

Does Anyone Care for Father?

[A question that comes close home to a good many young people is asked in the following lines, from an exchange.]

Does anyone care for father?

Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come?

The father who strives for your comfort
And toils on from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does anyone think of the due-bills
He's called on daily to pay?
Milliner-bills, college-bills, book-bills—
There are some kind of bills every day.

Like a patient horse in a treadmill,
He works on from morning till night;
Does anyone think he is tired?
Does anyone make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little actions, and kindness,
Might banish his burden of care.

'Tis for you he's ever so anxious
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

LESSON NOTES.

THIRD QUARTER.

STUDIES IN LUKE.

A.D. 30] LESSON VII. [Aug. 17

THE TEN LEPROS.

Luke 17. 11-19. Memory verses, 15-17.

GOLDEN TEXT.

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

TIME.—30 A.D.

PLACE.—Near the dividing line between Samaria and Galilee.

CONNECTING LINKS.—When Jesus performed this miracle he was on his way toward Jerusalem, and intended to cross the bridge over Jordan, and travel southward through Perea. The most natural place chronologically for this incident would have been after 9. 56. St. Luke places it here to contrast man's duty of thankfulness to God with the sort of claim to thanks from God which is asserted by spiritual pride.

EXPLANATIONS.

Through the midst—Probably along a valley which lies between the borders of Galilee and Samaria, on his way to Perea. *Lepers*—Compelled, by law to live apart. It is a mournful picture, nine Jews associating with one Samaritan, whose presence would have been defiling to them were it not that the ten were alike defiled by the curse of leprosy. *Stood afar off*—Forbidden by law and custom to approach. *Jesus, Master*—An acknowledgment that he was a prophet or rabbi of dignity. *When he saw them*—His sympathies were aroused by their forlorn condition. *He said* Shouted out, for there must be one hundred paces between him and them by the requirements of the law. *Go show yourselves*—He did not tell them they were going to be healed, or that they were healed. A remarkable test of their faith. *As they went*—Their faith was equal to the test, and God's salvation equal to their faith. *One of them . . . turned back*—Health had returned suddenly to their diseased bodies; but it must be remembered that they were going in quite different directions. The nine had started for their priests at Jerusalem. The one Samaritan was going to his own priest at Gerizim. *Fell down*—With truly Oriental demonstration. *Where are the nine*—They were infected by something far worse than leprosy—ingratitude. *Thy faith hath made thee whole*—It was the condition on which divine healing and grace were dependent.

QUESTIONS FOR HOME STUDY.

1. *The Ten*, vers. 11-14.

Whither was Jesus journeying?
Between what provinces did he go?
Who met him on his entrance to a village?

Why did they stand afar off? Levit. 13. 46.

In what respect is leprosy a type of sin?
What prayer did the lepers offer?
What command did Jesus give?
Why were they bidden to go to the priest?
Lev. 14. 2. See Matt. 8. 17.

What result came as they obeyed?

2. *The One*, vers. 15-19.

What four things did one of the ten do?
When did he do this?
To what nation did he belong?
How did the Jews regard the Samaritans?

John 4. 9.

What question did Jesus ask? (Golden Text.)

What did he say about the nine?
What command did he give to the one?
Of what did he assure the man?
How can we be made whole? Acts 16. 31.

THE LESSON CATECHISM.

1. Who met Jesus? "Ten lepers." 2. What did they call out to him? "Master, have mercy upon us." 3. What did Jesus tell them to do? "Show themselves to the priests." 4. What then occurred? "They were all healed." 5. How many returned to thank God? "One, and he was a Samaritan."

DOCTRINAL SUGGESTION.—Cleansing from sin.

CATECHISM QUESTION.

7. How are the children of God described? As being adopted into God's family, or called children, and as being regenerated and made children.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God, and such we are. —1 John 3. 1.

A.D. 30] LESSON VIII. [Aug. 24

PREVAILING PRAYER.

Luke 18. 1-14. Memory verses, 13-14.

GOLDEN TEXT.

He that humbleth himself shall be exalted.—Luke 18. 14.

TIME.—30 A.D.

PLACE.—Somewhere on the journey through Perea to Jerusalem.

CONNECTING LINKS.—During this last journey our Lord pronounced his most radical doctrines, and told his most striking parables.

EXPLANATIONS.

