

**Nobody Knows but Father.**

BY H. C. DOIDGE.

Nobody knows of the money it takes  
To keep the home together;  
Nobody knows of the debts it makes,  
Nobody knows—but father.

Nobody's told that the boys need shoes,  
And girls hats with a feather;  
Nobody else old clothes must choose,  
Nobody only father.

Nobody hears that the coal and wood  
And flour's out altogether;  
Nobody else must make them good,  
Nobody only father.

Nobody's hand in the pocket goes  
So often, wondering whether  
There's any end to the wants of those  
Dependent—only father.

Nobody thinks where the money will come  
To pay the bills that gather;  
Nobody feels so blue and glum,  
Nobody—only father.

Nobody tries so hard to lay  
Up some thing for bad weather;  
And runs behind, do what he may,  
Nobody—only father.

Nobody comes from the world's cruel storm  
To meet dear ones who gather  
Around with loving welcome warm,  
Nobody does—but father.

Nobody knows of the home-life pure,  
Watched over by a mother,  
Where rest and bliss are all secure,  
Nobody can—but father.

**LESSON NOTES.****THIRD QUARTER.****STUDIES IN THE OLD TESTAMENT.**B.C. 1490.] **LESSON XI.** [SEPT. 9**THE UNBELIEF OF THE PEOPLE.**

Num. 14. 1-10. Memory verses, 2-4.

**GOLDEN TEXT.**

So we see that they could not enter in be-  
cause of unbelief. Heb. 3. 19.

**OUTLINE.**

1. Unbelief.
2. Faith.

**TIME AND PLACE.**—The same as in the  
previous lesson.

**EXPLANATIONS.**—*Fill on their faces*—The  
attitude of solemn prayer to God. *Beat  
their clothes*—A common custom to ex-  
press grief; it was done by tearing the skirt  
downward a hand-breadth toward the feet.  
*Floweth with milk*—An exceedingly fertile  
and beautiful land. *They are bread for us*—  
That is, they will become our servants,  
minister to our support; or, on their part,  
which God will give us we shall live. *Their  
defence is departed*—"Their shadow," says  
the margin; probably the favour and pro-  
tection of God is gone from among them.

**TEACHINGS OF THE LESSON.**

Where, in this lesson, are we taught

1. That unbelief is sin against God?
2. That faith in God gives courage in  
danger?
3. That wicked people dislike those who  
rebuke their sins?

**THE LESSON CATECHISM.**

1. What was the effect of the spies' report?  
The people wept all the night. 2. What  
did they say in their frenzy and fear?  
"Would God we had died in Egypt!" 3.  
What did they do? They chose a new  
leader. 4. What did Moses and Aaron do?  
Fell on their faces in prayer. 5. What was  
the result to the people of this night of  
rebellion? "So we see that they could not  
enter," etc.

**DOCTRINAL SUGGESTION.**—The sin of un-  
belief.

**CATECHISM QUESTION.**

11. Does God care for you? I know that  
he cares 'or me, and watches over me always  
by his providence.

B.C. 1451] **LESSON XII.** [SEPT. 10**THE SMITTEN ROCK.**

Num. 20. 1-13. Memory verses, 7, 8

**GOLDEN TEXT.**

They drank of that spiritual rock that  
followed them; and that Rock was Christ.  
1 Cor. 10. 4.

**OUTLINE.**

1. The rock of Kadesh; Rebellion.
2. The water of Meribah; Rebuke.

**TIME.**—1451 B.C.

**PLACE.**—The desert of Zin.

**EXPLANATIONS.**—*The next month*—The  
month Nisan, thirty-nine years after the  
Exodus. *When our brethren*—Referring to  
some one of the occasions when God had  
visited them with death for their sins. See  
Num. 11. 33. *Fell upon their faces*—The  
attitude of prayer. *Glory . . . appeared*—  
The usual immediate answer which God  
gave to the prayers of Moses. *Take the rod*  
—Not a rod, but the rod; the one that he  
had in his hand at the bush when God first  
appeared to him in Midian. *Speak unto the  
rock*—God would thus work a most notice-  
able miracle. *He smote*—He disobeyed  
God.

