

A Reflection.

We all remember the story,
So full of interest fraught,
Of the little child who so boldly
The end of the rain-bow sought
Which shone so brightly in heaven;
For she had heard it said
A pot of gold at the end hung,
So she eagerly pressed ahead,
Not stopping to find a smooth pathway,
But presciently hastening on
Till she looked and beheld with sadness
The rainbow had faded and gone.

We to-day are like little children,
Not content with the blessings that come
From the hand of the loving Father,
But, straying away from our home,
We search for some hidden treasure
Whose brightness entices us on,
And not till the journey is over
We find that the rainbow has gone.

It is then we recount our blessings,
And our trials each help us to prove,
That all joys and sorrows he sends us,
Are permitted because of His love,
The blessings that come in such richness,
Are ample, without seeking more,
Be content; God gives all his children,
Enough from his plentiful store,
Yes, enough and to spare does he give
To supply all our wants that are right,
And can we not trust him in all things,
And strive to do right in his sight?

LESSON NOTES.

SECOND QUARTER.

STUDIES IN LUKE.

A.D. 29 or 30] LESSON X. [June 8

TEACHING TO PRAY.

Luke 11. 1-13. Memory verses, 9-13.

GOLDEN TEXT.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11. 9.

TIME.—A.D. 29 or 30.

PLACE.—Possibly Bethany.

CONNECTING LINKS.—The prayer here related by Luke is not precisely the same as that mentioned by Matthew; and, indeed, it is not likely that it was given at the same time. The date of very few of the incidents in this later portion of Jesus' public life can be given with absolute precision.

EXPLANATIONS.

Teach us to pray—Give us a form. As John also taught—How ritualistic John was in his instructions to his disciples we have no means of knowing. When ye pray, say—But this prayer was not given merely as a formula always to be repeated, rather as a type. Hallowed—Reverenced; Thy Kingdom—God's control over everything. Daily Bread—Spiritual food, as well as nourishment for the body. Forgive us—But on what conditions? He who does not forgive cannot offer this prayer. Lead—Bring. Do not permit us to be tried above what we are able to bear. Evil—Sin. Lend me three loaves—Such a request would not be as singular amid Oriental surroundings as it would be in our own country. Children are with me—The Eastern families frequently sleep in one room. Importunity—Persistent purpose generally wins, even in secular endeavour; and Jesus, by this parable, teaches that we should have at least as much persistent purpose in our spiritual life as in our ordinary buying and selling and borrowing. Ask . . . seek . . . knock—The great majority of those who are without the great blessings of God, lack them because they have never earnestly and persistently sought them. Bread . . . stones—Stones on the eastern side of the Jordan resembled the ordinary bread of that region. How much more shall your heavenly Father give—And yet, though nineteen hundred years have passed since Jesus said these tender words, most people have a good deal more confidence in their earthly relations than in their heavenly Father. Holy Spirit—Long life, health, and wealth, always seem

desirable, but they are not always really the best for us; but God's presence brings with it all real blessings, temporal and spiritual, and the Spirit of God may be ours at all times for the asking.

QUESTIONS FOR HOME STUDY.

1. *What to Pray for*, vs. 1-4.
What request did the disciples make of Jesus?
How had Jesus been engaged?
What is the prayer called which he gave the disciples?
To whom is it addressed?
What three things does it ask about God's glory?
What three things about human need?
2. *How to Pray*, vers. 5-9.
What illustration of prayer did Jesus give?
What reason was given for the request for aid?
What was the friend's answer?
What led him at last to give all that was asked?
How, then, should we pray? (Golden Text.)
Can you mention an example of importunate prayer? See Mark 7. 24-30.
3. *How to Receive*, vers. 10-13.
What is promised to him who prays in earnest?
What question is asked about bread?
What about a fish and an egg?
What does this teach about God's willingness to bless us?
What is the best gift we can receive from him?

THE LESSON CATECHISM.

1. What request did the disciples make of Jesus? "Lord, teach us to pray." 2. What prayer did he give them? "The Lord's Prayer." 3. What did he say about asking? "Every one that asketh receiveth." 4. What did he say about every one that seeketh? "He findeth." 5. What did he say about every one that knocketh? "To him it shall be opened." 6. What did he say about the love of earthly parents for their children? "How much more shall your heavenly Father give the Holy Spirit to them that ask him."

DOCTRINAL SUGGESTION.—The divine Fatherhood.

CATECHISM QUESTION.

10. What is repentance?
Repentance is true sorrow for sin, with sincere effort to forsake it.
Repent, and turn yourselves from all your transgressions.—Ezekiel 18. 30.
Bring forth therefore fruits worthy of repentance.—Luke 3. 8.