Not to faint—Not to weaken, not to show cowardice. *Which feared not God, neither regarded men*—And Jesus compares such a reckless and miserable judge to God! It is rather, indeed, a contrast than a comparison. If this bad judge can, by any means, be led to do right, how much more may we expect from the Judge of all the earth! *A widow* In the ancient Eastern world the widows were defenceless and oppressed. *Avenge me*—Settle my case. *He said within himself*—He was an utterly shameless man — *Lest she weary me*—Lest she assault me. *The unjust Judge*—The judge of injustice. *His own elect*—His chosen ones. *Cry day and night*—A most pathetic description of that endless series of heart-rending prayers which the Christians in all ages have been sending up to the throne of God. *Bear long*—Seem to be tardy. *When the Son of man cometh*—When Jesus is revealed in his power. *Shall he find faith*—Rather, shall he find fidelity? *Despised others*—No man is a true Christian who does that, no matter how degraded the others may be. *A Pharisee*—With his holy fringe on his garments, and his prayers and Scripture passages (phylacteries, fastened on his brow. *A publican*—In working dress, and with that inexpressible sad look which always comes to the countenance of a man who is held in general contempt. *Stood*—Standing was the customary attitude of prayer. *Prayed*—But he did not pray, he only boasted. *Not as other men*—Every Christian young man and woman ought to join in this thanksgiving of the Pharisee every morning of his life, but it should be offered in the spirit of the Samaritan. *Extortioners*—The worst of it all is that, so far as we can learn from the writers of the day, this Pharisee was exactly correct in his estimate of what other men were. *Even as this publican*—Who had, doubtless, been an unscrupulous, greedy man. But what sort of a spirit had that man who saw through the slices of his eyes the contrite publican beating his breast in anguish, without a touch of pity or a disposition to speak a word of comfort? *Twice*

in a week—On the second and fifth days. *Five times*—Fasting and tithes, with this man, superseded the weightier matters of the law. *Standing afar off*—He would probably have been insulted if he had come nearer.

QUESTIONS FOR HOME STUDY.

1. *An Unjust Judge*, vers. 1-5.

What is a parable?
What lesson was this parable intended to teach?

How is the unjust judge described?
Who came to him for justice?
What was her plea?
How did the judge treat her at first?
What did he afterward say?

2. *A Just God*, vers. 6-8.

What question did Jesus ask about a just God?

What prayer of martyrs did John hear? Rev. 6. 10.

Of what did Jesus assure his hearers?
What says Peter about God's promise?

2 Peter 3. 8, 9.

3. *A Forgiven Sinner*, vers. 9-14.

To whom was another parable spoken?
Of what two men does the parable speak?
Where were they, and for what purpose?
For what did the Pharisee offer thanks?
Of what good deeds did he boast?
What shows the humility of the publican?
What was his prayer?
Which man's prayer was answered?
Who is sure to be abased?
What honour is promised to the humble? (Golden Text.)

THE LESSON CATECHISM.

1. Why did the unjust judge at last consent to listen to the widow's supplication? "Lest her continual coming should weary him." 2. What will God do for his own chosen ones? "He will avenge them speedily." 3. Who went up to the temple to pray? "A Pharisee and a publican." 4. What did the Pharisee do? "Thanked God that he was not as other men." 5. What did the publican say? "God be merciful to me a sinner." 6. What is Christ's application of this story? Golden Text: "He that humbleth," etc.

DOCTRINAL SUGGESTION.—The value of prayer.

CATECHISM QUESTION.

8. What is Christian adoption?

It is the act of grace which bestows on believers the name and the privileges of sons of God?

To redeem them that are under the law, that we might receive the adoption of sons. —Galatians 4. 5.

What Did the Clock Say?

THE clock upon the tower of a neighbouring church tolled forth, slowly and solemnly, the knell of the departed hour.

As the last stroke died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and, looking earnestly in her face, asked, "Mother, what did the clock say?"

"To me," said his mother sadly, "it seemed to say, 'Gone—gone—gone—gone!'"

"What, mother—what has gone?"

"Another hour, my son."

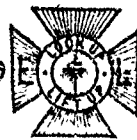
"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by him to enquire for you, of me, what we are doing, what we are saying, what we are thinking and feeling."

"Where is it gone, mother?"

"Back to him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, words, and deeds while it was with us. Were they all such as our Father could receive with a smile of approbation?"

Reader, what record are the hours, as they come and go, bearing up on high of you?—*Early Dew.*



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