**TEACHINGS OF THE LESSON.**

What does this lesson teach us about—

1. The sin of ingratitude?
2. The duty of prayer?
3. The danger of disobeying God?

**THE LESSON CATECHISM.**

1. What memorable event happened at  
the second vi. : to Kadesh? Miriam died  
and was buried. 2. While the people were  
camping what calamity came? A scarcity  
of water. 3. What sins were occasioned by  
this water famine? The people murmured  
and Moses disobeyed. 4. Why were Moses's  
words sinful? He assumed power that was  
only Christ's. 5. What proof does the Bible  
give us that the work and the water were of  
Christ? "They drank of that spiritual  
rock," etc.

**DOCTRINAL SUGGESTION.**—Perversity of  
human nature.

**A FATAL POSTPONEMENT.**

A Scotch Missionary says: "Some  
time ago, when I was at Lanark, a  
godly mother came to me and said,  
'I have an only son, whose father  
died some years ago, and I am very  
anxious about his soul. I should like  
you to try and get him to some of your  
meetings, for this is a very critical  
time of his life. He is twenty years  
of age, and had just finished his ap-  
prenticeship as a plasterer. If he is  
not led to give his heart to Christ  
now, I am afraid he will go astray.'  
I went and saw him, told him what  
his mother had said, and asked him  
to come to our meeting that night.  
He expressed his willingness to com-  
ply with my request, but hoped that  
I had promised to see some of his fellow  
plasterers, but the following night he  
would come. I told him I could not  
say anything of the morrow, that now  
was the accepted time. The following  
day I was at the Falls of Clyde, and  
there I saw this young man, John  
Neil, with some other young fellows.  
By-and-by, as I looked about me, I  
saw John and some others amusing  
themselves by jumping from rock to  
rock, seemingly with ease, but their  
success made them careless, and to my  
horror I saw John's foot slip, and he  
was precipitated over the rocks. He  
was dashed to pieces. His body was  
recovered afterwards, but for John  
Neil to-morrow had never come."

**THE BEST WAY.**

O YE tired mothers and daughters,  
and occupants of the sitting-room  
generally, listen now and let me tell  
you a secret—a secret worth knowing.  
This taking no comfort as you go  
along, but forever looking forward to  
all the enjoyment, does not pay.  
From what I know of it I would as  
soon chase butterflies for a living, or  
bottle moonshine for a cloudy night.  
The only true way to be happy is to  
take the drops of happiness as God  
gives them to us every day of our  
lives. What is work but something  
to keep us out of mischief? But she  
who does too much of it is playing  
the very mischief with herself. How  
can a woman be at her best to enter-  
tain her husband or to amuse and  
instruct her family, who makes a per-  
petual slave of herself and keeps her  
poor, tired body in a state of drudgery  
and physical weakness? Better let  
some things go undone than to com-  
pletely unfit one's self for all enjoy-  
ment of home. The great thing is to  
learn to make the most of one's self  
and to be happy over our work.—

**THE BIBLE THE WORD OF GOD.**

"THE Bible the word of God!" ex-  
claimed a young sceptic in the hearing  
of a friend. "No; it is the invention  
of men."

"The Bible claims to be God's word,  
does it not?" asked the Christian.

"Yes, the men who wrote it pretend  
that they 'spoke as they were moved  
by the Holy Ghost.'"

"If the Bible, then, is not what it  
claims to be, it is, you think, an im-  
posture, and its writers liars?"

"Yes, that is what I believe."

"Good men would not lie and  
deceive, would they?"

"Of course not."

"Then the Bible, you are sure, could  
not have been written by good men?"

"I feel certain it was not."

"Now, answer me candidly. Does  
the Bible condemn sin, and threaten  
bad men with punishment?"

"Yes," rather reluctantly.

"Does it condemn lying and decep-  
tion?"

"Yes," a little sharply.

"Would bad men—deceivers and  
liars—make a book that condemns  
their own sins?"

"They would not be likely to do so,  
certainly."

The young sceptic felt the ground  
giving way under him, and changed  
the subject.

"NEVER start what you can't stop."  
Never start a false report. You can't  
stop it. Never begin a bad practice;  
it will become a habit which you can't  
manage.

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