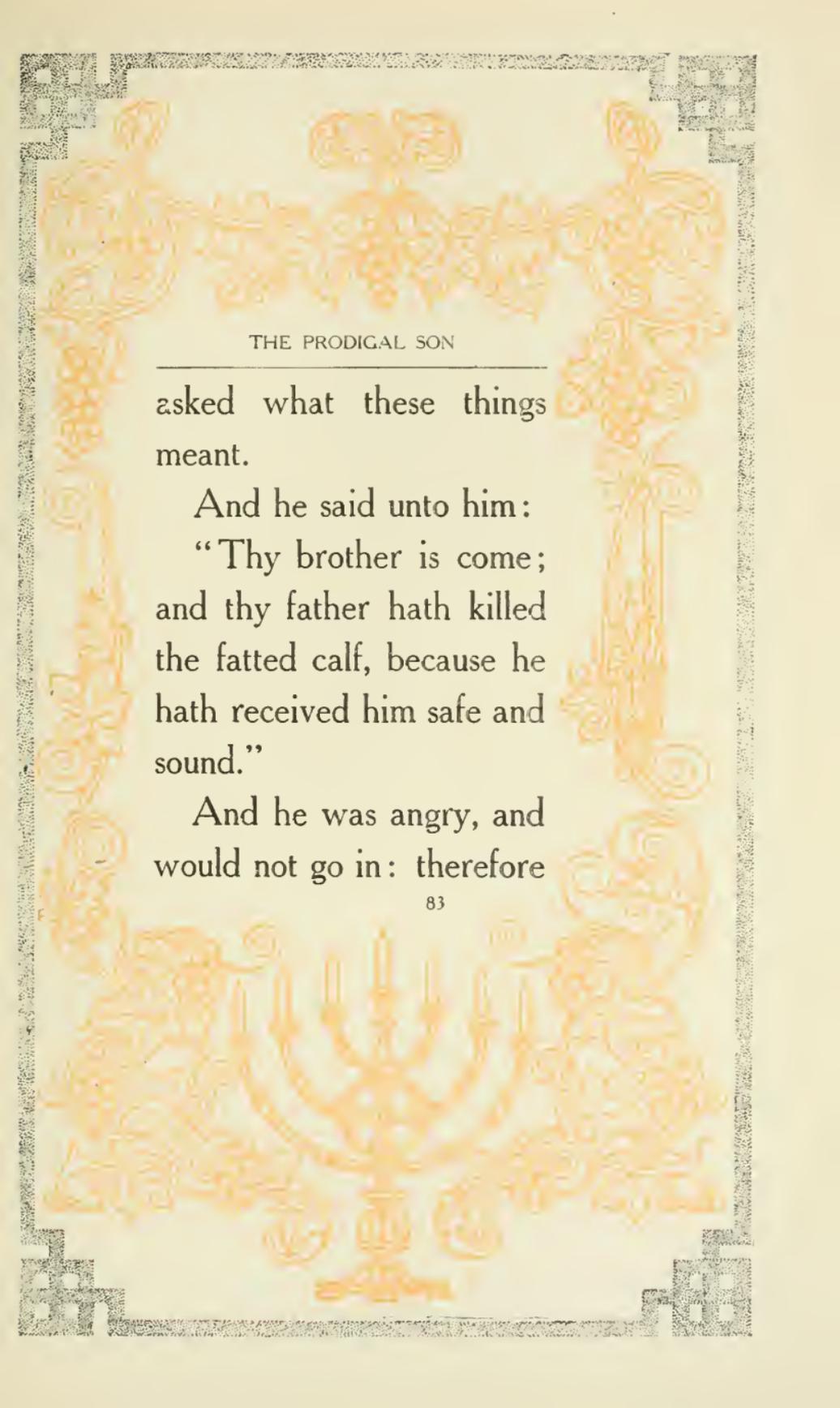


THE PRODIGAL SON

again; he was lost, and is found.”

And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and



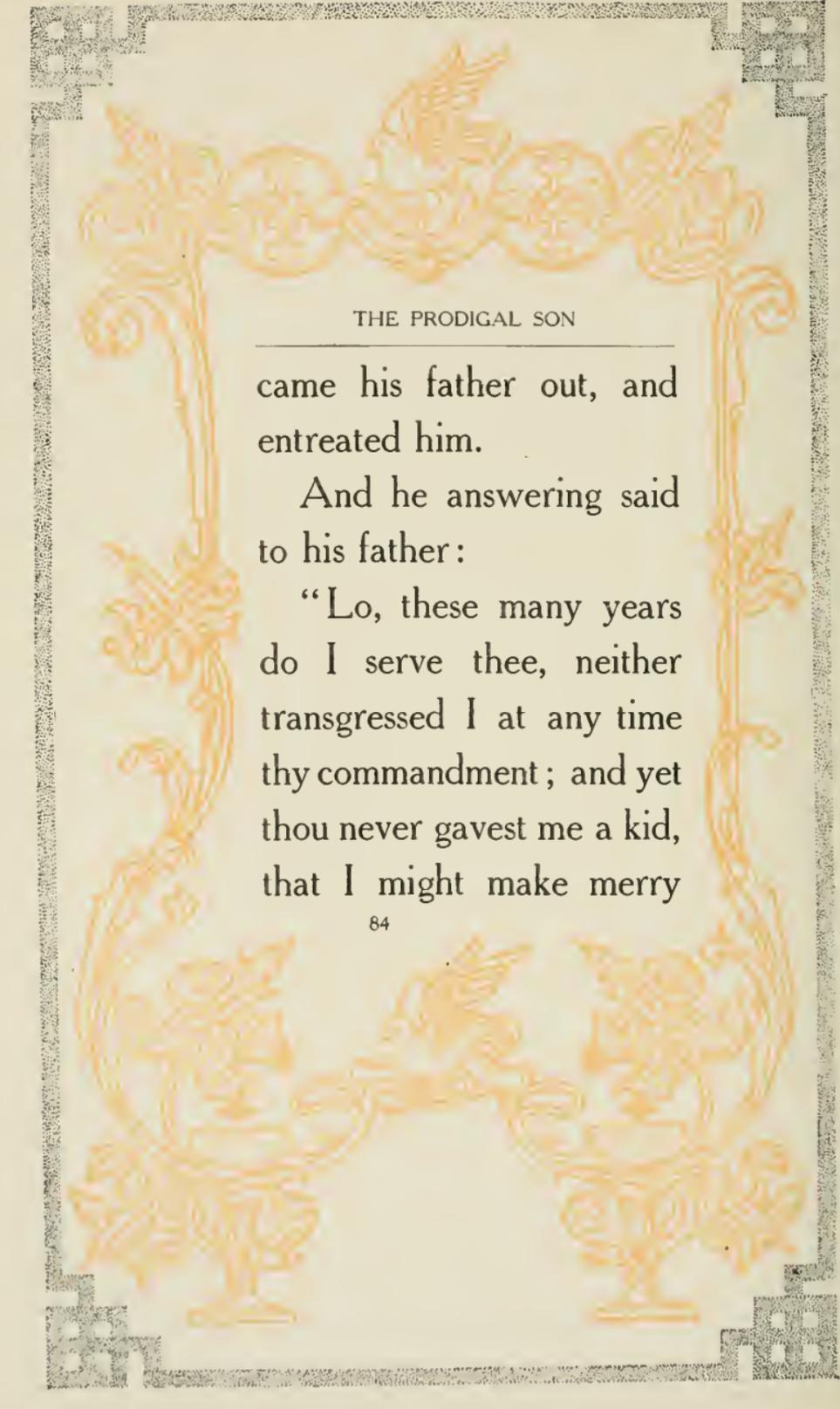
THE PRODIGAL SON

asked what these things meant.

And he said unto him :

“Thy brother is come ;
and thy father hath killed
the fatted calf, because he
hath received him safe and
sound.”

And he was angry, and
would not go in : therefore

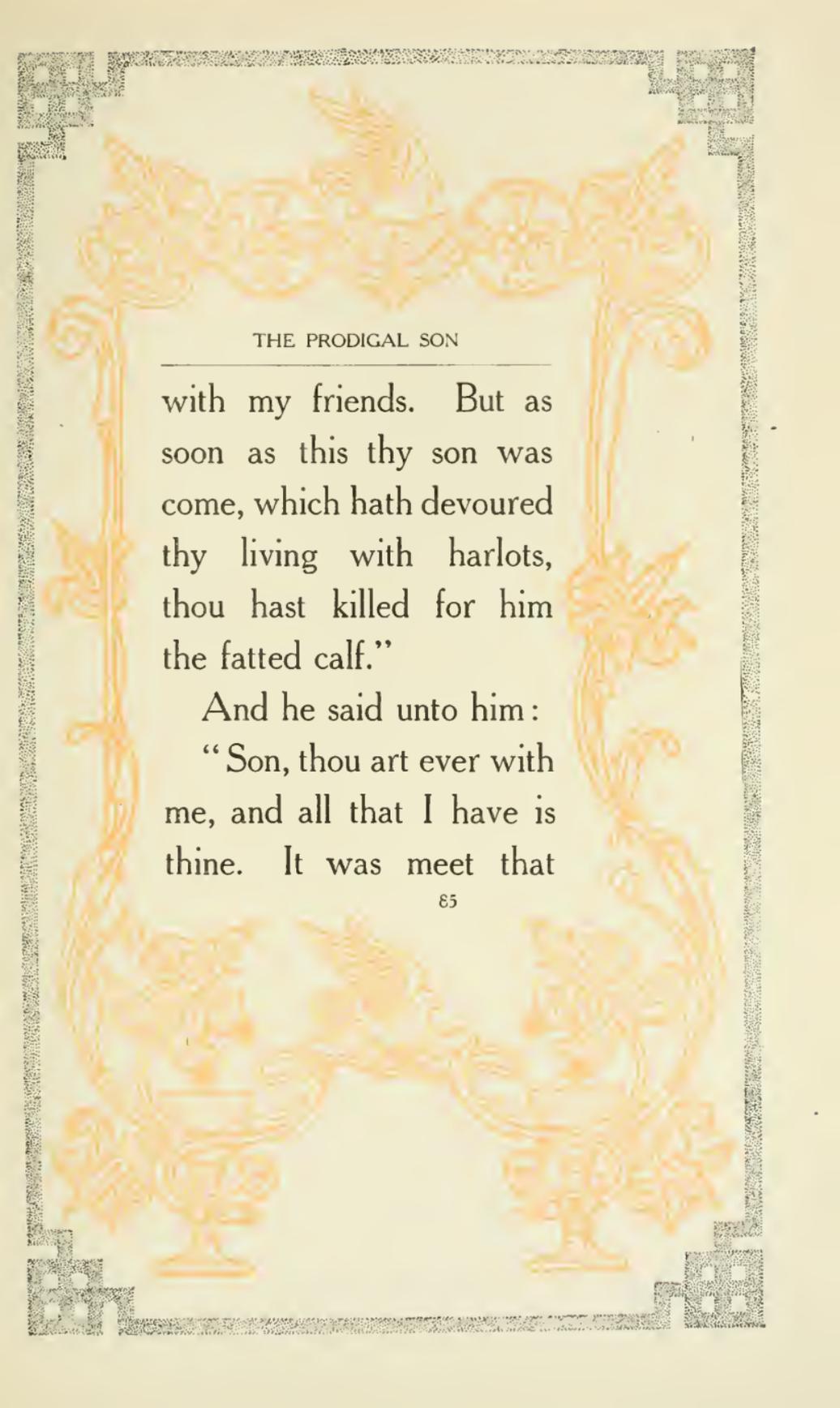


THE PRODIGAL SON

came his father out, and entreated him.

And he answering said to his father :

“Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid, that I might make merry

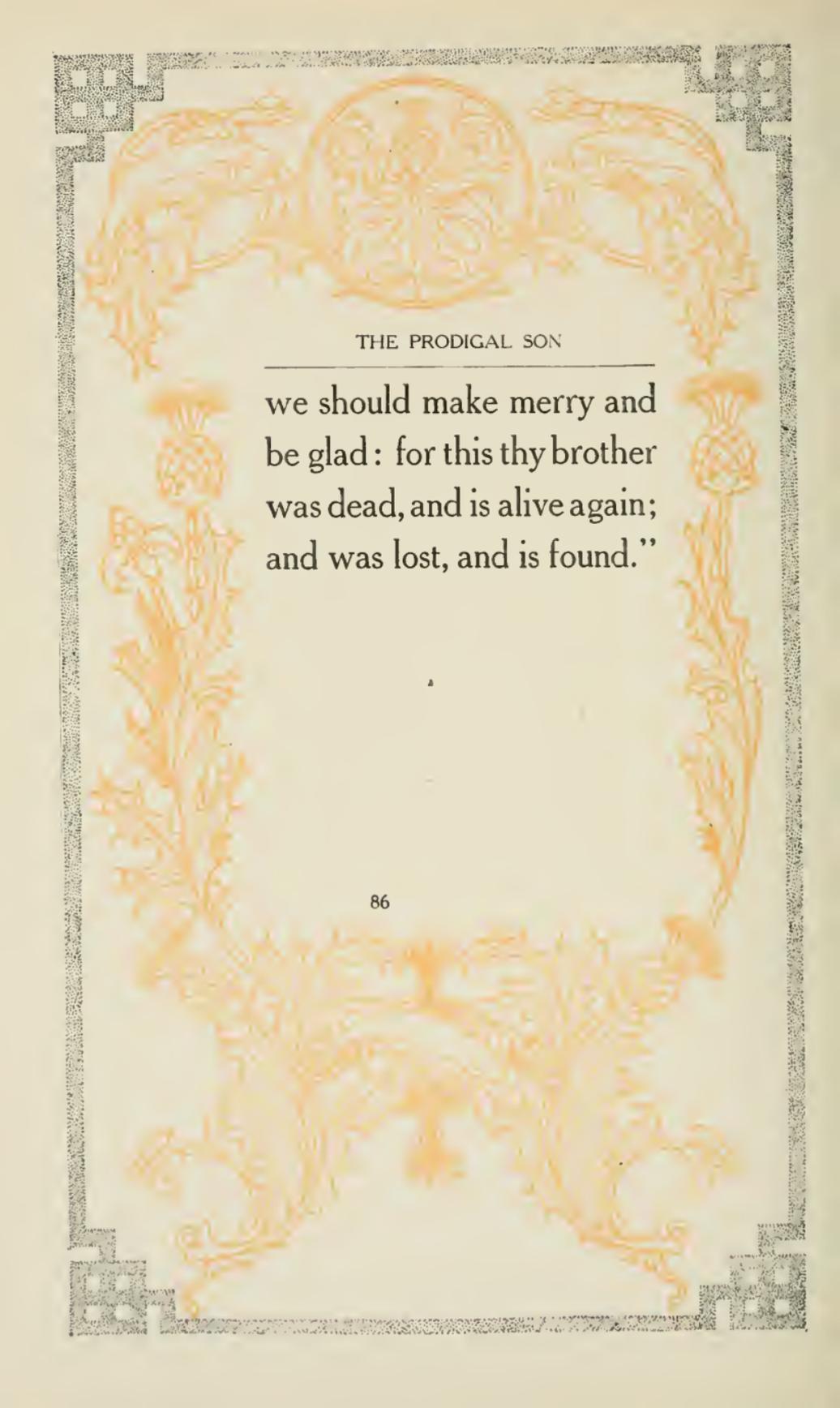


THE PRODIGAL SON

with my friends. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."

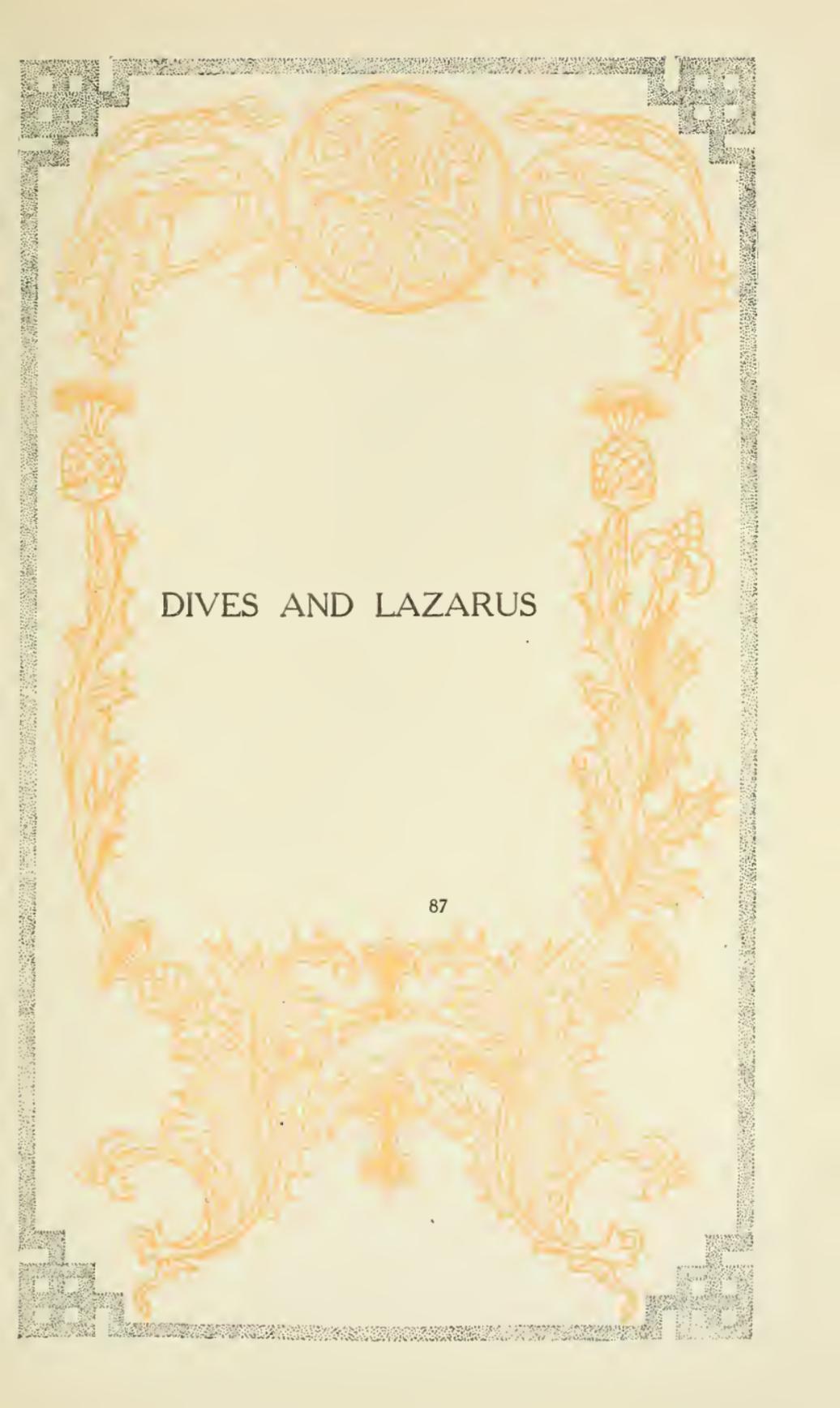
And he said unto him :

"Son, thou art ever with me, and all that I have is thine. It was meet that



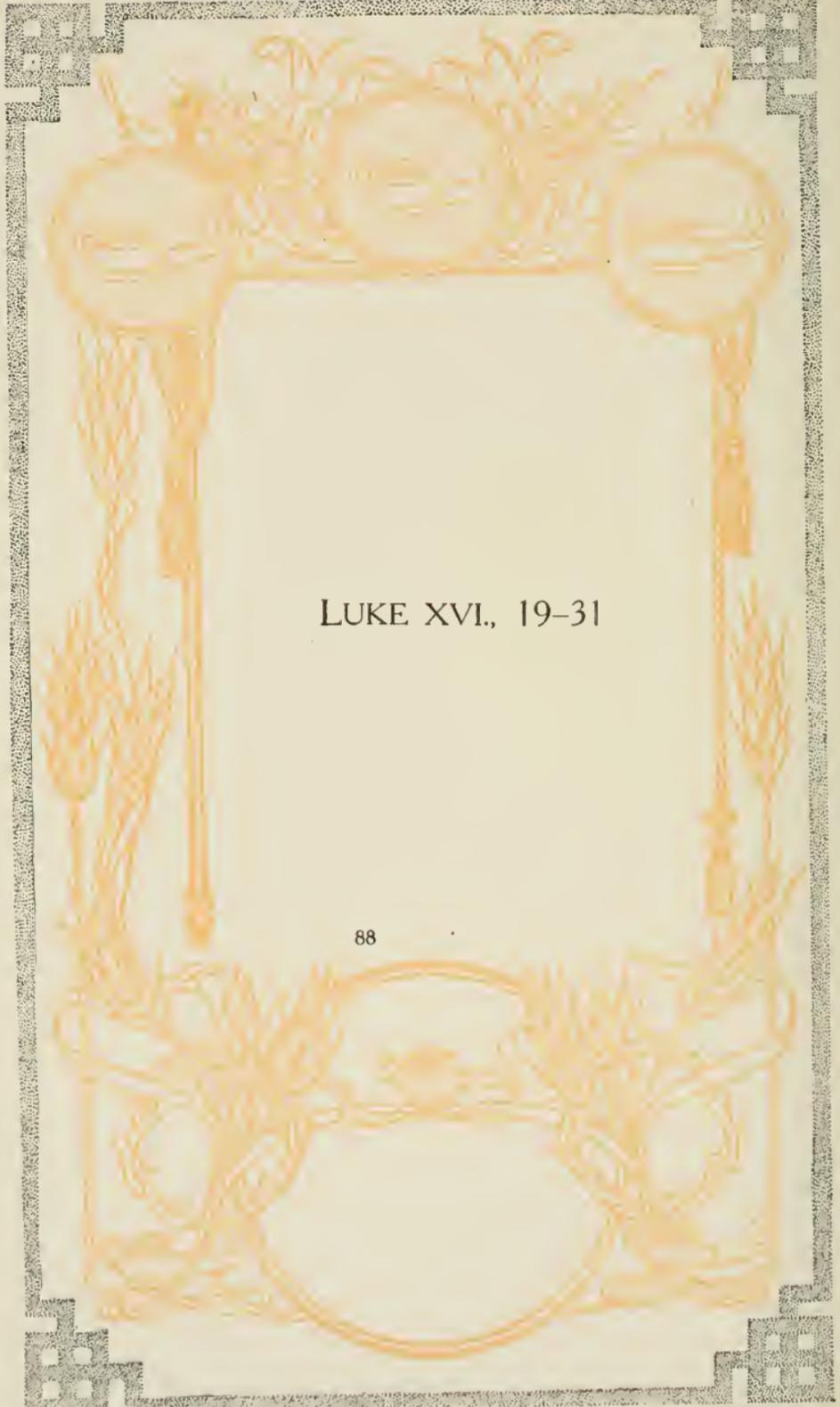
THE PRODIGAL SON

we should make merry and
be glad: for this thy brother
was dead, and is alive again;
and was lost, and is found.”

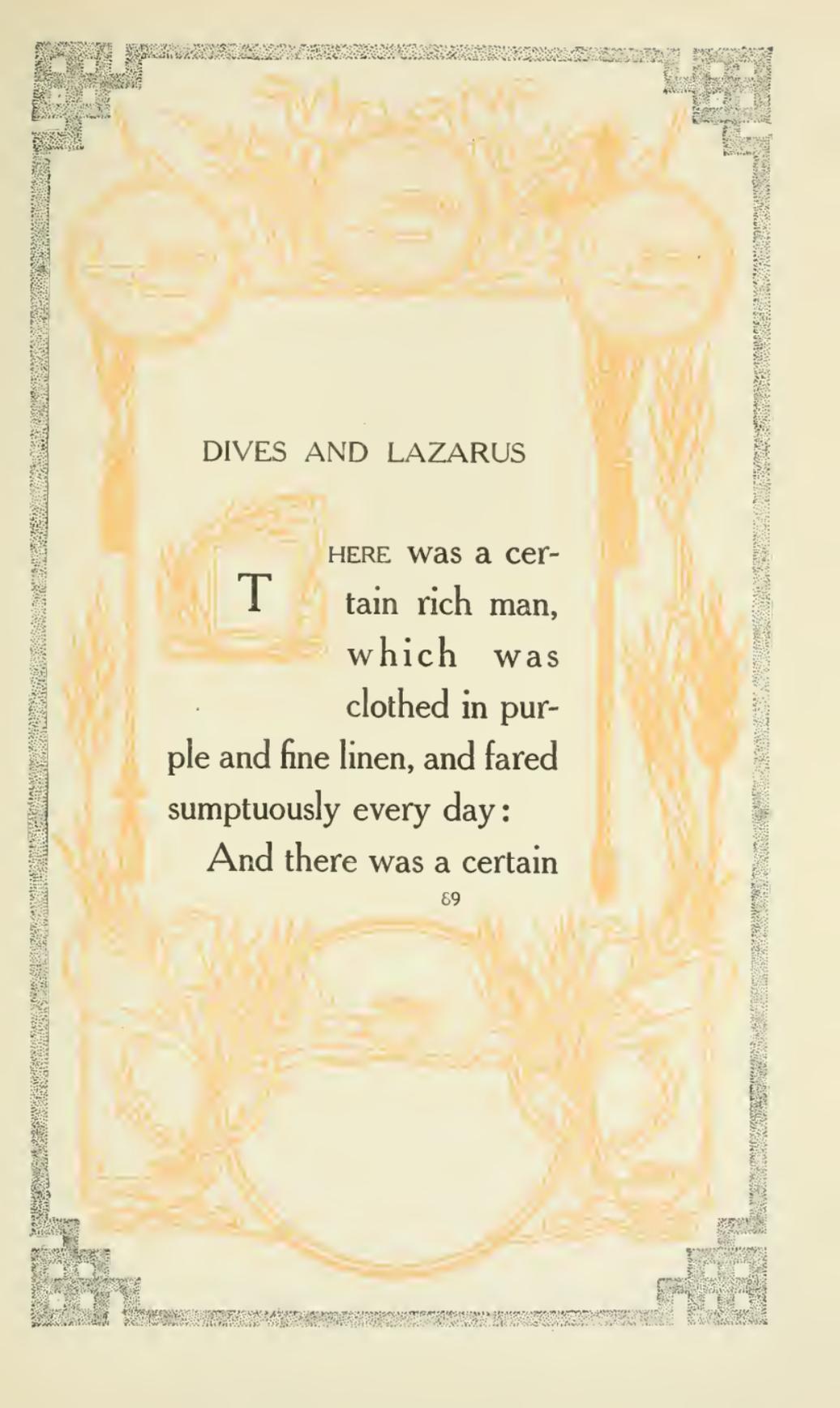


DIVES AND LAZARUS

87



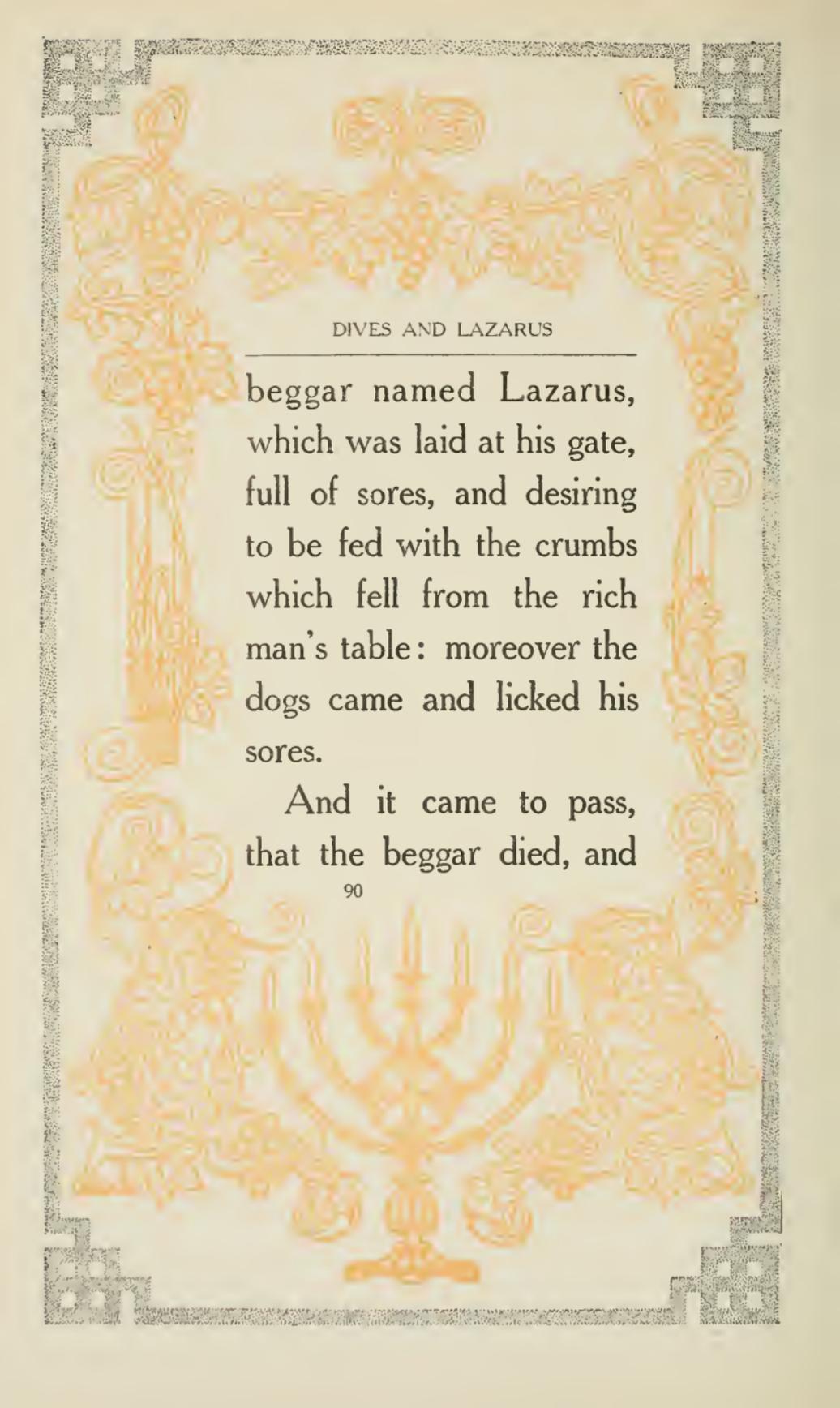
LUKE XVI., 19-31



DIVES AND LAZARUS

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

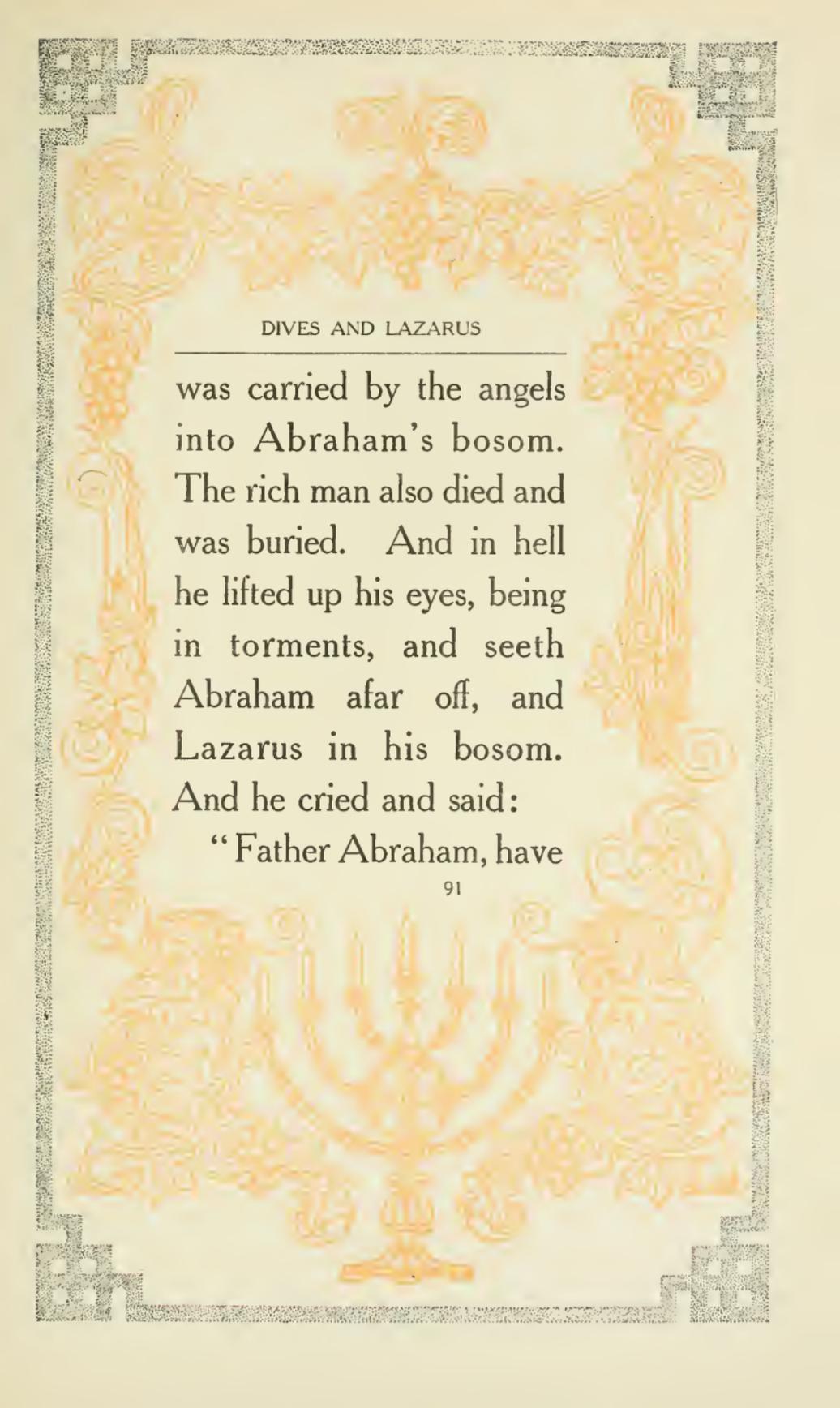
And there was a certain



DIVES AND LAZARUS

beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

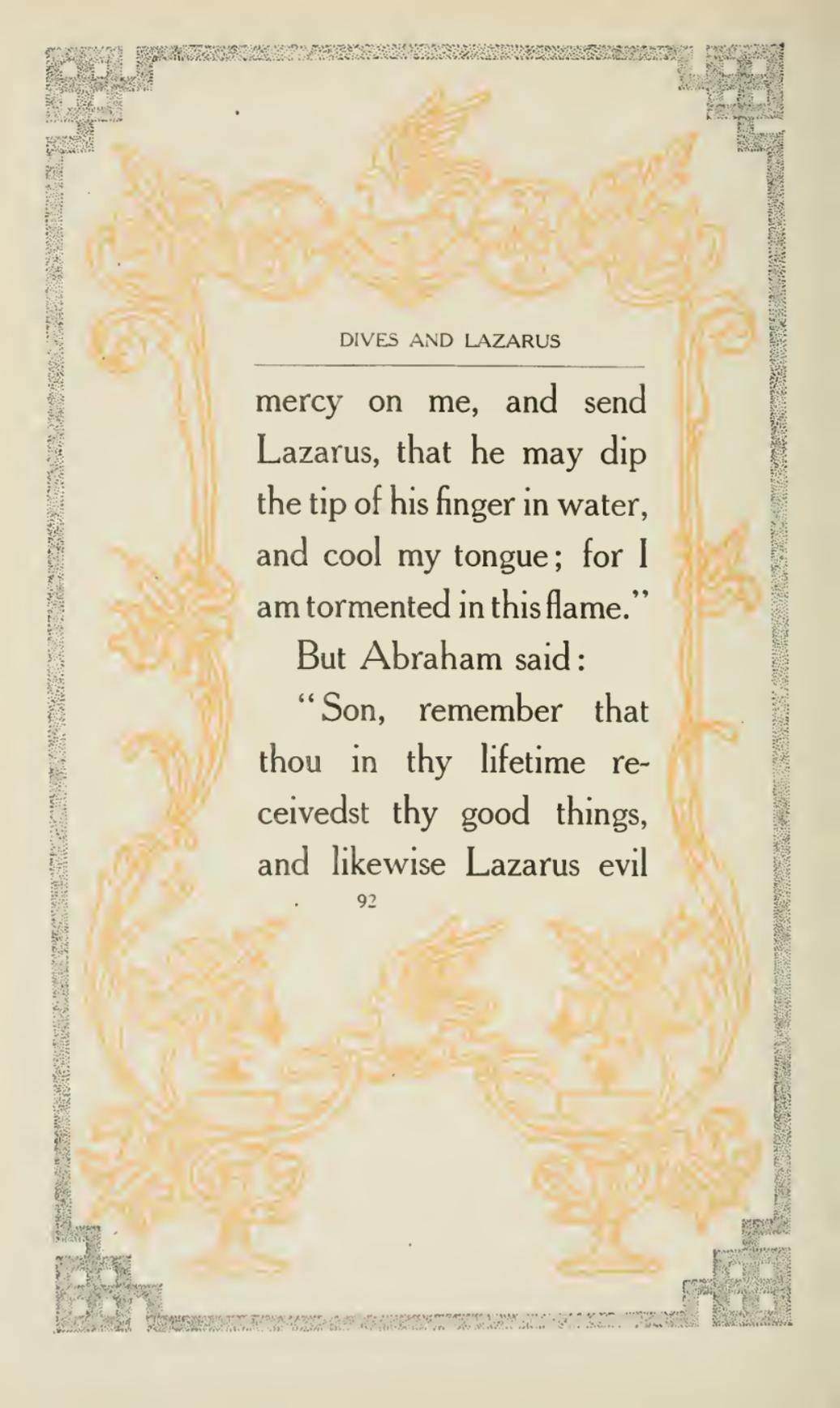
And it came to pass, that the beggar died, and



DIVES AND LAZARUS

was carried by the angels
into Abraham's bosom.
The rich man also died and
was buried. And in hell
he lifted up his eyes, being
in torments, and seeth
Abraham afar off, and
Lazarus in his bosom.
And he cried and said:

“Father Abraham, have

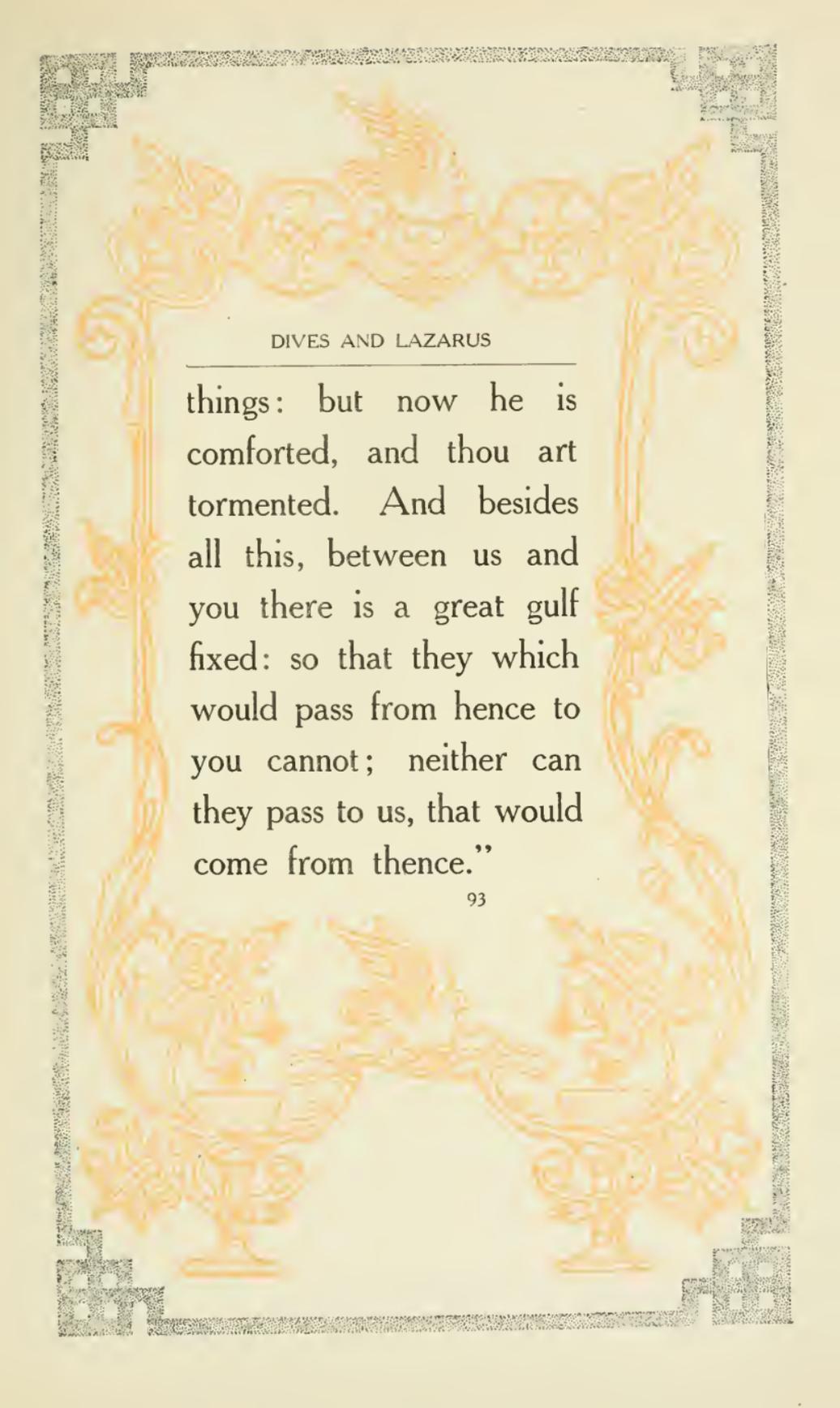


DIVES AND LAZARUS

mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.”

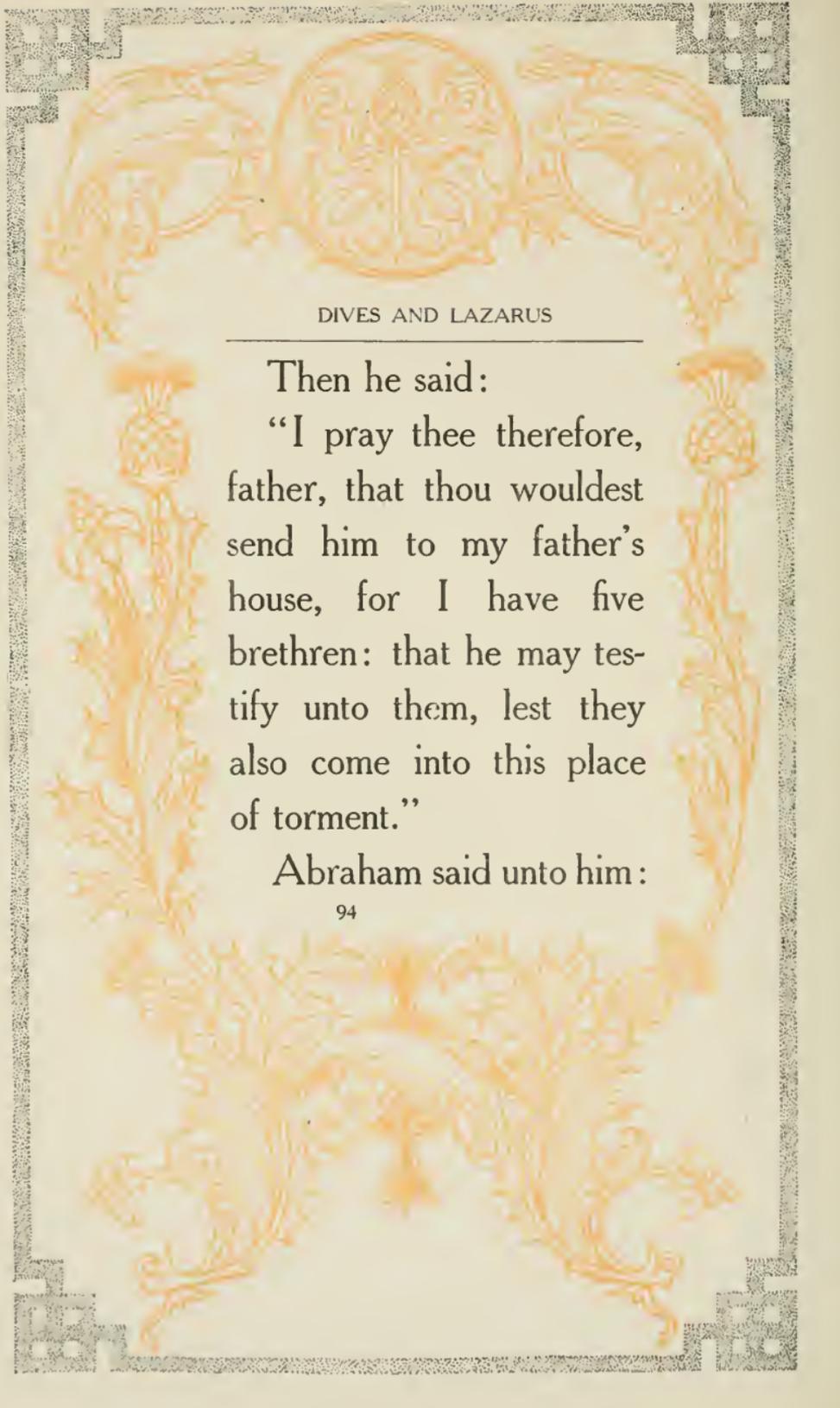
But Abraham said:

“Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil



DIVES AND LAZARUS

things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.”

