

APPLICATION

Follow me, v. 14. Mountain climbers in the Canadian Rockies have to take some difficult paths when the guide calls, "Follow !", and wise climbers tra-

Traveling Light vel light in order to save their strength for emergencies. Out

there a story is told of a young man who ignored all the rules of the upward trail and resolved to take with him a bundle of things. He had a small case of wine and some cans of food, a camera and a number of notebooks to get and keep impressions of his experiences. An umbrella and a blanket completed his pack. But he never reached the summit that day, for he tired out completely and was compelled to sit down and wait for the return of the guides and the other climbers. Next day, going as the guides directed him, he left all his gear in his hotel and arrived first at the top. When Christ calls us, we cannot, we may not, take with us our burdening cares and pleasures. With Him we must travel light.

With publicans and sinners, v. 16. What the sun is to a flower, so is kindness and companionship to the undeveloped and the downtrodden. Jesus wanted

Helping by Contact to lift up the fallen ones of His day, and so He got down beside them. Cowper, the poet, was regarded as a morose, moping creature when he was young. Men passed him by with unconcern and indifference. But later in his life he became warmly appreciated by some discerning ones, and then his powers blossomed out into loveliness, and his poems are, as a result of this appreciation, among the sweetest in our language.

Not to call the righteous, v. 17. The friends of a youth who was to have become a pupil of the philosopher Diogenes, praised him and his powers so extravagantly to Diogenes, that

"No Need of Me" the old teacher said, "Is he so clever? If he is so well accustomed to my modes of thought, and if his good qualities

are so pronounced as you say, he has no need of me and my lessons. I'll have none of him. I'll not teach him." Self-righteous people feel no need of Jesus. He came to save those who feel their need and cry for mercy.

Not to call the righteous, v. 17. In a serious railway accident a young man was taken out of a wrecked coach. He said he was quite unhurt. He had, however, sustained a serious internal injury. But he insisted upon his soundness, and then indignantly ordering the rescuers to stand aside he rose up and took a step, and fell dead. Those so sure of their strength and wholeness as to have no use for the saving power of Christ, are already close to eternal loss.

A piece of new cloth on an old garment, v. 21. A new patch on a garment already frayed and rotten only hastens the process of demolition. Some petty reformation of one's evil ways, in his own, unaided strength, only seems to arrest the evil that sin is working in him. It requires the mending which God alone can do—a making over, indeed—to cure a sinful man of his sin. Not patching, but making over is God's way.

New wine must be put into new bottles, v. 22. A man who by God's mercy had begun to do right and live purely, cast out of his home the bad books, the evil pictures, the decanters and the gambling devices he had formerly delighted in. He parted with clothes he had worn in days of dishonesty, with a carriage he had used to go to the saloon, with everything that called him back to the life he had lived as an impenitent sinner. To one who asked him why he thus recast his home surroundings, he said, "God has given me a new life, made me His child, and I wish to have everything around me made new, that the reality of my happy change may be before us." It was a curious fancy, but it stood for a great truth.

THE LESSON GRADED

For Teachers of Bible Classes

Call attention to the fact that this Lesson continues the incidents dealing with the

growing opposition of the scribes. Review what last Lesson exhibits of this. Take up :

1. *Feasting*, vs. 13-17. Centre the dis-