

SUNDAY SCHOOL LESSON.

MAY 15, 1881.

PARABLES ON PRAYER.—Luke xvii. 1-14.

I.—The importunate Widow.

We are introduced to a judge, whose reckless, desperate character is graphically described. He neither feared God nor regarded man, a terrible God especially about a judge. A poor woman came with a complaint of injustice done her—she was neither influential enough to make it worth his while to attend to her complaint, nor rich enough to bribe him—and so she got no redress. But she had one weapon likely to tell upon such a man—the power of persistency. He would not grant her request because she had justice on her side, and so she determined to weary him out by the frequency and urgency of her complaint. And her plan succeeded. The day came when he redressed her grievance to get rid of her.

The application is, how much more will a just and Holy God, who never acts arbitrarily, grant the requests of his people who come to him. The teaching is by contrast throughout. There is the contrast between the unjust judge and the just and holy God—that between the delay which is arbitrary and cruel, and the delay of God to answer, only intended to call forth the depths of our earnestness, and to test the measure of our perseverance. Between the impotency of the arrogant widow, and the true favor of a believing waiting-upon God—between an answer given only from selfish motives and one obtained as a reward of earnestness and perseverance, and granted only from purest love. Abraham pleading for Sodom, Jacob wrestling with the Angel, Moses interceding for the people, Elijah at Zarephath and on Mount Carmel, are all instances of this importunate prayer.

II.—The Pharisee and Publican.

This parable was spoken for the benefit of those who trusted that they were righteous and despised others. The Pharisees were pre-eminently such; but the spirit spread far beyond the limits of the sect. These two men are not to be understood as going up to the temple to take part in any public service or ceremonial. The Jews were accustomed to repair thither for personal devotion.

"The one a Pharisee, the other a Publican." These two men are the types of the high and the low—the respectable and the ignoble—the privileged and the outcast—the saint and the sinner. Of course they did not go to the temple together—the proud, haughty Pharisee would not be seen walking with the poor despised publican—but they went about the same time. There are Pharisees and Publicans to day, as they were of old; they jostle each other in the streets, and they look askance at each other in our churches.

"The Pharisee stood, and prayed thus with himself."—That is, he stood carrying out the principle of his sect, in some conspicuous place, and then began his address to God. "God, I thank Thee that I am not as other men are, &c." A perfect exemplification of the spirit of self-righteousness, and the depreciation of others which it always breeds. But, worse still, he goes on to contrast himself with the poor publican standing in the distance—nor even as this publican. And then he goes on to tell the Lord of the wonderful acts he had done, fasted twice a week, when only required to do so once a year; giving tithes of all that he possessed, when the requirement extended only to the principal fruits of the earth. Supposing it was all true, what did it amount to? Simply, that he had abstained from flagrant crimes and attended to minute ceremonial observances. And this was all he had to thank God for, to pride himself upon and to stand upon in looking with scorn contempt upon the poor publican. He went up to the temple to pray, but forgot all about it, for there is no word of prayer in what he said. He had nothing to ask, for he had all and was all that a man could desire to be and be. What blindness there was as to his true state in the sight of God. We have too often acted the part this Pharisee did.

How refreshing to turn from this hollow-heartedness, pride and self-esteem, to the worship of the publican. He, "standing afar off"—to show that he did not feel himself worthy to enter the sacred edifice—"would not lift up so much as his eyes unto heaven"—so great was his sense of sin—he dare not lift his eyes, for he would see only an angry God, and the sword of Divine wrath ready to cut him down, "smote upon his breast," as though in indignation with himself that he had sinned so deeply and so long—it was an outward manifestation of the disturbance raging within. Standing thus, the picture of misery and self-abasement, he uttered only one sentence—a sentence of prayer—"God be merciful to me a sinner." He comes in the true character, which he does not seek to qualify or extenuate, and asks for mercy. That was the one blessing needed. Withhold it from him, and every other would be turned into a curse. Let him find mercy, and everything else would be included in it. This has been ever the sinner's typical prayer. Nor must we suppose that he asked for unconditional mercy. The temple was to him, with his light and knowledge, all that Christ is to us—its sacrifices were typical of Christ's atonement—and his going there to plead

for mercy, showed that he sought it in God's appointed way.

"I tell you," Jesus says—he knew very well their verdict would be different—but, I tell you, this man, not the Pharisee, with his boasted righteousness, but the publican, unworthy as he seems, "went down to his house justified." He obtained the mercy he sought—he went away an entirely changed man—he could hold up his head and look up to heaven as he returned to his home, for God had forgiven his sins. Justification is what we all need. Shall we justify ourselves like the Pharisee, and be only self-deceived in the pride of our hearts, or shall we seek it as humble, heart-broken sinners, trusting in the mercy of God in Christ.—Abridged from W. M. Sunday-school Mag.

GRAFTING AT HOME.

The ordinary mode of grafting, and one of the easiest to perform, is known as cleft grafting; that is, inserting the scion in a split or cleft in the stock. It is better that the stock be not very much larger than the scion, although this is not essential, but it is essential that the liber of inner bark next the sapwood of the scion and of the stock touch; so that in practice it is usual, in fixing the graft, to turn the scion slightly out of a perpendicular line, so that the inner bark of both stock and action may cross, thus insuring contact at some point.

To graft successfully, procure your scions or sticks of graft of the previous year's growth, if cut in the spring, or if cut in the fall then of the current year's growth. Care must be taken that the scions do not become dry. To prevent this, they may be packed in moist sand or other non-heating substances and kept near the freezing point until wanted for use; for if, through contact with the air, they become dried, even in a small degree, they are unlikely to grow, if indeed they do not fail entirely.