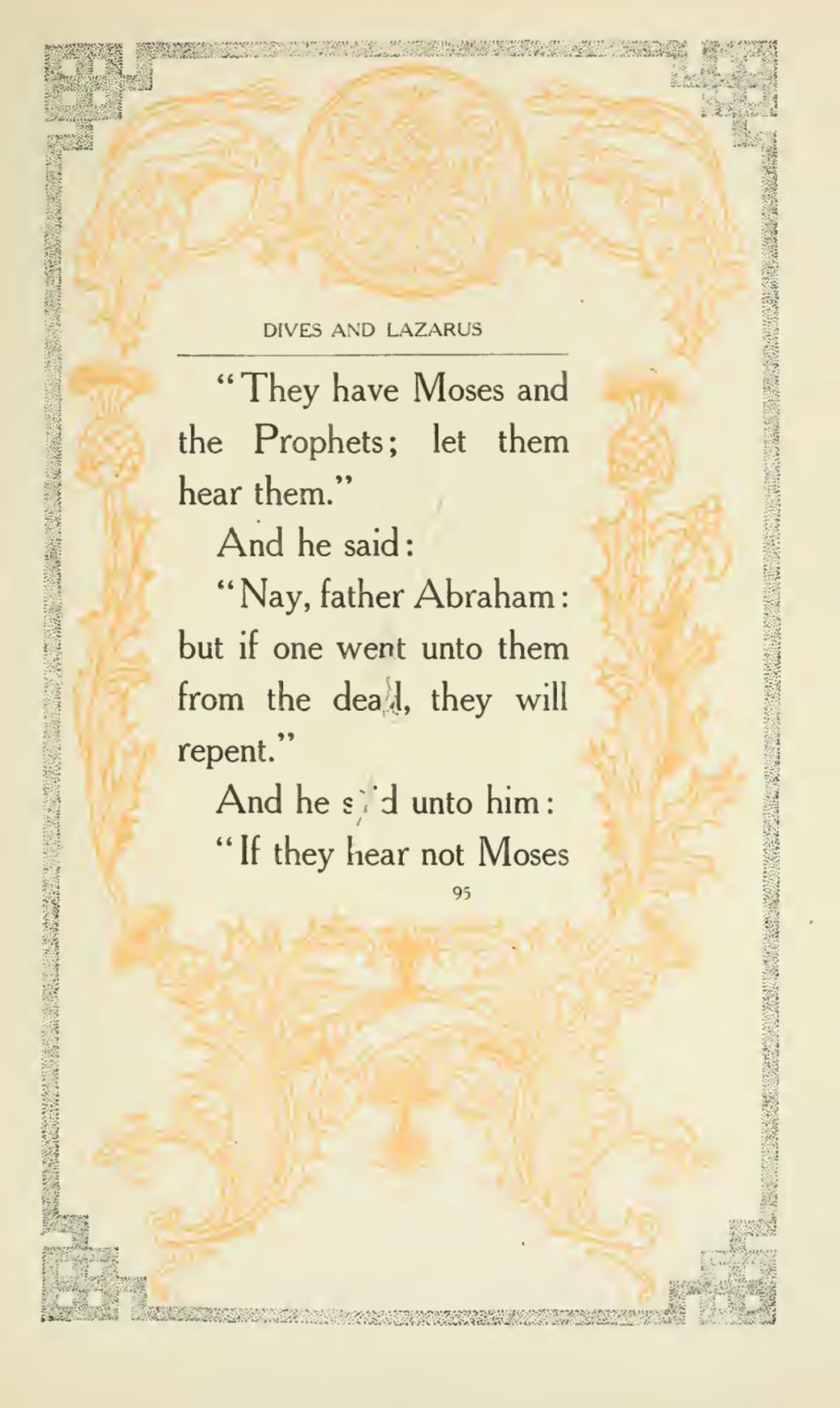


DIVES AND LAZARUS

Then he said:

“I pray thee therefore, father, that thou wouldest send him to my father’s house, for I have five brethren: that he may testify unto them, lest they also come into this place of torment.”

Abraham said unto him:



DIVES AND LAZARUS

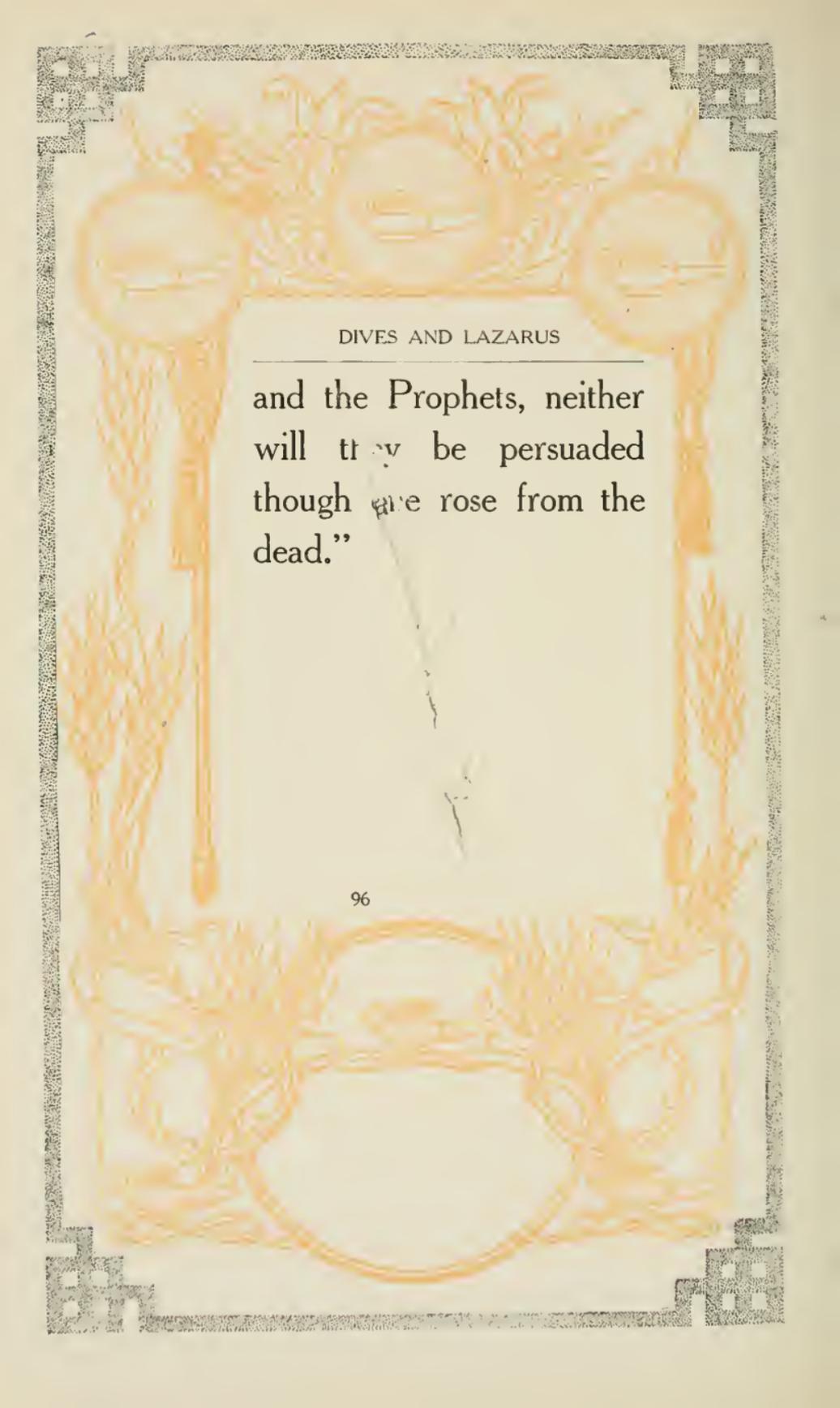
“They have Moses and the Prophets; let them hear them.”

And he said:

“Nay, father Abraham: but if one went unto them from the dead, they will repent.”

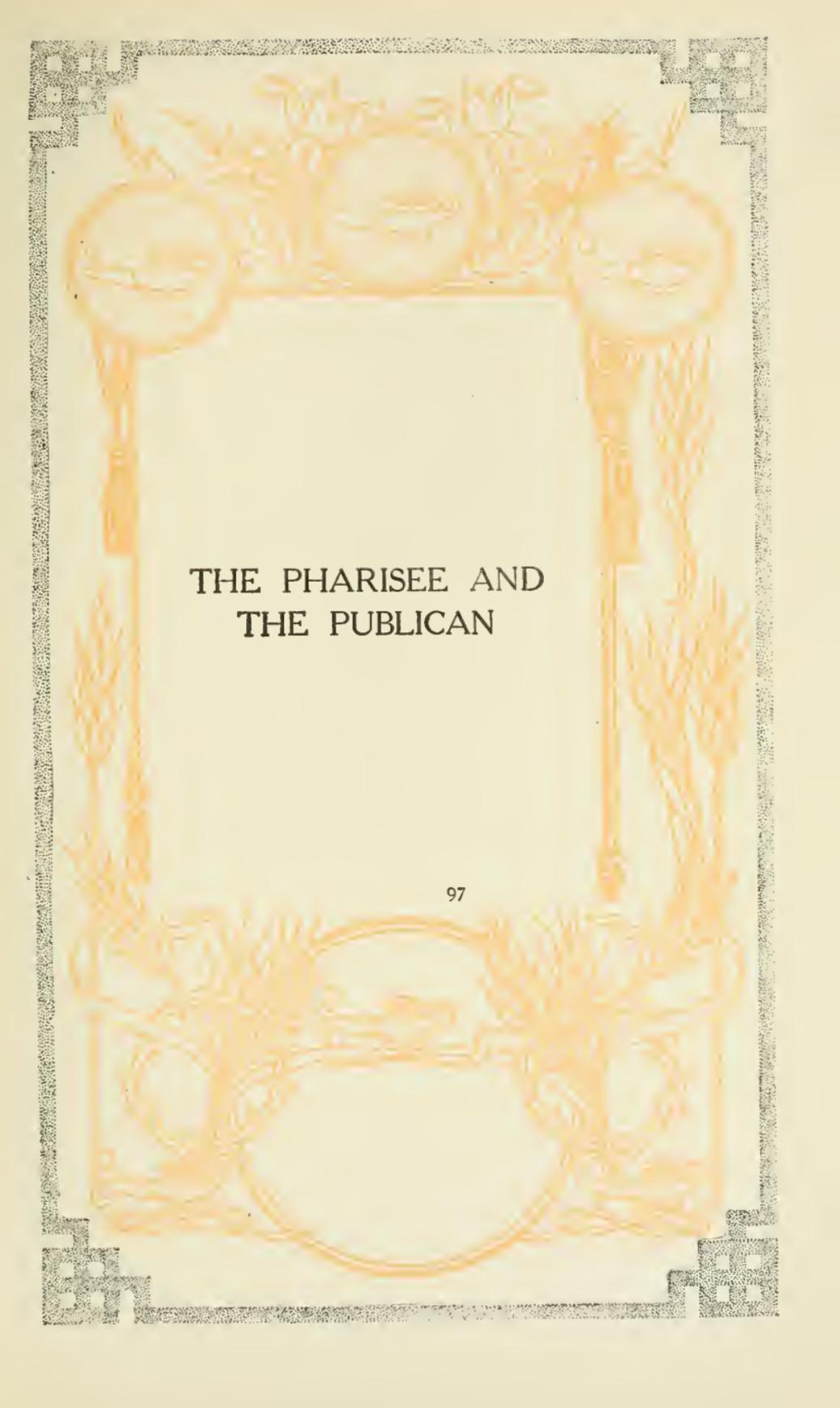
And he said unto him:

“If they hear not Moses



DIVES AND LAZARUS

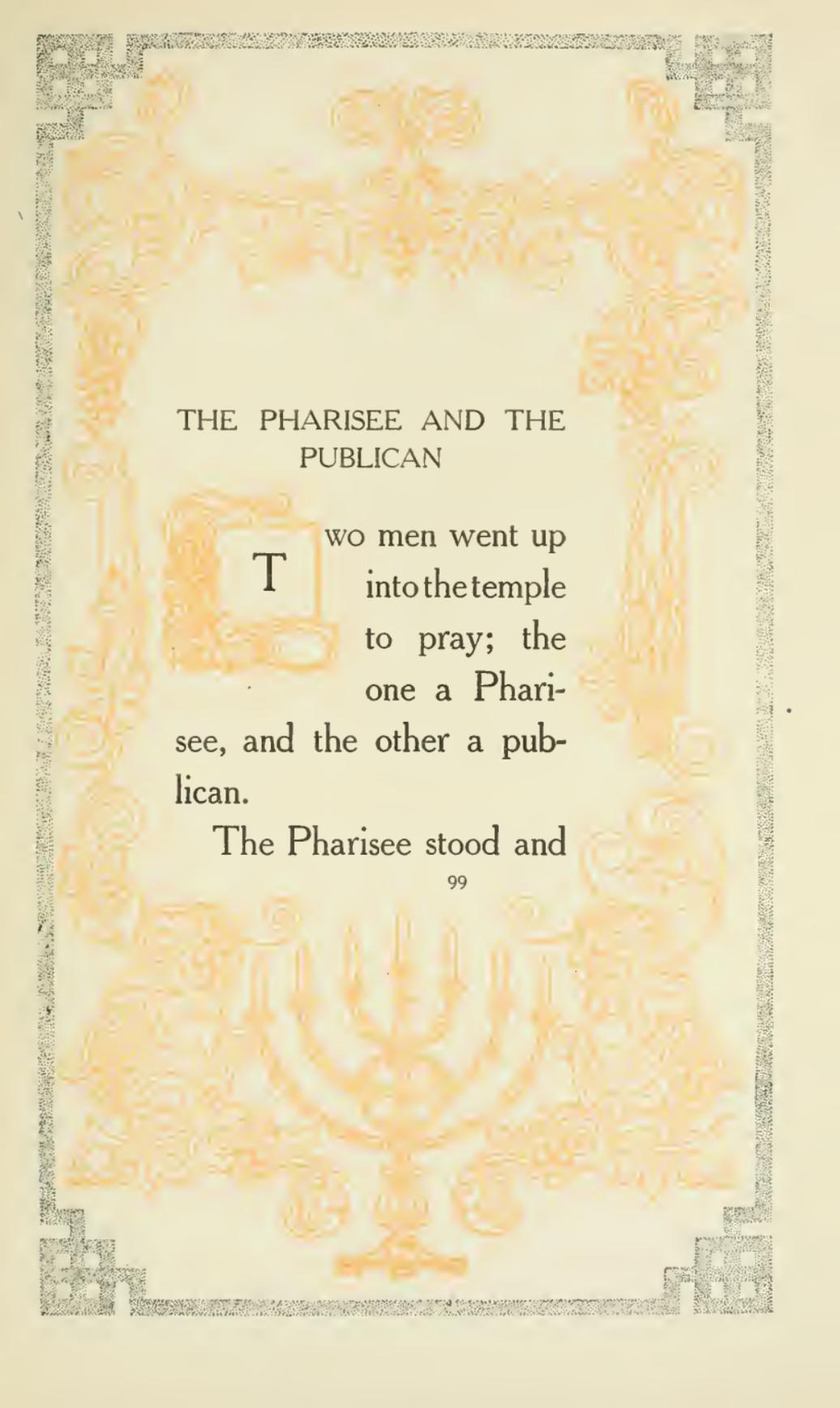
and the Prophets, neither
will they be persuaded
though they rose from the
dead.”



THE PHARISEE AND
THE PUBLICAN



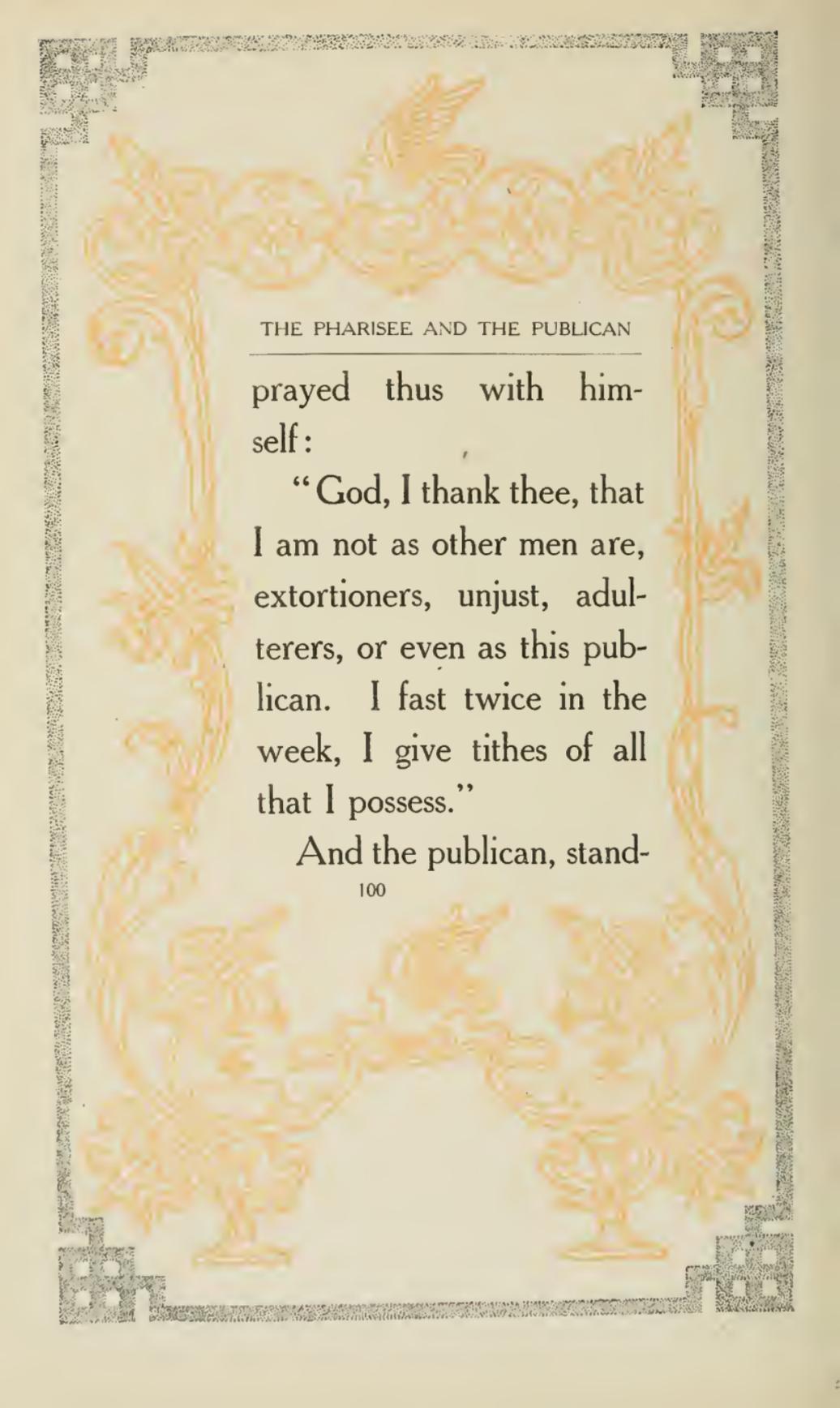
LUKE XVIII., 10-14



THE PHARISEE AND THE
PUBLICAN

TWO men went up
into the temple
to pray; the
one a Phari-
see, and the other a pub-
lican.

The Pharisee stood and

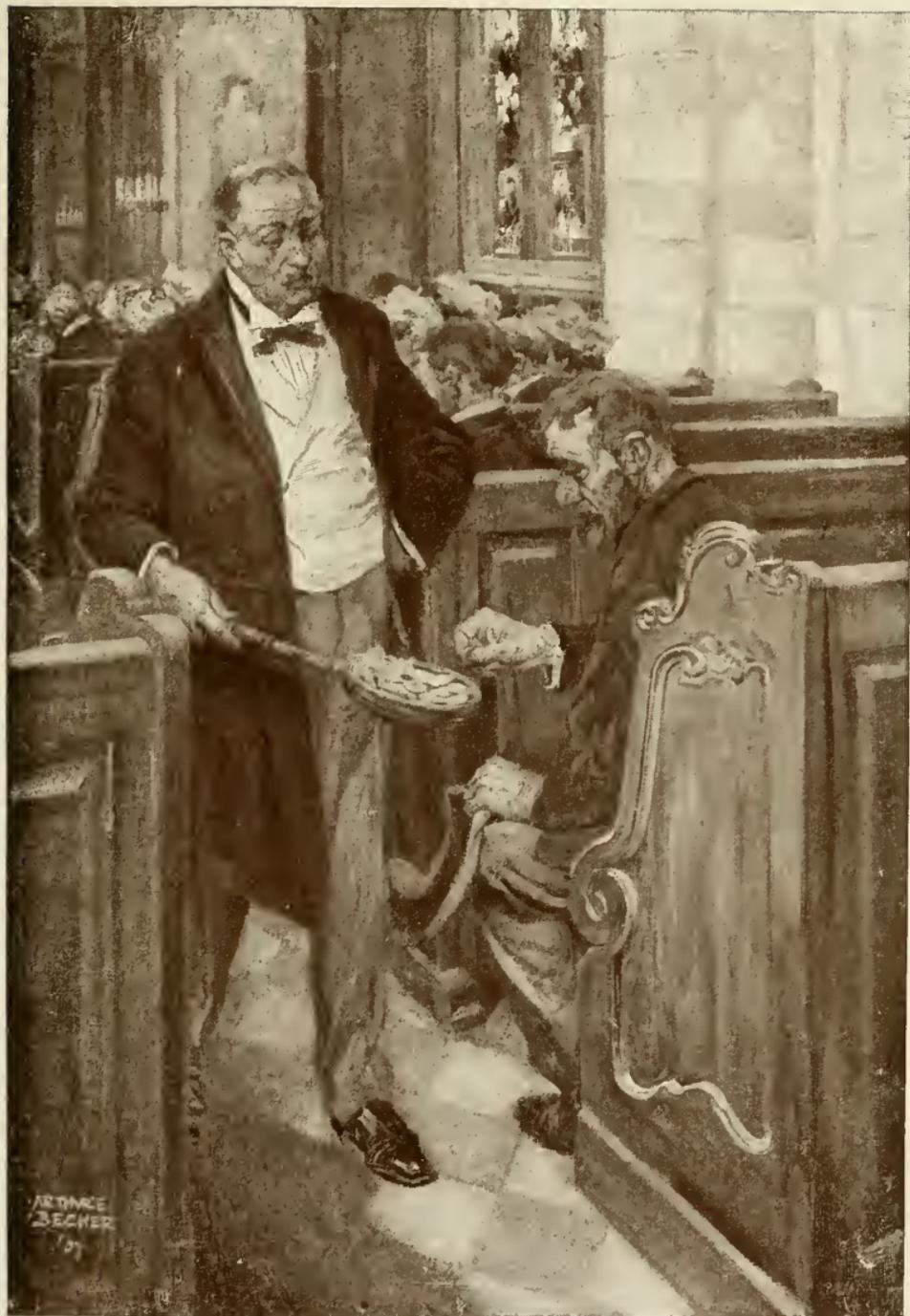


THE PHARISEE AND THE PUBLICAN

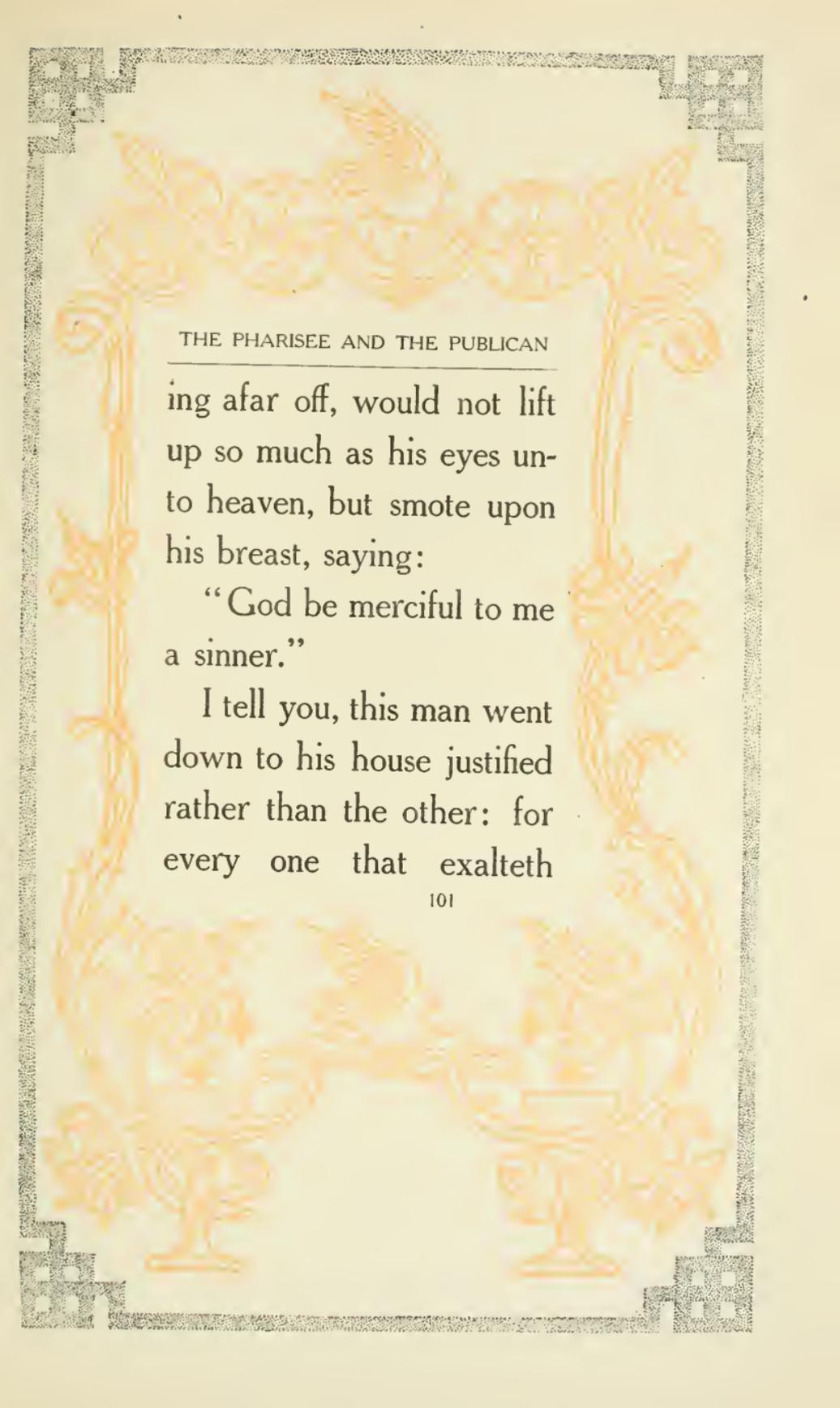
prayed thus with himself:

“God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.”

And the publican, stand-



“I thank thee that I am not as other men are.”

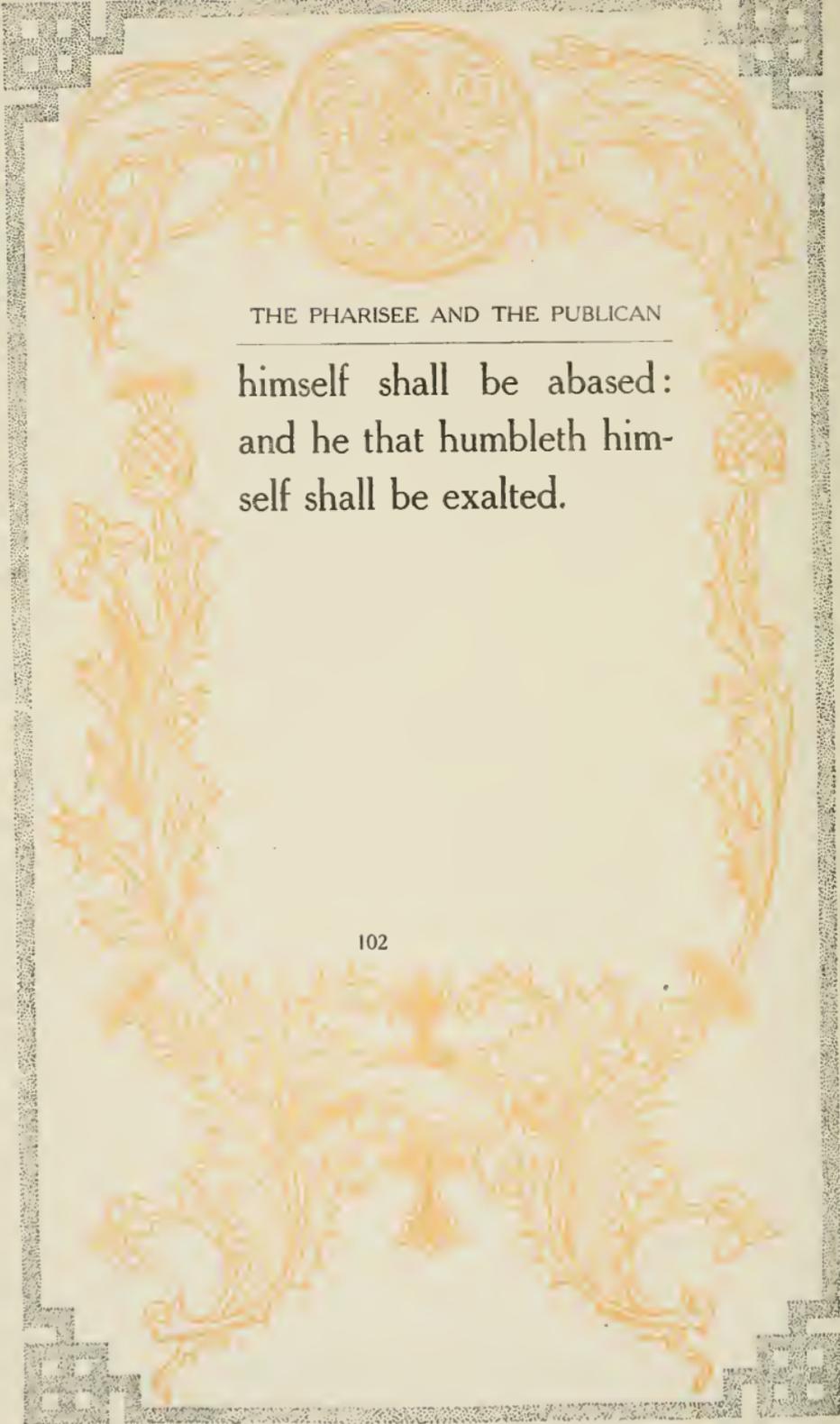


THE PHARISEE AND THE PUBLICAN

ing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying:

“God be merciful to me a sinner.”

I tell you, this man went down to his house justified rather than the other: for every one that exalteth



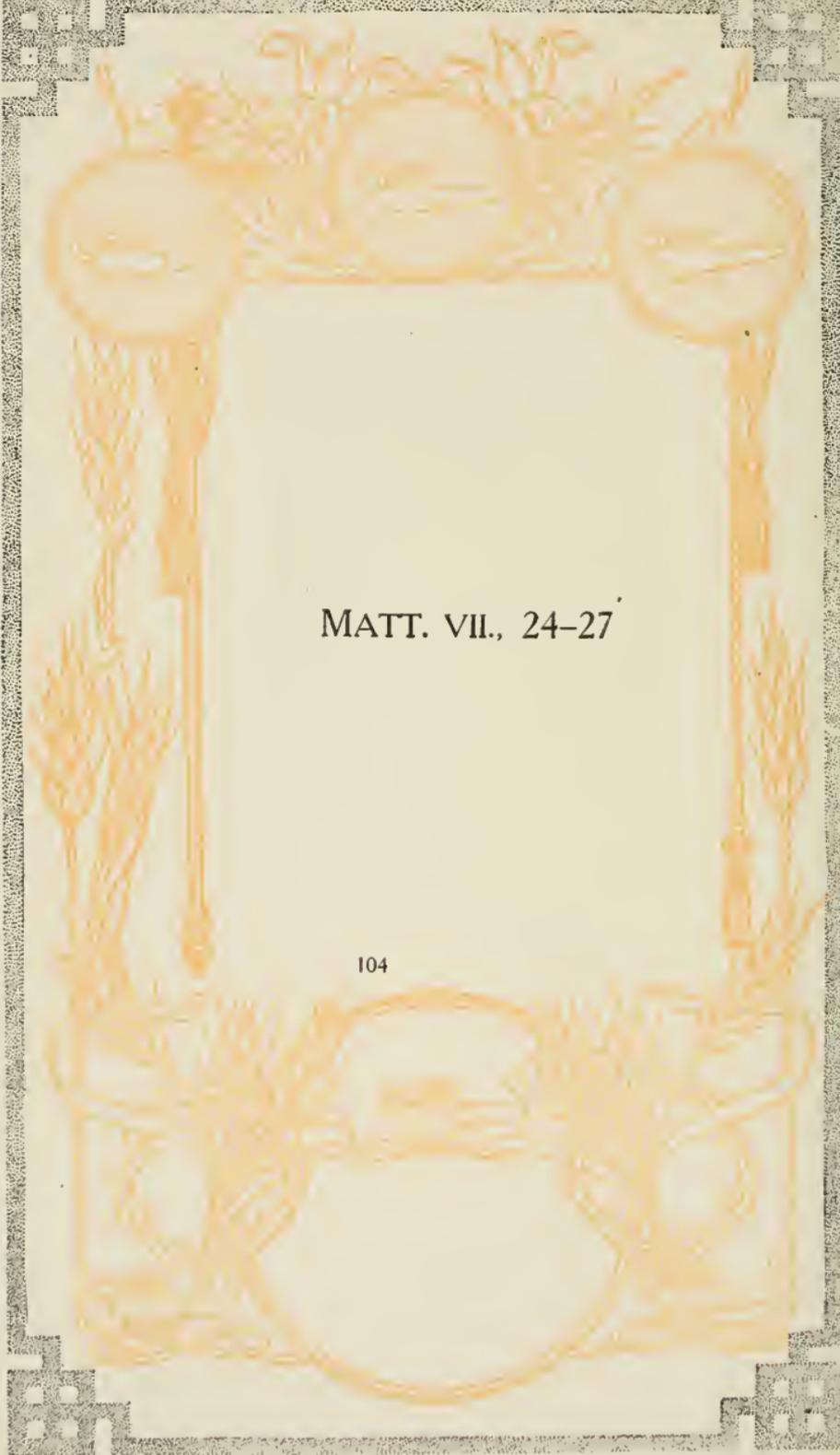
THE PHARISEE AND THE PUBLICAN

himself shall be abased:
and he that humbleth him-
self shall be exalted.



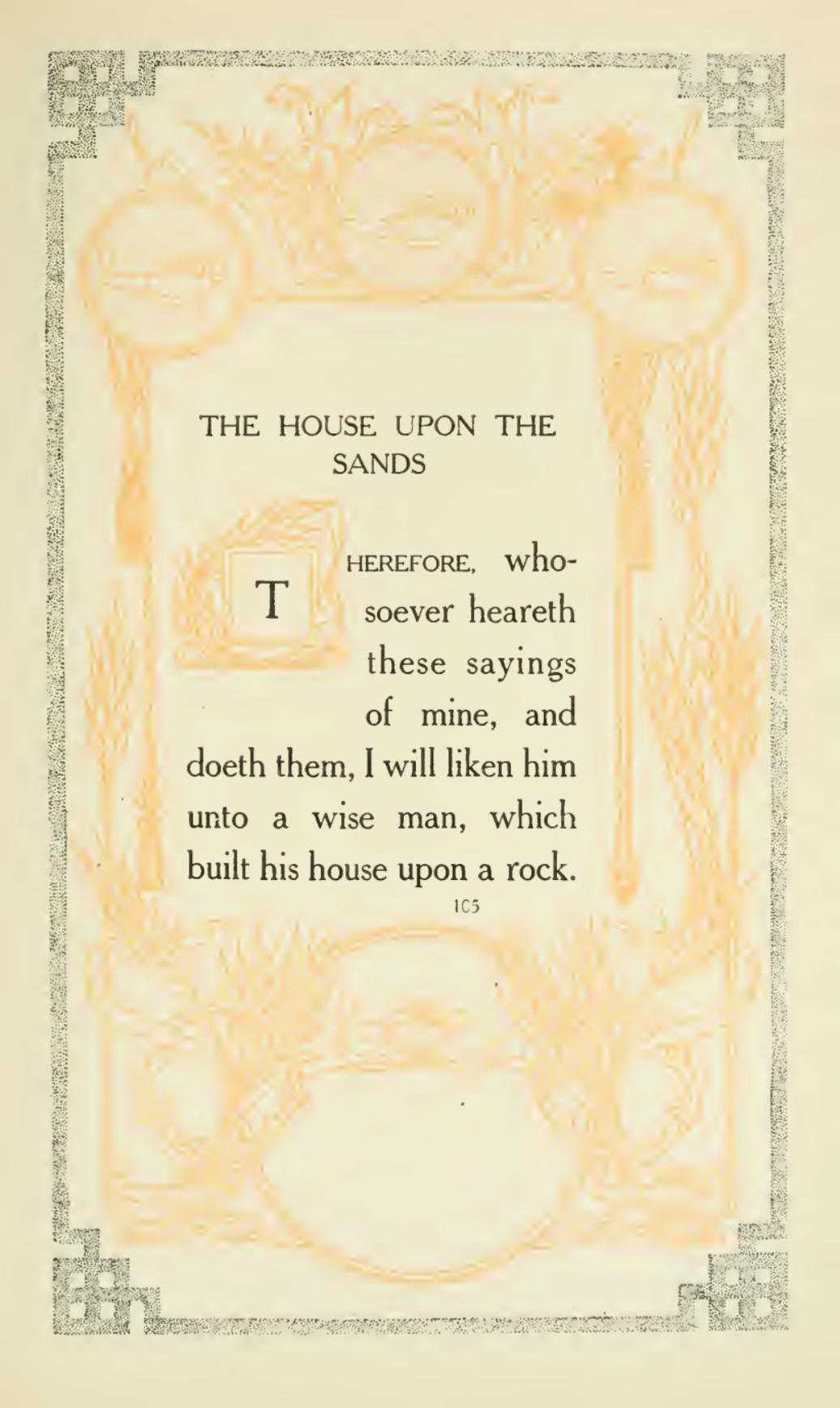
THE HOUSE UPON
THE SANDS

103



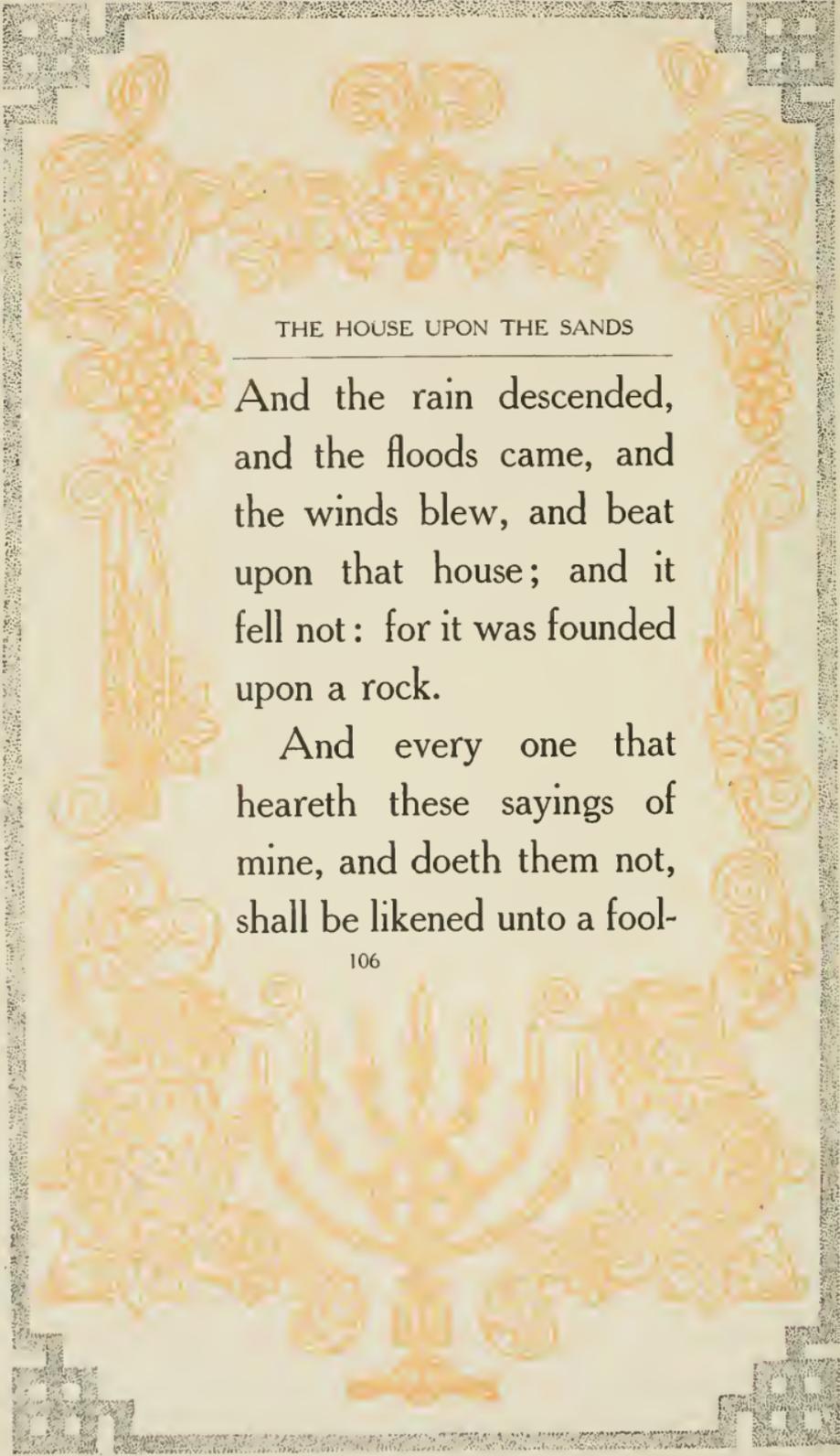
MATT. VII., 24-27

104



THE HOUSE UPON THE
SANDS

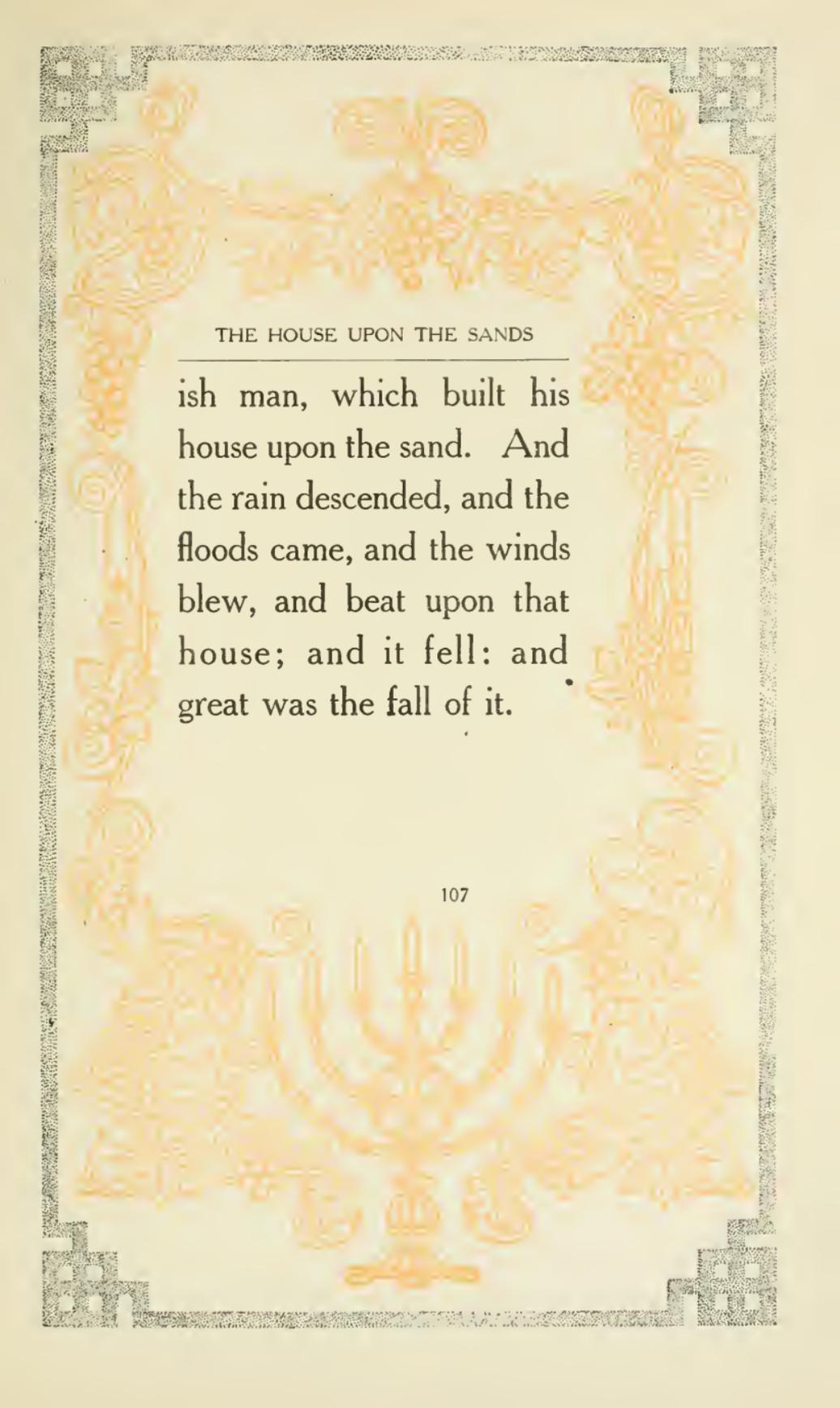
THEREFORE, who-
soever heareth
these sayings
of mine, and
doeth them, I will liken him
unto a wise man, which
built his house upon a rock.



THE HOUSE UPON THE SANDS

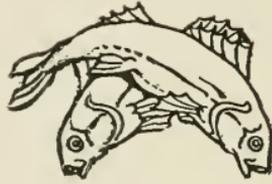
And the rain descended,
and the floods came, and
the winds blew, and beat
upon that house; and it
fell not: for it was founded
upon a rock.

