



# Our Popular Music



## MY ANGELINE

SENTIMENTAL BALLAD WITH REFRAIN  
WORDS AND MUSIC BY DAVE REED JR.  
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NEW YORK

*Andante moderato.*

1 When I'm far a way I nev-er will for- get The  
2 There is not a flow'r in all this world so fair There's

one whom I will al-ways long to see. Heav-en  
not a sin-gle girl I've ev-er seen. There is

bles that hap-py day on which we met. When  
not a cost-ly jew'l with beau-ty rare. That would

love stretcht forth its arms to you and me. When  
take the place of you my An-ge-line. When

I as-sist-ed you a-cross the brook I  
I be-hold your grate-ful form di-vine. All

thought you were the fair-est girl I'd seen. Nev-er  
care given way and makes my life so-ber. I

think-ing that on me you'd ev-er look. My An-ge-  
long to see the day when you'll be mine. My An-ge-

line, my An-ge-line  
line, my An-ge-line

**CHORUS.**  
An-ge-line, sweet An-ge-line, Fair-est,  
girl, I've ev-er seen! I'll be your king, you'll be my  
queen. My An-ge-line, my An-ge-line.

NEXT WEEK'S FEATURES: **Sonoma, a Dance.** **School Girl Gowns,** by Dorothy Dale. **Helpful Suggestions at Housecleaning Time,** by Beatrice Carey. **Ways of Preparing Oysters,** by Sara Cranford.

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### SUNDAY SCHOOL LESSON

WORDS AND WORKS OF JESUS AS RECORDED IN THE GOSPELS.

LESSON I—OCTOBER 14.

THE TEN VIRGINS.

Matt. 25, 1-13. Mem. vs. 1, 2.

GOLDEN TEXT.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25, 13.

Time.—Tuesday, April 4, A. D. 30.

Place.—In or near Jerusalem, probably the courts of the temple.

EXPLANATION.

1. "Then"—at the end of the world. Compare the eschatological discourse of Jesus in the preceding chapter. "Shall the kingdom of heaven be likened unto ten virgins?" At the end of the world, the condition of the church shall be like that of the ten virgins. The main point of the parable is given in the last verse of our lesson text. It is a warning to the disciples of Christ to watch, and in its interpretation should not be pressed in its details. The lesser incidents of the parable must be subordinate to the principal lesson which is to emphasize the necessity of and reason for vigilance on the part of Christian disciples, and also the certainty of the end of the world and the uncertainty as to the time of its occurrence. "Lamps"—Possibly torches which were sometimes fed with oil, or else the Roman lamp attached to a save and carried in the hand; familiar in Palestine at this time. "Went forth to meet the bridegroom"—The bride remaining at the home of her parents with the bridesmaids and virgins awaiting the coming of the bridegroom, who, at the appointed time, came with an escort to take the bride to his own home.

wn soul. "Buy for yourselves"—The only way and the way open to all in due season. It was good advice, but might possibly have been given earlier.

10. "The door was shut"—Against all delinquents as well as against intruders. 11. "Lord, Lord, open to us"—The height of presumption without sorrow for their unpreparedness. Presumption and self-sufficiency was their sin.

12. "I know you not"—I do not recognize you as my own; ye have not the spirit and character of true disciples.

QUESTIONS ON THE LESSON.

To what larger group of parables does the one of to-day's lesson belong? Into how many great groups may all the parables spoken by Jesus be divided? Into what period of his ministry do the parables of each group fall? What was his purpose in teaching in parables? What is the chief point or lesson of this parable? What other lesson may be drawn from it? When was the parable spoken? What was the occasion for presenting it? Teaching at this time? What other parables belong to the same common group? Do they teach the same of similar lessons? Did Jesus always teach in parables? Give examples of direct teaching which he employed. What events intervene between this lesson and the next?

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