A.D. 29] LESSON XI. [June 15

THE RICH MAN'S FOLLY.

Luke 12. 13-21. Memory verses, 19-21.

GOLDEN TEXT.

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.—Luke 12. 15.

TIME.—A.D. 29.

PLACE.—Uncertain.

CONNECTING LINKS.—The remarks of Jesus recorded in the last chapter, seem to have followed each other closely after a dinner with a certain Pharisee who criticized Jesus' neglect of the Pharisaic ablutions. A multitude crowded so closely together to hear Jesus that they trod on one another. In their presence Jesus speaks of the universal providence of God, and the folly of worry. He is interrupted in his discourse by a man who sought to have him pass a favourable judgment on a legal question concerning his brother's inheritance.

EXPLANATIONS.

One of the company—A random hearer. Master—It was customary to choose a rabbi for arbitrator. Divide the inheritance—The law of inheritance among Jews differed from ours in many respects. Precisely what difficulties had arisen in this case we cannot tell. Who made me a judge?—At another time he said, "My kingdom is not of this world." The Church has nothing to do with secular disputes. Beware of covetousness—It is more nearly universal than any other sin, and if one branch of God's law can be worse than another, this is

morally the worst. "The love of money is the root of all evil." Balaam, Achan, Gehazi, Judas Iscariot, and Ananias, did their worst deeds from motives which today would be called "good business principles." Robberies, forgeries, swindlings, oppression of the poor, strikes, and lawsuits, will be no more when all classes are "ware of covetousness." A man's life consisteth not—And yet Christians ask, when a man dies, What was he worth? forgetting that his worth was not to be tabulated in dollars, but in virtues. What shall I do?—Ninety-nine men out of every one hundred are perplexed as to what to do with their wealth. I have no room where to bestow—St. Ambrose, centuries ago, beautifully wrote: "Yes, thou hast, too. The bosoms of the poor, the houses of widows, the mouths of infants—these are thy barns." My—"My barns," "my fruits," "my goods," "my soul." See how selfish he is! Fruits—Produce of all sorts. Goods—It is a singular fact, that in nearly every language secular possessions have been called "goods," so prone are we to ignore the intrinsic worthlessness of wealth, and the genuine worth of character. Take thine ease, eat, drink, and be merry—Indulge in indolence, gluttony, drunkenness, and licentiousness. But God said—God's voice is an unwelcome interruption to every undevout ear. Thou fool—In the Bible, the "fool" is always the man who wants moral sense. So is he—Everybody who lays up treasure for himself, in place of laying it up for God, is as much a fool as was this rich man.

QUESTIONS FOR HOME STUDY.

1. *Christ's Question*, vers. 13-15.
What request did a hearer make of Jesus?
What was Christ's question in reply?
What warning did he utter? (Golden Text.)
What does Paul say that covetousness is? Col. 3. 5.
What reason did Christ give for his warning?
With how much ought we to be content? 1 Tim. 6. 8.
2. *The Rich Man's Question*, vers. 16-19.
About whom did Jesus speak a parable?
What is said of the fruitfulness of this man's grounds?
What question did he ask himself?
What did he resolve to do?
How then would he comfort his soul?
What does Solomon say of such selfishness? Eccl. 11. 9.
3. *God's Question*, vers. 20, 21.
What did God say about this man's soul?
What was God's question to him?
Who is like this rich fool?
What says Jesus about the value of the soul? Mark 8. 30, 37.
How may one be rich toward God? See 1 Tim. 6. 17-19.

THE LESSON CATECHISM.

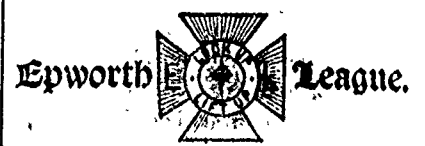
1. What perplexed the rich man of whom Jesus told? "How to dispose of his wealth." 2. What did he decide to do? "To build greater store-houses to keep it all." 3. What ought he to have done? "Given it to those who needed it most." 4. What did God say? "Thou fool, this night shall thy soul be required of thee." 5. What did Jesus say about those who lay up treasure on earth? "That they are like that bad rich man."

DOCTRINAL SUGGESTION.—The true aims of life.

CATECHISM QUESTION.

11. Can we repent of ourselves?
No; it is the grace of the Holy Spirit which gives the sinner to know and feel that he is a sinner.
Him did God exalt with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.—Acts 5. 31.
Then to the Gentiles also hath God granted repentance unto life.—Acts 11. 18.

Enjoy the littles of every day. The great favours of fortune come to but few; and those that have them tell us that the quiet, homely joys, which are within the reach of all, are infinitely best. Then let us not cast them away, but rather treasure every sunbeam, and get all the light and warmth from it that the blessing holds.



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