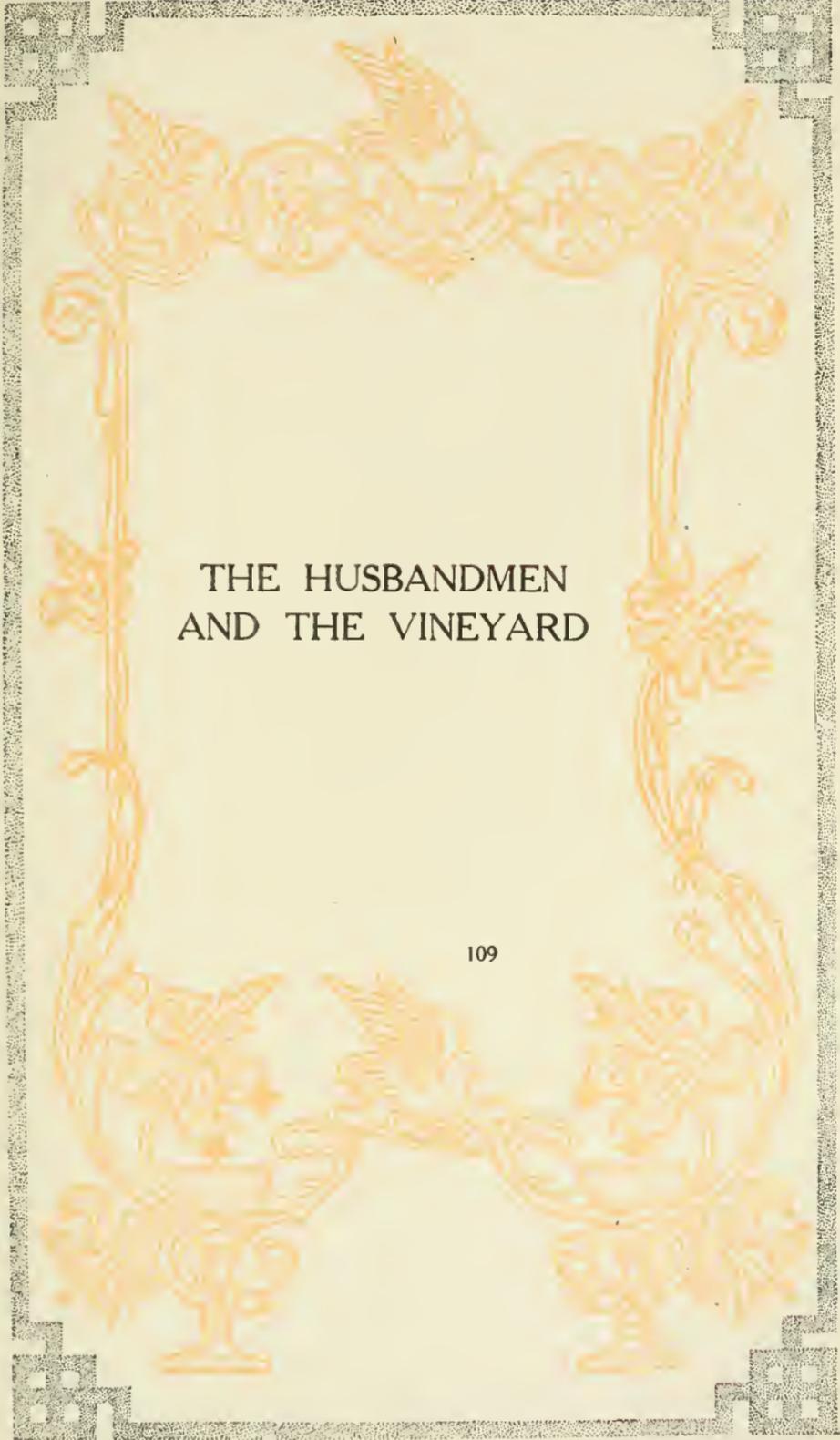
And every one that
heareth these sayings of
mine, and doeth them not,
shall be likened unto a fool-



THE HOUSE UPON THE SANDS

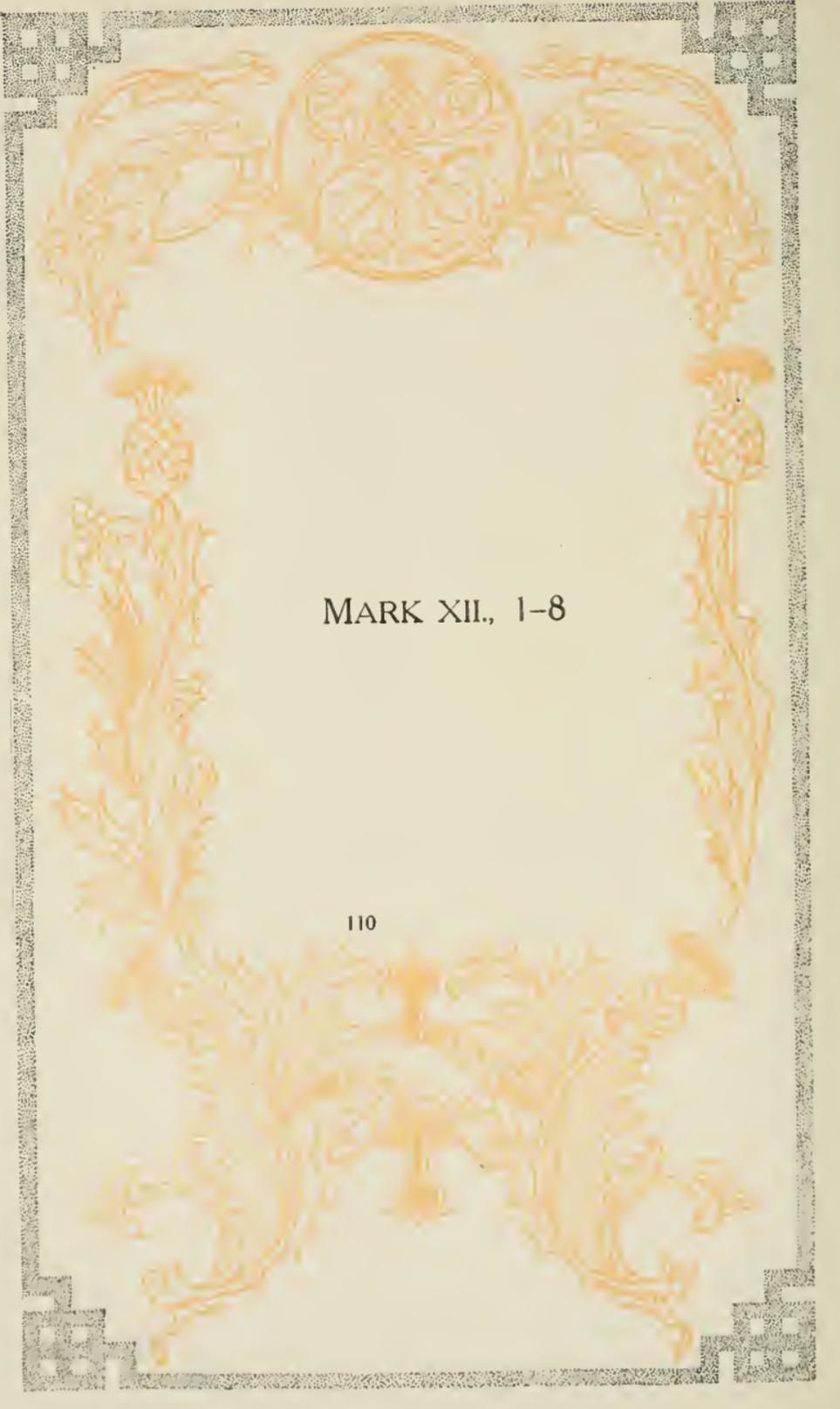
ish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.



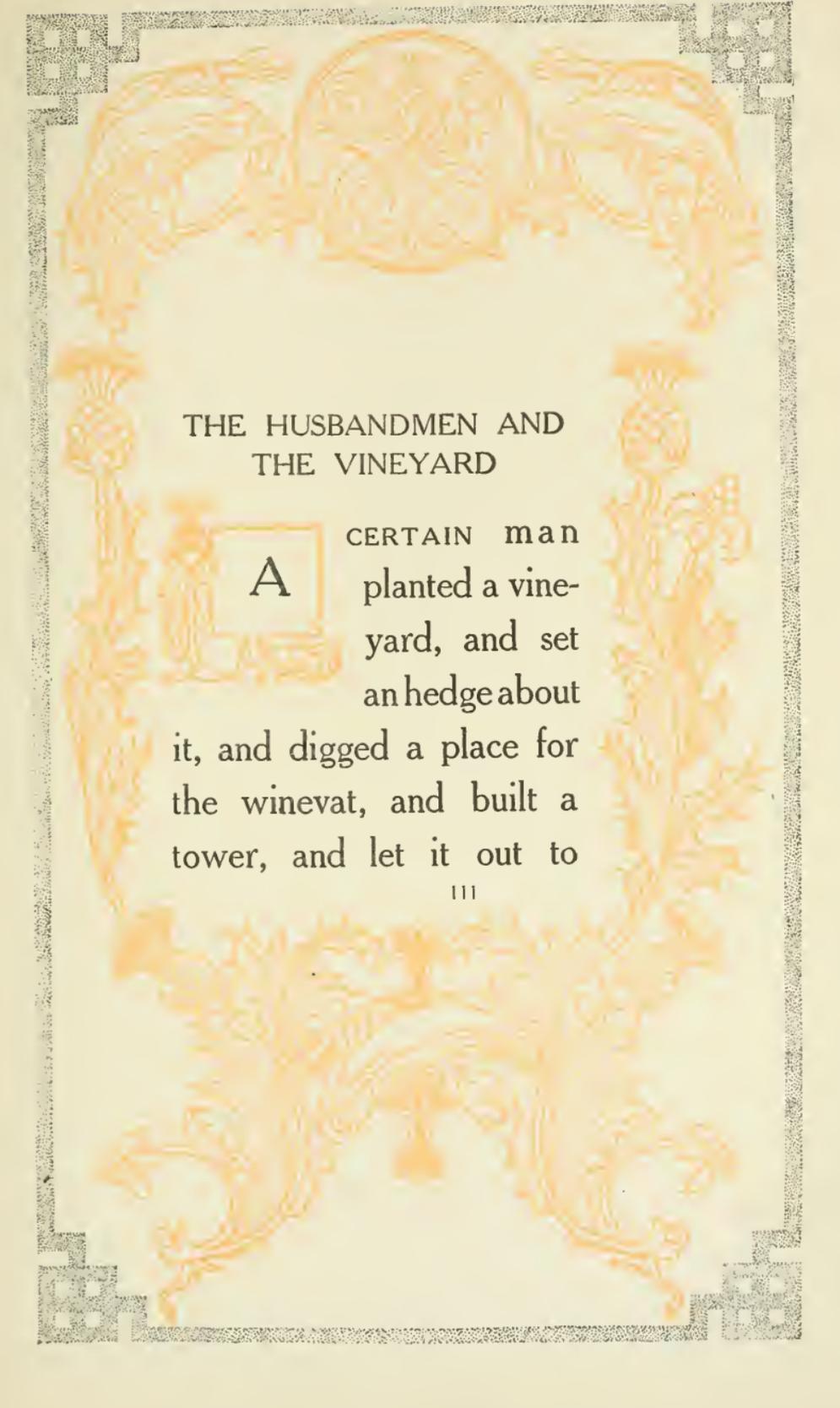


THE HUSBANDMEN
AND THE VINEYARD

109

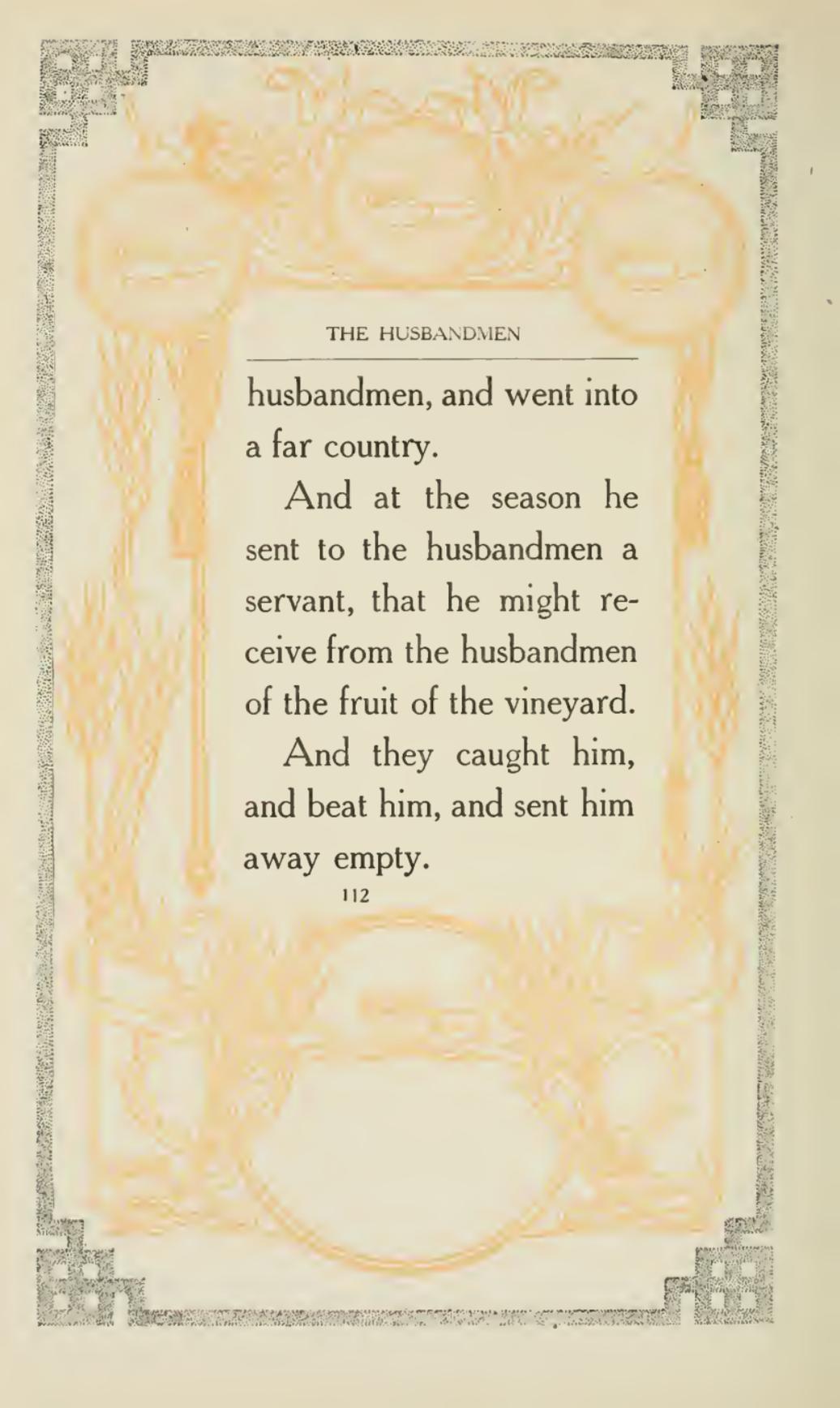


MARK XII., 1-8



THE HUSBANDMEN AND
THE VINEYARD

A CERTAIN man
planted a vine-
yard, and set
an hedge about
it, and digged a place for
the winevat, and built a
tower, and let it out to

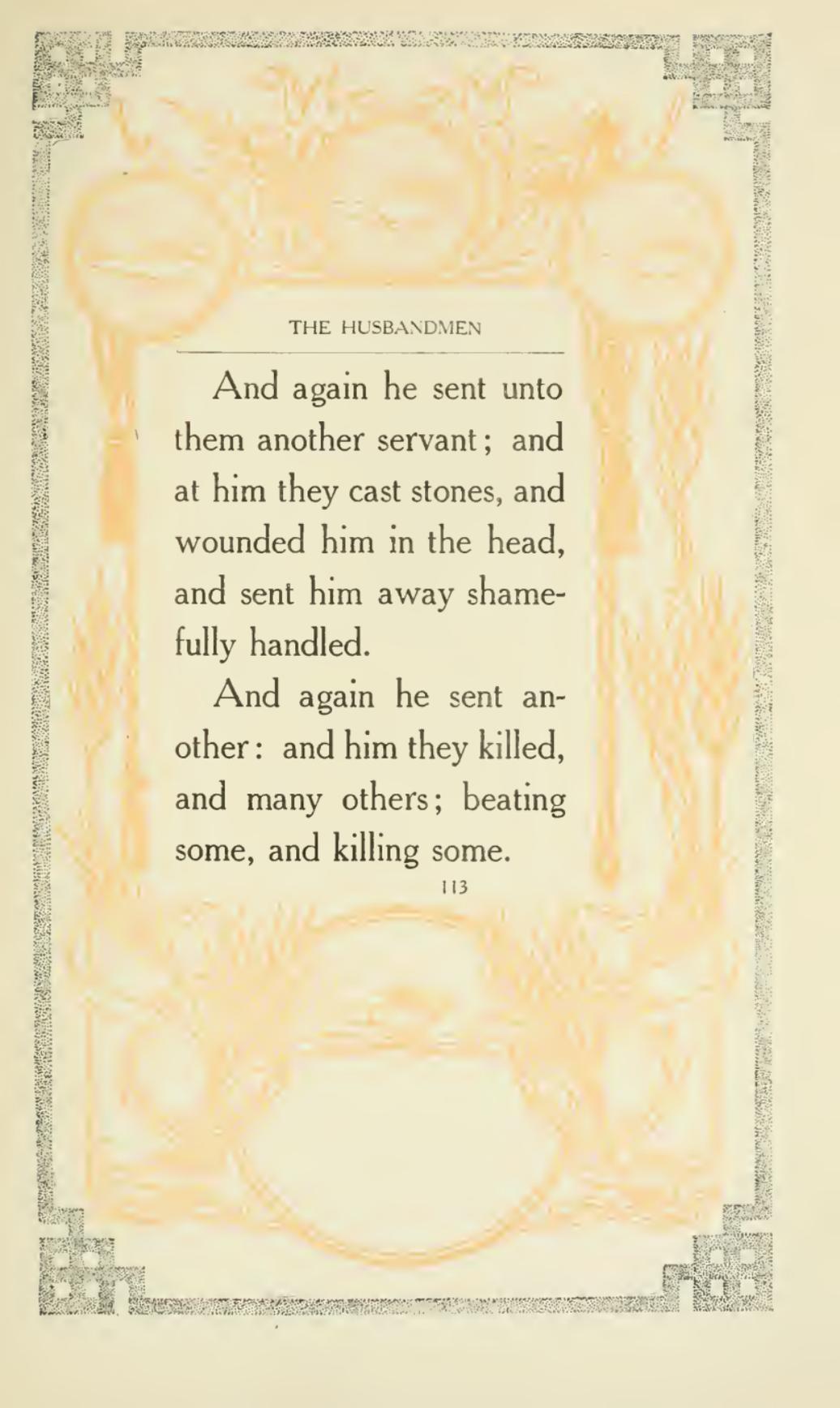


THE HUSBANDMEN

husbandmen, and went into a far country.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

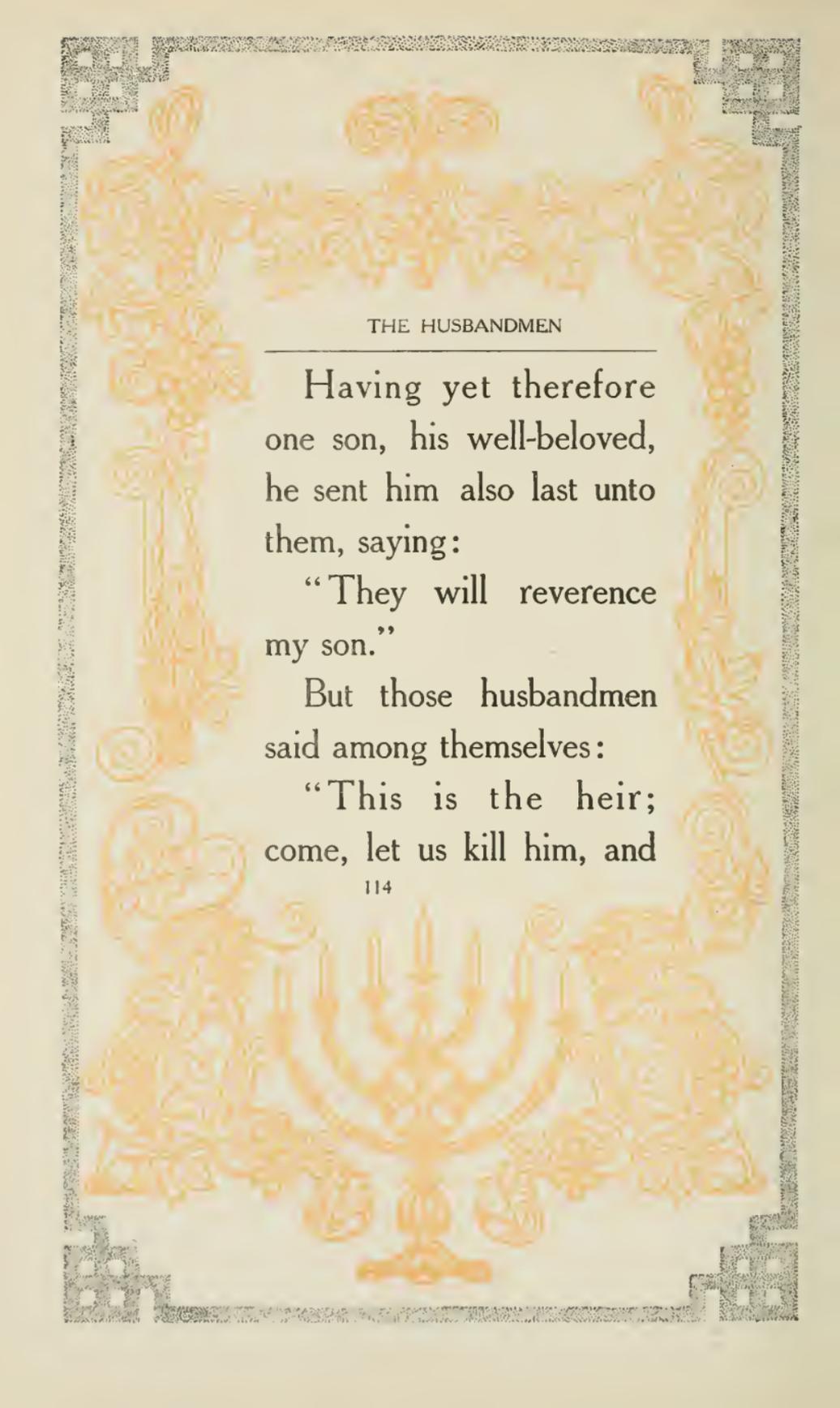
And they caught him, and beat him, and sent him away empty.



THE HUSBANDMEN

And again he sent unto them another servant ; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

And again he sent another : and him they killed, and many others ; beating some, and killing some.



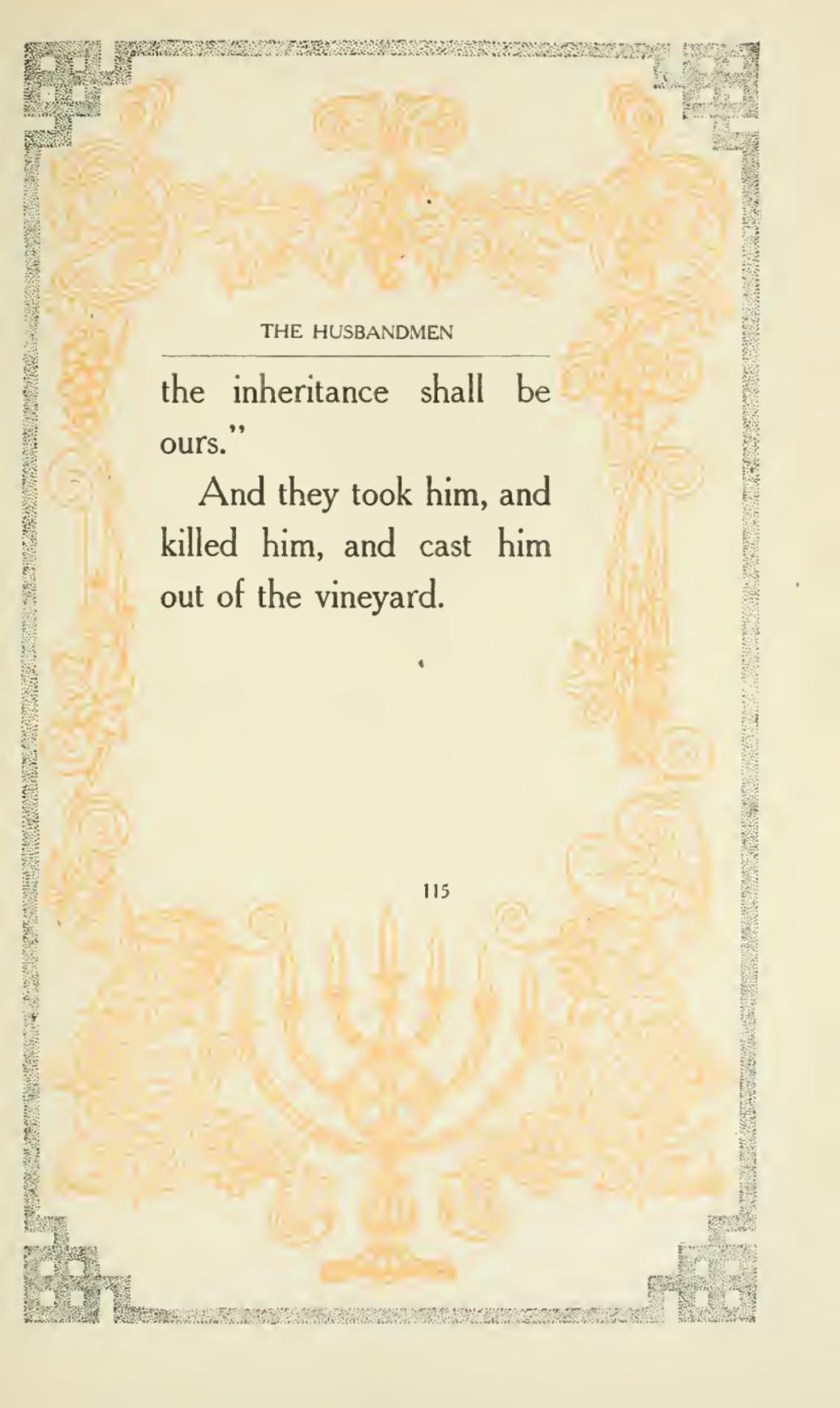
THE HUSBANDMEN

Having yet therefore one son, his well-beloved, he sent him also last unto them, saying:

“They will reverence my son.”

But those husbandmen said among themselves:

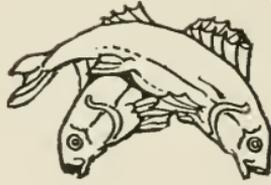
“This is the heir; come, let us kill him, and



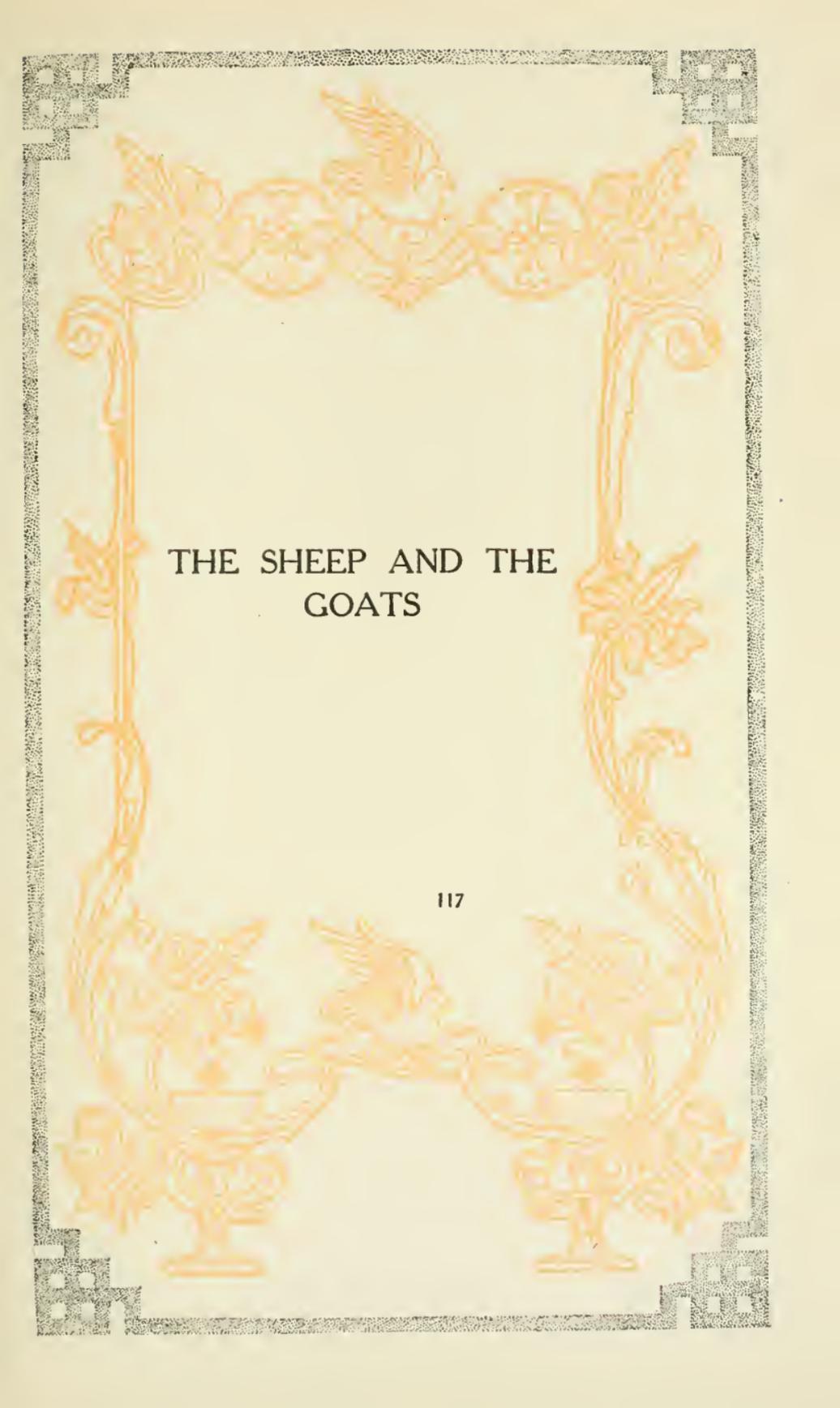
THE HUSBANDMEN

the inheritance shall be
ours.”

And they took him, and
killed him, and cast him
out of the vineyard.

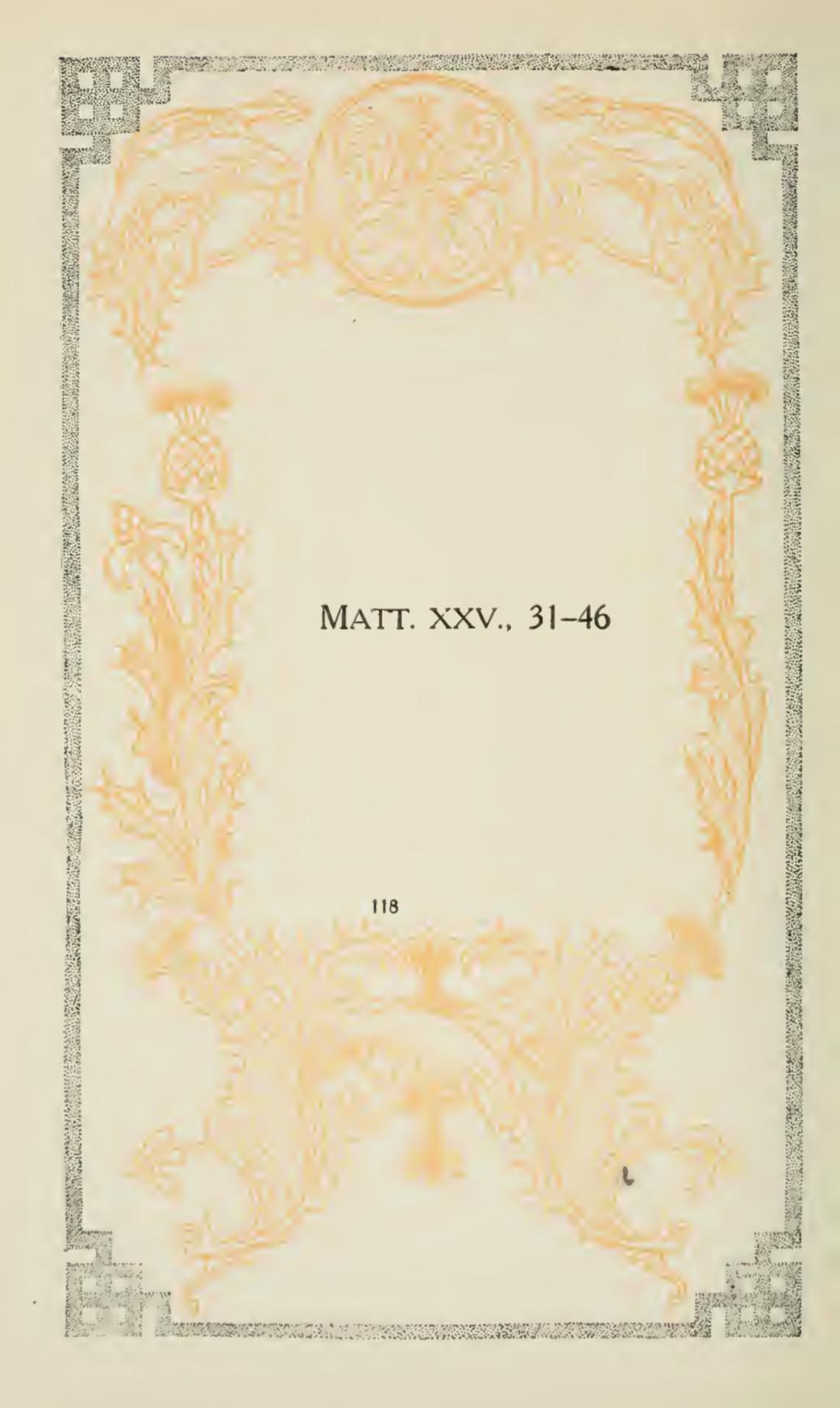


116

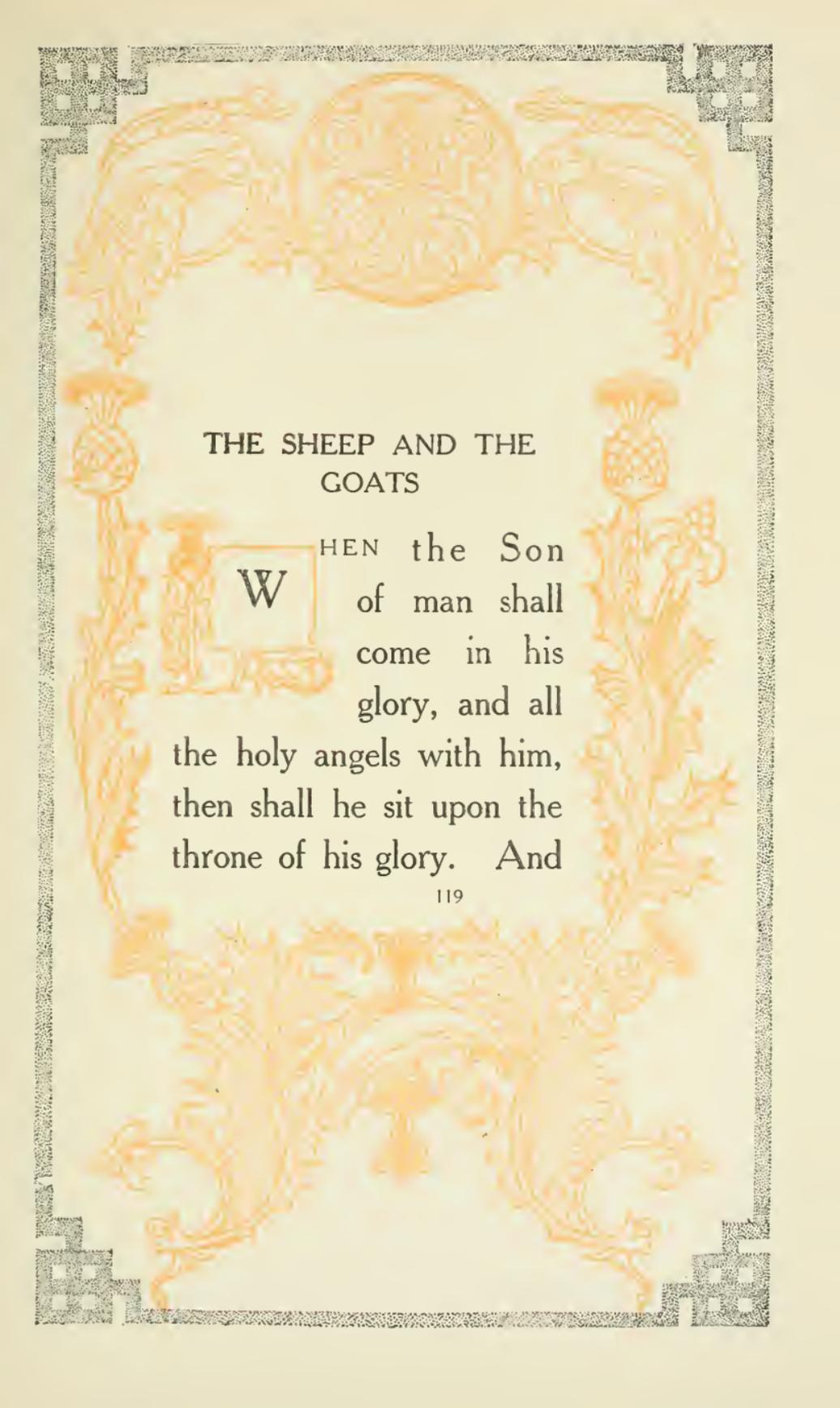


THE SHEEP AND THE
GOATS

117

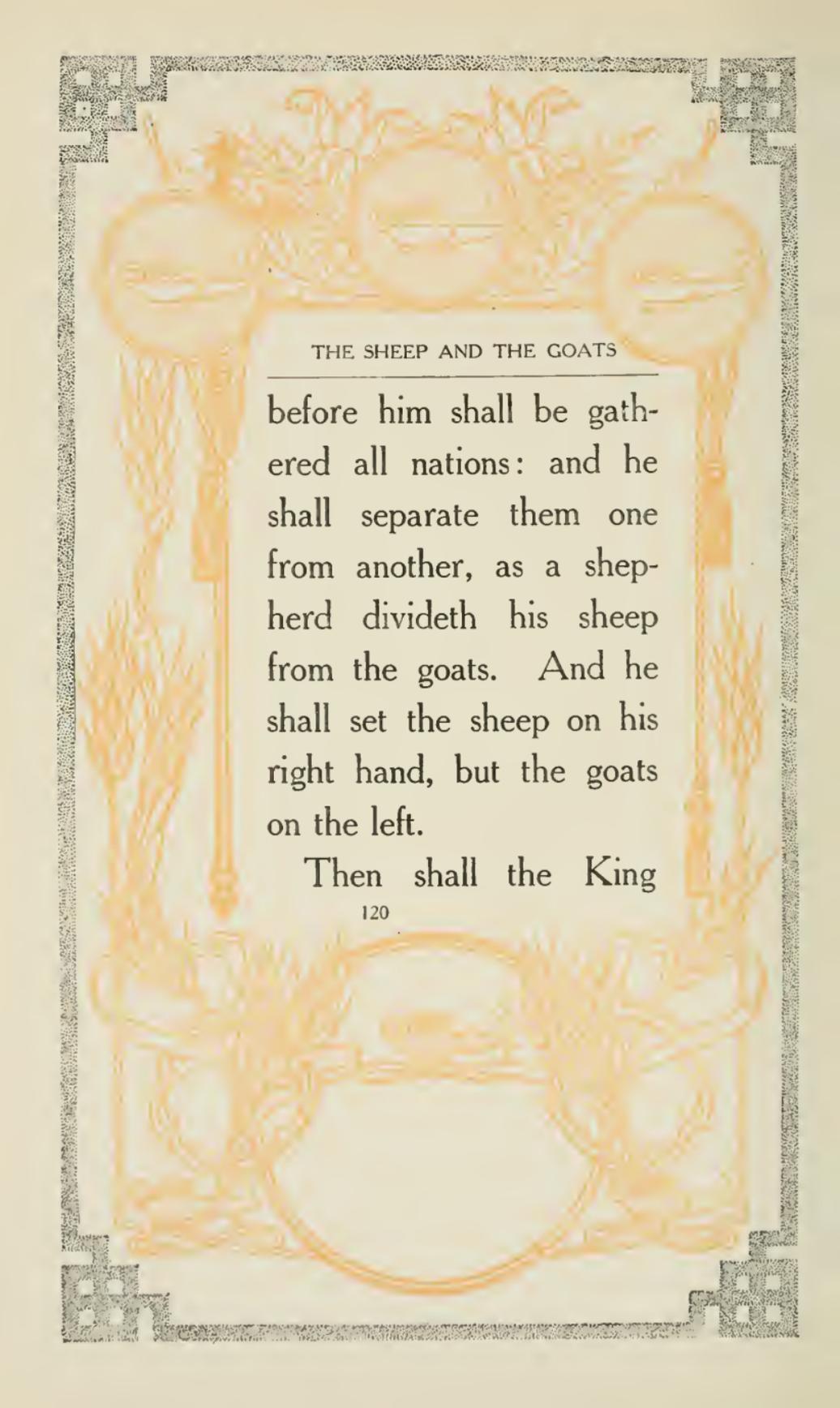


MATT. XXV., 31-46



THE SHEEP AND THE
GOATS

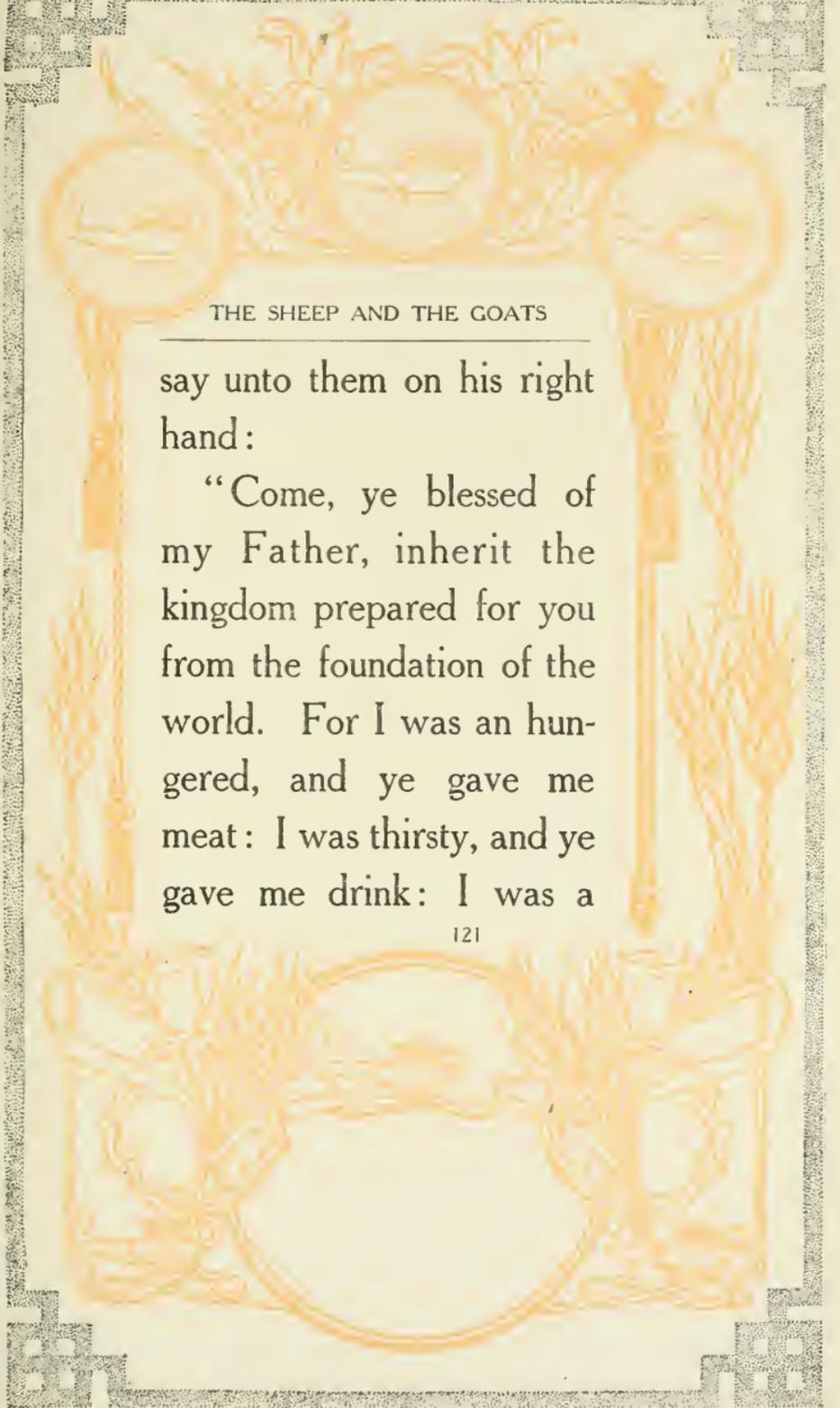
WHEN the Son
of man shall
come in his
glory, and all
the holy angels with him,
then shall he sit upon the
throne of his glory. And



THE SHEEP AND THE GOATS

before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

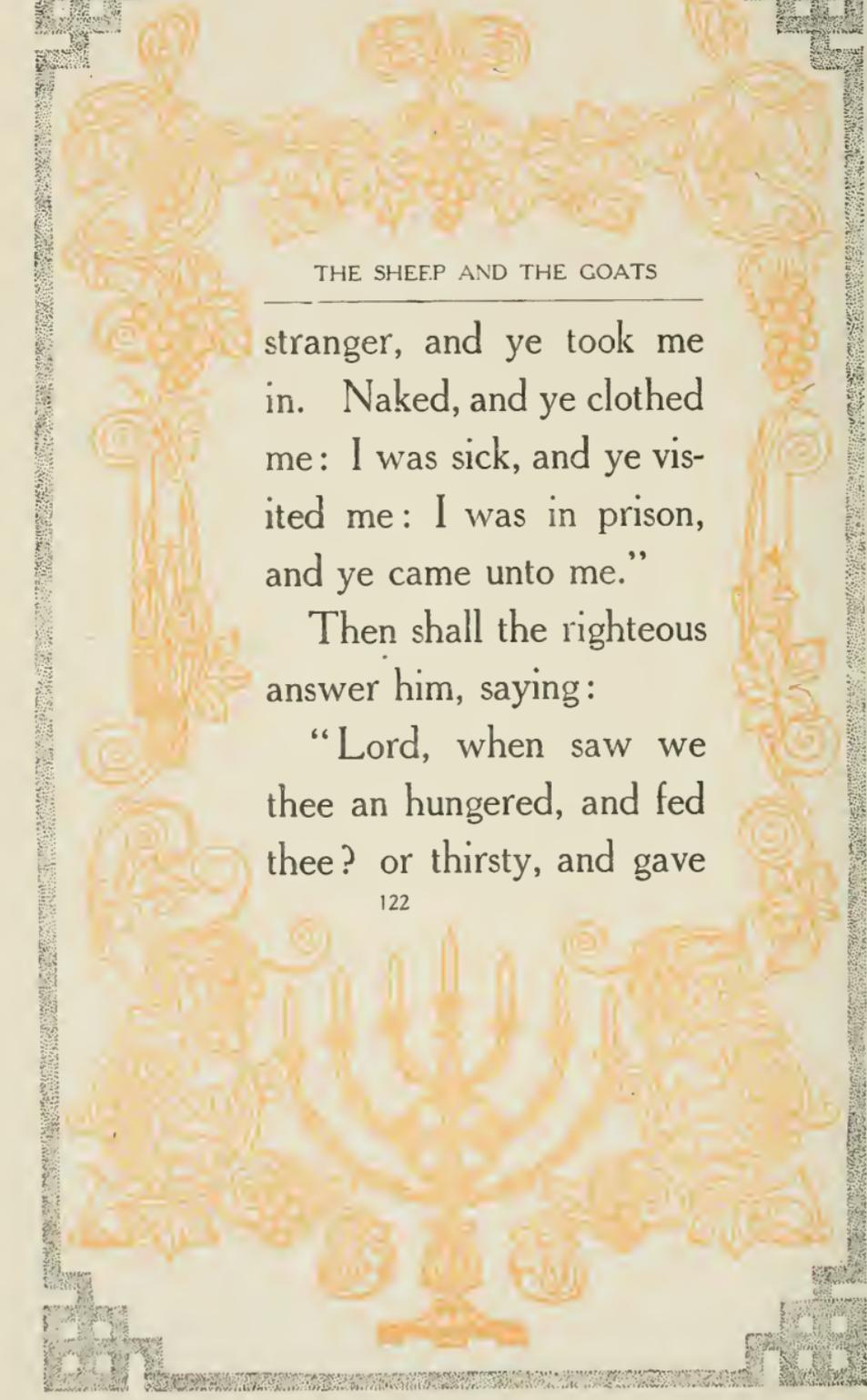
Then shall the King



THE SHEEP AND THE GOATS

say unto them on his right hand:

“Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a

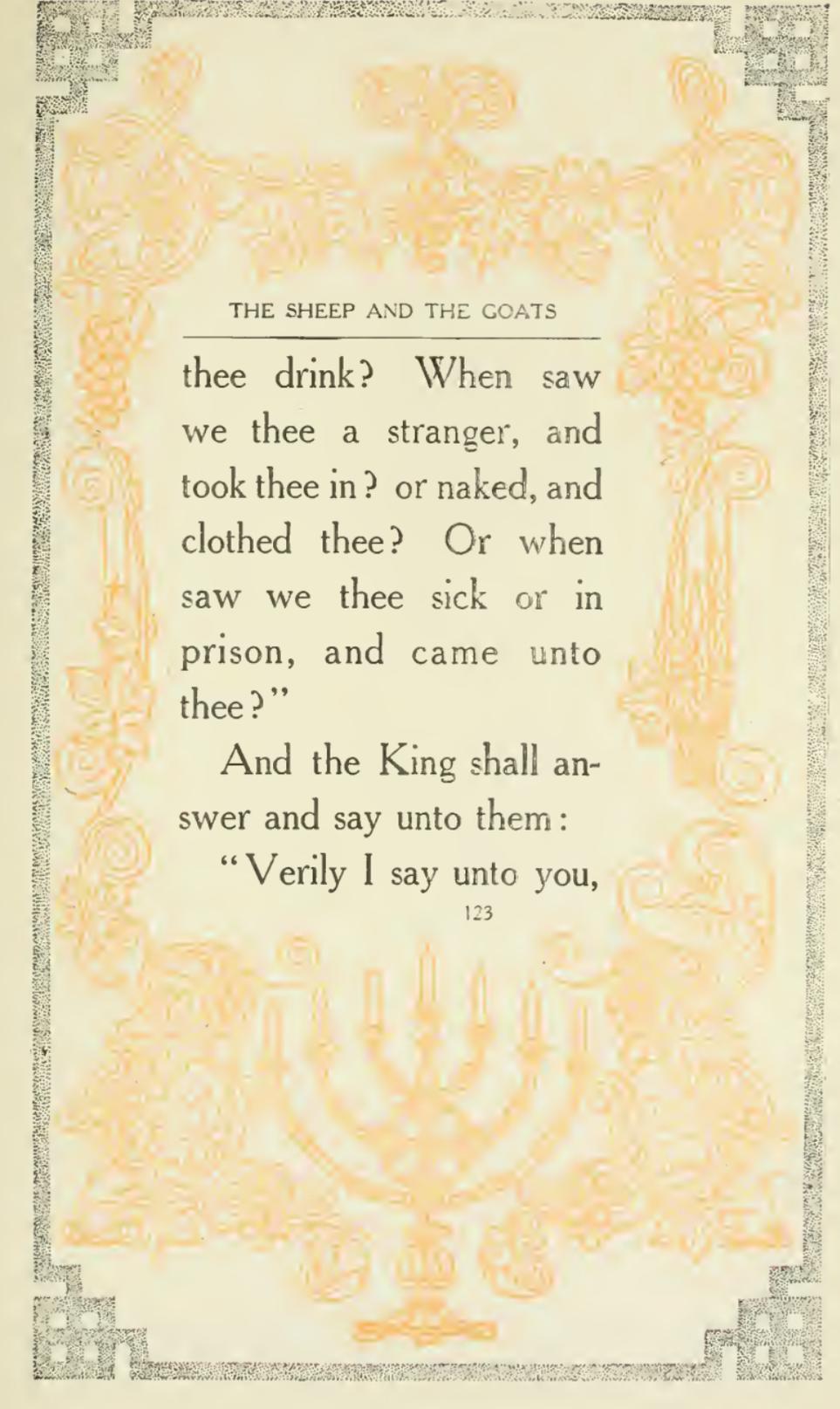


THE SHEEP AND THE GOATS

stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.”

