

**A Lesson from the Sparrows.**

I awakened one morning early  
The great city slept near by  
And the first faint coming of daylight  
Flushed pink in the eastern sky

Earth lay in a calm, still waiting,  
Before it awoke to toil  
And the new day breathed its blessing  
On the children of the soil

As the dawn grew clear and stronger,  
And the rosy east grew bright,  
Thought of the hearts that still were left  
The silence and peace of the night

Hearts that were faint in life's battle  
That had lost their faith and trust  
That saw not the glory of living,  
But dragged out their lives in the dust

And, lo! as the sun rose brighter,  
From under the eaves I heard  
The first faint twitter of rapture  
From the heart of a little bird!

And another and then another  
Caught up the joyful lay,  
And louder swelled the chorus,  
As they greeted the new-born day.

They were only the Father's sparrows  
But they knew his tender care,  
For they fall not to earth without him,  
Or flit in the suallt air!

And I thought if we would but remember  
The same Lord guides our days  
We, too, would greet each new morning  
With a psalm of joyful praise!

**LESSON NOTES.**

**FIRST QUARTER.**

**STUDIES IN THE LIFE OF JESUS.**

**LESSON XI—MARCH 18.**

**JESUS AT MATTHEW'S HOUSE**

Mark 2. 13-22. Memory verses. 15 17

**GOLDEN TEXT**

He said unto him, Follow me Luke 9. 27.

**OUTLINE.**

1. Lessons Concerning Feasting, v. 13-17.
2. Lessons Concerning Fasting, v. 18-22.

Time—Probably the early summer of A.D. 28, before the preaching of the Sermon on the Mount.

Place—Probably Capernaum.

**LESSON HELPS.**

13. "By the seaside"—The shore of the Lake of Galilee. So populous were the little towns all around this lake that they almost bordered on one another like the wards of a great city. The multitude gathered, doubtless, from many towns.

14. "Levi"—Elsewhere called Matthew. "Sitting at the receipt of custom"—The place of toll where the taxes were collected. Nearly all business in the East is prosecuted sitting. "Follow me"—It must have been a great surprise to the Jews for a rabbi to call a detested publican to be one of his disciples.

15. "Jesus sat at meat in his house"—Matthew made a great feast in our Lord's honour. "Many publicans and sinners sat also"—Matthew brought his friends Scribes and Pharisees would not demean themselves by dining at a publican's house. The "sinners" may have been many of them very bad characters, but that is not made certain by the phrase, which means people who did not keep the Jewish law.

16. The scribes and Pharisees followed Jesus everywhere, and made free comments on his behaviour.

17. The Pharisees were not really "righteous," they were self-righteous.



18. Every Jew fasted once a year, on the Day of Atonement. The stricter Pharisees fasted two days in each week. Each rabbi prescribed fast days for his disciples. John followed this custom. Jesus did not.

19. "The children of the bridechamber"—Companions of the bridegroom during the wedding feast, which often lasted a week.

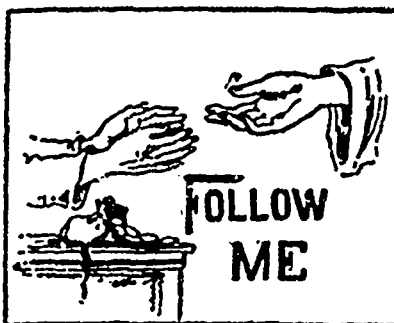
20. By the "bridegroom" is meant here the Lord Jesus Christ, and his taking away refers to his death.

21. "No man sews a piece of undressed cloth (that is, leather which has not been tanned, or cloth which has not been shrunk), on an old garment; else that which should fill it up takes from it, the new from the old (by shrinking), and a worse tear is the result." At this time many people were disciples of John the Baptist who were still Pharisees. Jesus means to tell them that they cannot be both. The new kingdom must have its own legislature suited to the new spirit.

22. In the East wine is kept not in bottles, but in skins. The new and unfermented wine must be kept in a new skin, which will prevent its expansion, or it will burst.

**HOME READINGS.**

- M. Jesus at Matthew's house.—Mark 2. 13-22.
- Tu. Call to service.—Matt. 4. 12-22.
- W. A publican called.—Luke 19. 1-10.
- Th. A leper touched.—Mark 1. 38-45.
- F. Friend of sinners.—Luke 7. 29-35.
- S. Chief of sinners.—1 Tim. 1. 12-17.
- Su. Levi's feast.—Luke 5. 27-39.



please and help them. Matthew gave up his money, but is he sorry now as he looks down from heaven where he has been with Jesus so long?