Now provide yourself with a stout knife—a fine saw, some thin wedges thicker than the scions, a small mallet, grafting wax, a keen knife, and your scions cut to three buds each, and kept in water until wanted. Saw off the stock square, place the knife across the middle of the stock sawn off, and split with a light blow, being careful not to wound the bark with the mallet; insert a wedge, which should be narrow enough so as to leave space sufficient on each side for the insertion of the scions, if two are to be used. In this case the grafts may be sharpened to a true wedge shape but if only one is to be inserted, it should be sharpened toward a feather edge on one side, so that when the wedge is taken out, the pressure will be perfect on the outer edge. Cut the scion so that the two buds will be left above the stock, and when fixed so that the inner bark of both meet, turn the top slightly inward, to insure that it meets at some point. Some persons then tie the whole securely with yarn that has been drawn through melted grafting wax, but the usual practice, now-a-days is simply to cover the whole with grafting wax, and so proceed until the required number of grafts are set.

In case you want to graft a large orchard, place the required number of grafts in one side of the tree, if large, leaving the branches to grow on the other side for the season, and the next year graft the other side, or else leave sufficient branches here and there, to grow one season to carry the superabundant sap. A good practice in this connection would be to root-prune the trees so operated on.

To make grafting wax, for out-door work:—To one pint of lard or oil, take four or five pounds of rosin and one and one-half or two pounds of bees-wax, melt together and then stir until nearly cold, when it is to be pulled until it will work easily and spread from the hand; or it may be used warm enough to be applied with a brush.

Grafting should be performed before the foliage appears, although it may be successfully practiced after the leaves appear, if the grafts have been kept dormant. The best time, however, is just as the buds of trees to be grafted are swelling. The stone fruits, cherries, plums, and peaches, are worked first, then the pip fruits, as apples and pears. There is nothing necessary to enable any person to graft successfully but a little practice, and any one with a little skill may easily acquire the art. Western Rural.

USEFUL HINTS.

Hanging baskets made up with new plants should be kept from the sun for a few days and well moistened.

There is as much nutrition in a bushel of beans as in four bushels of potatoes.

Raw potatoes scraped, and applied directly over the eye, which has become inflamed by having something blown into it, will afford great relief.

Ink-stains in cotton or linen can often be removed by washing in salt and water. This should be done before the fabric is washed with soap.

In washing velveteen use cold water and do not wring, but shake thoroughly, spread on the line as much as possible; when partially dry take down and shake again.

INFORMATION.

The death rate of New Zealand for the past eleven years has been only 12.13 per 1000. During the last six years the population has increased 55 per cent. The death rate of Victoria last year was 19.18 per 1000. There is a high mortality among infants.

Ayer's Ague Cure is the only medicine which may be considered an absolute antidote for fever and ague, and kindred diseases. It not only affords immediate relief, but it eradicates the malarial poison which produces the disease without leaving any enervating or injurious effect, as is the case with many of the ague medicines advertised.

DELIRIUM IN FEVER PREVENTED.—Mrs. Nora an Ellinwood, Grand Harbor, Grand Maran, N. B., says:—I have found GRAY'S PAIN EXTRACTOR to relieve the most distressing headache, and prevent delirium in fever, and the subsequent madness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their heads, and had delirium, and their hair came out. I find the PAIN EXTRACTOR invaluable in that and other diseases.

The common expressions, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the spring and early summer months are convincing evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

Hanington's "Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system. apl 1-3 mths

A recently published map of Boston shows that fully one-half of the present area of that city consists of "made ground," reclaimed from water or swamp by filling in and piling.

The Barn Yard, to be remunerative and free from disease, must always keep on hand a sufficient supply of Havill's Condition Powders. Without these there is no fair play for any description of stock, whether fowls or animals. Try them! There is money in them. Sold everywhere.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. Jan 23-1y

When you ask for a bottle of Perry Davis' Pain-Killer, and the gentlemanly store keeper, without scarcely looking, remarks, "we are just out, but have another article as good or better, which sells for the same price, viz. 25 cents." Turn on your heel and say, Good bye, sir! That man cares more for the two or three cents extra profit which he gets than he does for your health or happiness.

REST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Believer, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for the use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28-1y

From hundreds of reported cases where patients have increased in weight from five to forty pounds while using Fellows' Compound Syrup of Hypophosphites, no doubt remains of its powerful action on the organs of nutrition.

NORTHPORT Wis., May 6th, 1879. JAMES L. FELLOWS, Esq.

SIR—I have been using your medicine for over a year now and with the best effects. I have used twelve bottles of the Hypophosphites, and it has made a new man of me. I have been ailing over six years with a number of diseases, but lung difficulty was the most prominent. I have been under the care of a great many doctors, and have taken quantities of medicine without any apparent benefit, but appeared to be still growing worse and weaker until I accidentally came across one of your circulars, and was constrained to try your medicine, and I found its effects were almost magical, upon me, and I was a surprise to myself and friends, having gained so rapidly in flesh. I remain respectfully, LAWRENCE DOBAX.

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WILLIAM CROWE, 133 Barrington Street, HALIFAX, N.S. March 5, 1880-1y RINGBONE CURED! Augusta, Me., March 8th, 1880

Dear Sir: I have had occasion to use FELLOWS' REMEDY'S ESSENCE on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure. Respectfully yours, JAMES T. PARKER.

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