Then shall the righteous answer him, saying:

“Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave

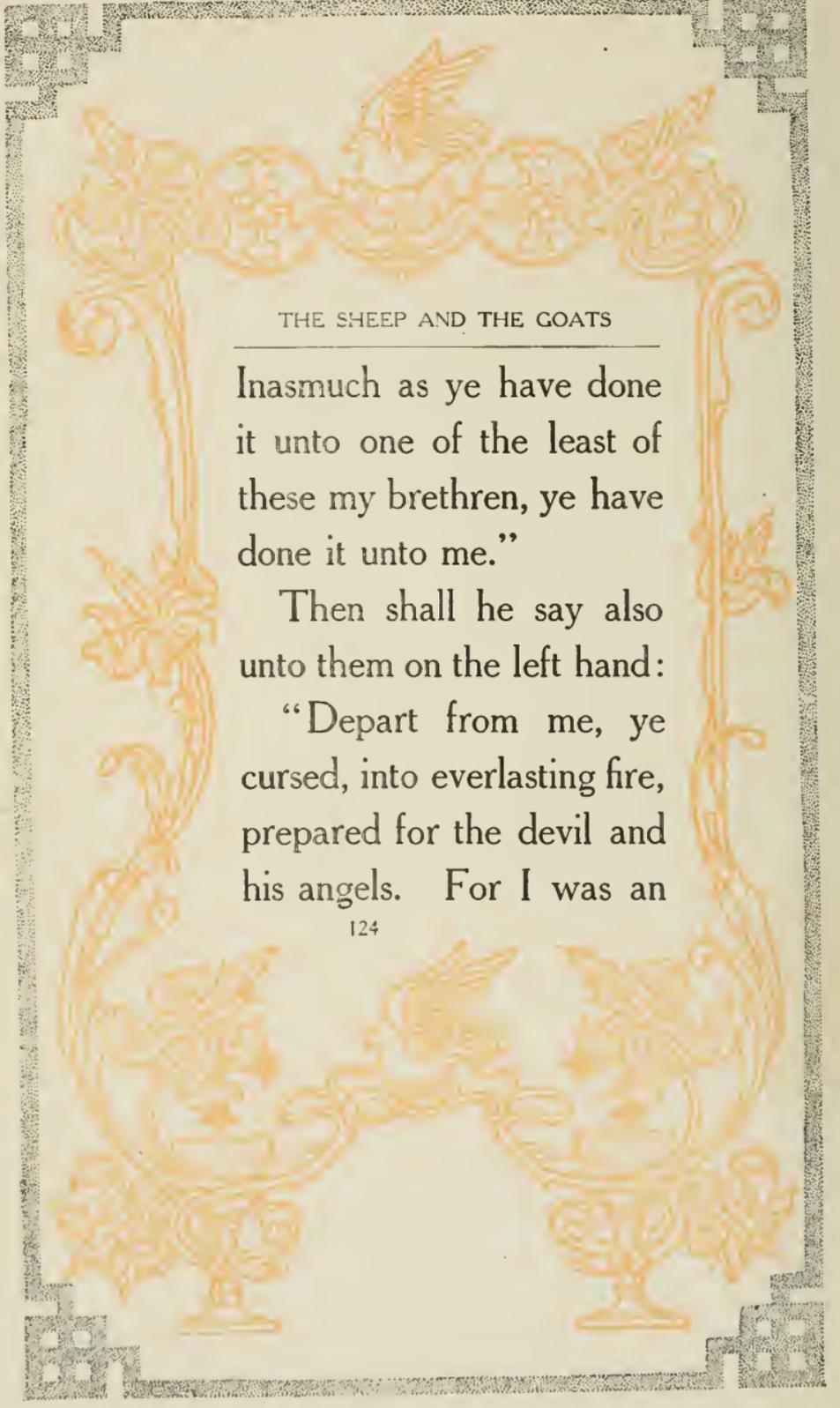


THE SHEEP AND THE GOATS

thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee?"

And the King shall answer and say unto them :

“Verily I say unto you,



THE SHEEP AND THE GOATS

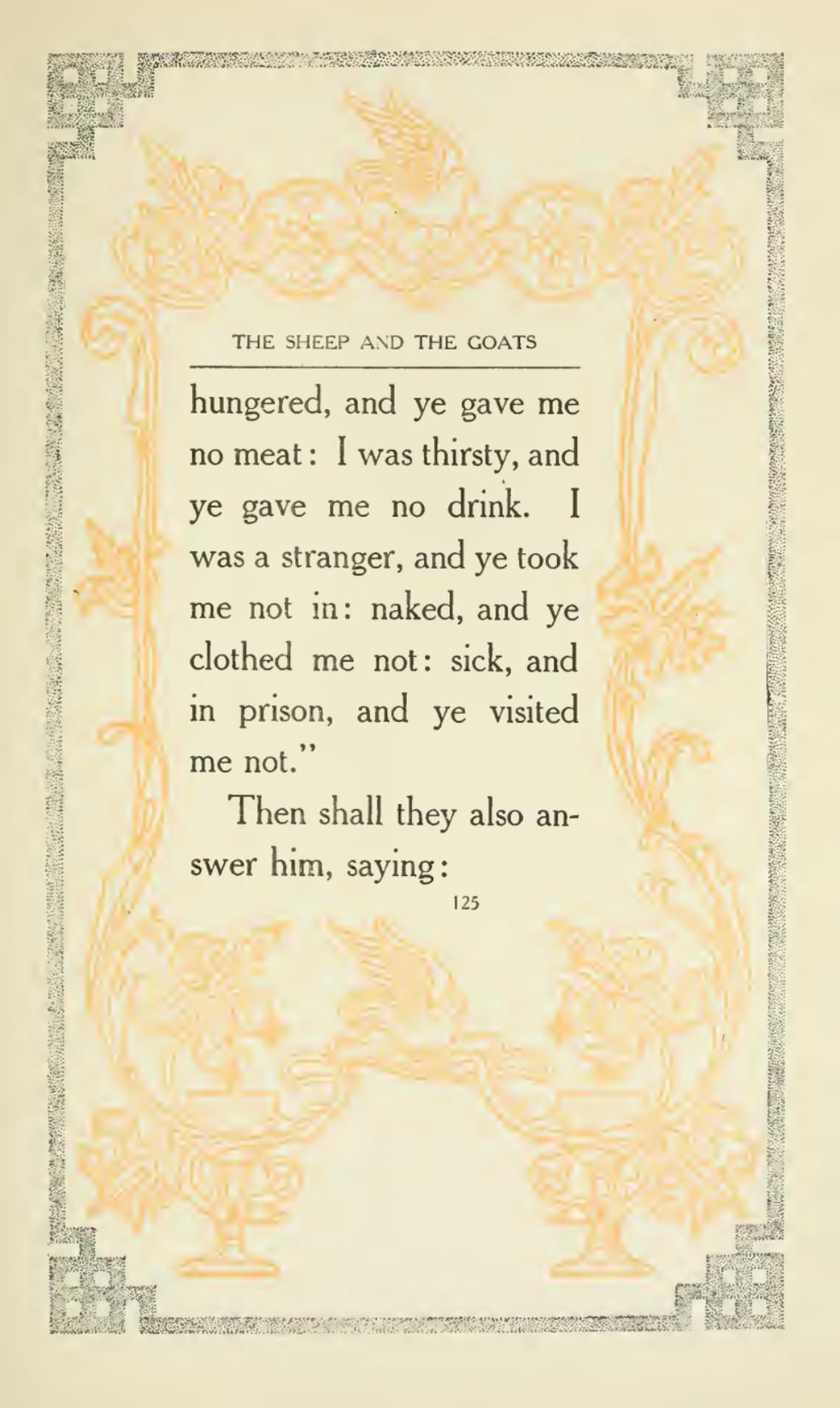
Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Then shall he say also unto them on the left hand:

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an



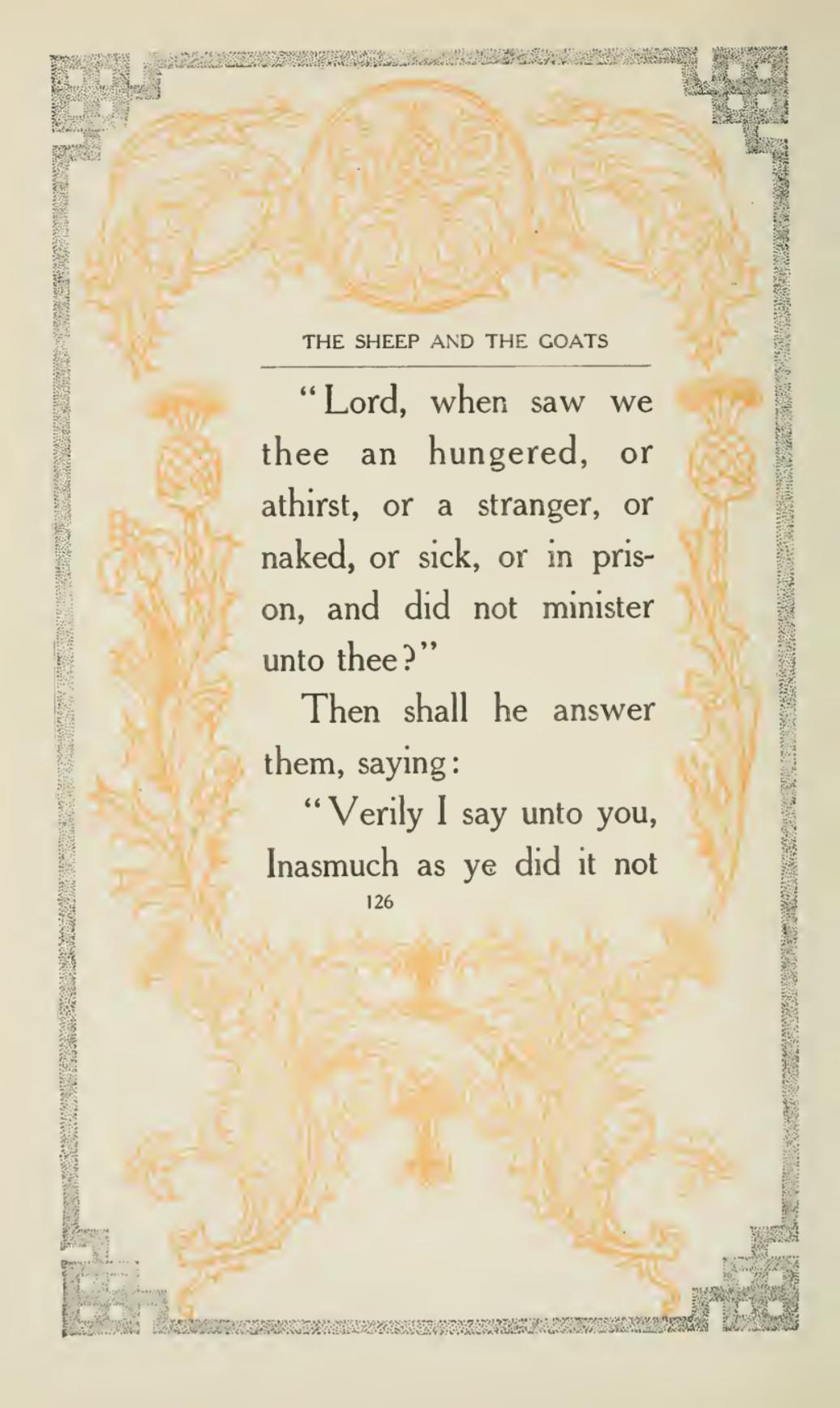
“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”



THE SHEEP AND THE GOATS

hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.”

Then shall they also answer him, saying:

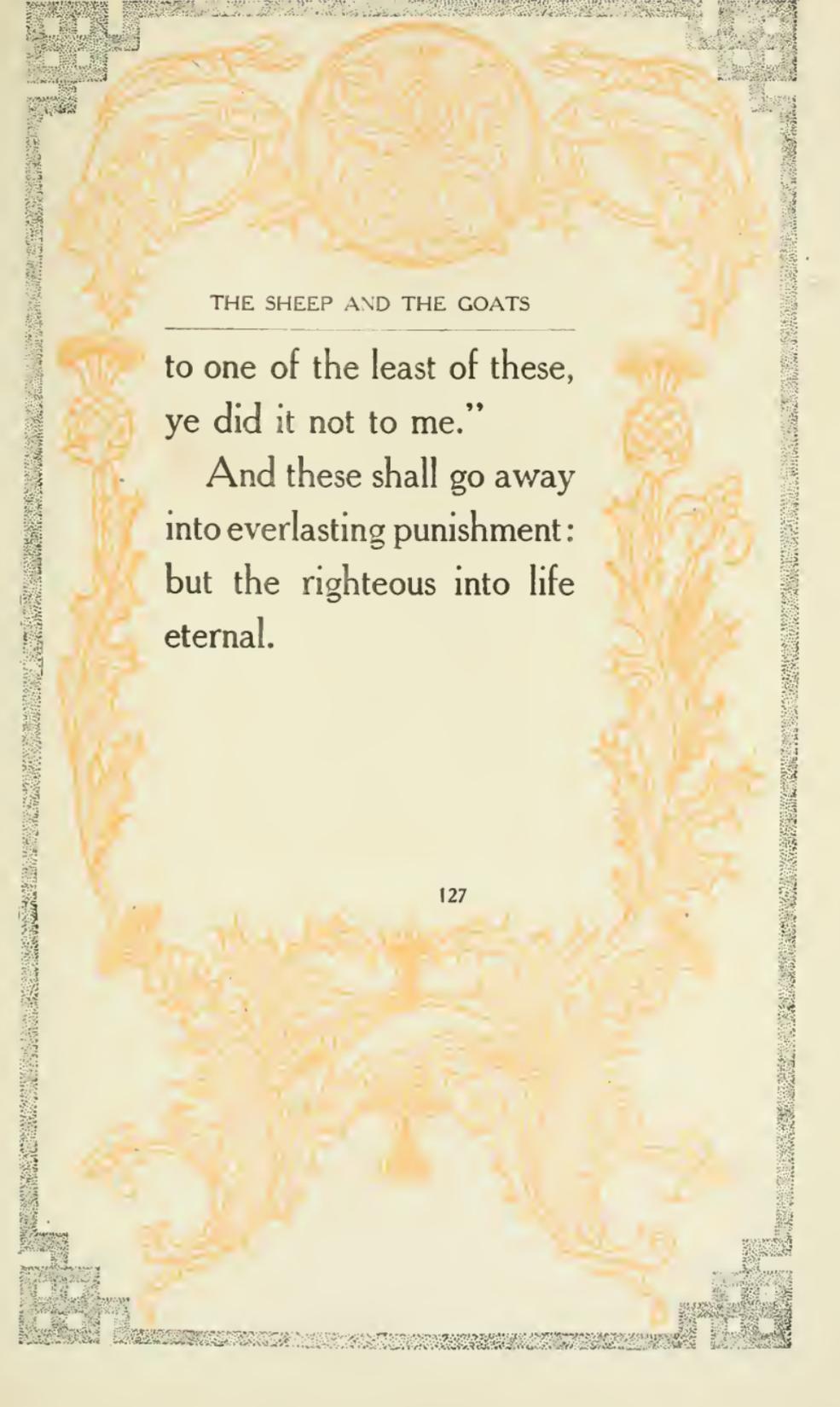


THE SHEEP AND THE GOATS

“Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?”

Then shall he answer them, saying:

“Verily I say unto you, Inasmuch as ye did it not



THE SHEEP AND THE GOATS

to one of the least of these,
ye did it not to me.”

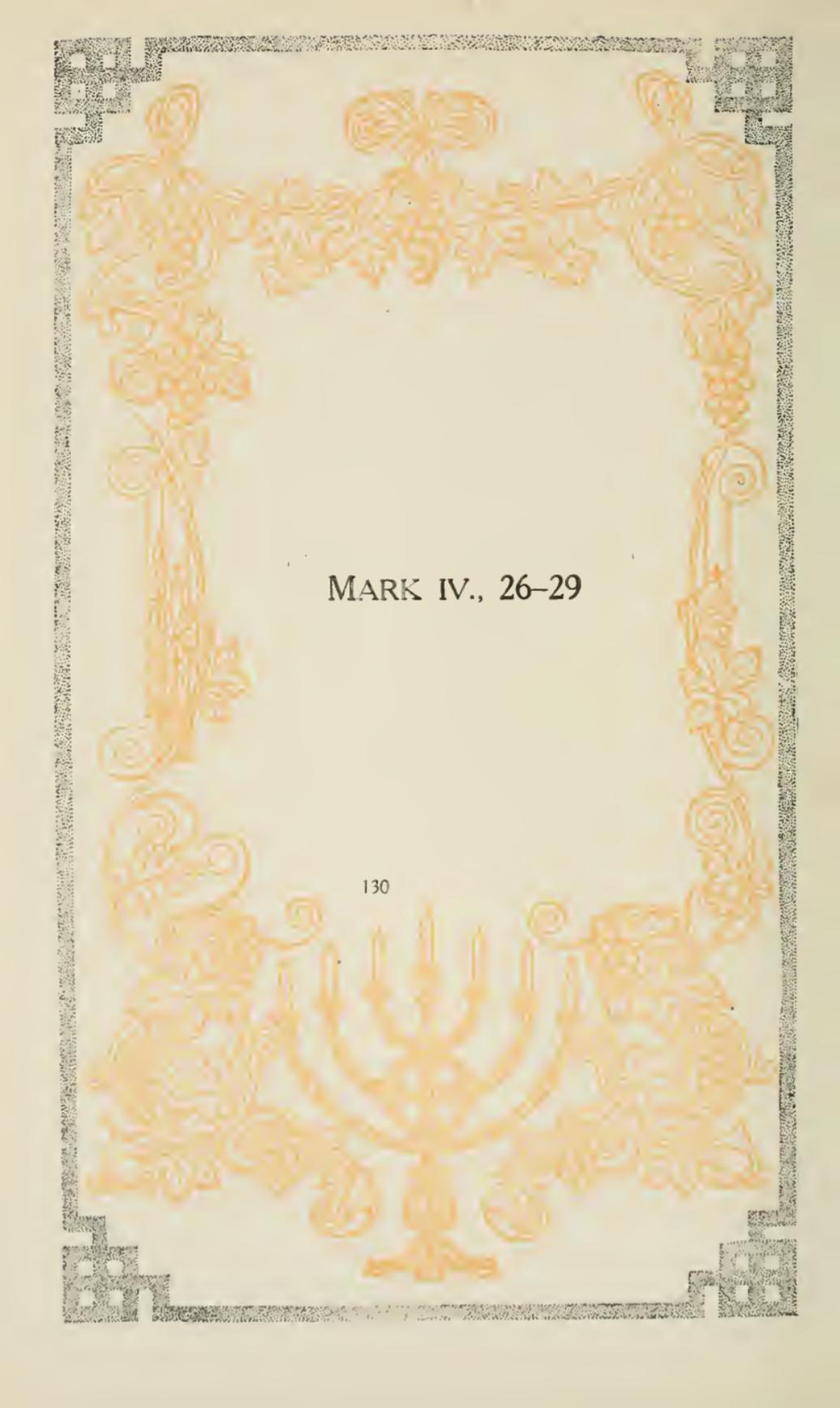
And these shall go away
into everlasting punishment:
but the righteous into life
eternal.





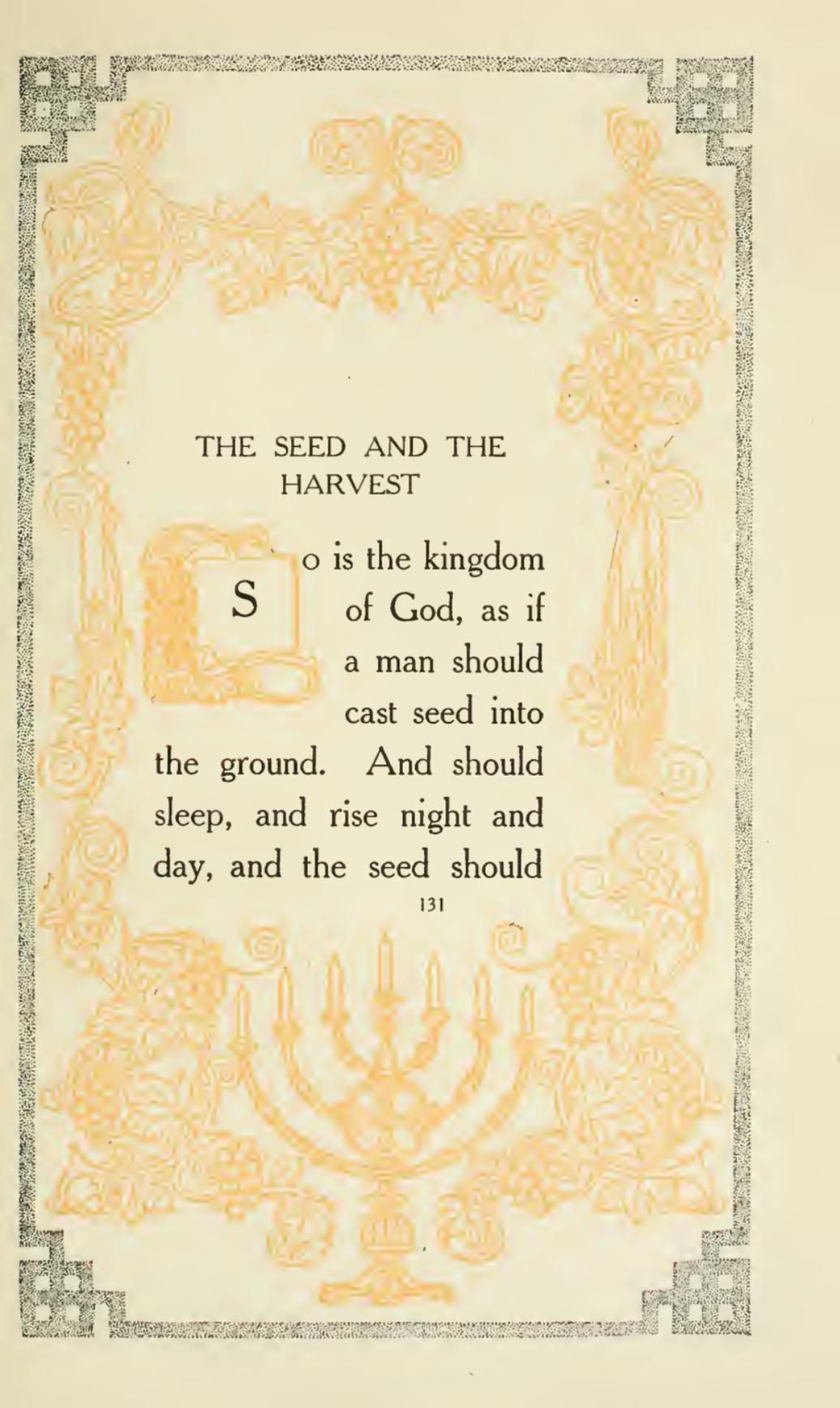
THE SEED AND THE
HARVEST

129



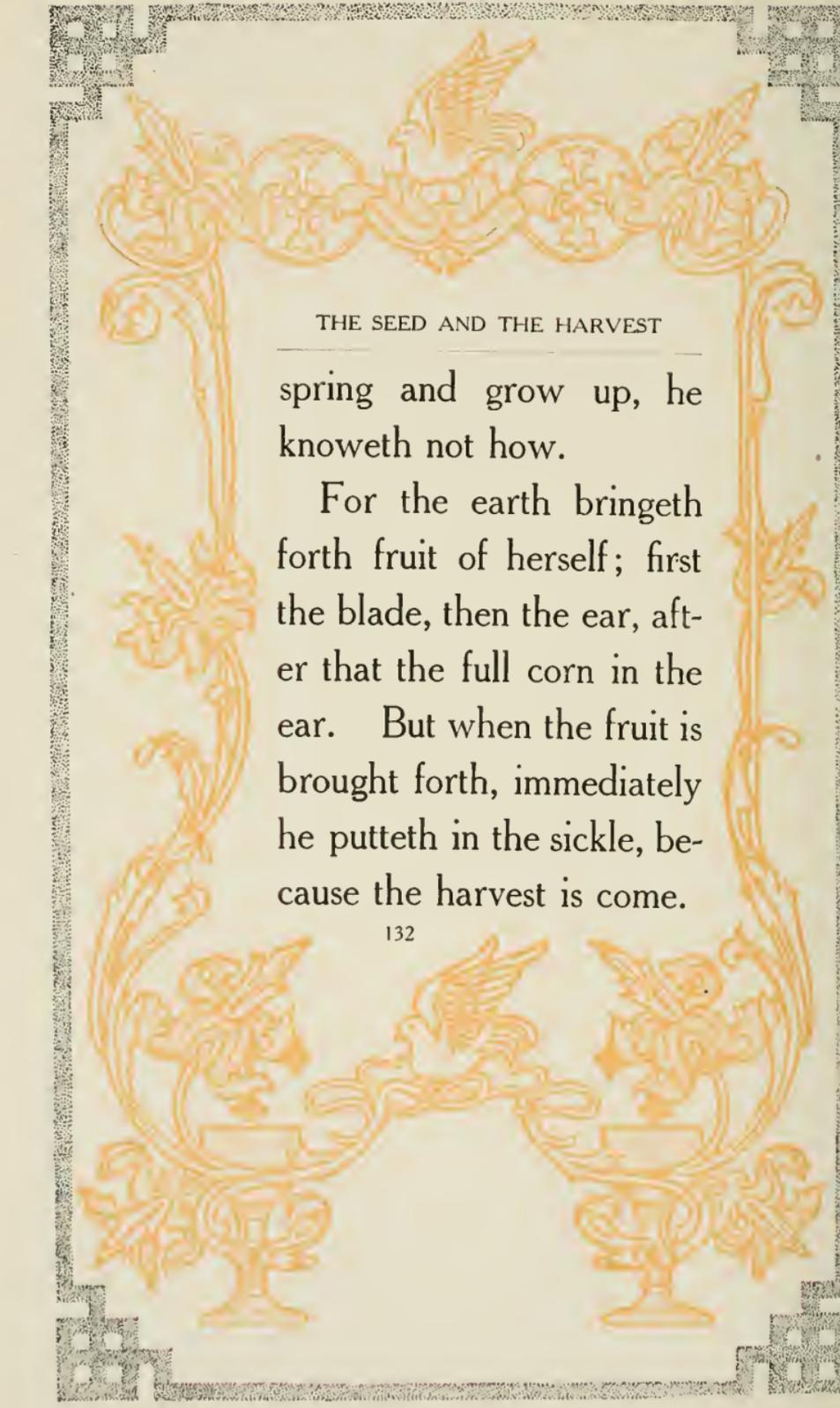
MARK IV., 26-29

130



THE SEED AND THE
HARVEST

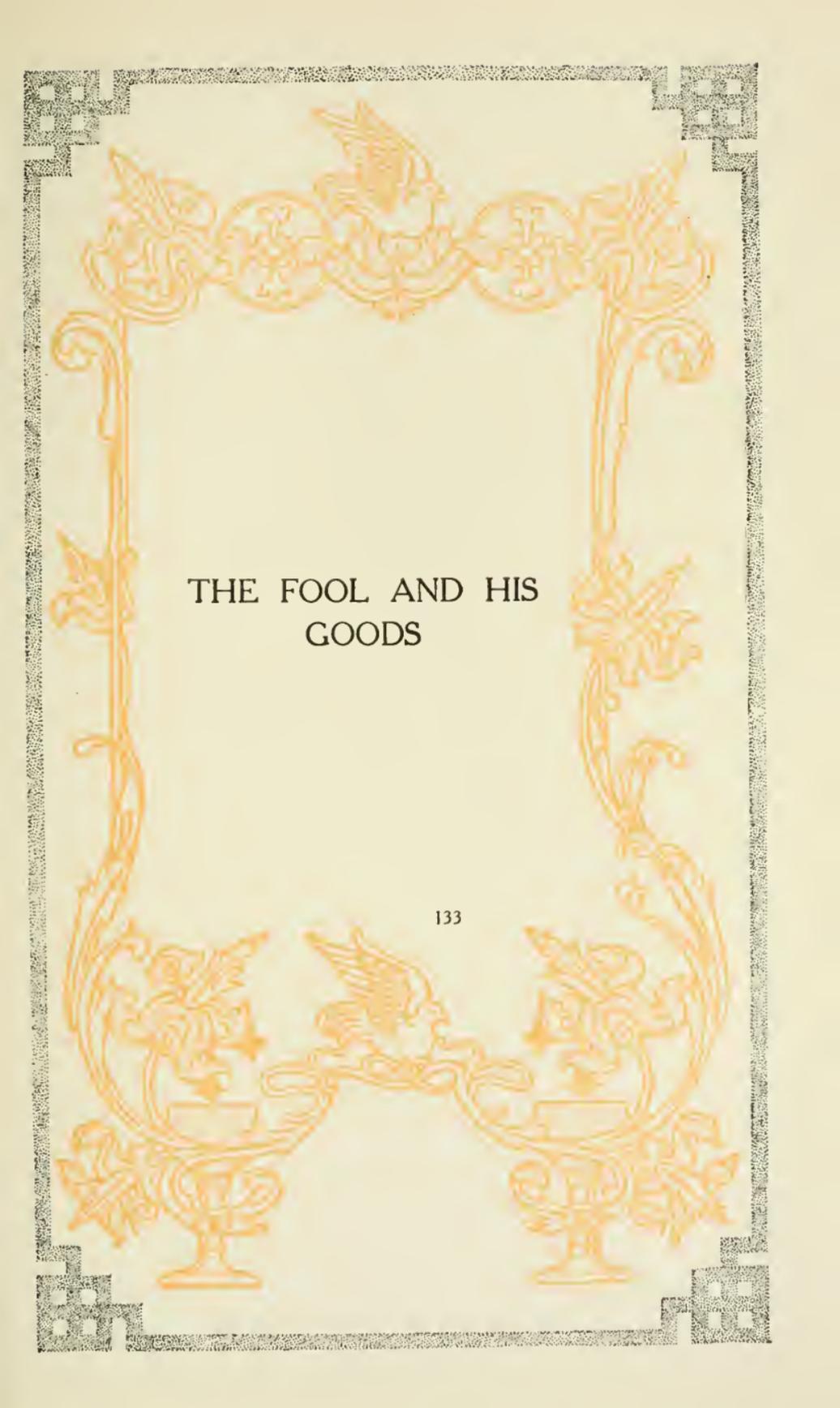
So is the kingdom
of God, as if
a man should
cast seed into
the ground. And should
sleep, and rise night and
day, and the seed should



THE SEED AND THE HARVEST

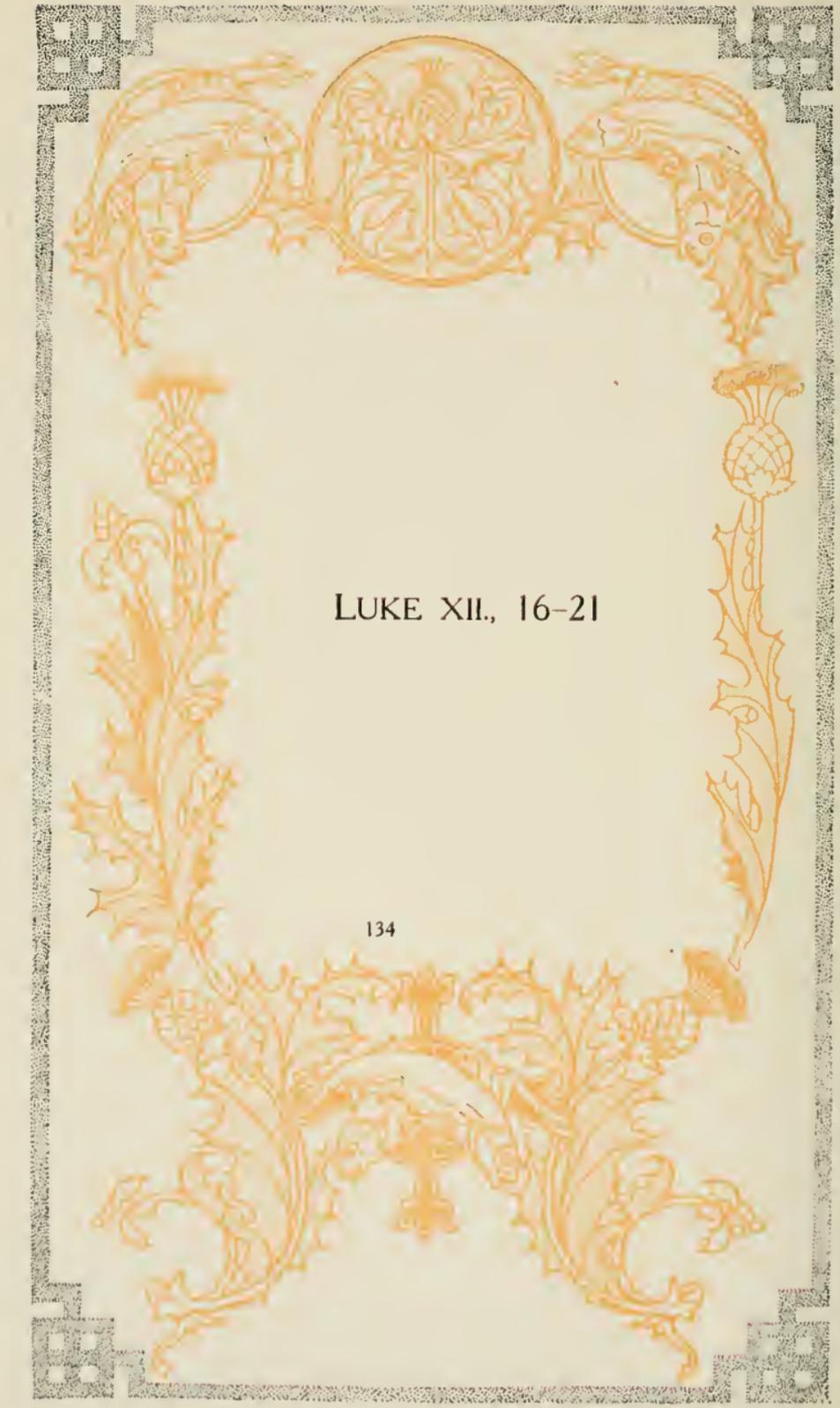
spring and grow up, he knoweth not how.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

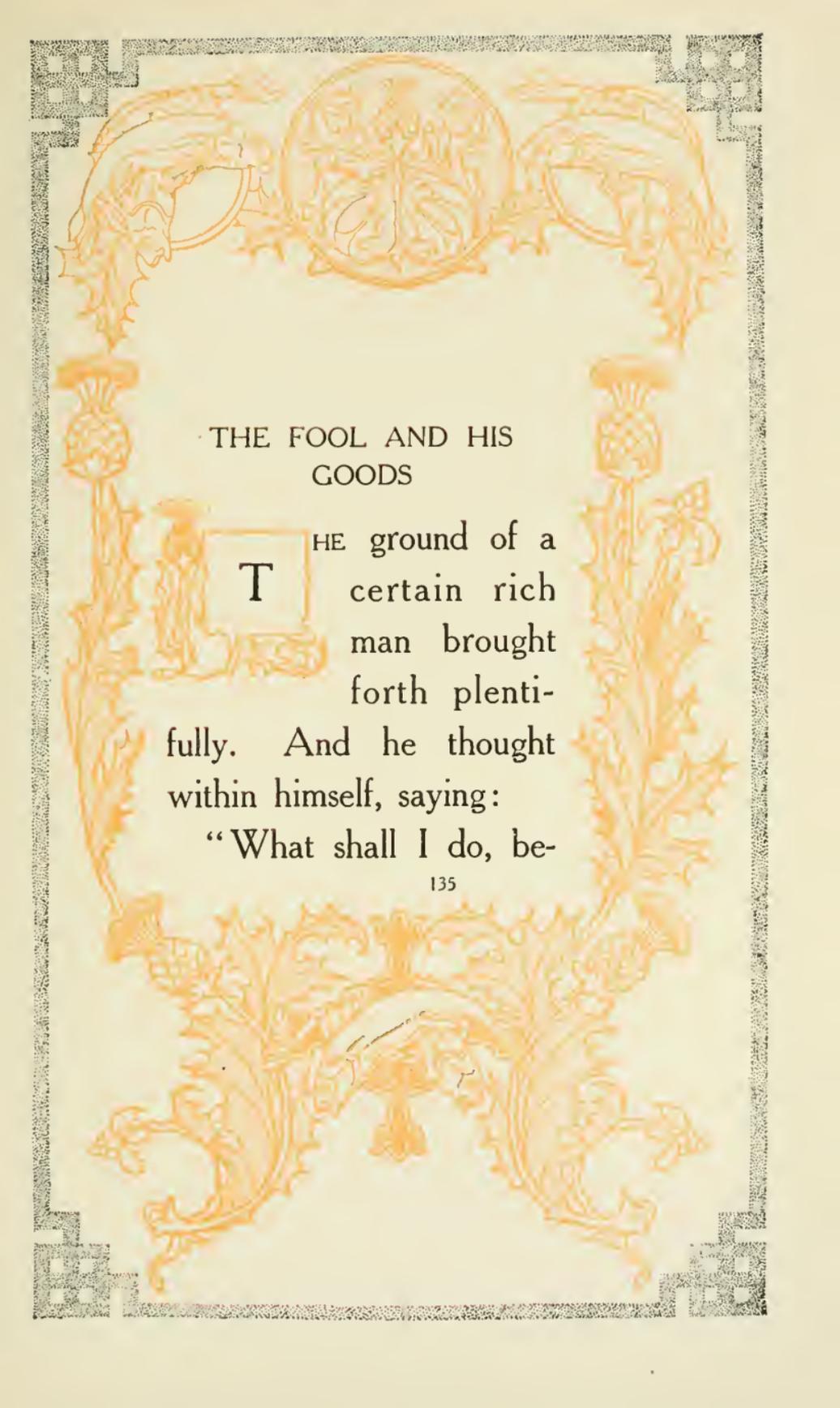


THE FOOL AND HIS
GOODS

133



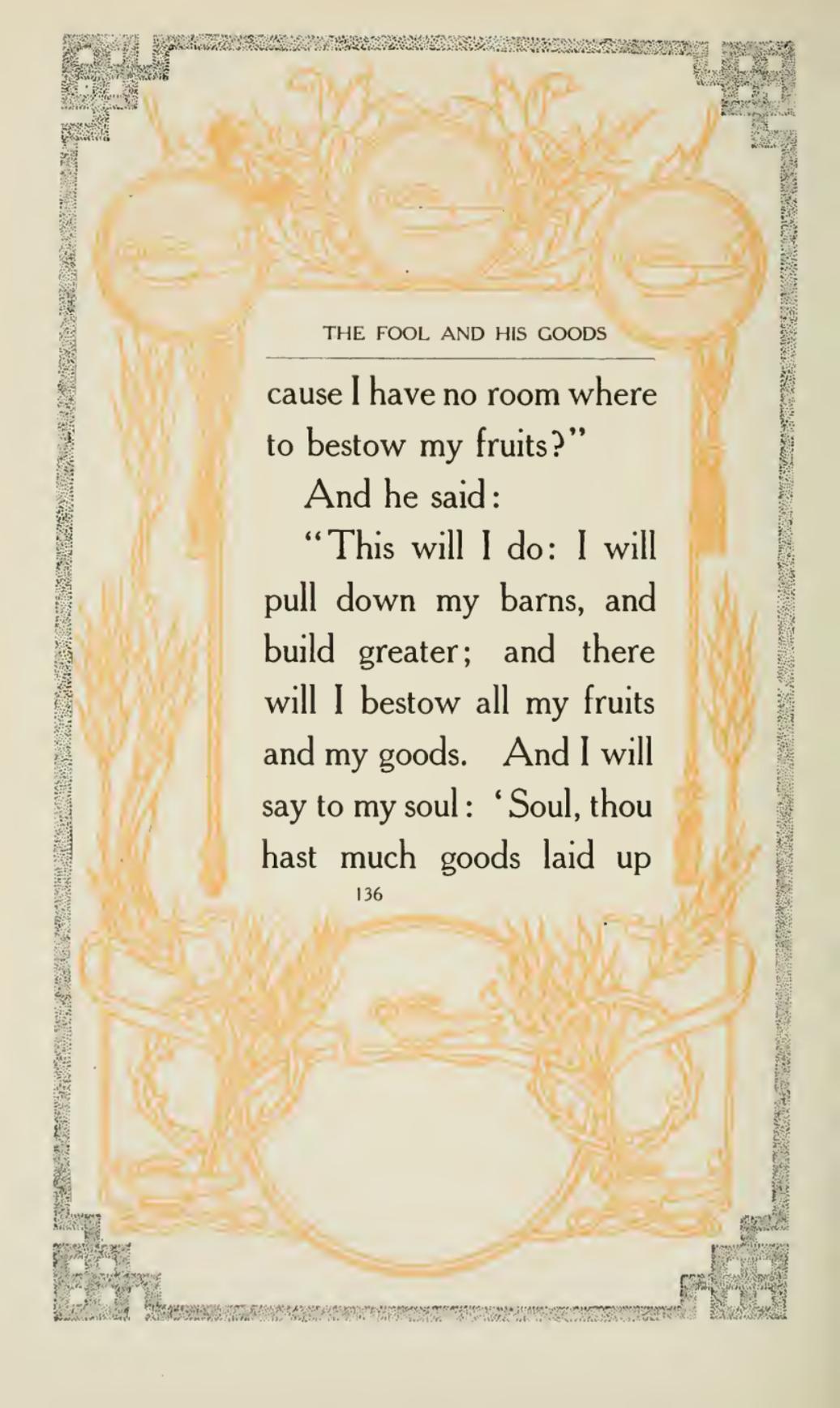
LUKE XII., 16-21



THE FOOL AND HIS
GOODS

THE ground of a certain rich man brought forth plentifully. And he thought within himself, saying:

“What shall I do, be-

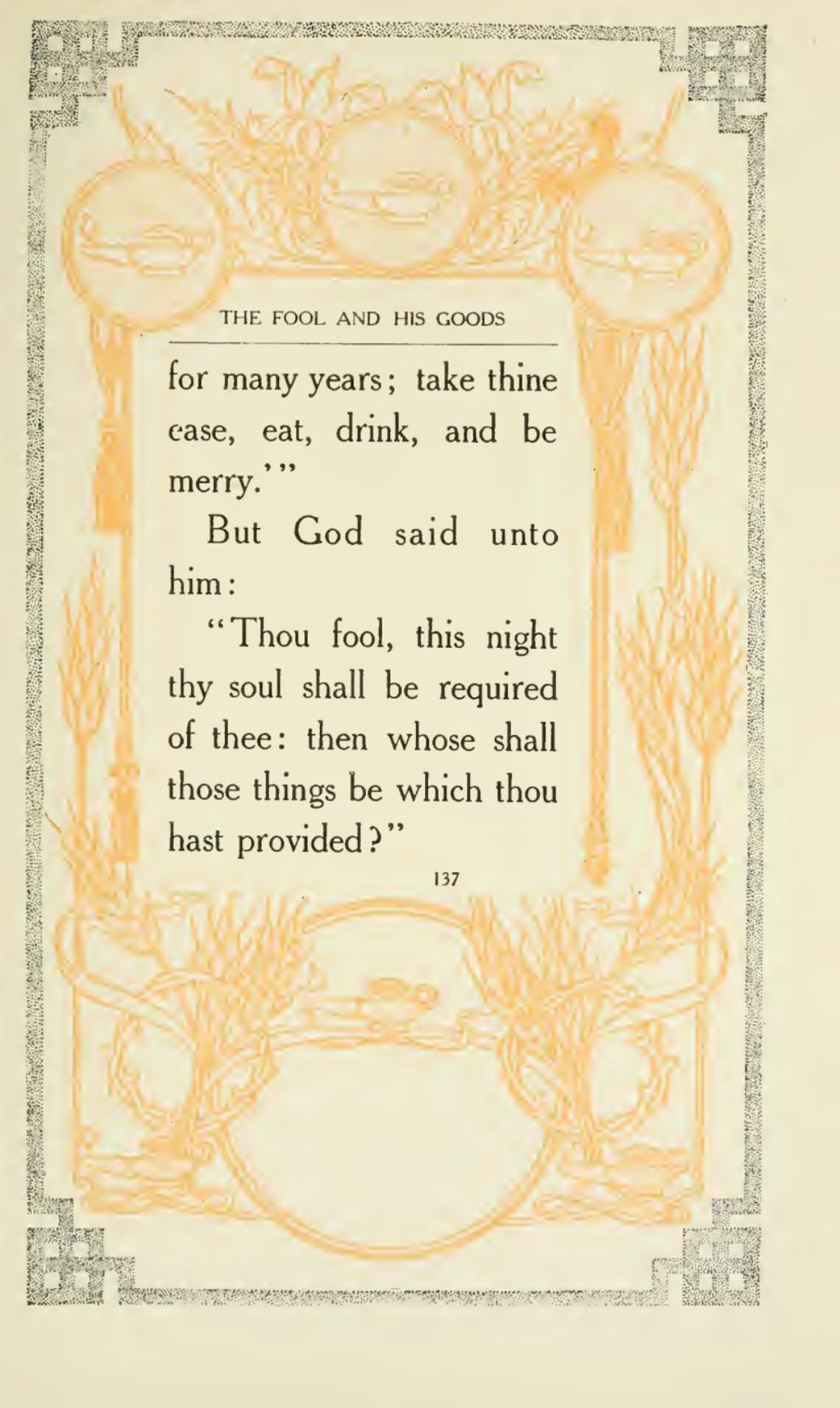


THE FOOL AND HIS GOODS

cause I have no room where
to bestow my fruits?”