All who truly follow Jesus will be known as his disciples, and as such must take up the cross and the yoke. Many



THE RAISING OF JAIRUS' DAUGHTER.

**QUESTIONS FOR HOME STUDY.**

1. Lessons Concerning Feasting, v. 13-17.
  - Whom did Jesus see as he passed by?
  - By what other name was he known? Matt. 9. 9.
  - What did Jesus say to him?
  - How did he receive the command?
  - Who sat with Jesus in the publican's house?
  - What did the Pharisees say?
  - Who are the ones that need Christ most?
2. Lessons Concerning Fasting, v. 18-22.
  - What is it to fast?
  - How often did the Pharisees fast? Luke 18. 12.
  - What reason did Jesus give for his disciples not fasting?
  - Who is meant by the "bridegroom"?
  - When did Christ say that his followers would fast?
  - When should Christians fast?
  - What did Christ say about new cloth on an old garment?
  - What did this mean?
  - What was meant by the "new wine in old bottles"?
  - What did Paul say in 2 Cor. 5. 17?

**PRACTICAL TEACHINGS.**

- Where does this lesson teach—
1. That Jesus came to save sinners?
  2. That the presence of Jesus brings joy?
  3. That the great duty of the Christian is to follow Jesus?

When you feel in your heart that you ought to give up something to others, and not please yourself; when you feel that you should obey mamma, and papa, and your teachers, and be kind, gentle, patient, and loving, and not disobedient, cross, and selfish, then you may know that Jesus is saying to you in his gentle voice, "Follow me." He "pleased not himself," but did things for others, to

who resort to him, with the multitude shrink back when singled out, and dread the Master's message, "Follow me." But blessed are they who hear and accept the invitation, and like Matthew arise and follow him. Do I truly follow Jesus, or am I simply one of the multitude of churchgoers who neither love the Saviour nor do his will? Let neither these nor the companionship of publicans and sinners keep me back. I may be saved, and by my example induce my friends also to become followers of the Lord.

**BRITISH VIEWS OF THE BOER WAR.**

The Rev. J. S. Moffat, son of Dr. Moffat, and brother-in-law of Dr. Livingstone, writing to *The Mission World*, says: "With the thunderous clash of arms all around us, it may seem scarcely a time to secure a hearing on anything like the religious and civil warfare of the native in South Africa. Yet the war now going on between white men is being watched by the natives with intense concern. As one of them put it to me the other day: 'If the English win, then we black men can breathe and live; if the Boers win, then we may as well die, for we shall be no more looked upon as men, but as cattle; so we shall all go home and pray to God to make the arms of the English strong.' And this is really the question of the day in South Africa: Are we to have all men, British, Boer, and aboriginal, dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and blacks alike? In the Transvaal the black man is not a human being."

The following is an extract from an appeal to all Christian peoples recently made by Mrs. Ellis, sister of Premier Schreiner, the pro-Boer premier of Cape

Colony, and recently read in many churches and chapels in England:

"Let no Christian heart think the immediate events which have led to this war are the chief cause why the life-blood of the British Empire is being poured out to-day. British soldiers are dying on African soil to-day to put an end to a condition of atrocious wrong, a wrong continued throughout generations, and which apparently nothing but this sacrifice of life could right."

"For over 200 years the progenitors of the Transvaal Republic and their descendants have crushed, maltreated, and, as far as they had the power to do so, robbed of all rights belonging to them, as fellow human beings, the coloured peoples of this land."

"Under Transvaal rule a ceaseless succession of crimes—legislative, social, and individual—have been perpetrated upon the helpless natives, both within and beyond the borders of the republic, for whom it has seemed till now there was no possible deliverance. To justice-loving, professedly Christian and highly religious people, who, with the Bible in their hands and loud professions of faith in prayers, were practicing barbarities, in peace as well as in war, which put to shame the records of what the savages of this land have inflicted, even in war time, upon white races."

"Oh, it has been horrible, beyond words horrible!"

In a personal letter to an editor of a Methodist paper, under date of January 5, Miss Agnes E. Slack, secretary of the World's Woman's Christian Temperance Union, says:

"This war is casting a shadow over us all. I am one who, after the most careful reading of history and examination of the information sent us by our missionaries, is compelled to believe that the Boers in any case, whatever we had done, would have gone to war against us. Mr. Chamberlain was not the man for the negotiations, but they hated us. Mark Guy Pease told me the other day, as a result of his visit to them, that 'they were deeply religious and occasionally moral.' Well, this war is bringing us a great deal of sadness, for we are a very tender-hearted people. I love to think the American sympathies are with us, though here and there I see your people are denouncing us broadcast. I hate war, but believe there are worse things than war."

**Rev. J. Jackson Wray's**

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