

Mother's Boys.

Yes, I know there are stains on my carpet,
The traces of small, muddy boots?
And I see your fair tapestry glowing,
All spotless with blossoms and fruits.

And I know that my walls are disfigured
With prints of small fingers and hands,
And that your own household most truly
In immaculate purity stands.

And I know that my parlour is littered
With many old treasures and toys;
While your own is in daintiest order,
Unharm'd by the presence of boys.

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in yours unmolested
And dream the soft quiet away!

Yes, I know there are four little bedsides
Where I must stand watchful each night;
While you can go out in your carriage,
And flash in your dresses so bright.

Now, I think I am a neat little woman;
I like my house orderly, too;
And I'm fond of all dainty belongings,
Yet would not change places with you.

No! keep your fair home, with its order,
Its freedom from bother and noise;
And keep your own fanciful leisure—
But leave me my four noble boys!

LESSON NOTES.

THIRD QUARTER.

STUDIES IN LUKE.

A.D. 29 or 30] **LESSON V.** [Aug. 3

THE PRODIGAL SON.

Luke 15. 11-24. Memory verses, 17-20.

GOLDEN TEXT.

Father, I have sinned against heaven, and before thee.—Luke 15. 18.

TIME.—29 or 30 A.D.

PLACE.—Perea.

CONNECTING LINKS.—Told in connection with the preceding two parables.

EXPLANATIONS.

The portion—The elder son had a legal right, on the death of his father, to two portions of the movable property. The younger son was entitled to one-third; but it was impertinent to demand it during his father's life-time. *Divided unto them*—But evidently, from the rest of the story, he retained his own authority over the eldest son's share. *Not many days after*—Impatience with restraint is soon followed by lawless behaviour. *Par country*—Jewish boys not unfrequently went thus abroad, to the great grief of their orthodox parents. *Riotous living*—Reckless waste of noble energies. *Mighty famine*—Famines were common incidents of ancient civilization as railroad accidents are of ours. Nobody in a Gentile city would fare worse during famine than a Jew, for he was as thoroughly hated by the pre-Christian world as by many in modern Christendom. *Went*—Is characteristic of the far country. Excess always leads to suffering. *Joined himself*—The word means glued himself. He "stuck" against the citizen's will. *To feed swine*—Jews so hated pigs that they never mentioned them, but always called them "those other things." Swineherds were accursed; but the prodigal had no other resource. *Would fain*—Desired, but did not dare to. *Husks*—Carob-pods. Cattle like them, but they are unfit for human food. *No man gave*—Satan cares not to alleviate the distresses of his victims. *Came to himself*—He had been living to Satan. *Hired servants*—"Those who serve God from the hope of reward, not in the spirit of filial love." *I will arise and go*—Remorse avails nothing without practical repentance. *Will say*—"I have played the fool, and will hasten to confess it." *Against heaven*—The truly penitent soul realizes that sin against God surpasses all other sins. *He arose and came*—A miserable journey.

QUESTIONS FOR HOME STUDY.

1. *Sin*, vers. 11-16.
About whom did Jesus begin to tell a story?

What demand did the younger son make?
What did the father do with his estate?
Where did the younger son go?
What had the younger son done?
What distress came upon him?
From whom did he seek aid?
What employment was given him?
What shows that he was in great poverty?
What always follows from sin? Jas. 1. 15.

2. *Repentance*, vers. 17-21.

What was the first indication of repentance?
What contrast came to his mind?
Where did he resolve to go?
What did he intend to say? (Golden Text.)
How far did he carry out his purpose?
Where did his father see him?
What did the father do?
What did the son say?
Against whom does every sinner offend?
Psa. 51. 4.

3. *Salvation*, vers. 22-24.

What did the father bid the servants do for the son?
What order did he give for a feast?
Why did he show such joy?
What pledge of salvation has every penitent sinner? Prov. 23. 13.

THE LESSON CATECHISM.

1. What did the younger son demand of his father? "His share of the inheritance."
2. How did he waste his substance in the far country? "With riotous living."
3. When he had spent all, what arose in that far land? "A mighty famine."
4. In his misery, what resolution did he make? "I will arise and go to my father."
5. What did he say to him? "Father, I have sinned against heaven, and before thee."
6. How did the father act? "He was moved with compassion, and ran, and fell on his neck, and kissed him."

DOCTRINAL SUGGESTION.—The riches of grace.

CATECHISM QUESTION.

5. Why is this sometimes called justification?

Because the forgiven penitent is justified, or treated for Christ's sake as if he were righteous.

Being justified by faith, let us have peace with God through our Lord Jesus Christ.—Romans 5. 1.