And he said:

“This will I do: I will
pull down my barns, and
build greater; and there
will I bestow all my fruits
and my goods. And I will
say to my soul: ‘Soul, thou
hast much goods laid up

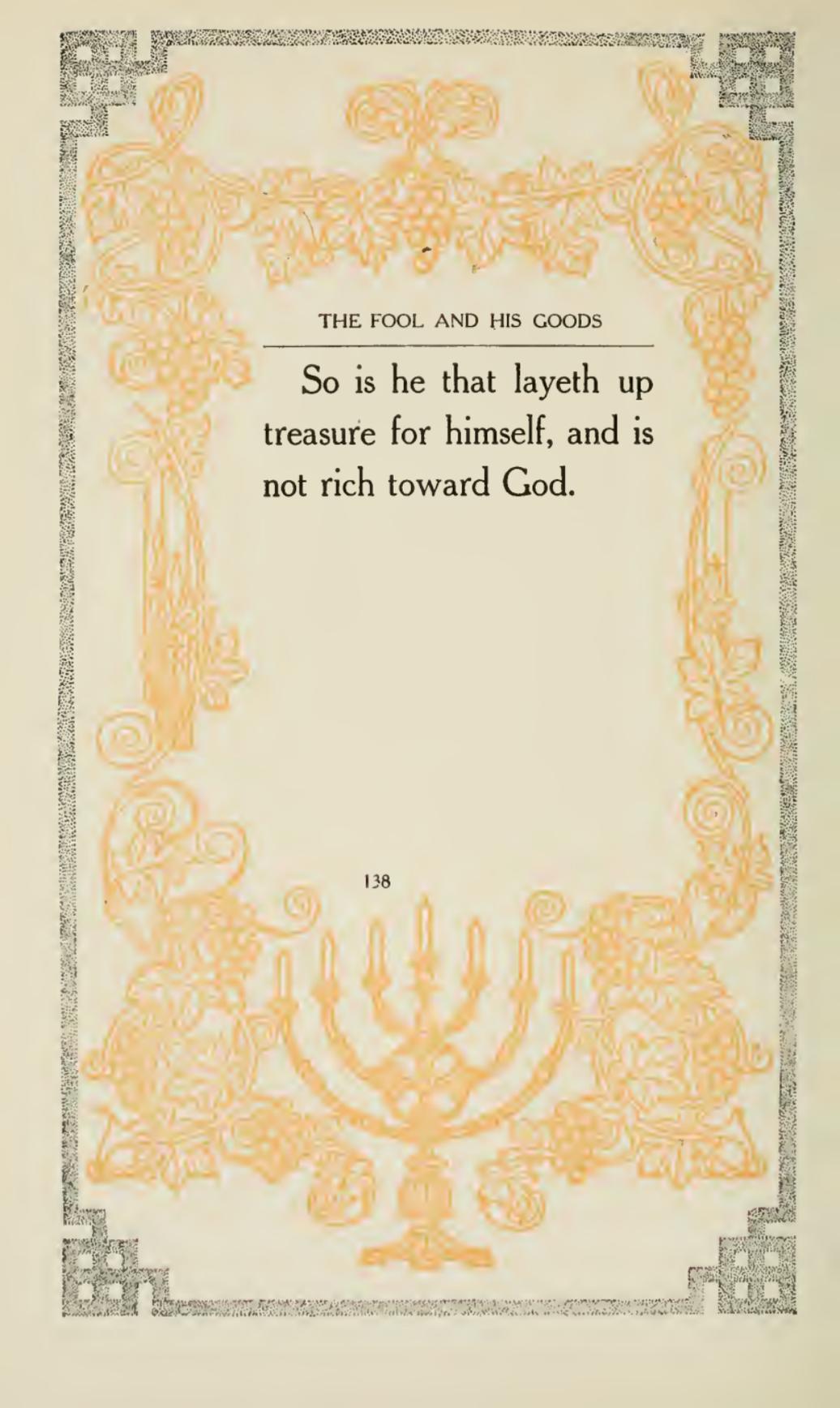


THE FOOL AND HIS GOODS

for many years; take thine ease, eat, drink, and be merry.’”

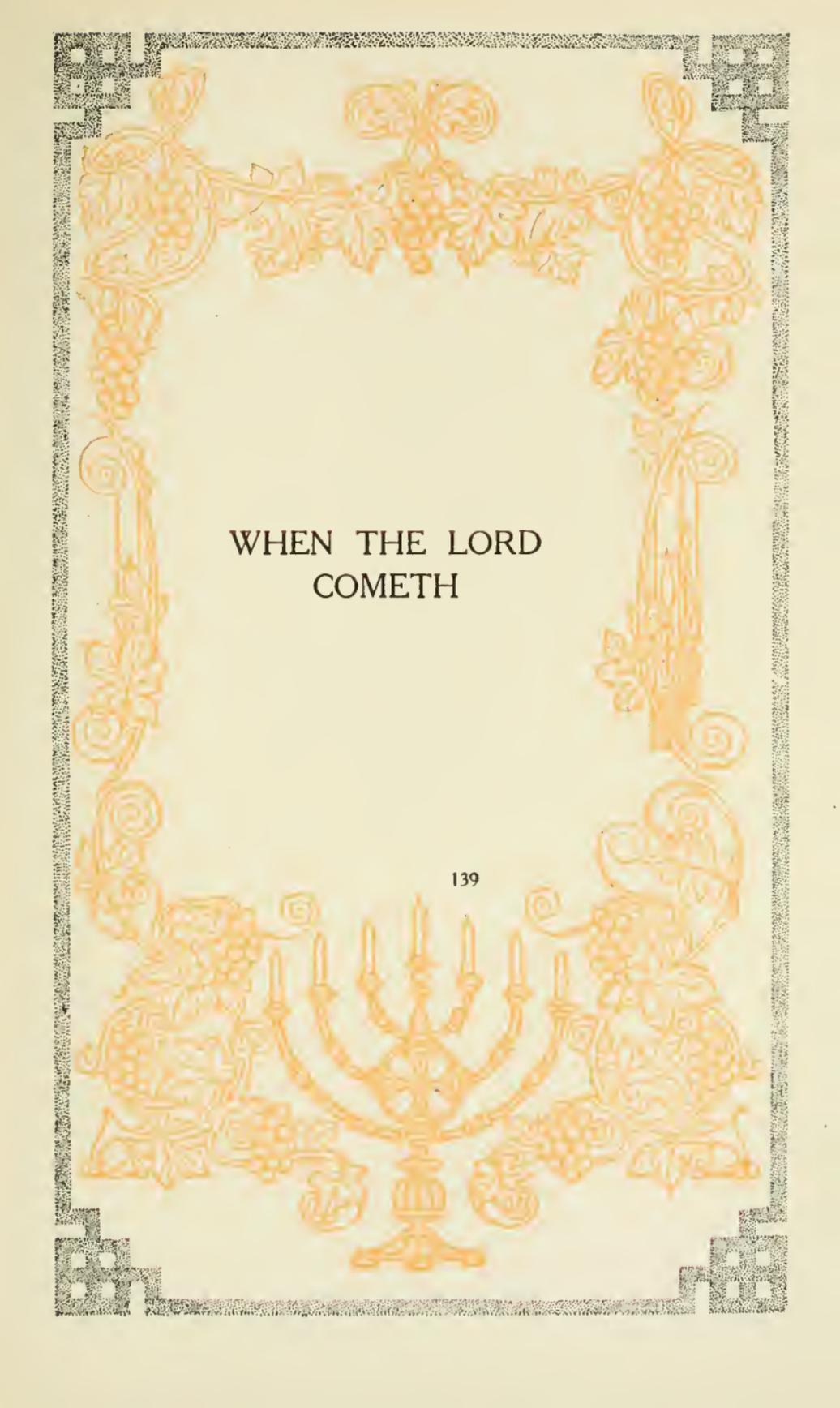
But God said unto him:

“Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?”

A decorative border in a light orange or gold color frames the page. It features intricate grapevine motifs with clusters of grapes and leaves. At the bottom center, a candelabra with five lit candles is depicted. The corners of the page are decorated with a dark, textured pattern.

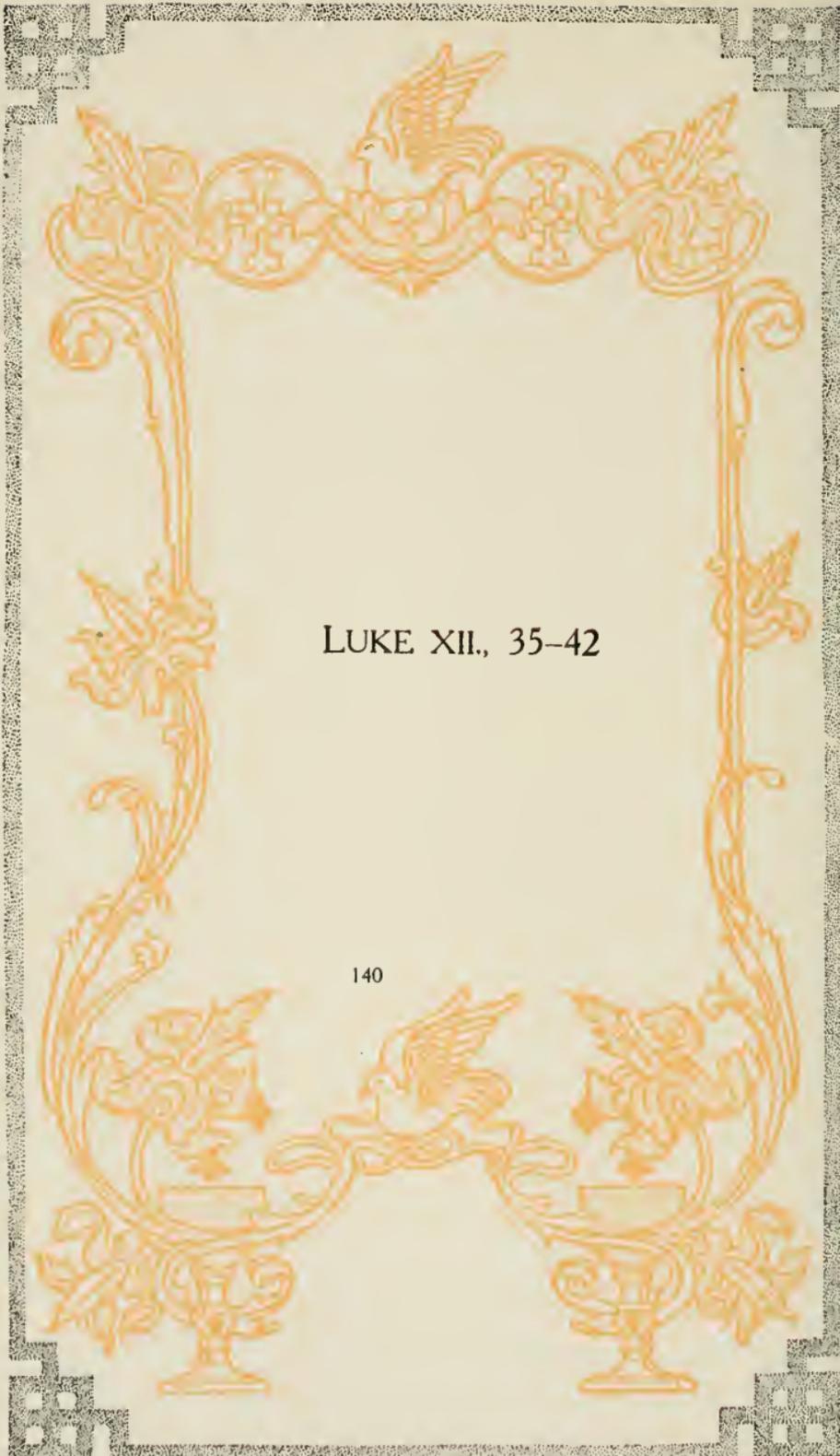
THE FOOL AND HIS GOODS

So is he that layeth up
treasure for himself, and is
not rich toward God.

A decorative border in a light orange or gold color frames the page. It features grapevines with clusters of grapes and leaves. At the bottom center, there is a detailed illustration of a candelabra with seven lit candles. The corners of the page are decorated with a dark, textured, geometric pattern.

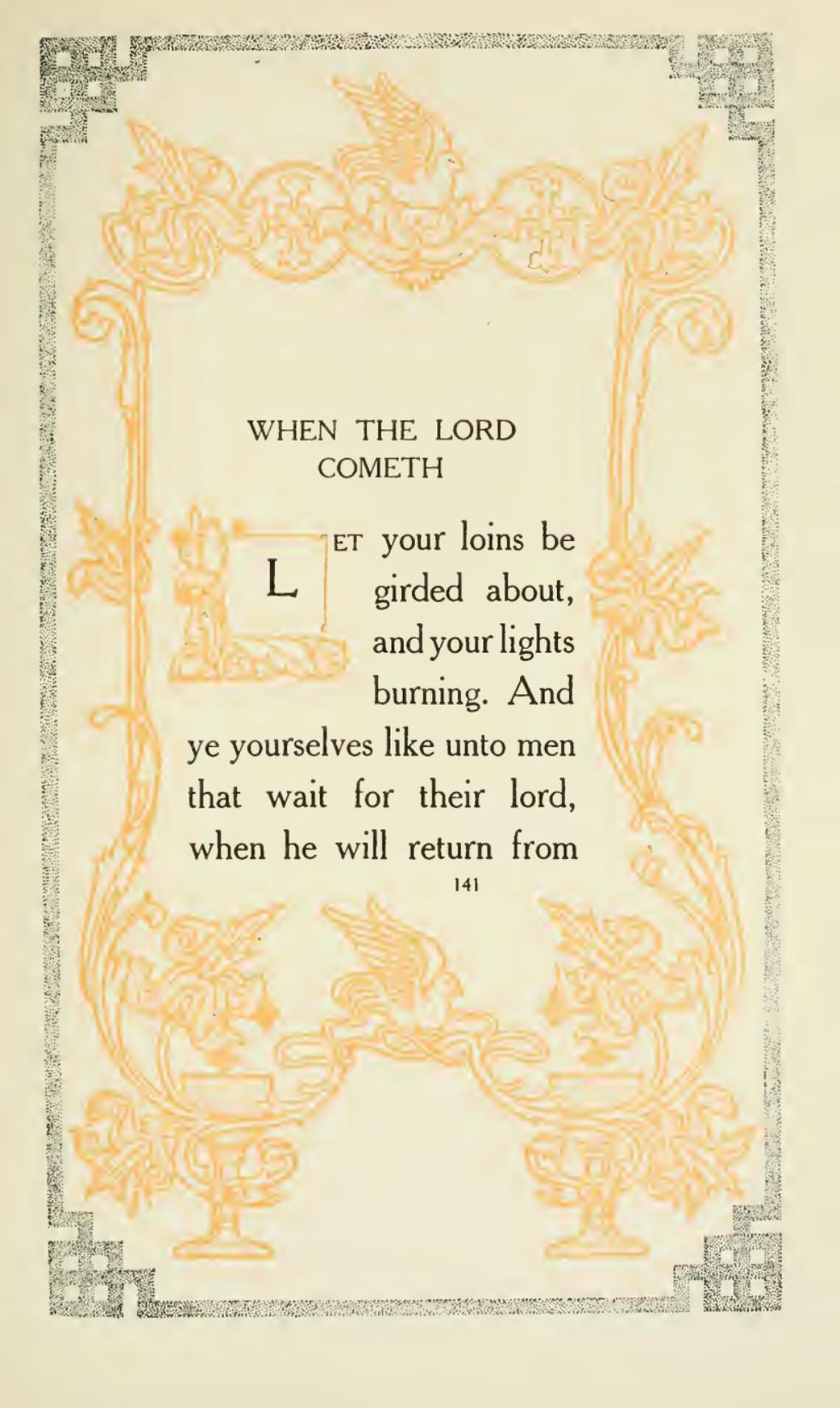
WHEN THE LORD
COMETH

139

A decorative border in a light orange or gold color frames the page. The border features intricate floral and scrollwork designs. At the top, there are two circular medallions, each containing a cross. Between and around these medallions are stylized birds, possibly doves, with their wings spread. The bottom of the border features two large, ornate chalices or cups, each supported by a bird-like figure. The entire page is enclosed within a dark, textured border.

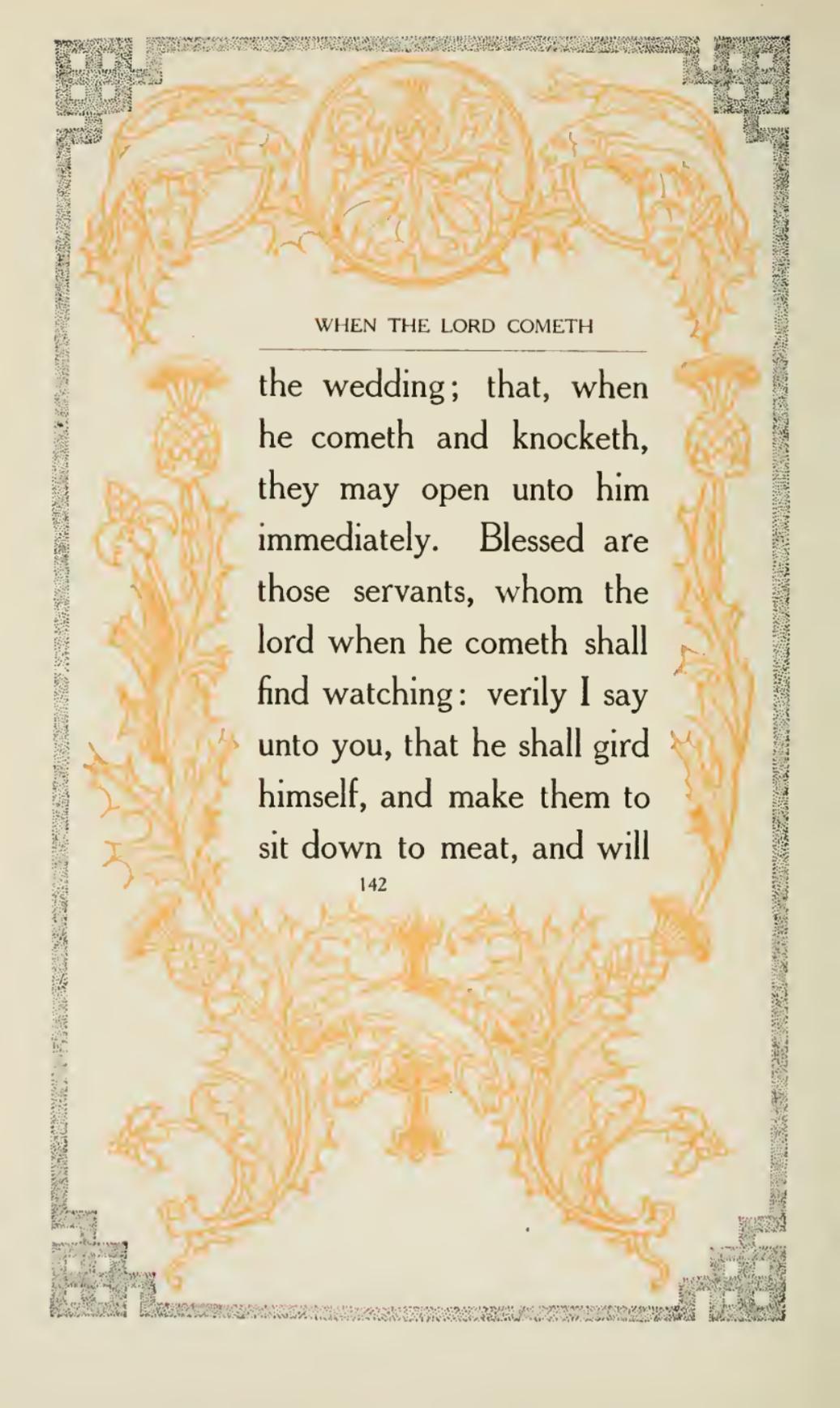
LUKE XII., 35-42

140



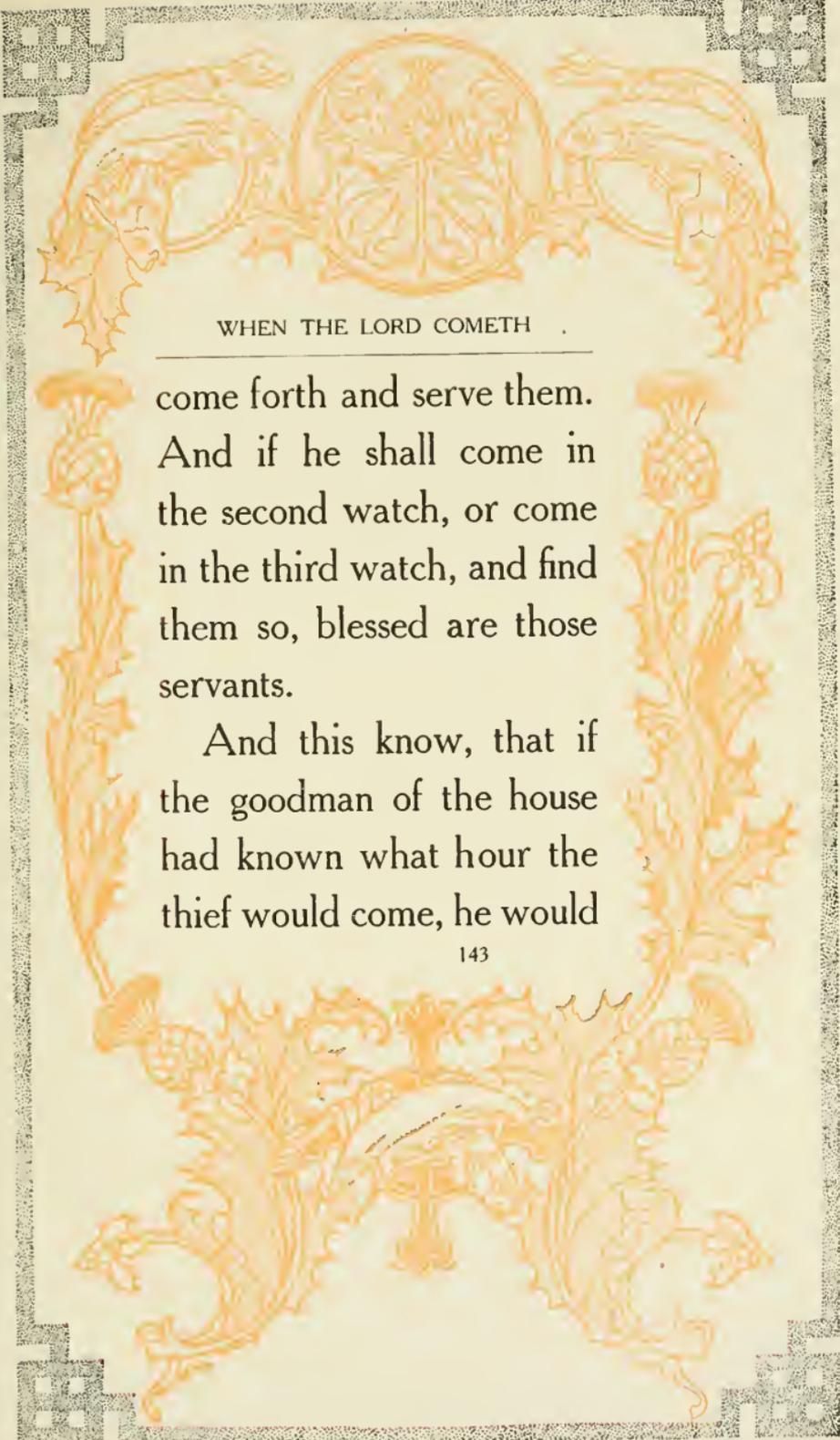
WHEN THE LORD
COMETH

LET your loins be
girded about,
and your lights
burning. And
ye yourselves like unto men
that wait for their lord,
when he will return from



WHEN THE LORD COMETH

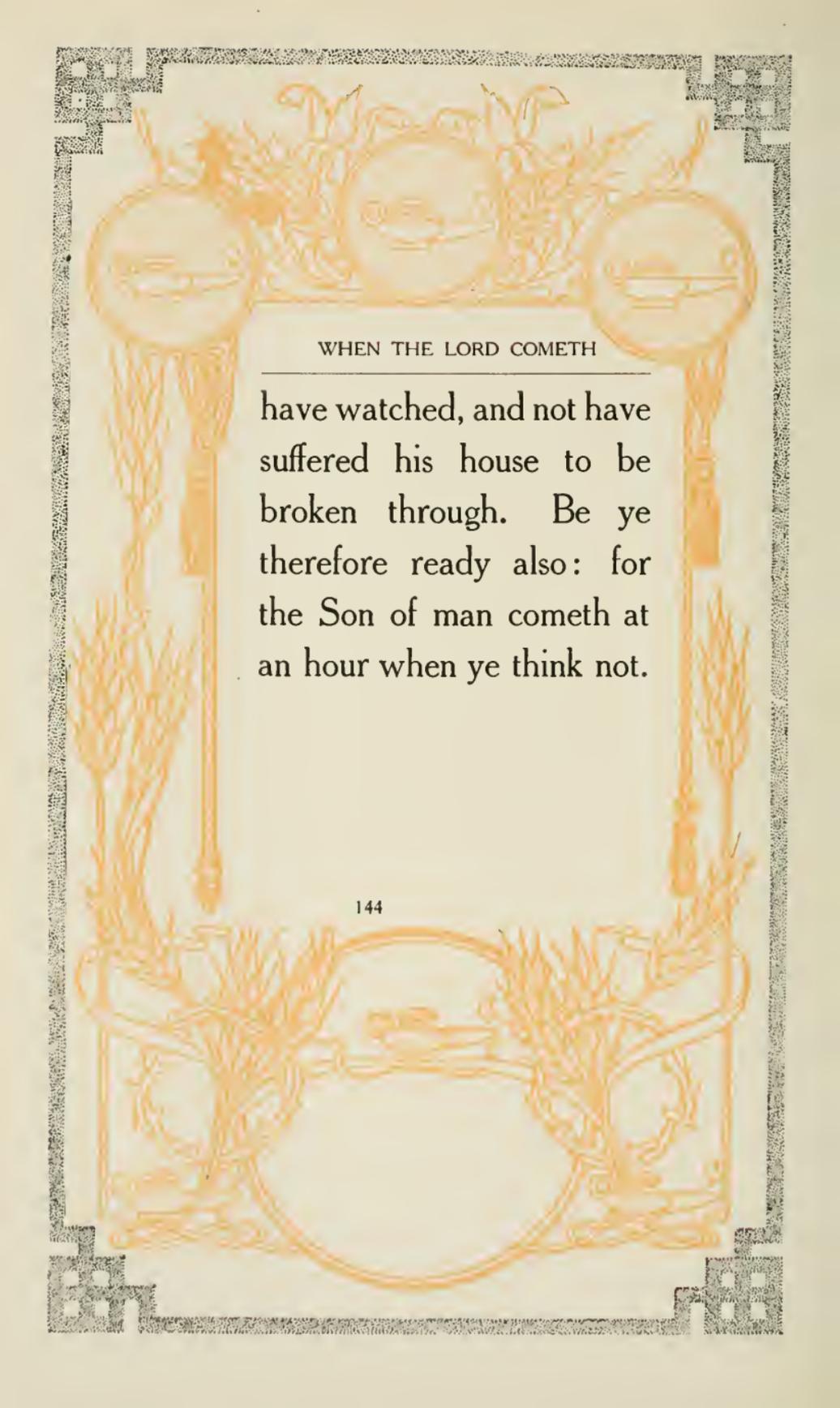
the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will



WHEN THE LORD COMETH

come forth and serve them.
And if he shall come in
the second watch, or come
in the third watch, and find
them so, blessed are those
servants.

And this know, that if
the goodman of the house
had known what hour the
thief would come, he would



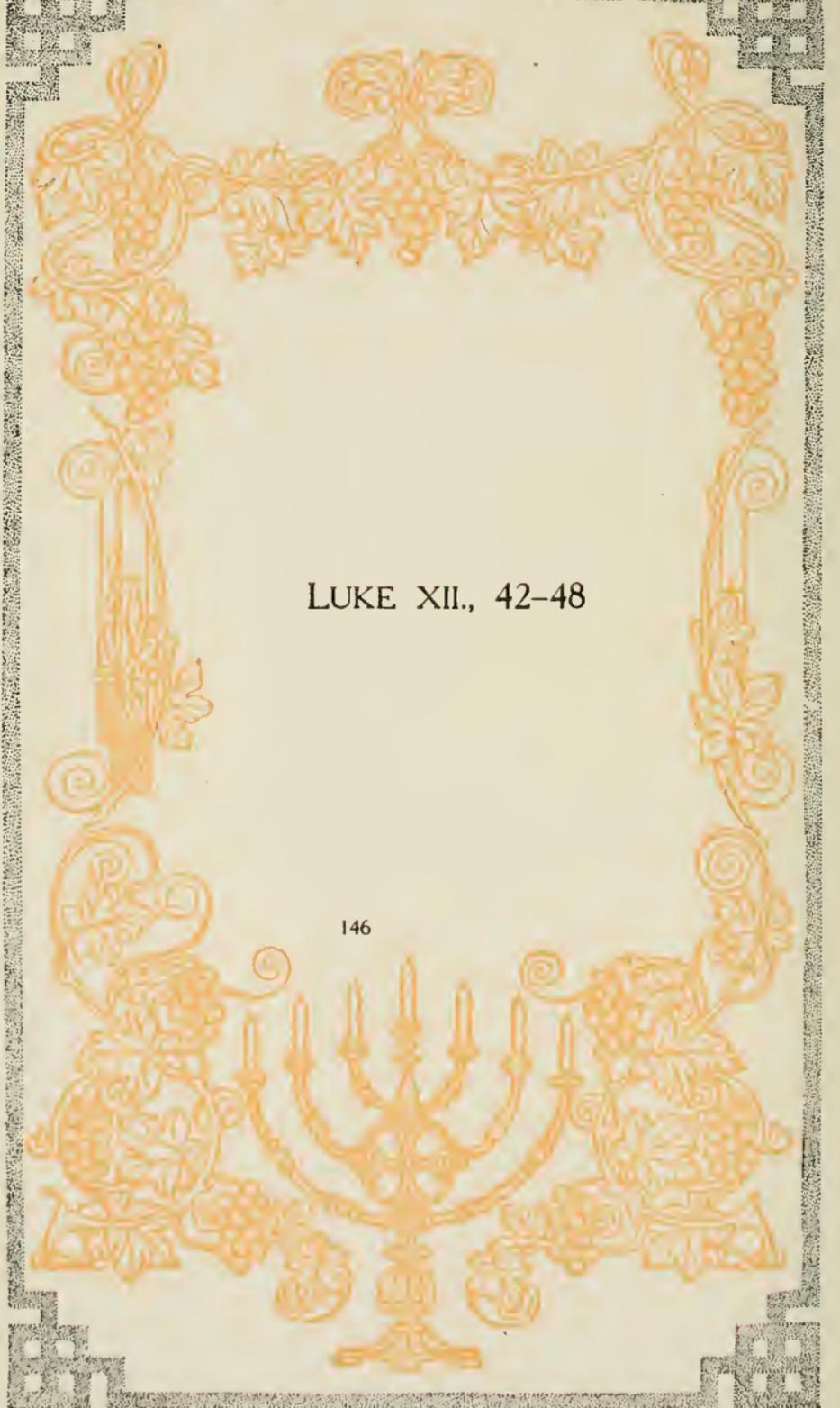
WHEN THE LORD COMETH

have watched, and not have
suffered his house to be
broken through. Be ye
therefore ready also: for
the Son of man cometh at
an hour when ye think not.

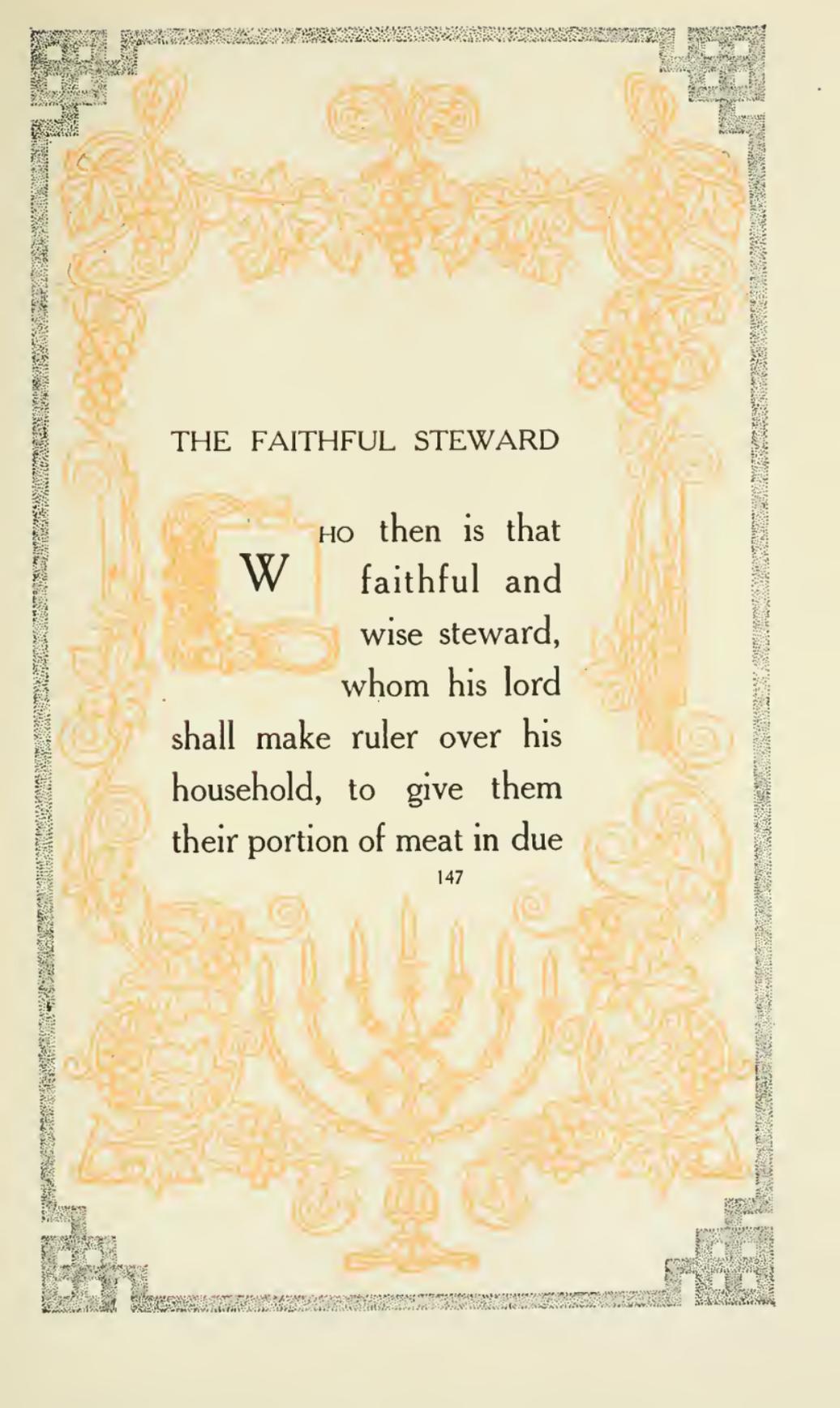


THE FAITHFUL
STEWARD

145

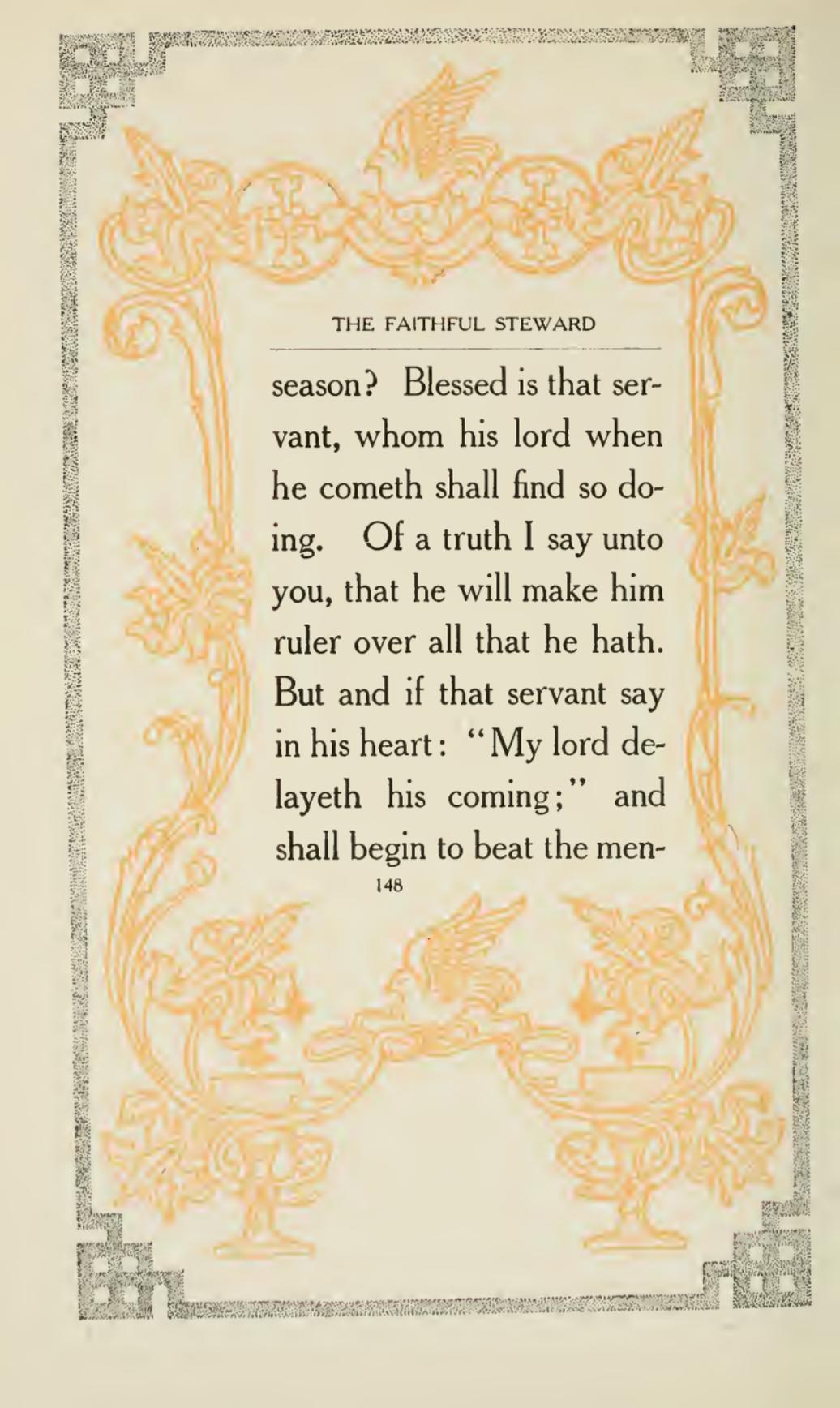
A decorative border in a light orange or gold color frames the page. The border features intricate scrollwork, grapevines with clusters of grapes, and a central candelabrum with seven lit candles. The corners of the border are reinforced with a dark, textured pattern.

LUKE XII., 42-48

A decorative border in a light orange or gold color frames the page. It features grapevines with clusters of grapes at the top and bottom, and a large, ornate candelabra with multiple lit candles in the center. The corners are decorated with square, geometric patterns.

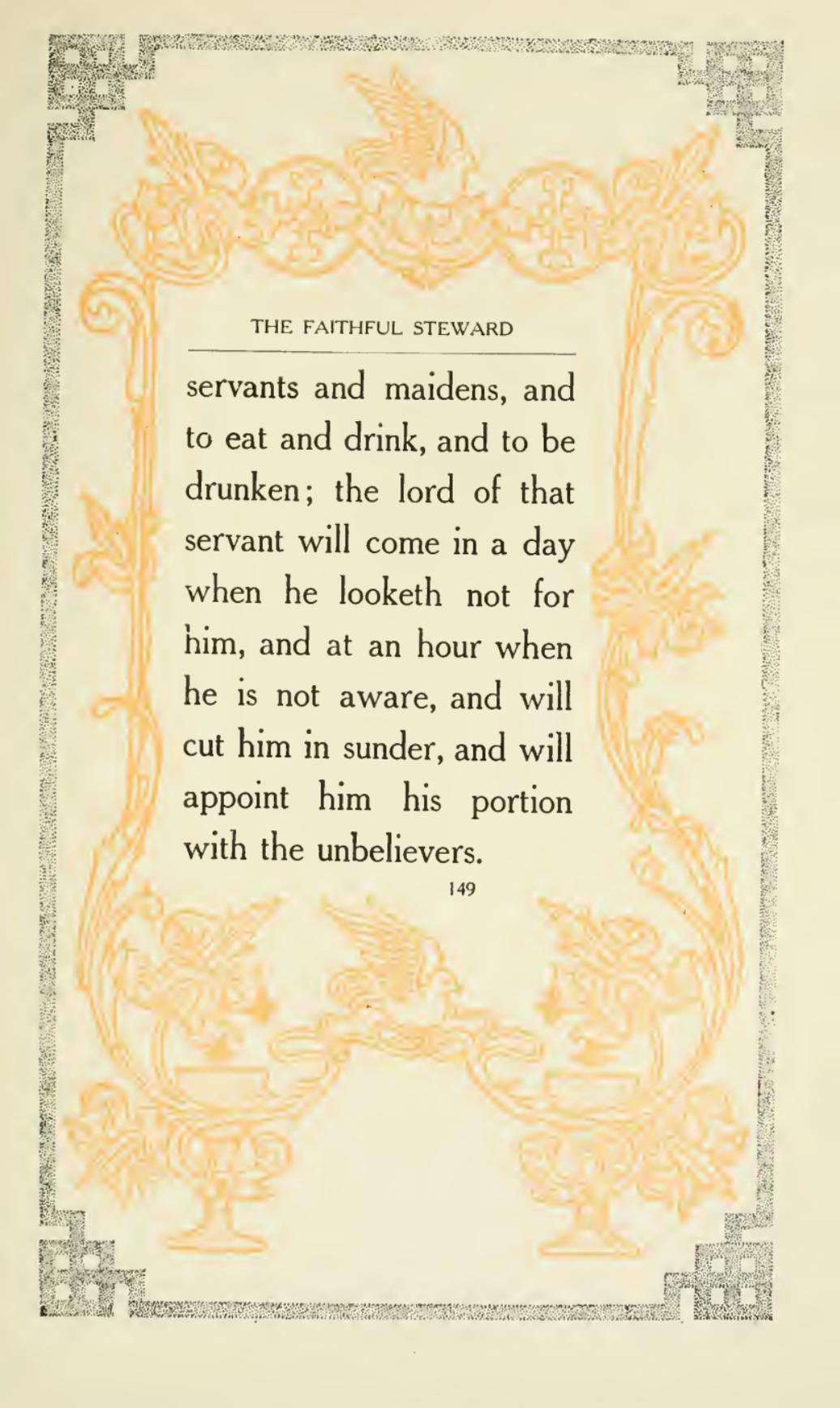
THE FAITHFUL STEWARD

WHO then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due



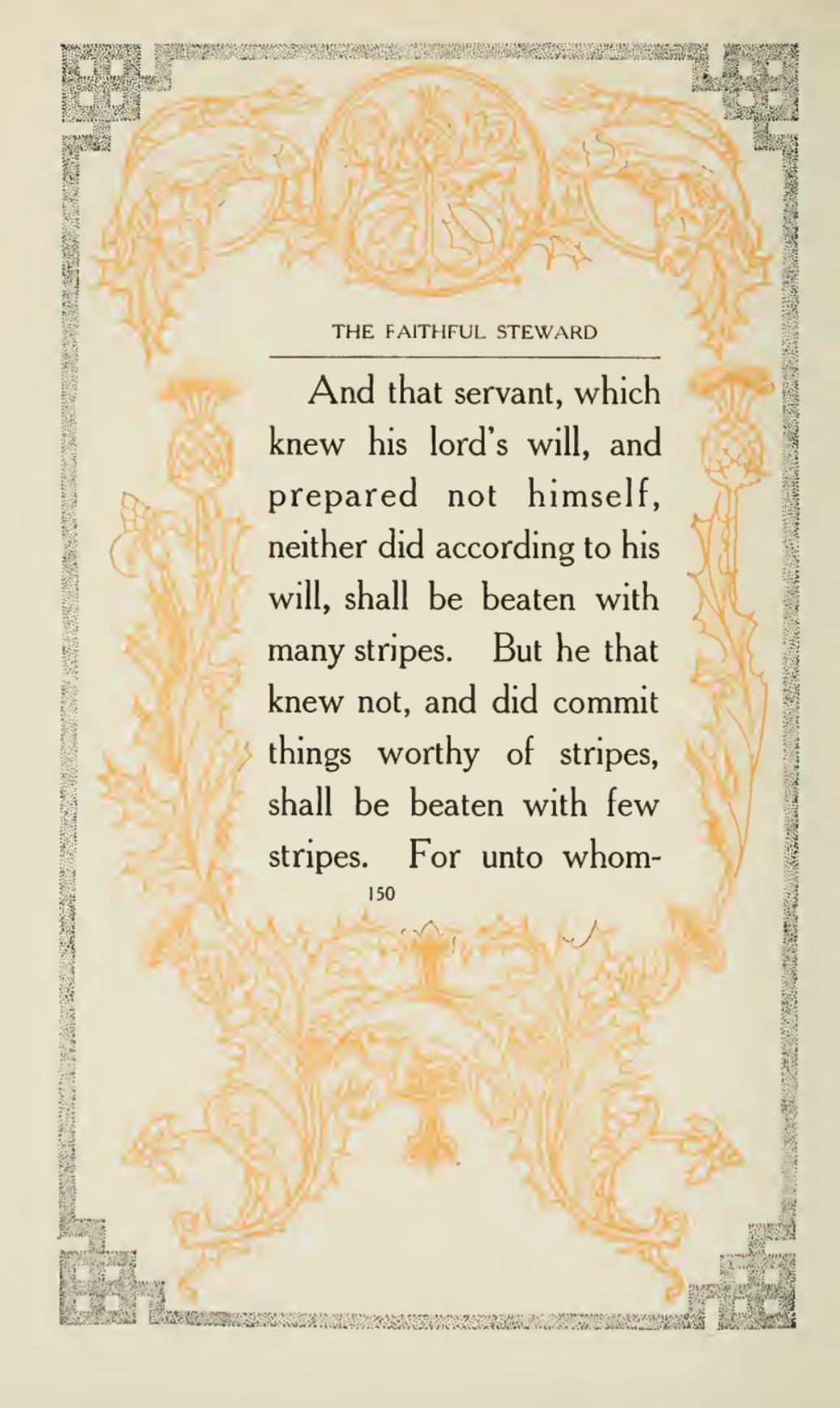
THE FAITHFUL STEWARD

season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart: "My lord delayeth his coming;" and shall begin to beat the men-



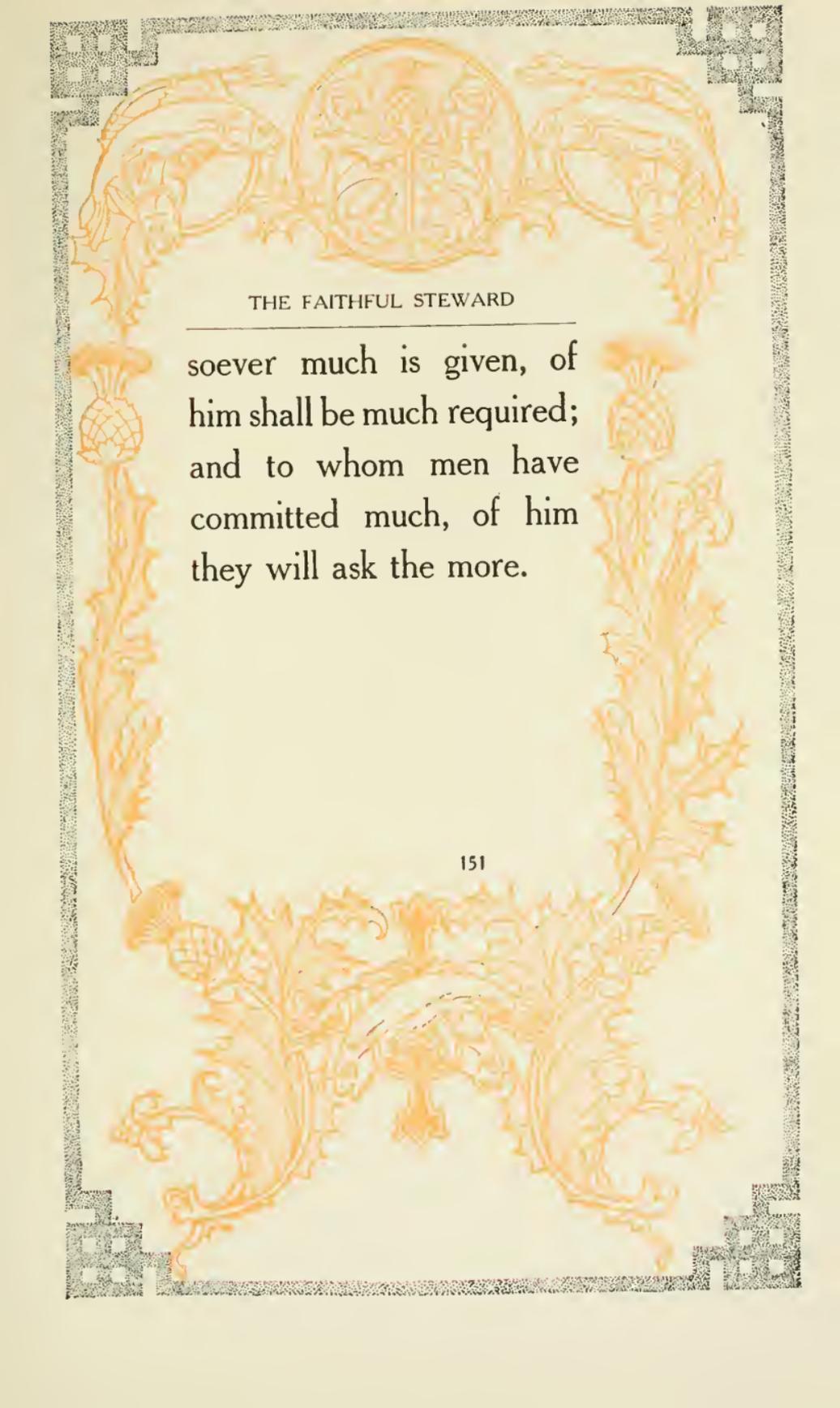
THE FAITHFUL STEWARD

servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.



THE FAITHFUL STEWARD

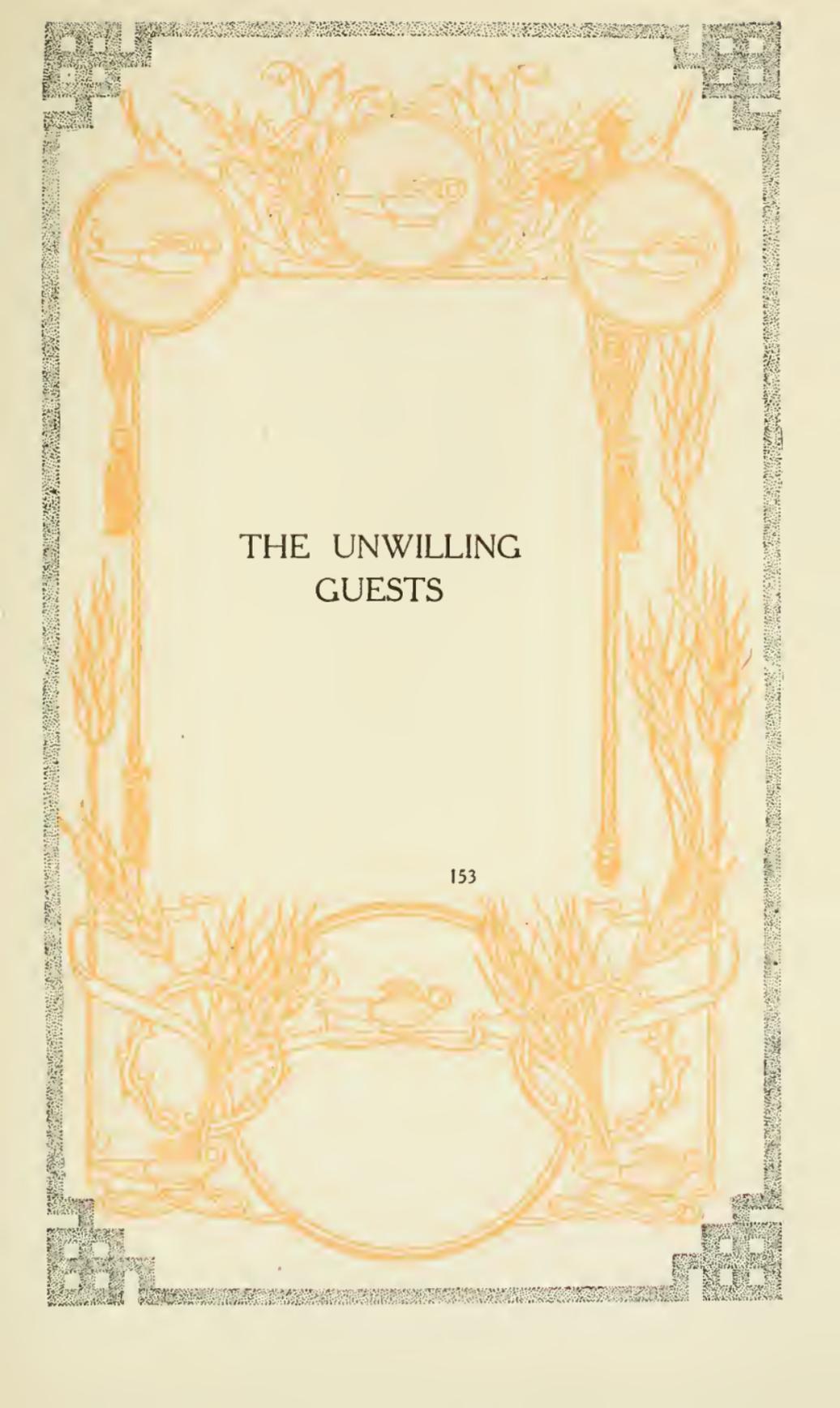
And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom-

The page is framed by a decorative border of orange thistles and floral motifs. At the top center, there is a circular emblem containing a cross and other symbols. The text is centered within this frame.

THE FAITHFUL STEWARD

soever much is given, of
him shall be much required;
and to whom men have
committed much, of him
they will ask the more.





THE UNWILLING
GUESTS

153



LUKE XIV., 16-24

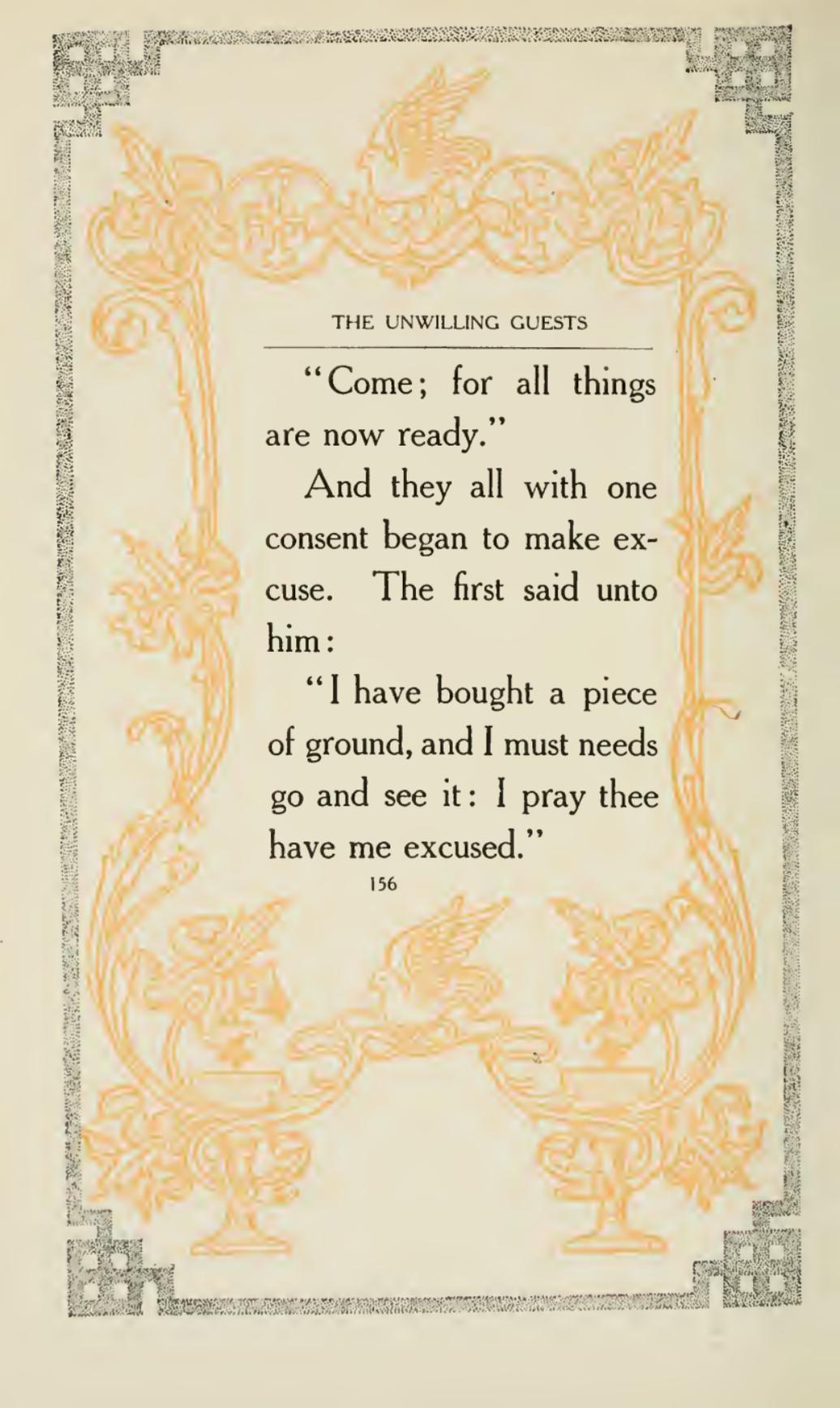
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THE UNWILLING GUESTS

A CERTAIN man
made a great
supper, and
bade many:
and sent his servant at
supper time to say to them
that were bidden:

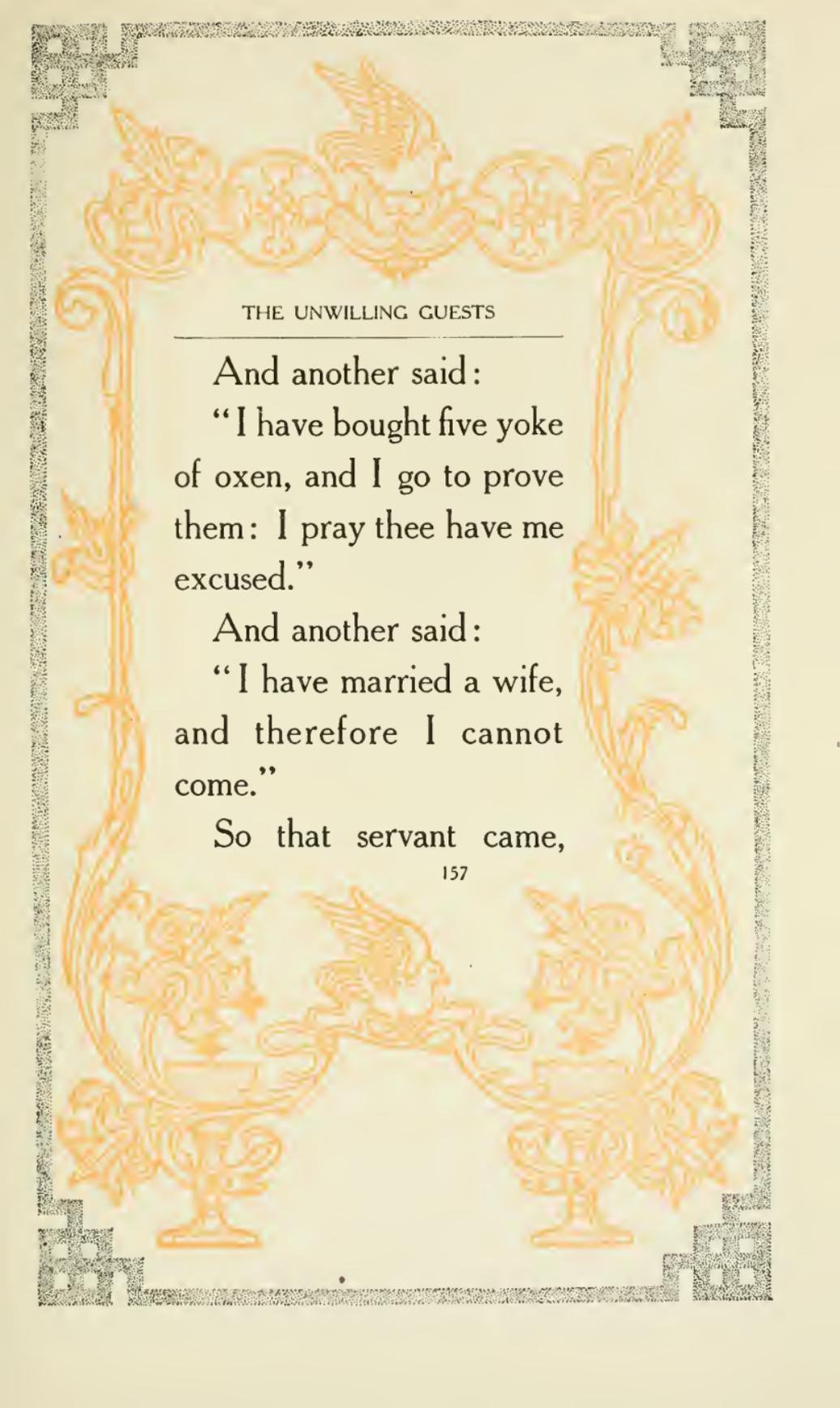


THE UNWILLING GUESTS

“Come; for all things
are now ready.”

And they all with one
consent began to make ex-
cuse. The first said unto
him:

“I have bought a piece
of ground, and I must needs
go and see it: I pray thee
have me excused.”



THE UNWILLING GUESTS

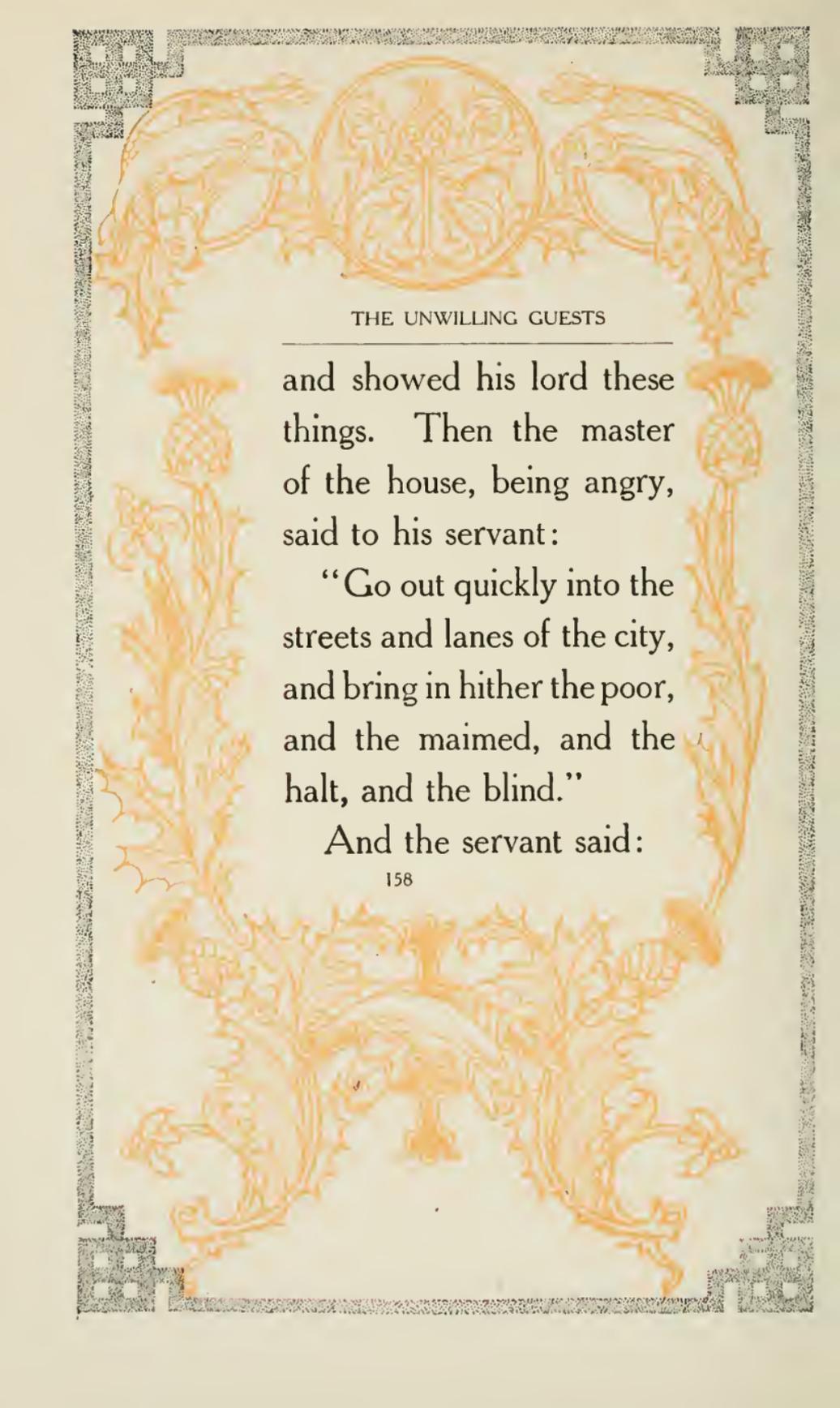
And another said:

“I have bought five yoke
of oxen, and I go to prove
them: I pray thee have me
excused.”

And another said:

“I have married a wife,
and therefore I cannot
come.”

So that servant came,

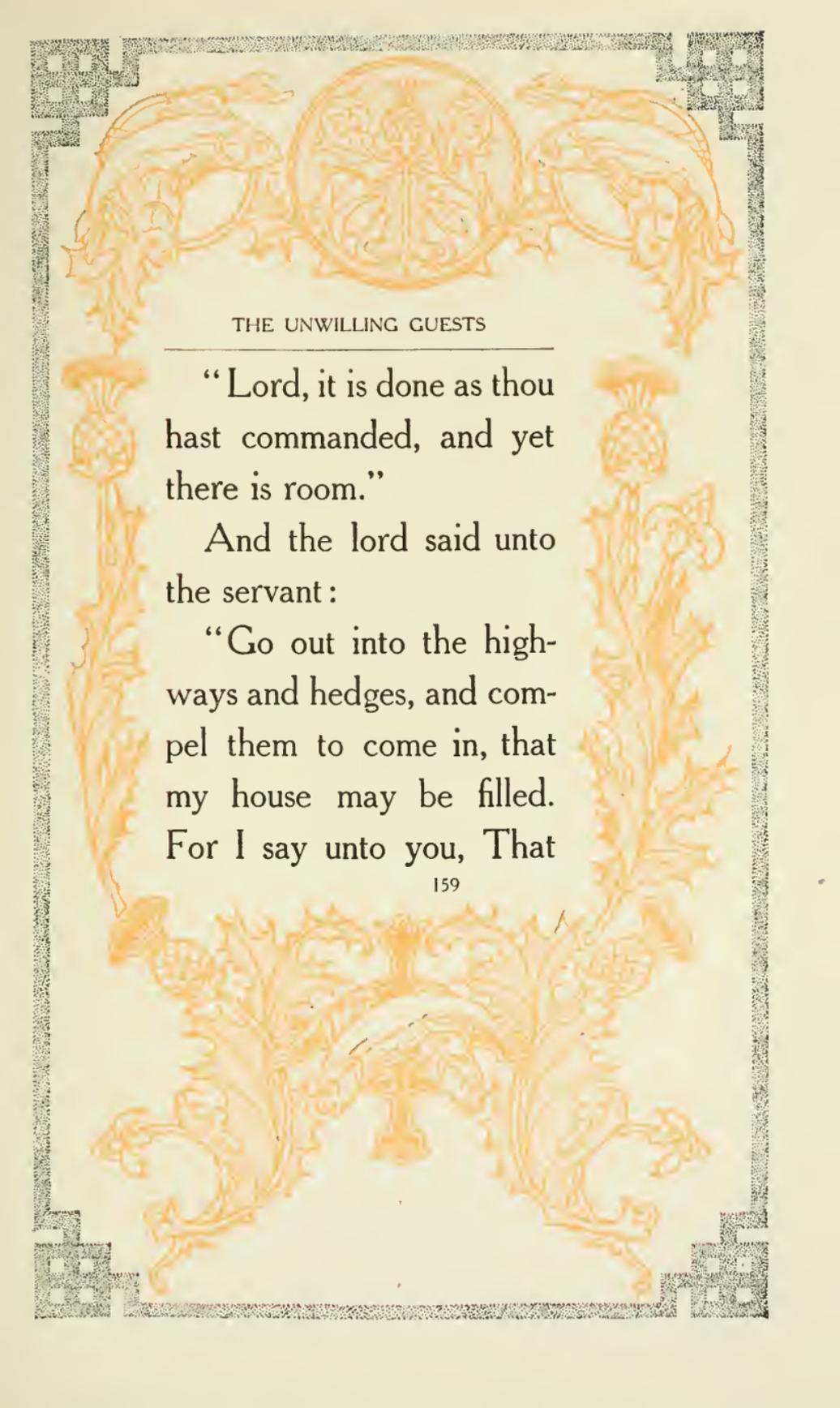


THE UNWILLING GUESTS

and showed his lord these things. 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 the maimed, and the halt, and the blind.”

And the servant said:

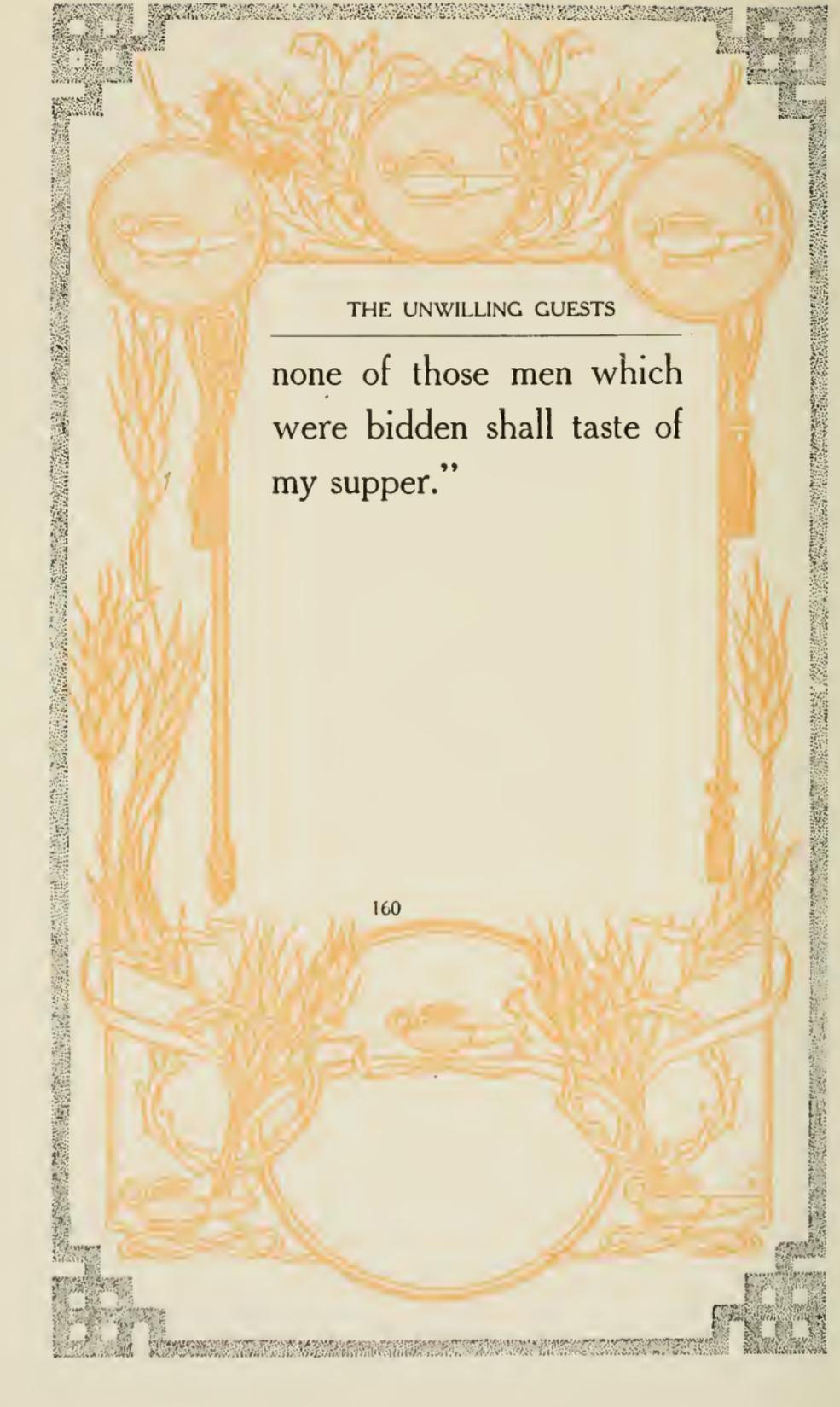


THE UNWILLING GUESTS

“Lord, it is done as thou hast commanded, and yet there is room.”

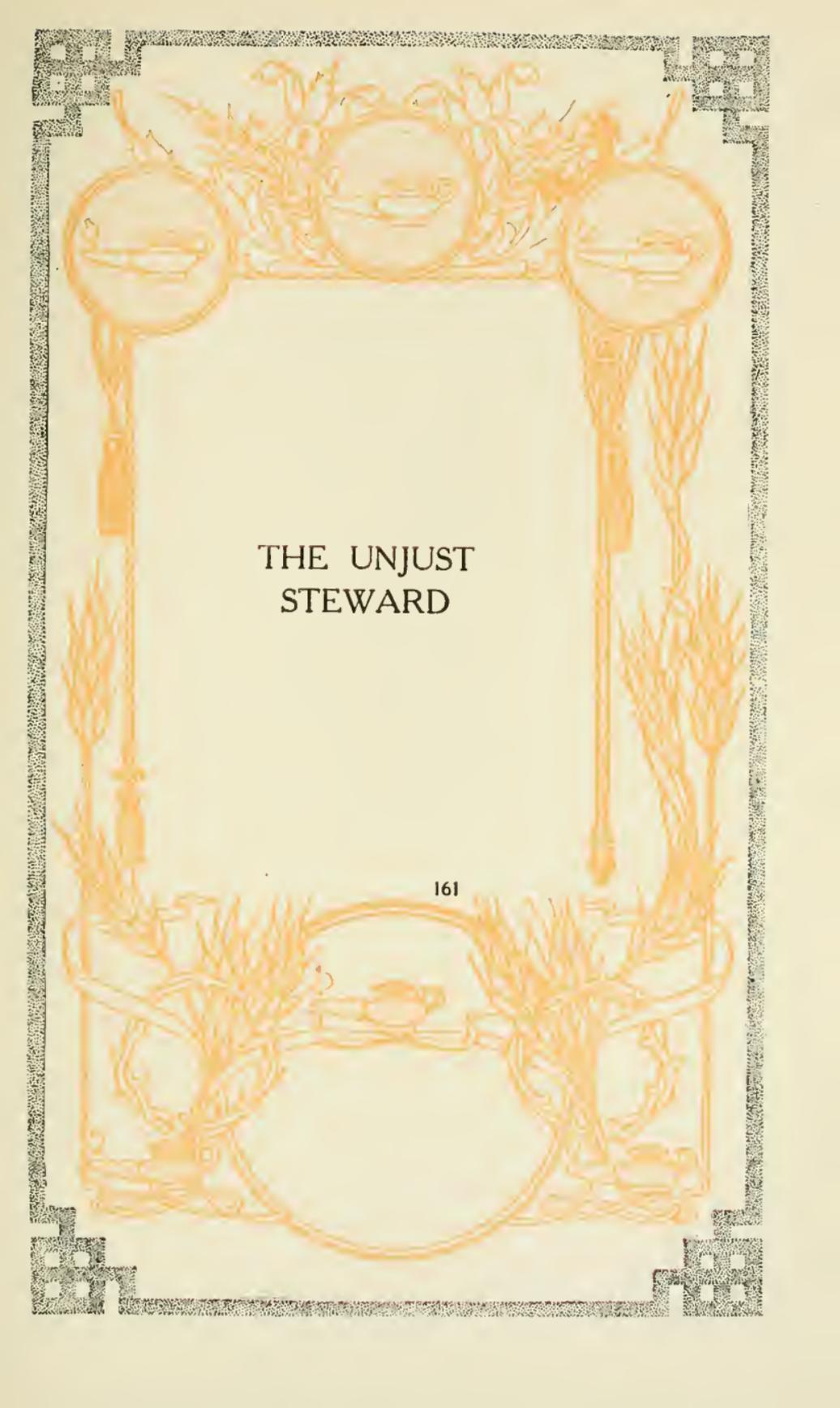
And the lord said unto the servant :

“Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That



THE UNWILLING GUESTS

none of those men which
were bidden shall taste of
my supper.”

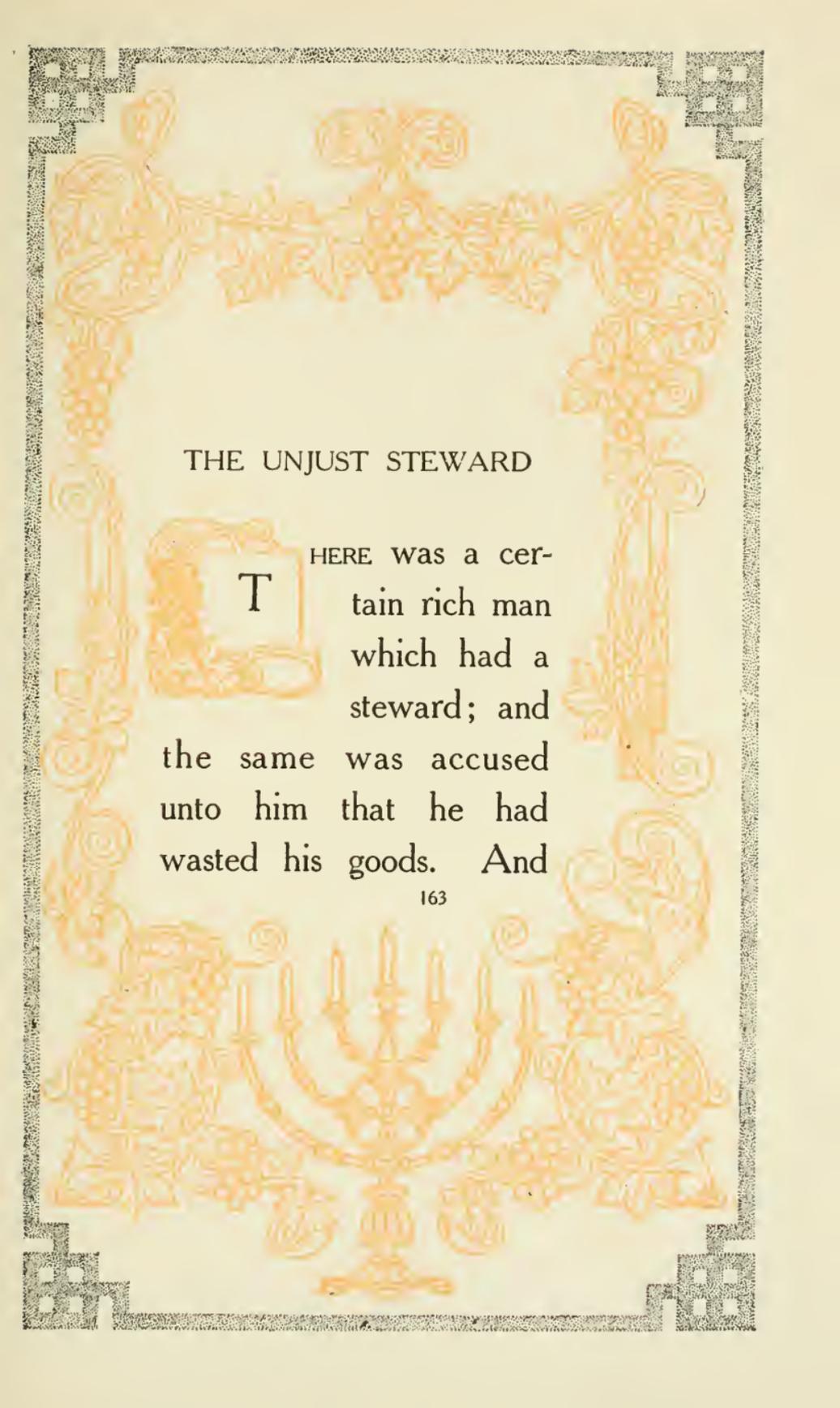


THE UNJUST
STEWARD

161

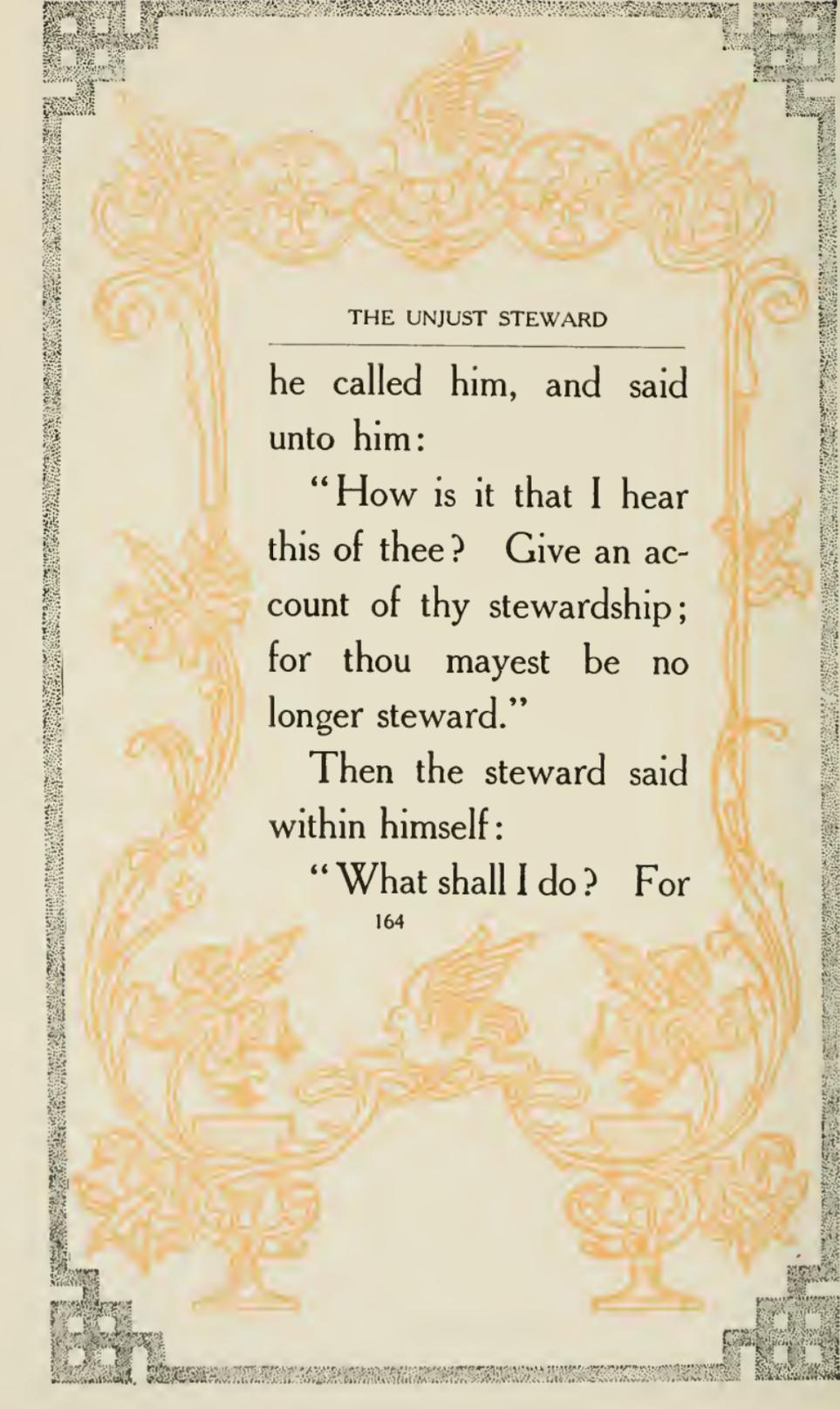
A decorative border in a light orange or gold color frames the page. The border features intricate scrollwork, grapevines with clusters of grapes, and a central candelabra with five lit candles. The corners of the border are reinforced with a dark, textured pattern.

LUKE XVI., 1-8



THE UNJUST STEWARD

THERE was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And



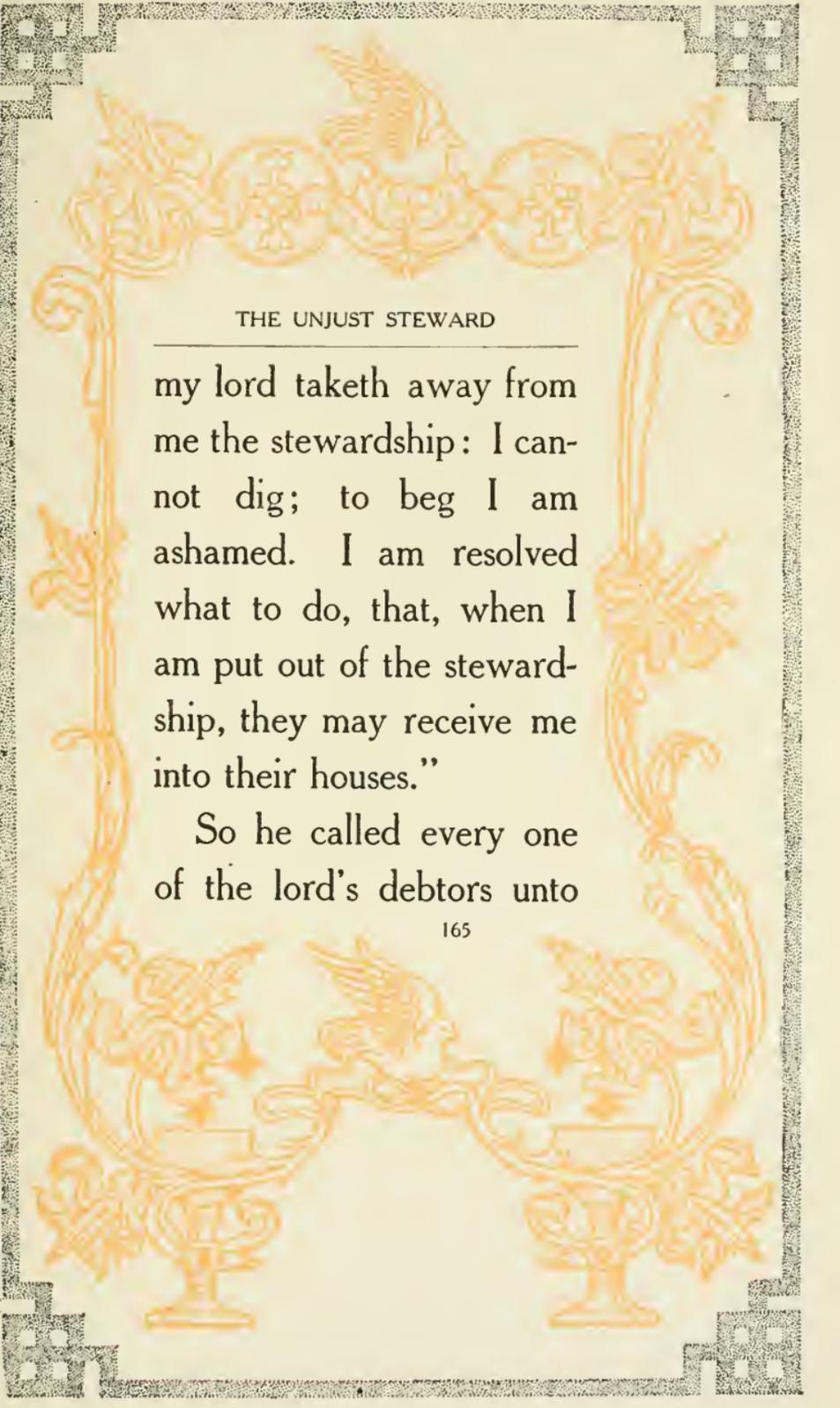
THE UNJUST STEWARD

he called him, and said unto him:

“How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.”