A.D. 30] **LESSON VI.** [Aug. 10

THE RICH MAN AND LAZARUS.

Luke 16. 19-31. Memory verses, 25-26.

GOLDEN TEXT.

How hard it is for them that trust in riches to enter into the kingdom of God!—Mark 10. 24.

TIME.—30 A.D.

PLACE.—Perea.

CONNECTING LINKS.—This parable, like that of the unjust steward, is given only by Luke. It was uttered by our Lord during his last journey to Jerusalem.

EXPLANATIONS.

A certain rich man—Left nameless. *Purple and fine linen*—Descriptive of the extremest luxury. The purple dye was very costly. Egyptian linen, here alluded to, was so fine it was called "woven air." It was nearly as fine as silk, and as transparent as lawn, and was enormously costly. *Par'd sumptuously*—Making merry in splendour. *Lazarus*—This is the only instance of a personal name in our Lord's parables. *Was laid carelessly left there*—by unsympathetic bearers. *Full of sores*—Ulcerated *crumbs*—Where knives, forks, spoons, and plates are unused, crumbs are more plentiful than with us. *The dogs*—Got the fragments the beggar longed for, then came and worried him. Street dogs in the East are wild, masterless scavengers, and no tenderness on their part is indicated. *Morose*—And even. *Abraham's bosom*—The Jews used three phrases to indicate the heavenly state—the throne of glory, Paradise or Eden, and the bosom of Abraham. The fancy that lay behind the latter term was that of a great feast, in which the "Father of the faithful" was host. *Hell*—Hades. To Christ's hearers this word brought only the thought of a state where men lived without their bodies. *In torments*—He was suffering punishment. *Send Lazarus*—These words might indicate the old selfish arrogance and heartlessness; but they are more likely to indicate a pathetic craving for the sympathy of one for whom in his lifetime

he had only contempt. *Tormented*—I am suffering pain. *Abraham said, Son*—Abraham does not disown his relationship. It is the same word the father uses to the elder son in the parable of the prodigal son. *Remember*—On memory will hang much of the joy and much of the pain of eternity. *Thou in thy lifetime*—Every man makes choice of what joys he will indulge in. Lazarus had chosen the eternal things, and had had a hard time until the dawn of eternity brought him bliss. The rich man had chosen temporal things, and now his joys were exhausted. *I have five brethren*—This passage has been variously interpreted as indicating selfishness and unselfishness and anxiety for others. We prefer the latter view. *Moses and the prophets*—Sufficient to warn any heedful man from his indulgence. *From the dead*—The Jews were by nature peculiarly susceptible to the marvellous. Generally the thought of a messenger from the dead would be peculiarly impressive to the Jewish mind. *Neither will they be persuaded*—Infidelity and humble faith in God are produced in most instances, not by outward circumstances, but by a man's own decision. There are few men who have not within handy reach all the means necessary to secure their salvation.

QUESTIONS FOR HOME STUDY.

1. *Here*, vers. 19-21.
What two persons are pictured here?
What is said of the rich man's raiment?
What of his daily food?
Where was Lazarus found daily?
What is said of his daily food?
Who were his only companions?
What does God require of the rich here?
1 Tim. 6. 17, 18.
What rich poor men does God honour?
—Jas. 2. 5.

2. *Hereafter*, vers. 22-31.

What happened to both of these men?
Where did the poor man go, and how?
What became of the rich man?
Whom did he see and recognize?
What prayer did he offer?
What contrast did Abraham point out?
What hindered granting the rich man's prayer?
Where then did he wish Lazarus sent?
Why did he make this request?
What was Abraham's reply?
What was said in answer to this?
What reason was given why this would fail?
What danger from riches does the Golden Text point out?

THE LESSON CATECHISM.

1. Where was Lazarus the beggar laid while suffering from hunger and sores?
"At the rich man's gate."
2. When he died, where did the angels carry him?
"Into Abraham's bosom."
3. What led the rich man, after death, to appeal to Abraham?
"He was in torments."
4. With what did he ask that Lazarus might be sent?
"A drop of water to cool his tongue."
5. When refused this favour, to whom did he ask that Lazarus might be sent in warning?
"To his five brethren."
6. What did Abraham say would occur since they heard not Moses and the prophets?
"Neither will they be persuaded, though one rose from the dead."

DOCTRINAL SUGGESTION.—The intermediate state.

CATECHISM QUESTION.

6. But is not he who is treated as righteous made righteous also?
He is made inwardly righteous by the renewing of the Holy Spirit, who enables him to do righteousness.
That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8. 4.
Titus. 3. 5; John 3. 7.

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