Then the steward said within himself:

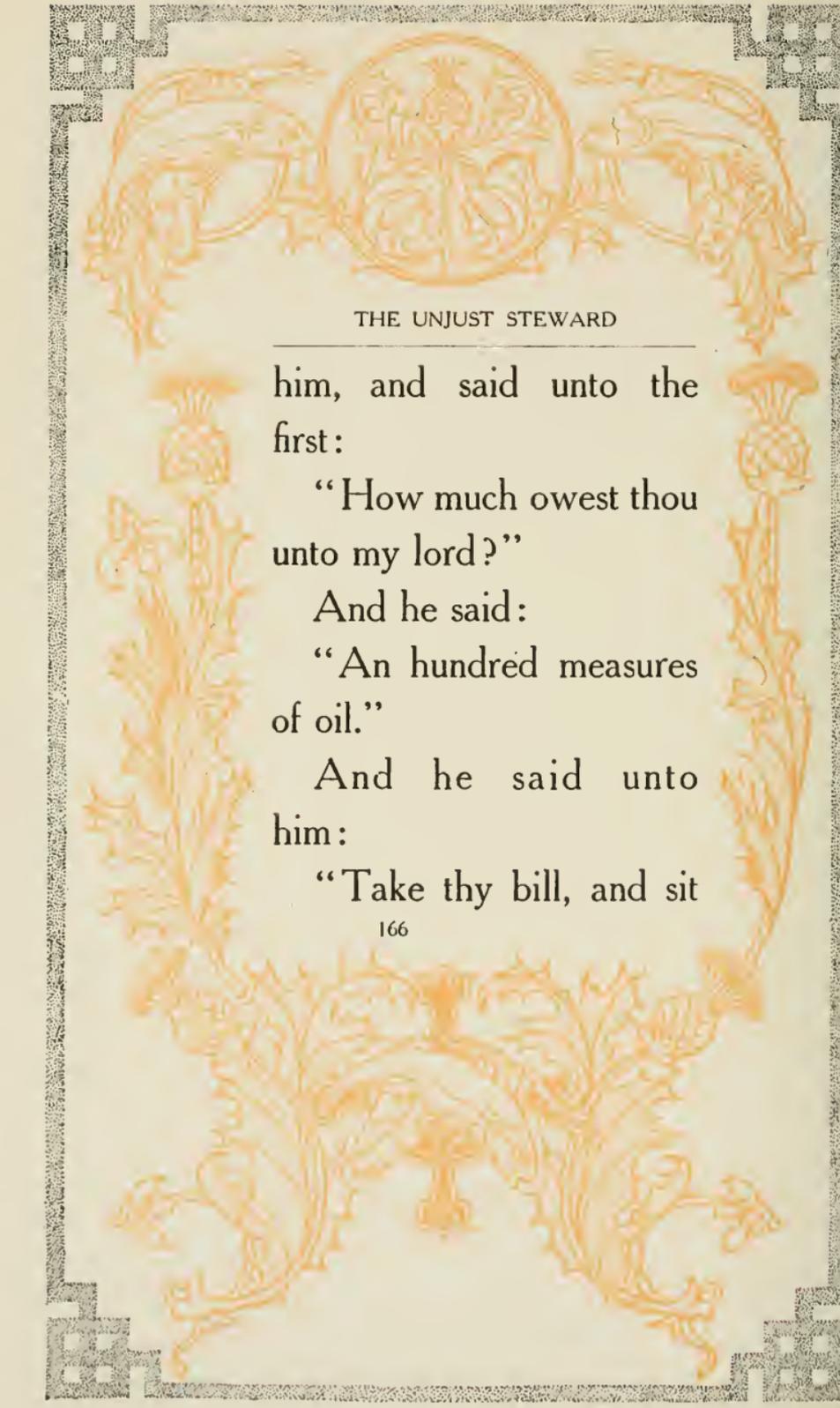
“What shall I do? For



THE UNJUST STEWARD

my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.”

So he called every one of the lord's debtors unto



THE UNJUST STEWARD

him, and said unto the first:

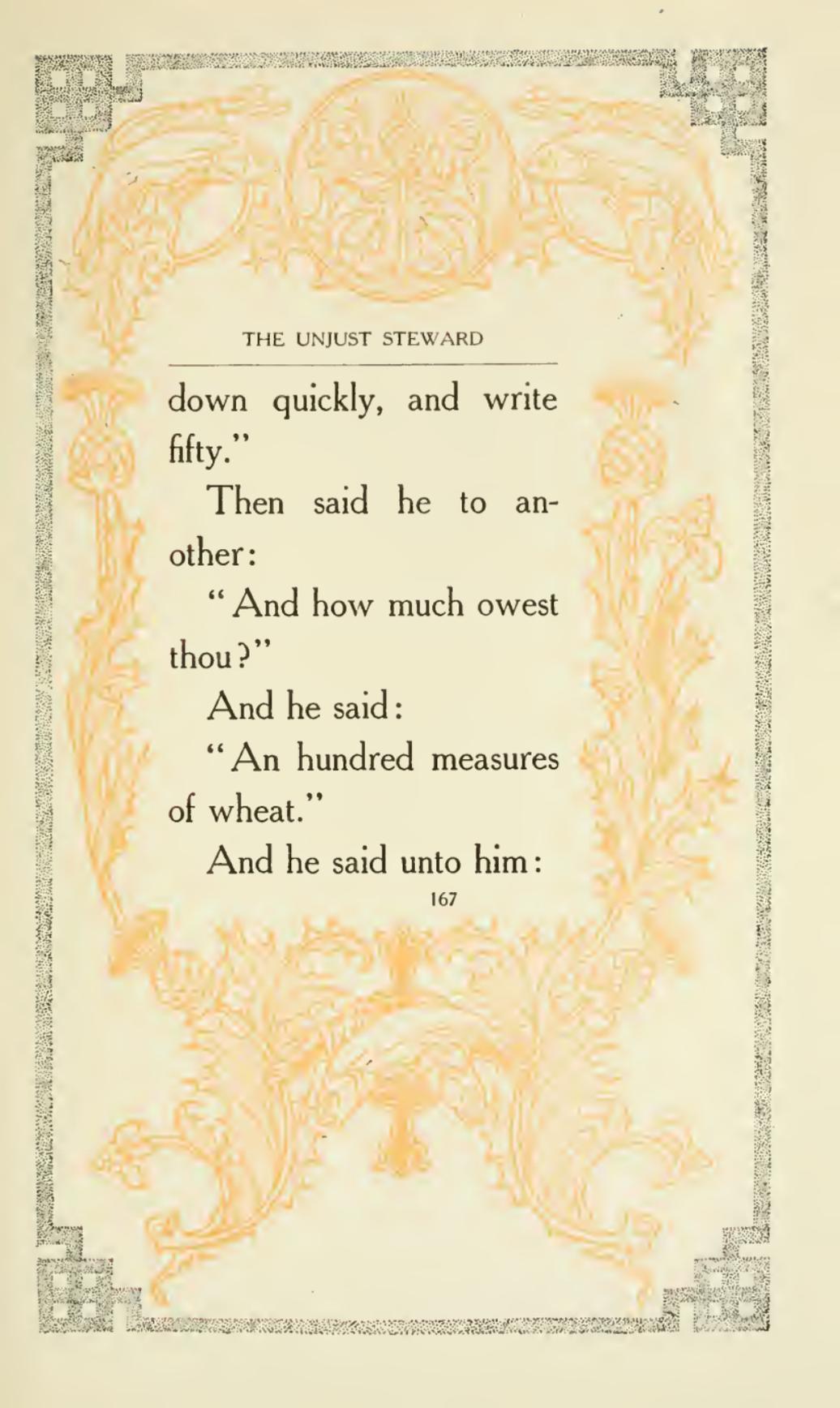
“How much owest thou unto my lord?”

And he said:

“An hundred measures of oil.”

And he said unto him:

“Take thy bill, and sit



THE UNJUST STEWARD

down quickly, and write fifty.”

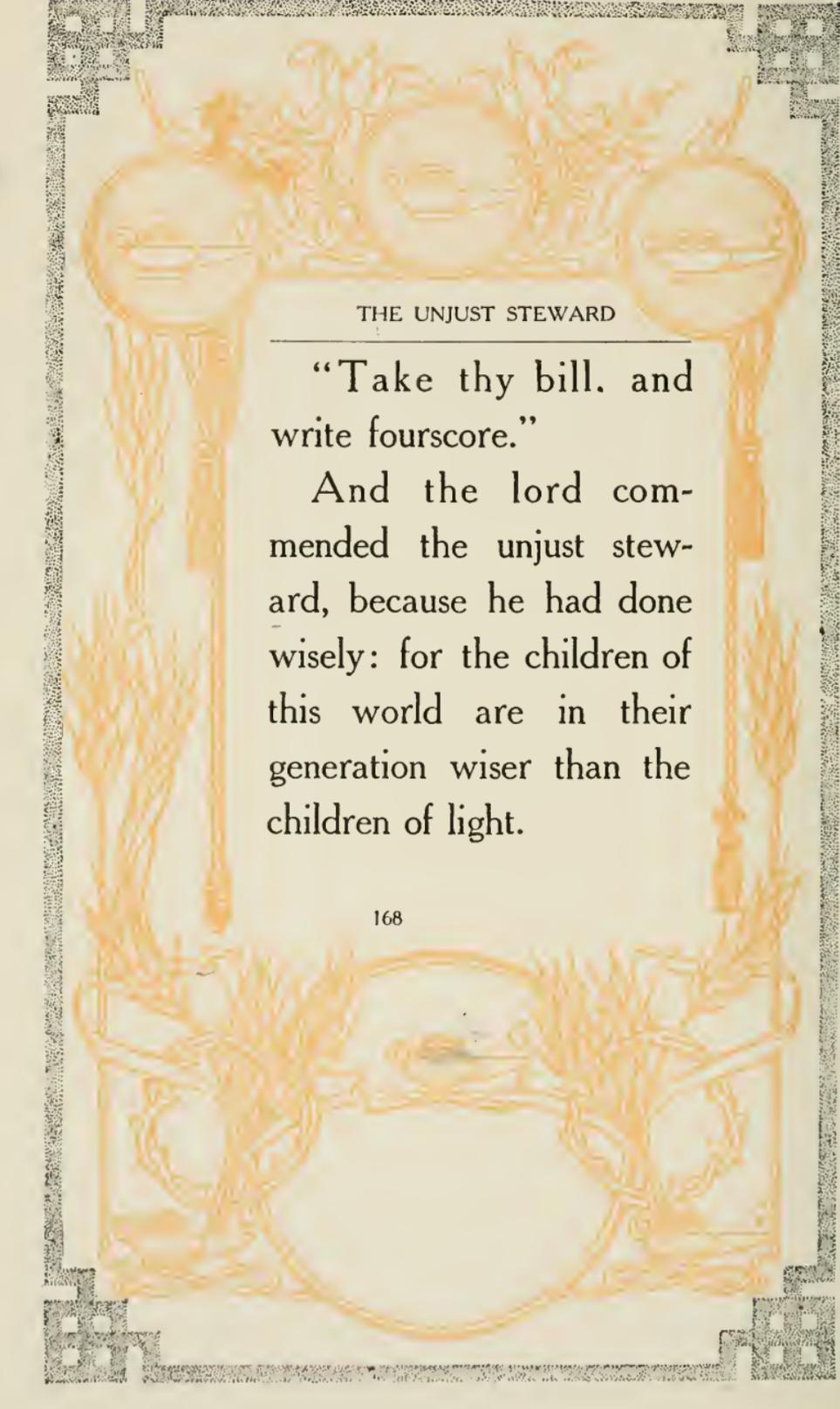
Then said he to another:

“And how much owest thou?”

And he said:

“An hundred measures of wheat.”

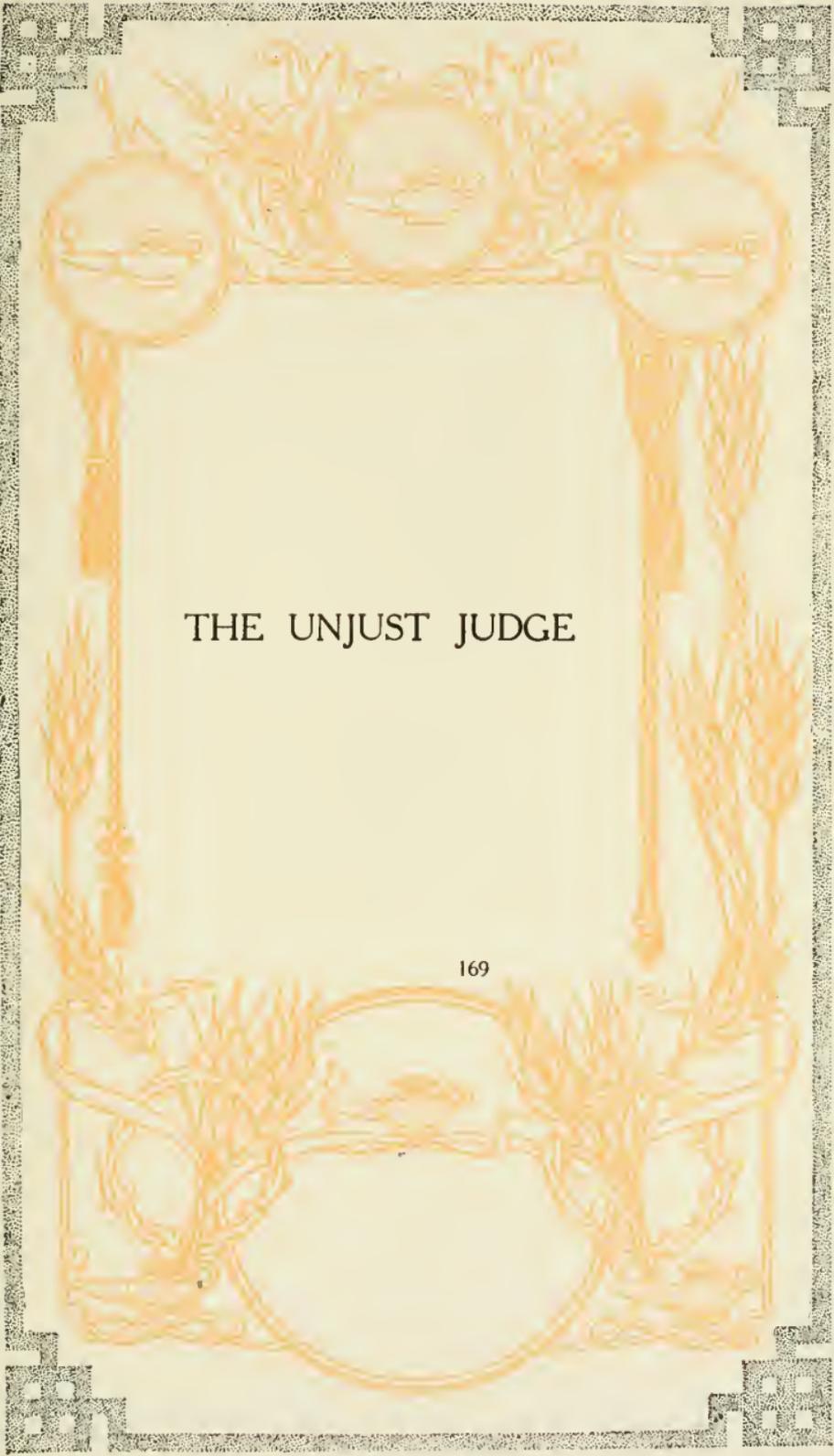
And he said unto him:



THE UNJUST STEWARD

“Take thy bill, and write fourscore.”

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.



THE UNJUST JUDGE

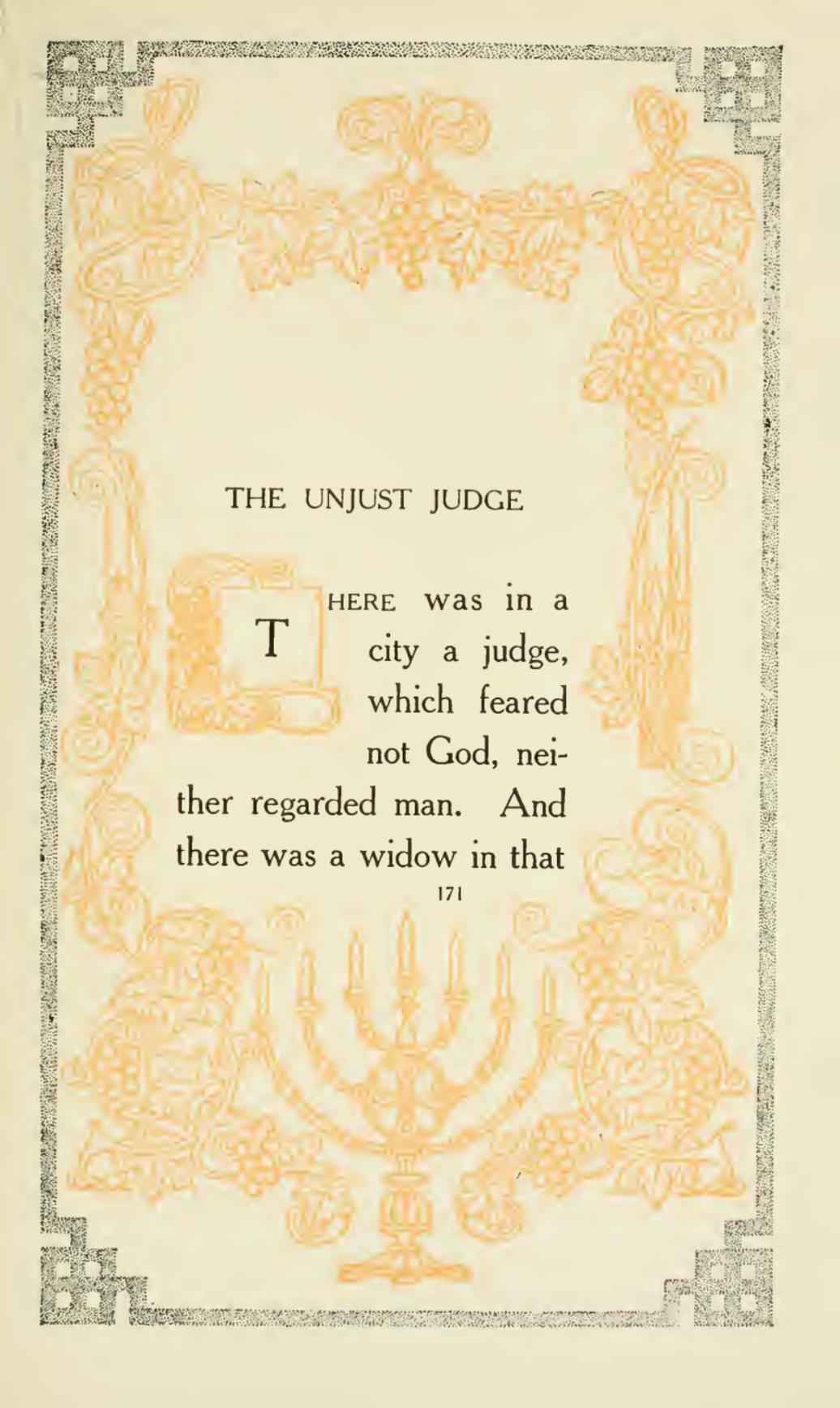
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LUKE XVIII., 2-8

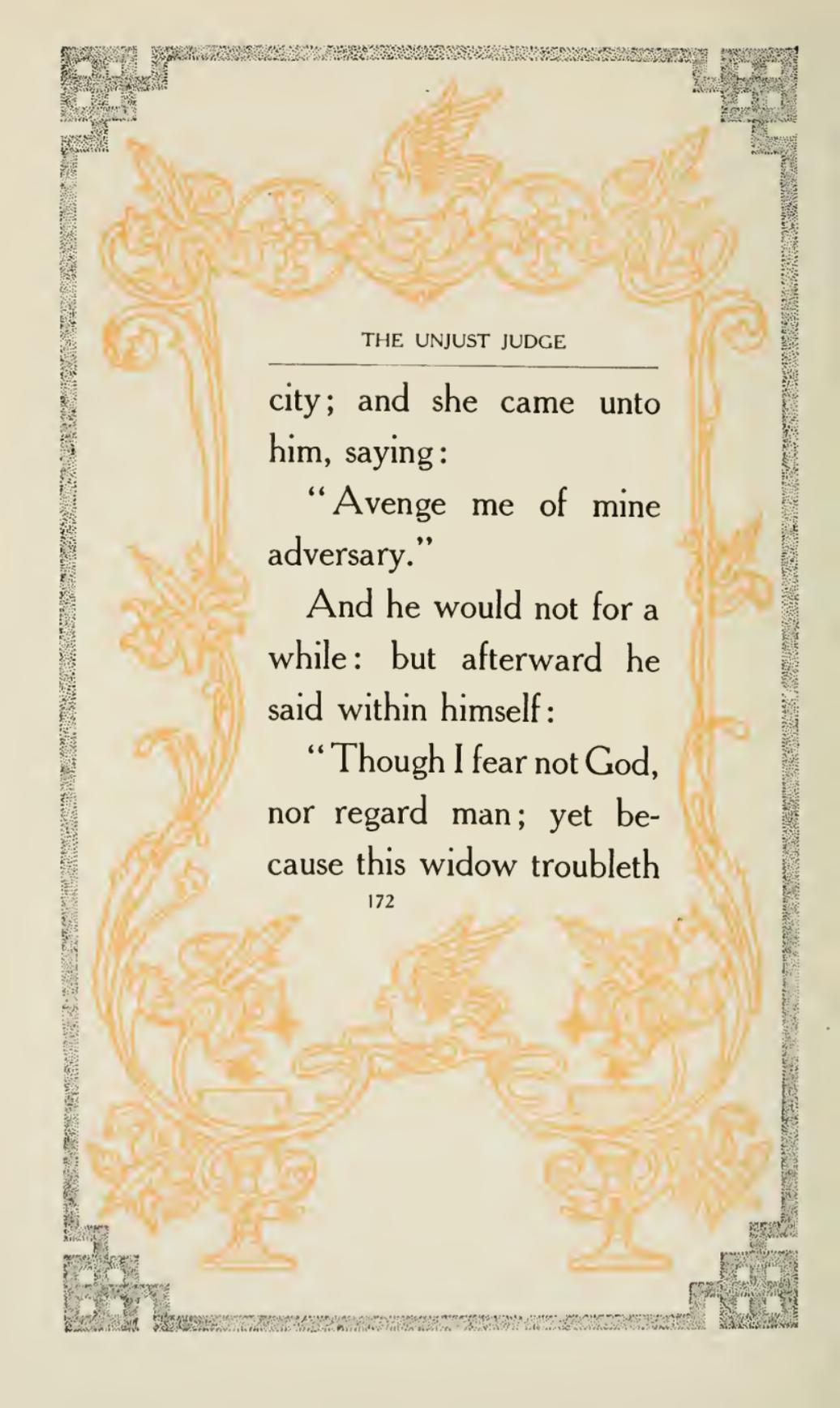
170



A decorative border in a light orange or gold color surrounds the text. It features grapevines with clusters of grapes and leaves, and a central candelabra with five lit candles. The border is set against a dark, textured background.

THE UNJUST JUDGE

THERE was in a city a judge, which feared not God, neither regarded man. And there was a widow in that



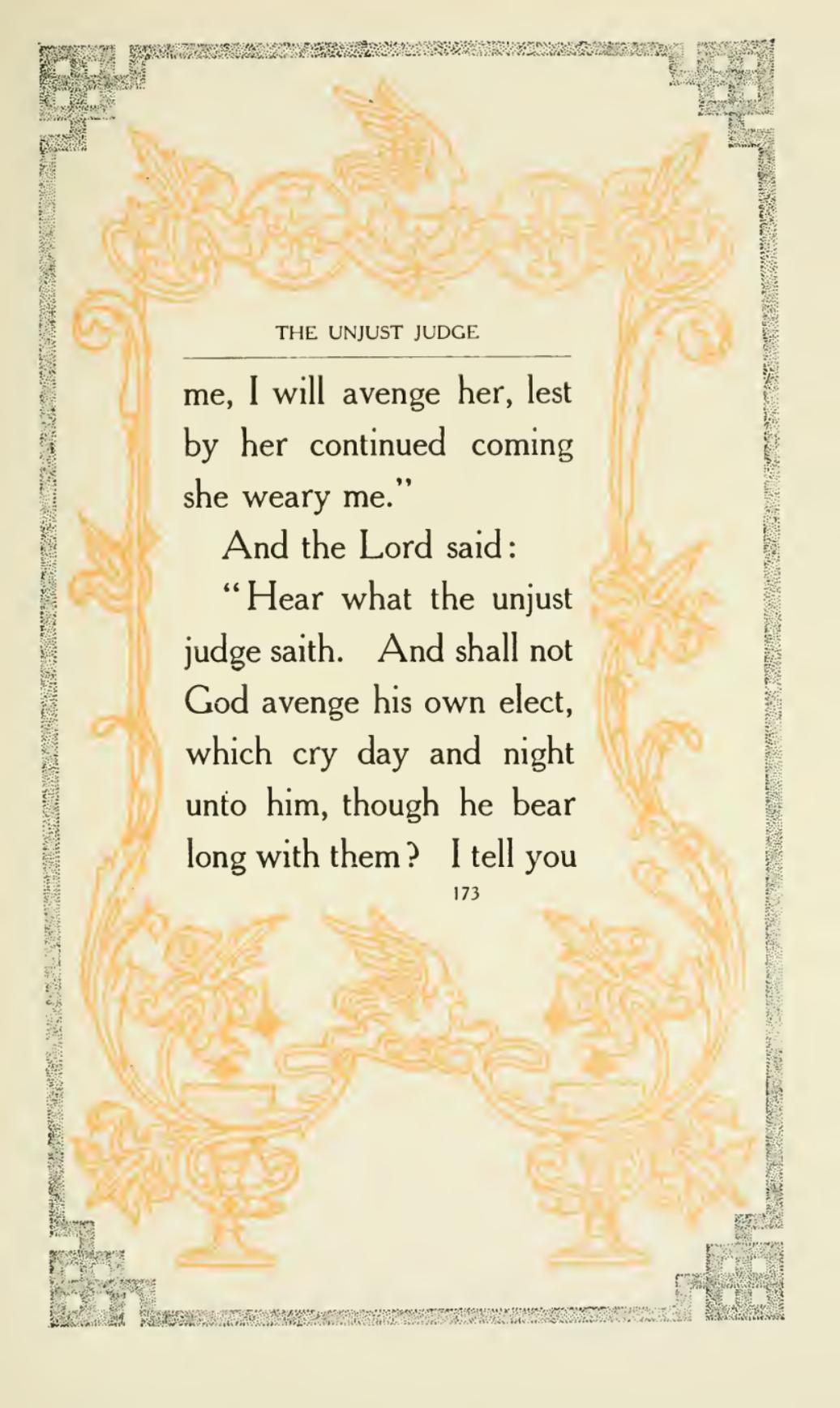
THE UNJUST JUDGE

city; and she came unto him, saying:

“Avenge me of mine adversary.”

And he would not for a while: but afterward he said within himself:

“Though I fear not God, nor regard man; yet because this widow troubleth

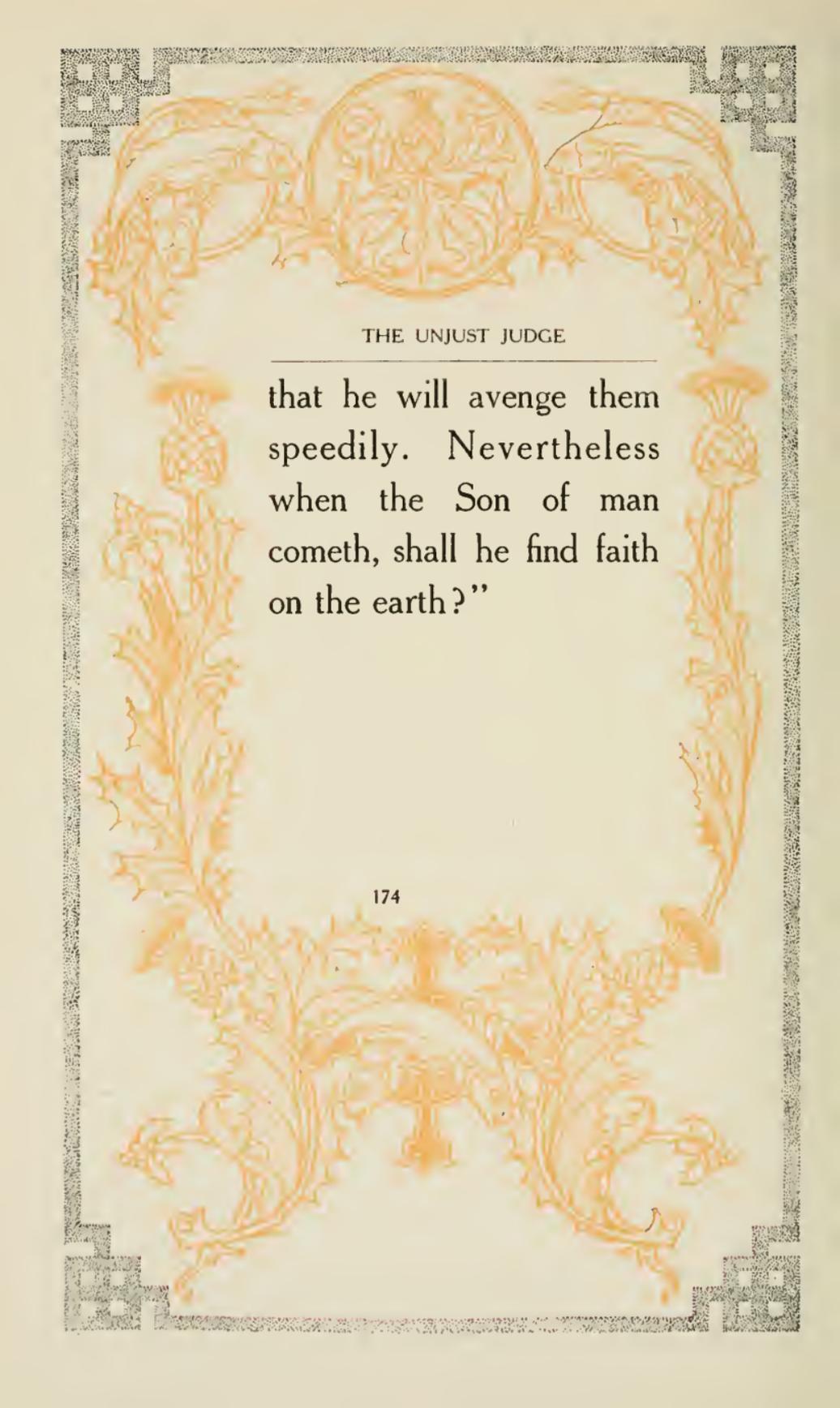


THE UNJUST JUDGE

me, I will avenge her, lest by her continued coming she weary me.”

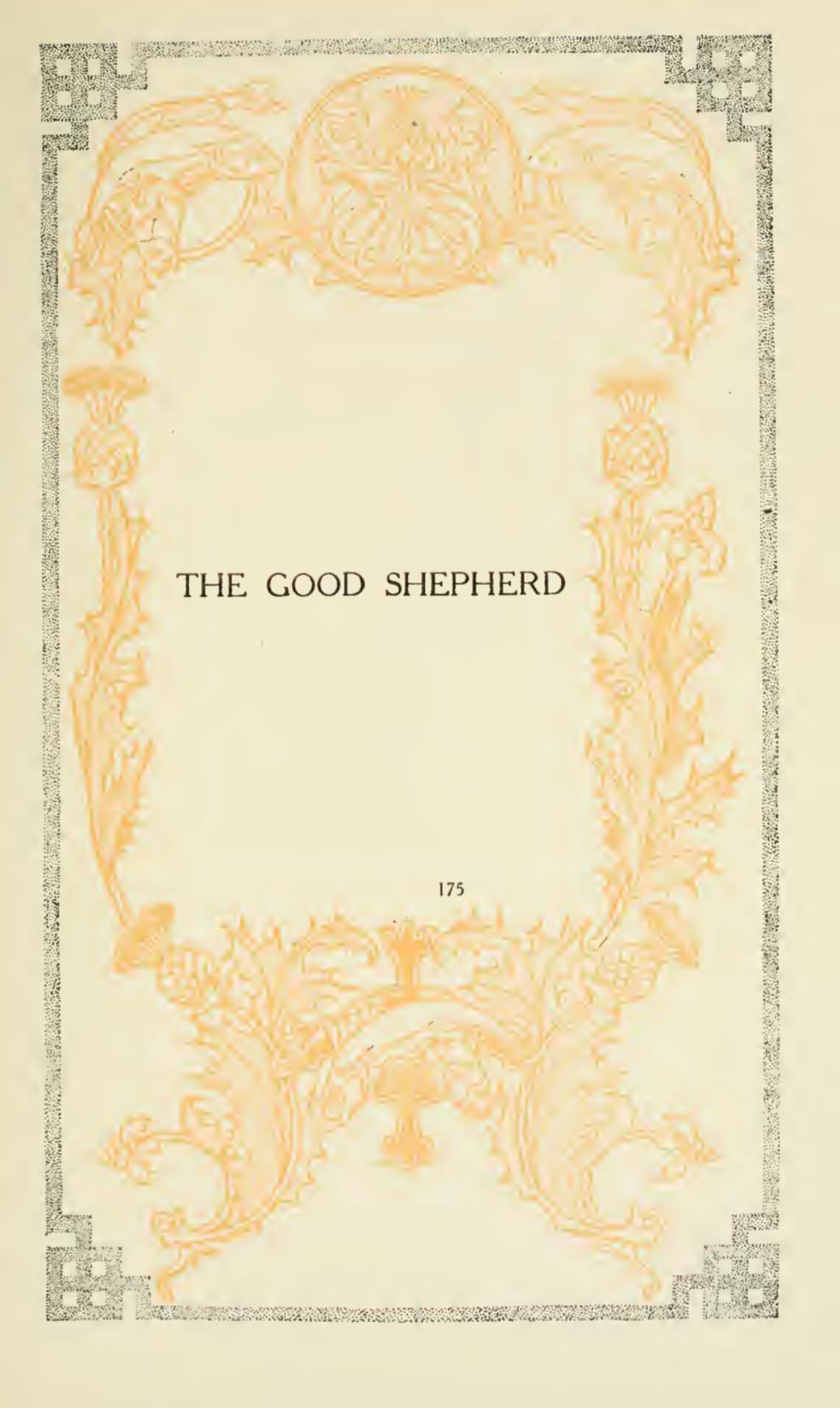
And the Lord said:

“Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you



THE UNJUST JUDGE

that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"



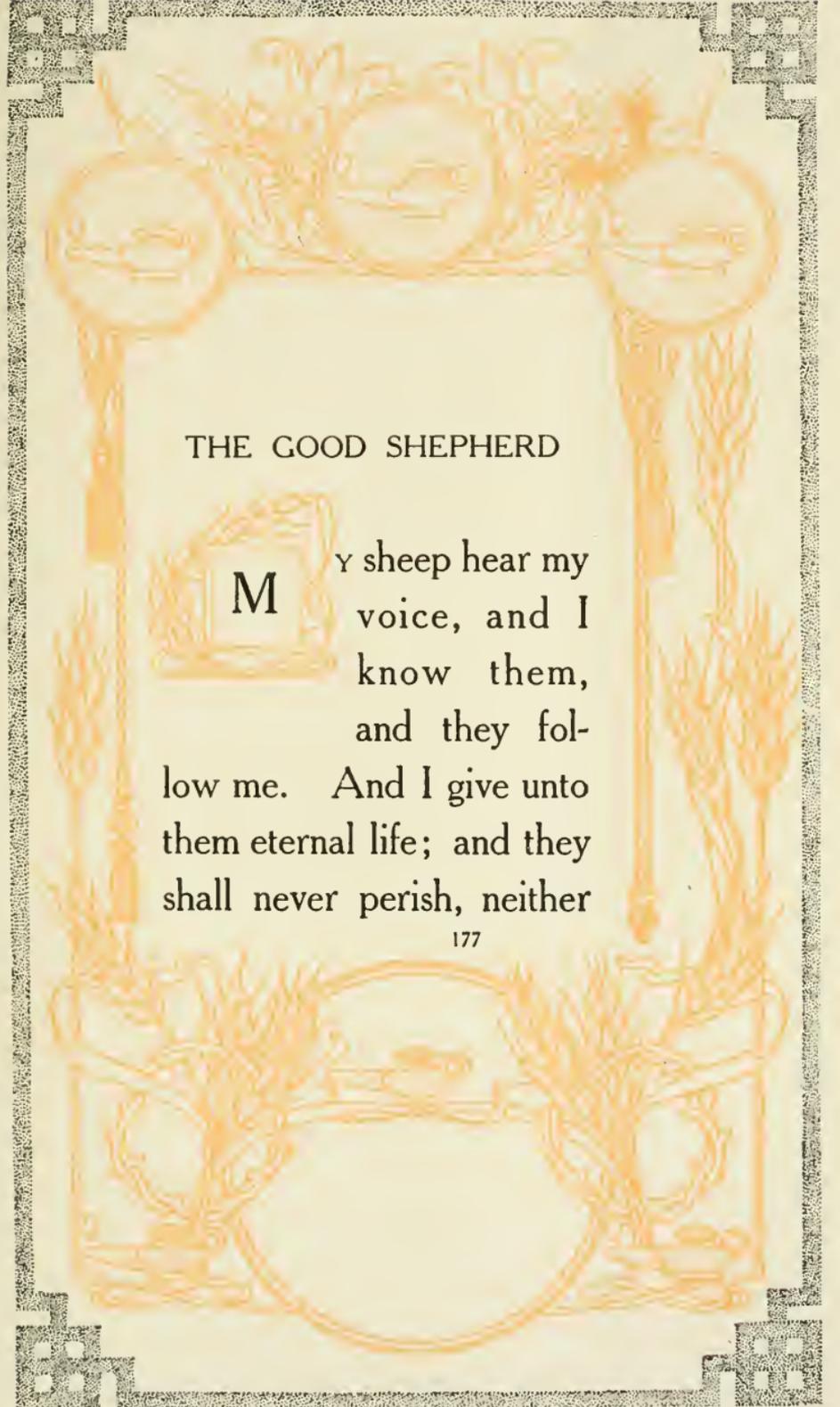
THE GOOD SHEPHERD

175



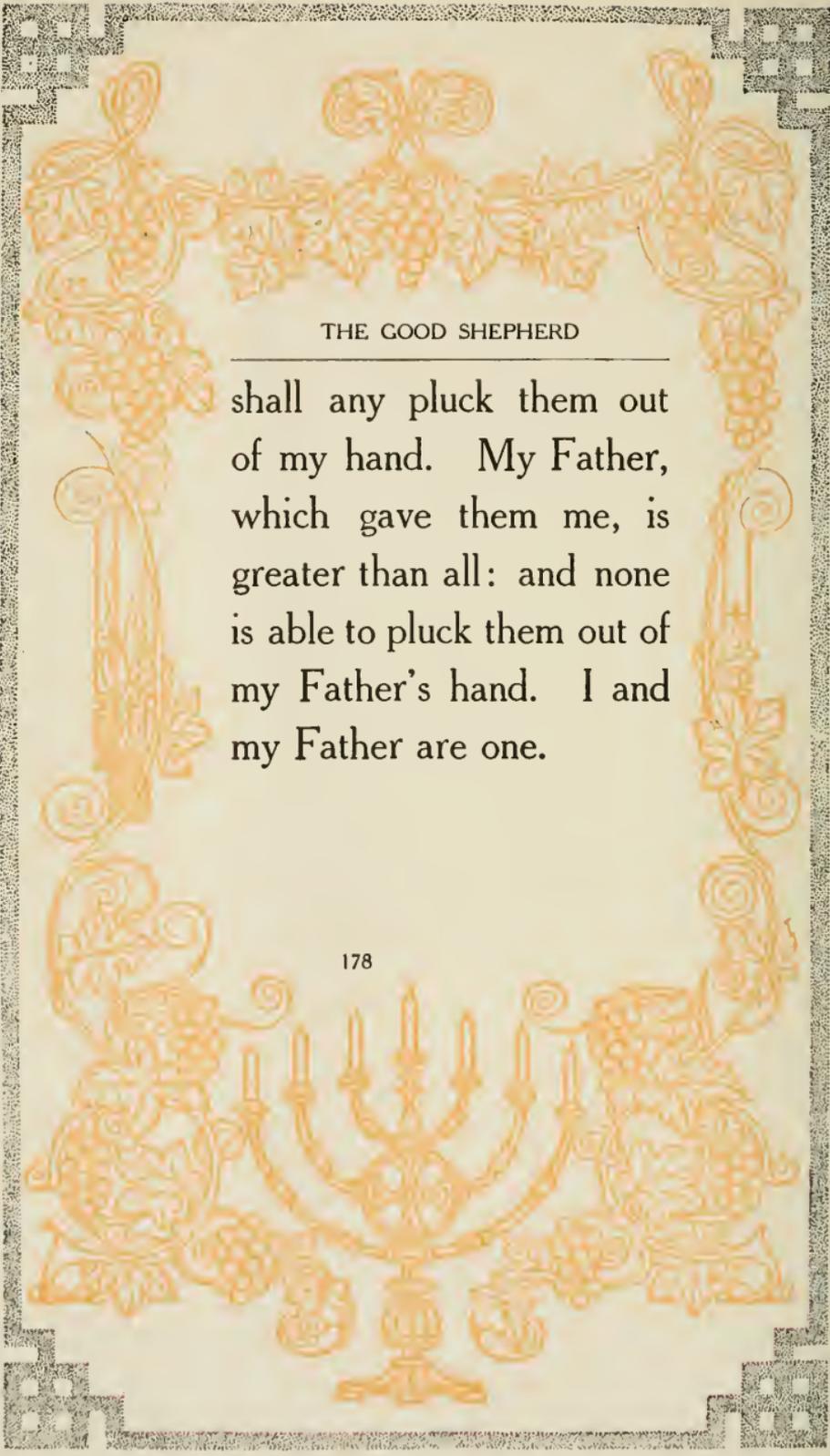
JOHN X., 27-30

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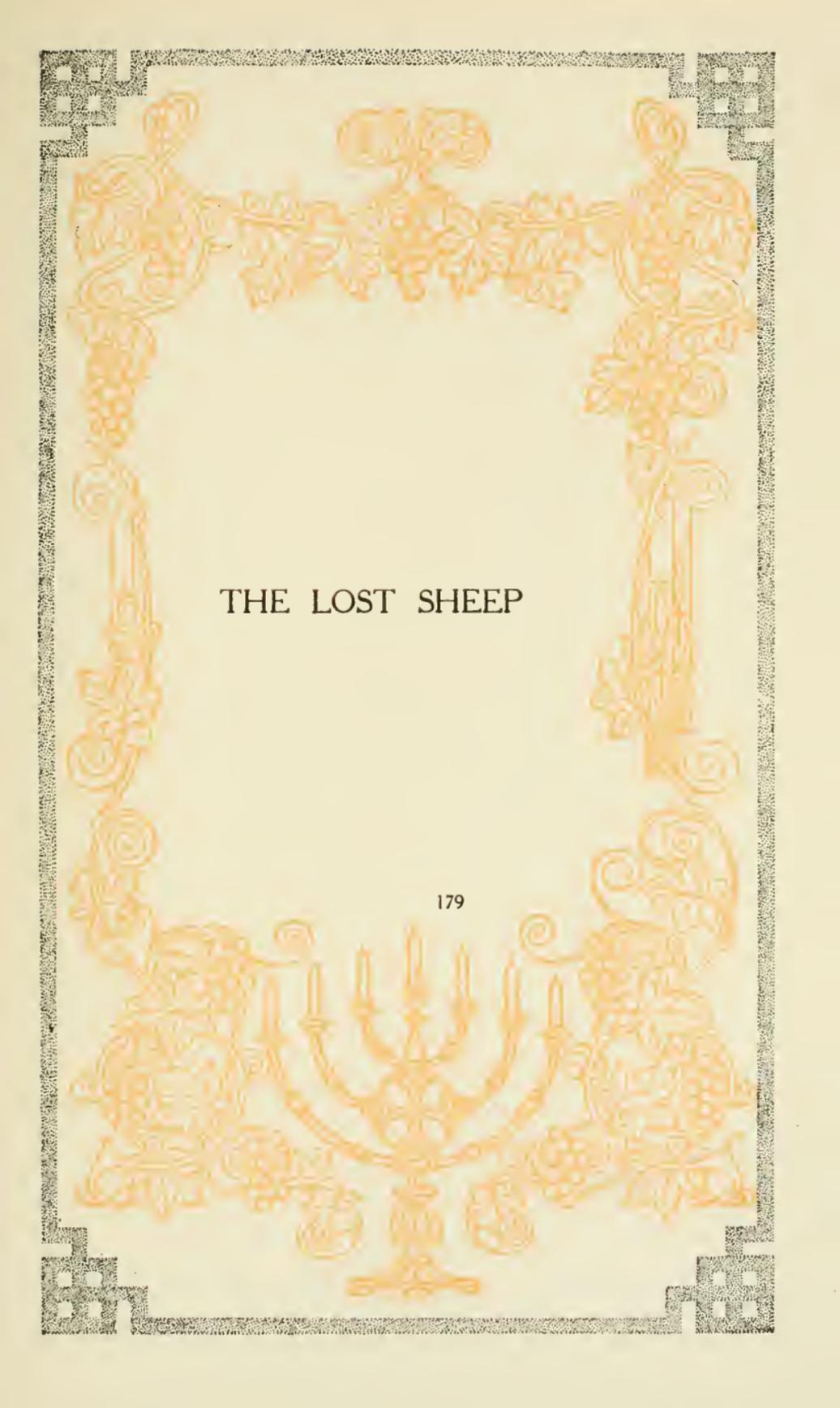
THE GOOD SHEPHERD

My sheep hear my
voice, and I
know them,
and they fol-
low me. And I give unto
them eternal life; and they
shall never perish, neither

A decorative border in a light orange or gold color frames the page. The border features intricate scrollwork, grapevines with clusters of grapes, and a central candelabra with multiple lit candles. The background of the page is a light, textured grey.

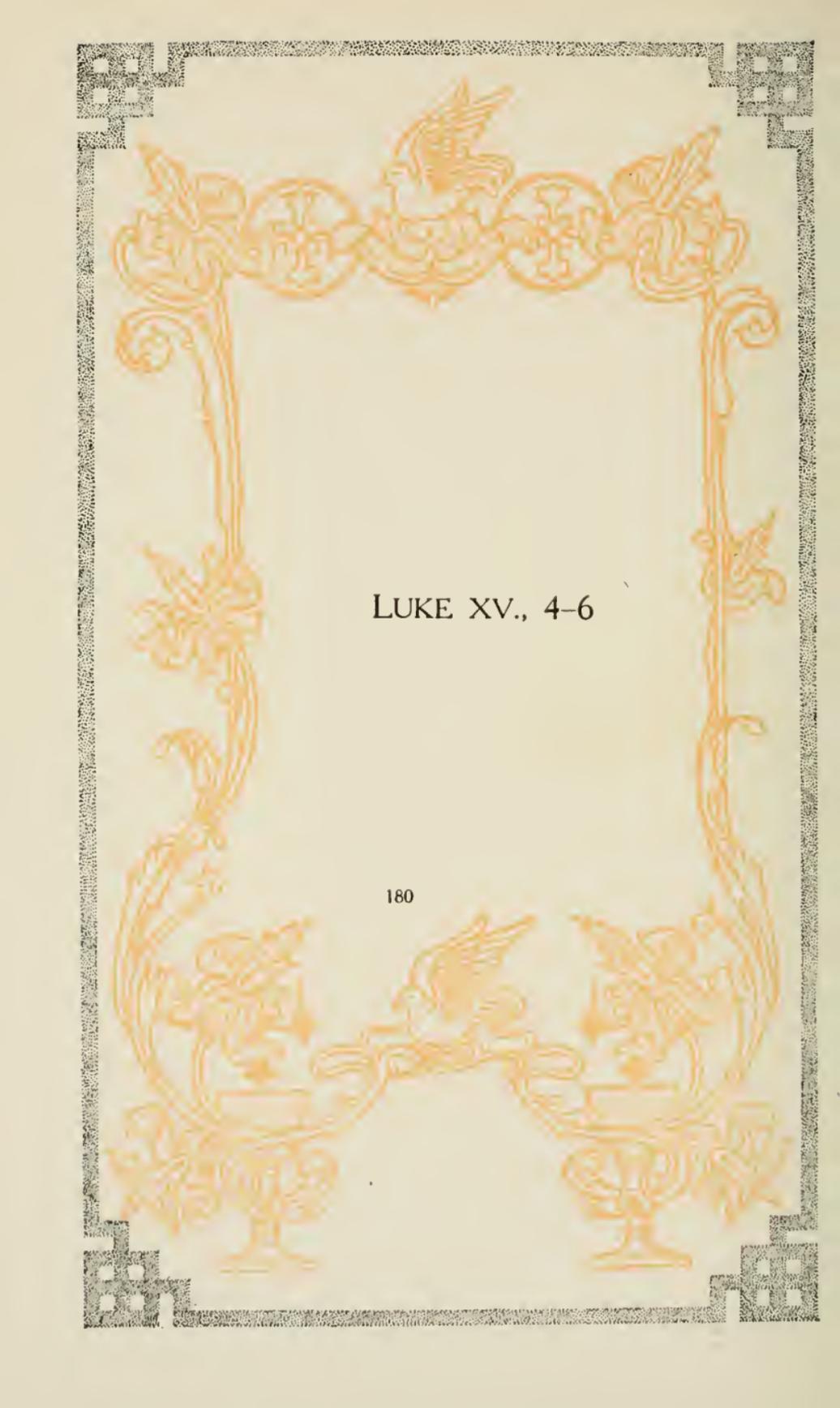
THE GOOD SHEPHERD

shall any pluck them out of my hand. My Father, which gave them me, is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one.



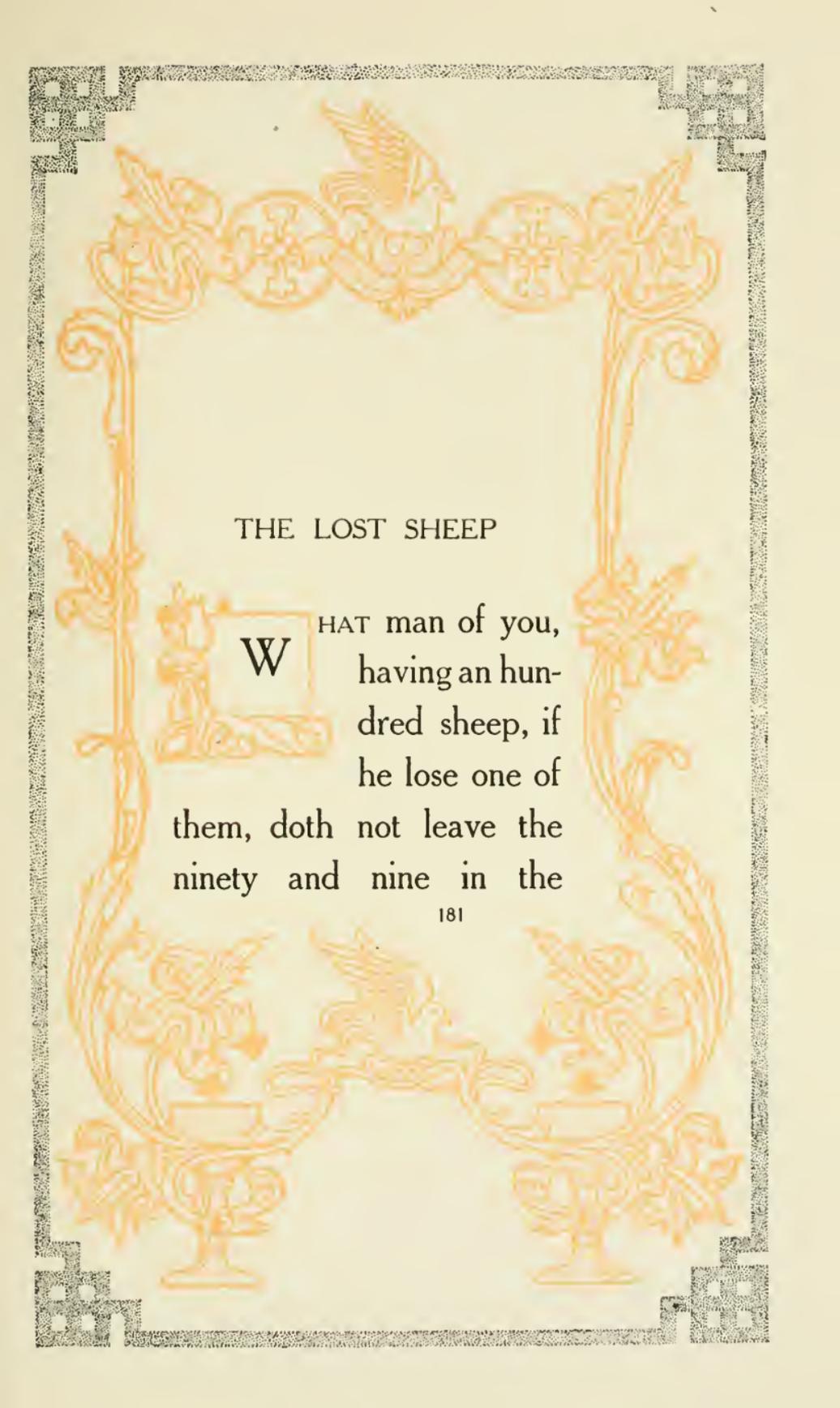
THE LOST SHEEP

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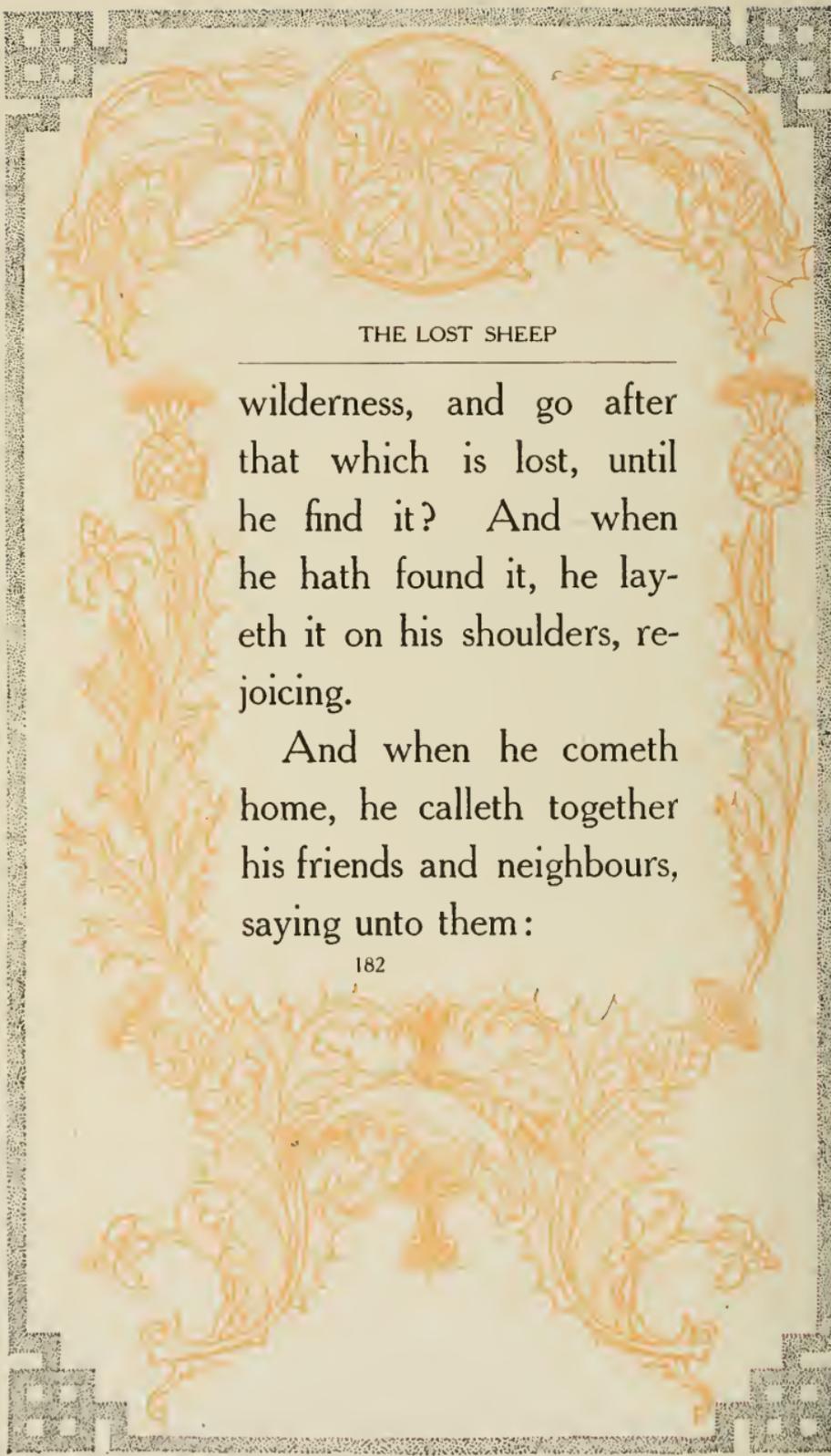
LUKE XV., 4-6

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THE LOST SHEEP

WHAT man of you,
having an hundred sheep, if
he lose one of
them, doth not leave the
ninety and nine in the



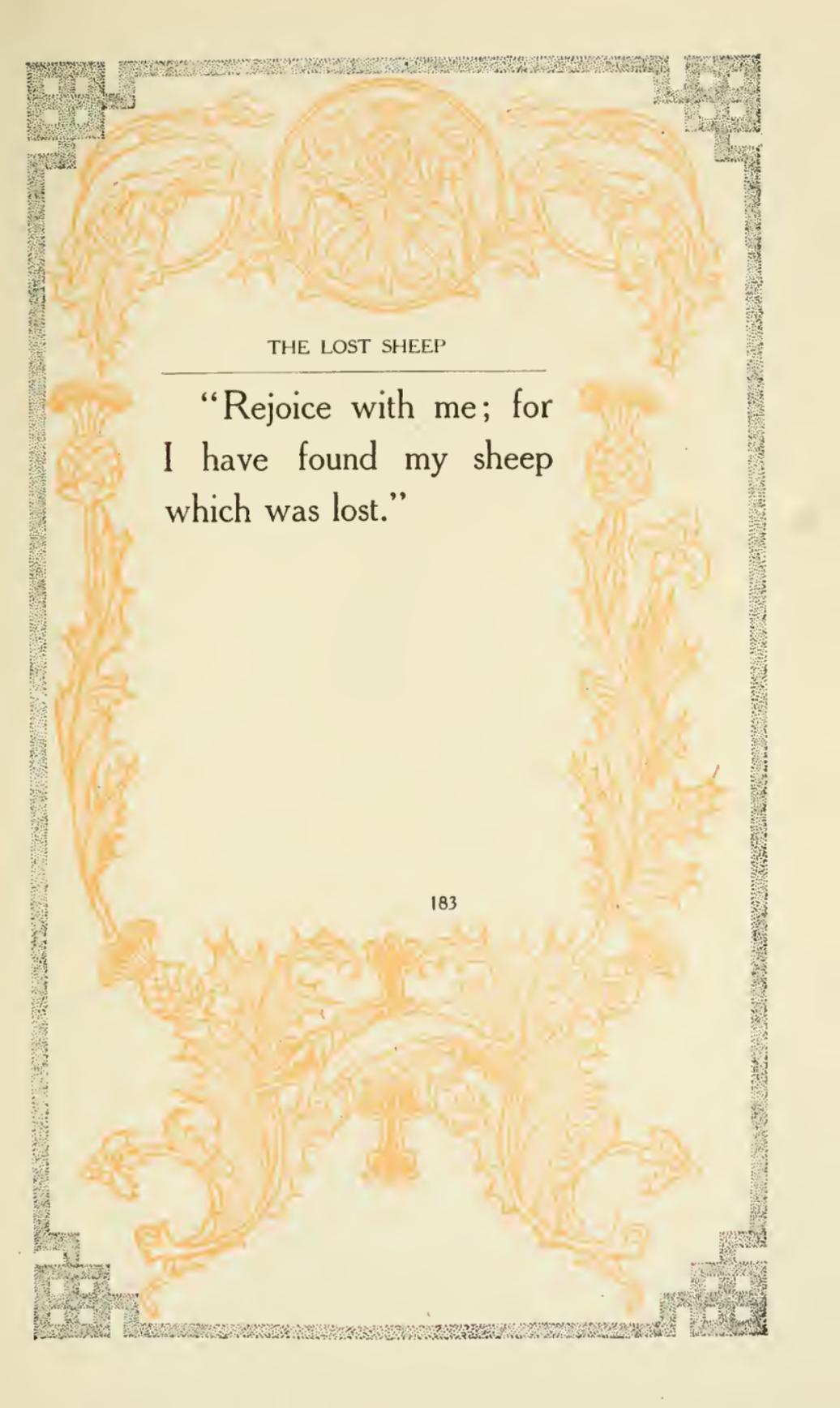
THE LOST SHEEP

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.

And when he cometh home, he calleth together his friends and neighbours, saying unto them :



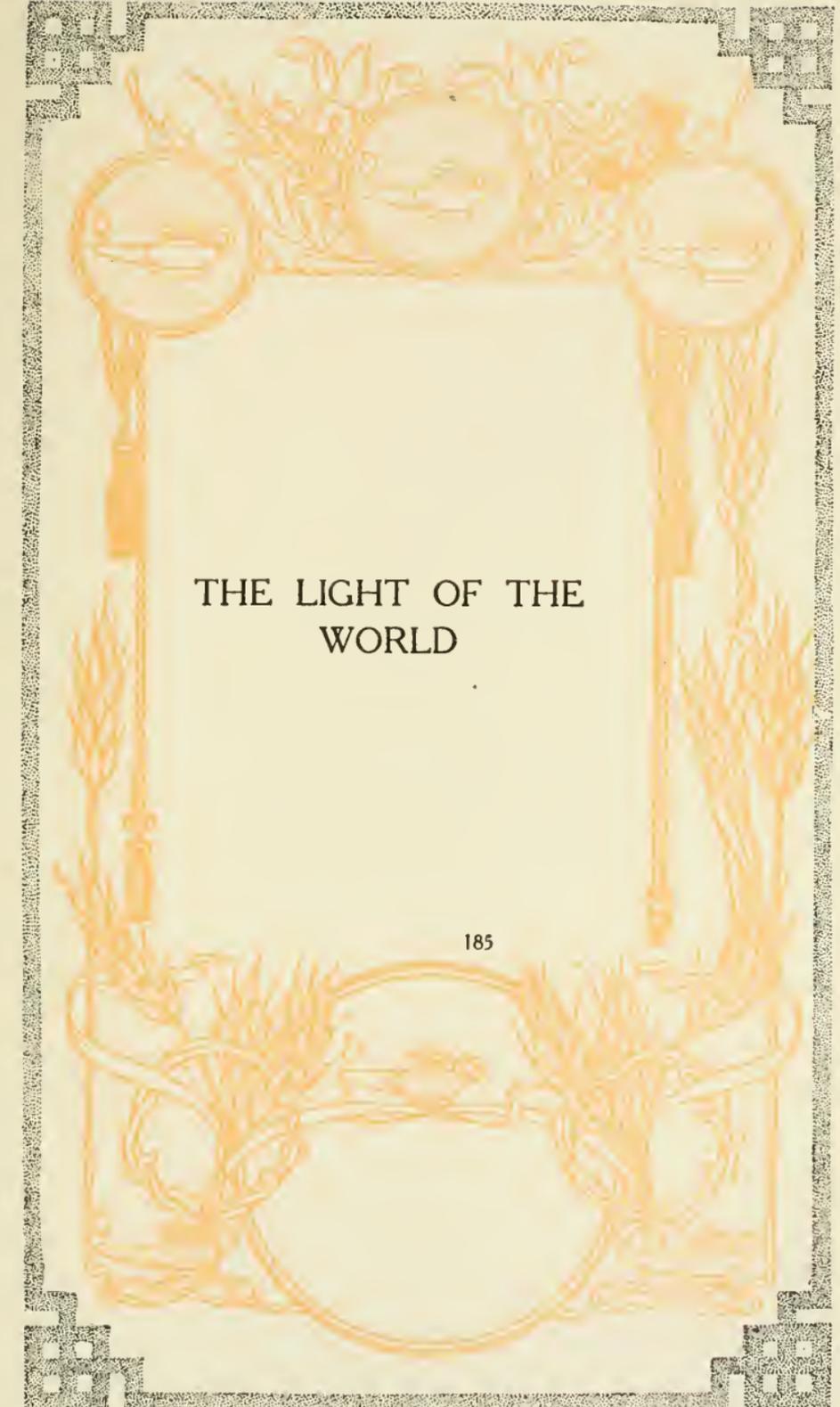
“I have found my sheep which was lost.”



THE LOST SHEEP

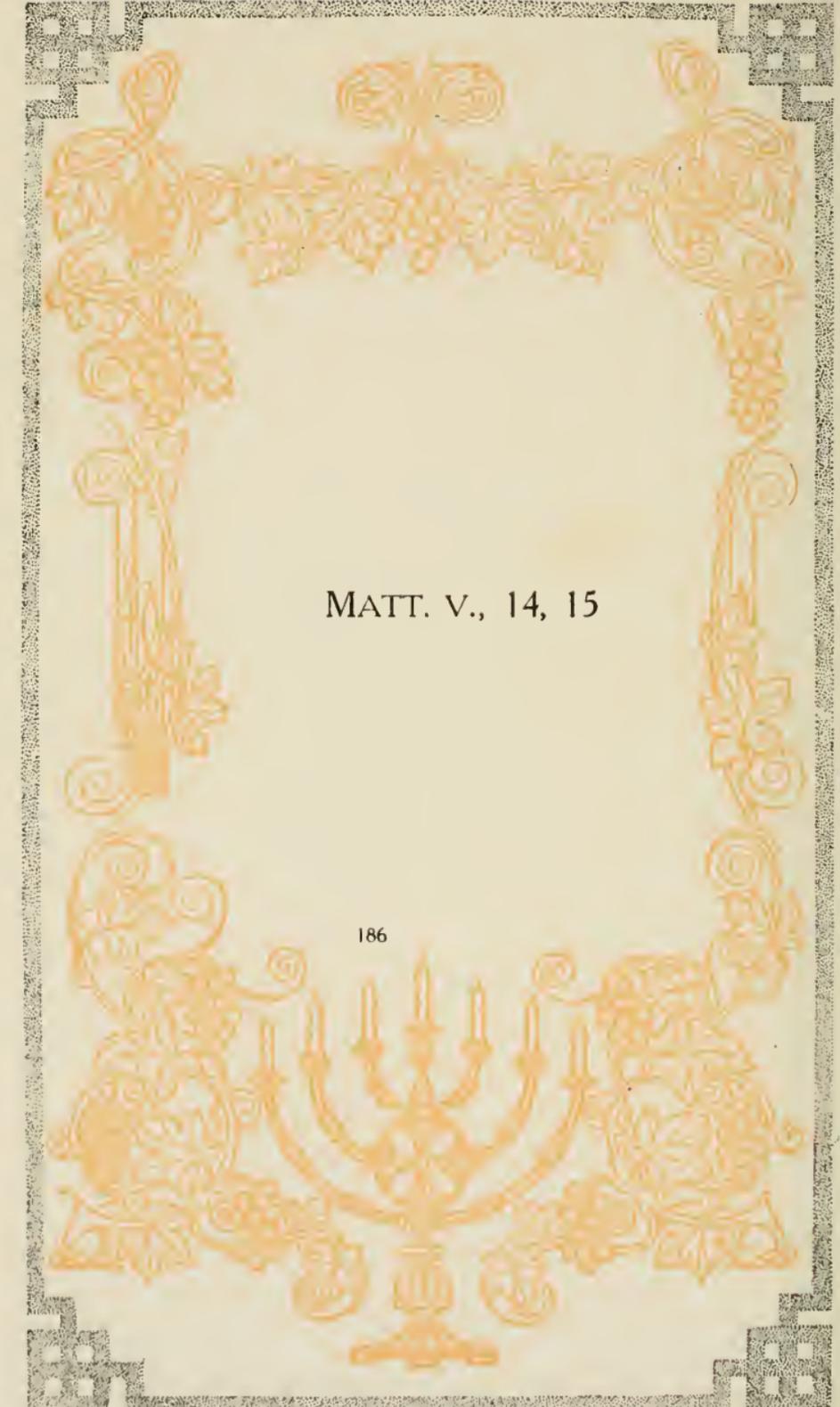
“Rejoice with me; for
I have found my sheep
which was lost.”





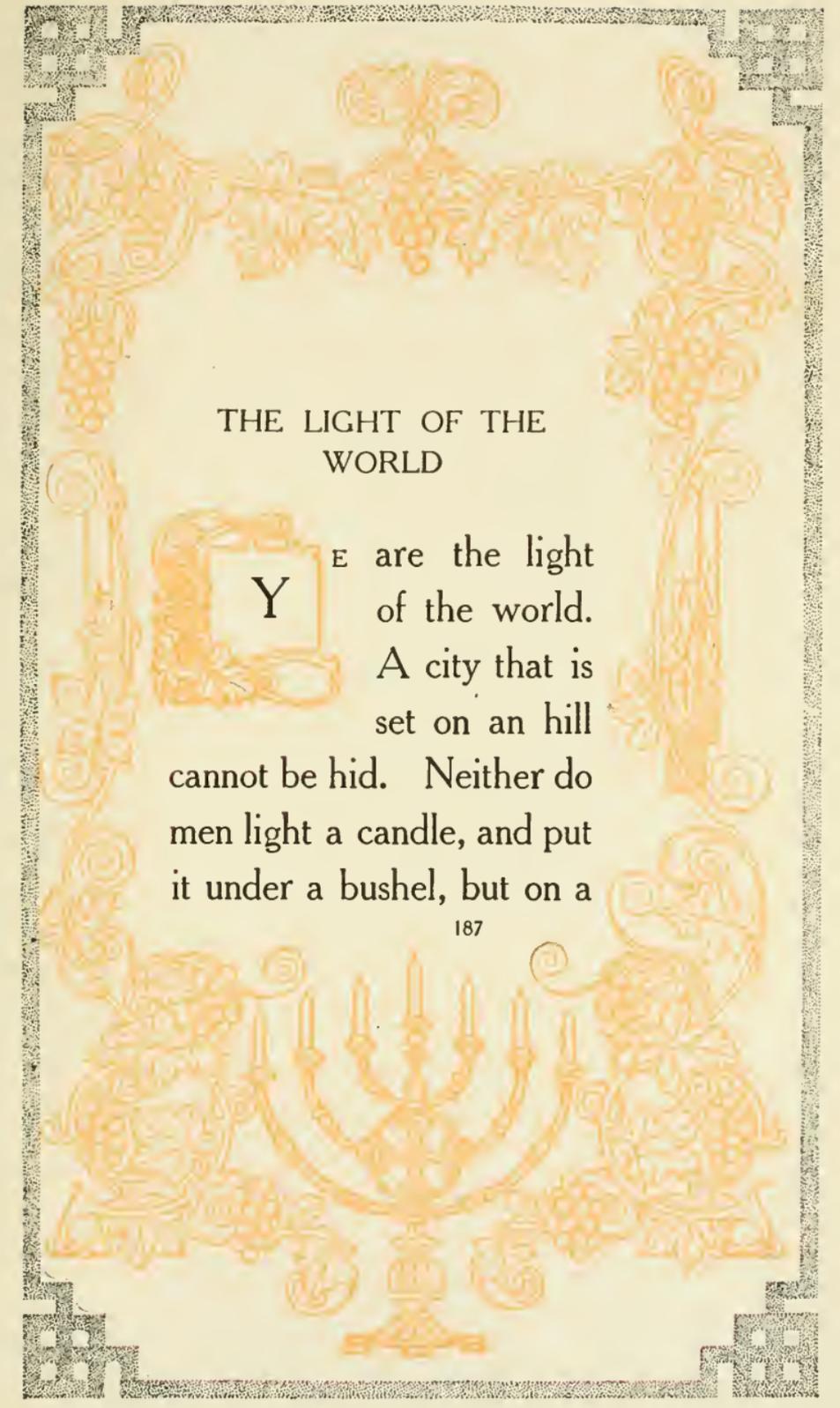
THE LIGHT OF THE
WORLD

185



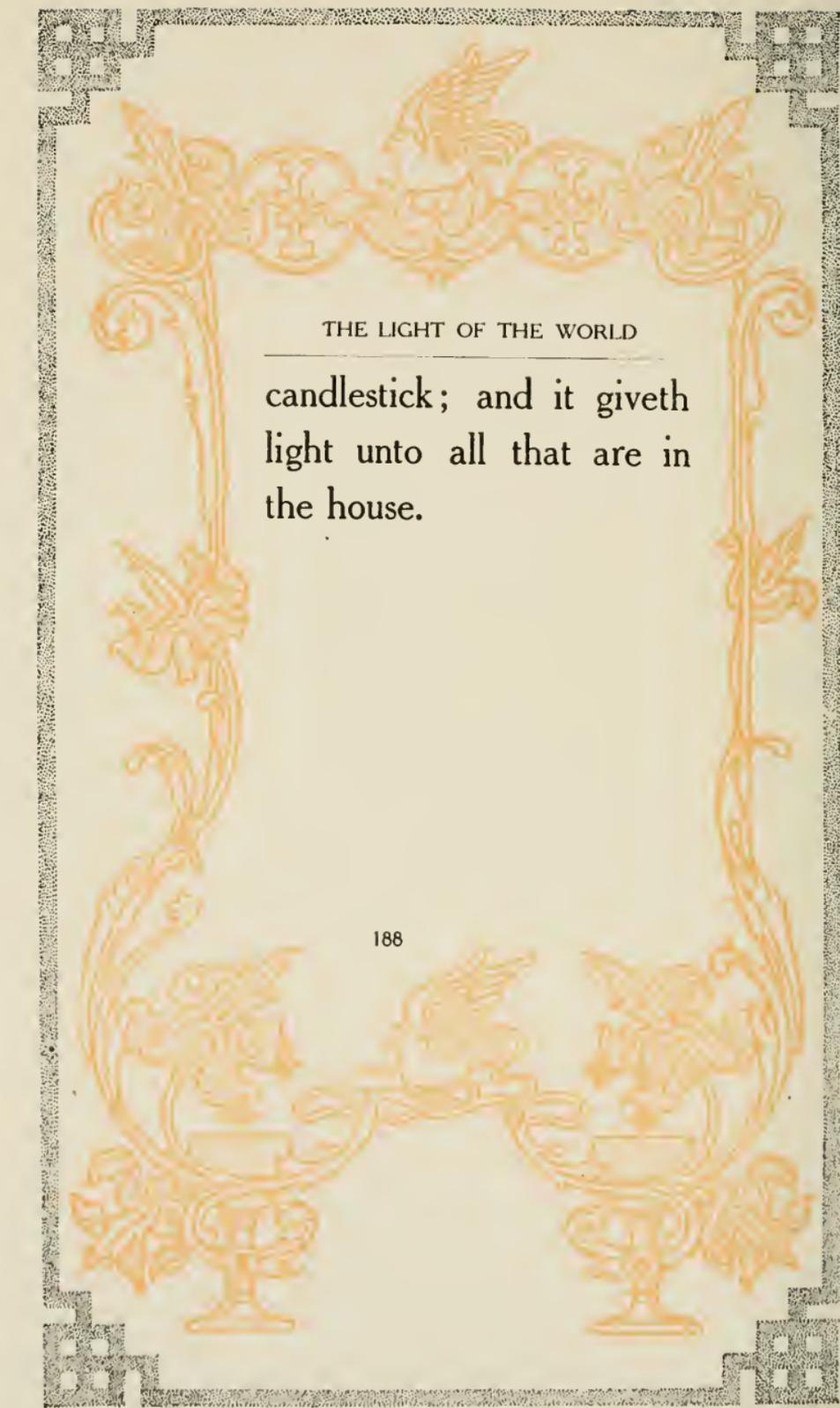
MATT. V., 14, 15

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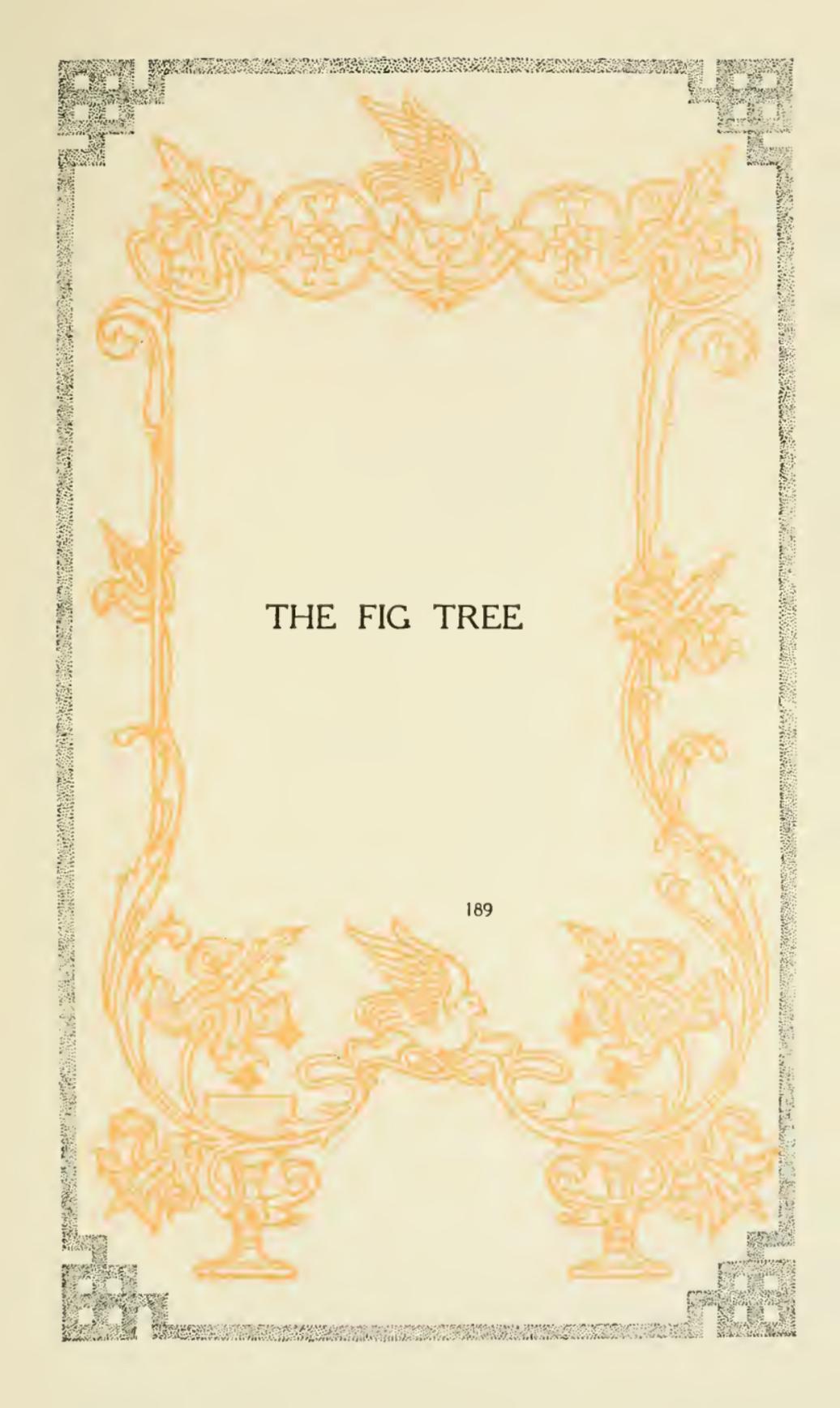
THE LIGHT OF THE
WORLD

YE are the light
of the world.
A city that is
set on an hill
cannot be hid. Neither do
men light a candle, and put
it under a bushel, but on a



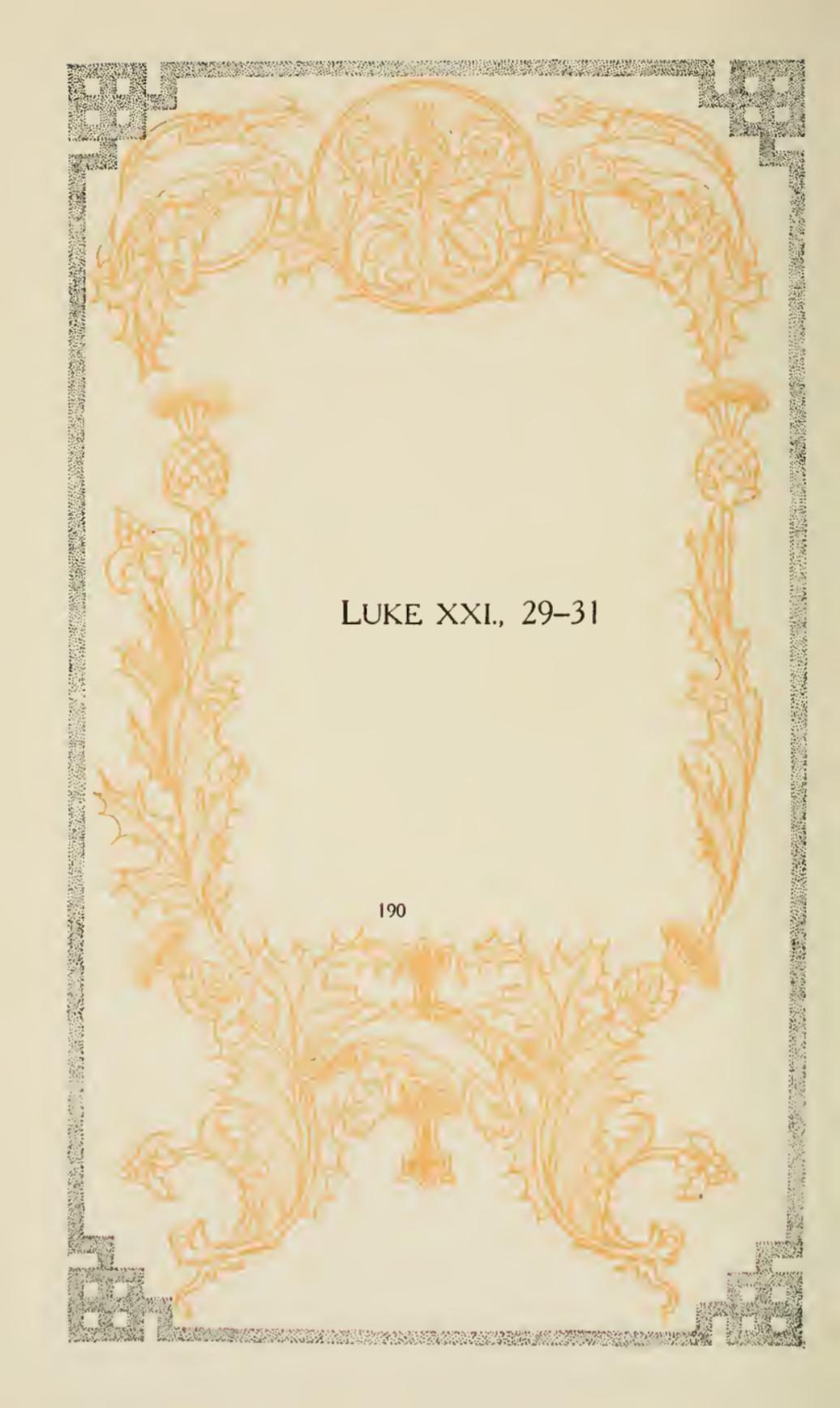
THE LIGHT OF THE WORLD

candlestick; and it giveth
light unto all that are in
the house.

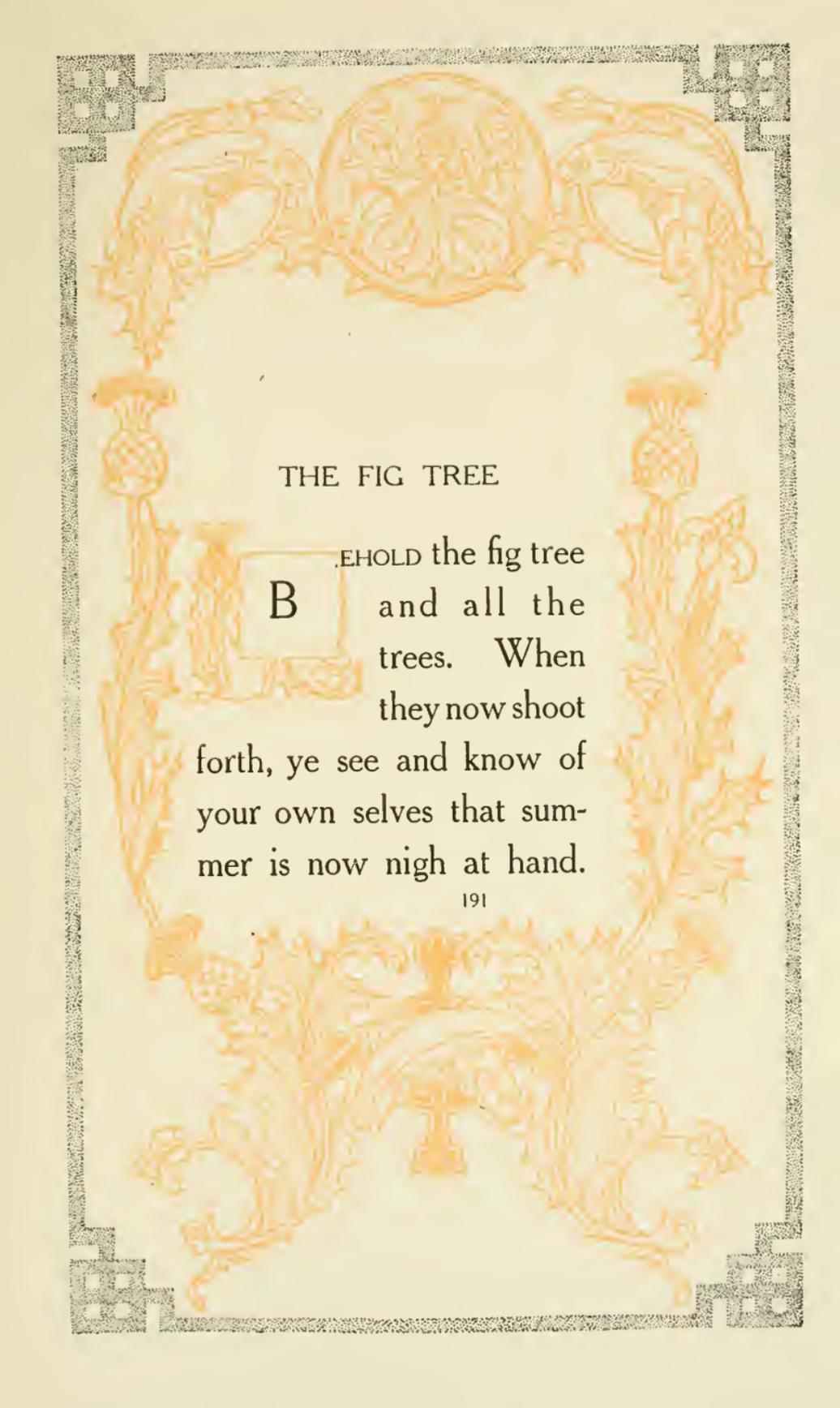


THE FIG TREE

189

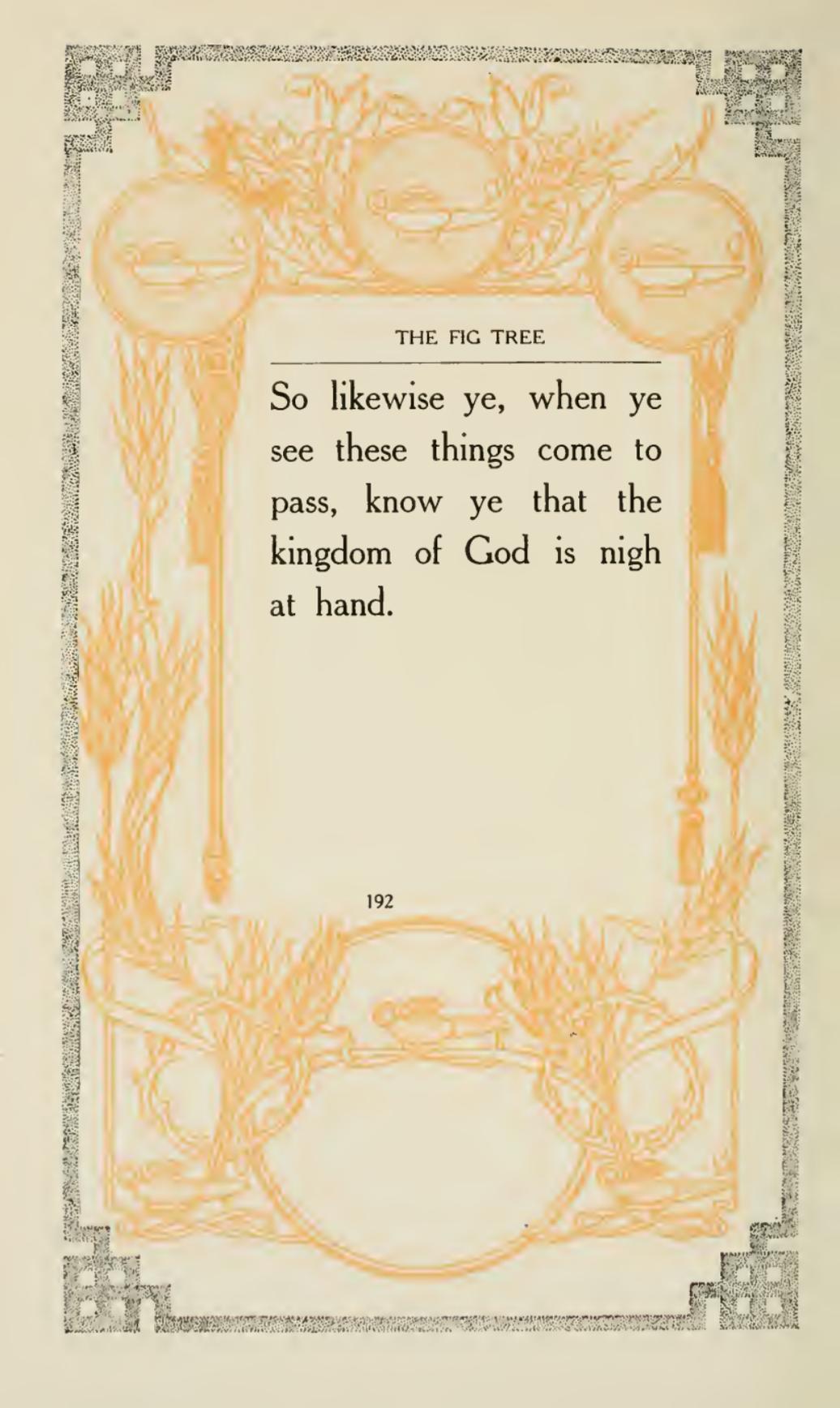


LUKE XXI., 29-31



THE FIG TREE

BEHOLD the fig tree
and all the
trees. When
they now shoot
forth, ye see and know of
your own selves that sum-
mer is now nigh at hand.



THE FIG TREE

So likewise ye, when ye
see these things come to
pass, know ye that the
kingdom of God is nigh
at hand.



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