

multitudes he scorned not to pick up the units. Personal effort and popular preaching go well together in a minister.

... **TEACHER:** As you go to Sunday-school lead with you some neglected street boy. Call some "Levi" on your way.

LEVI. Same as **ST. MATTHEW.** "The first that put pen to paper, and the fullest in writing the life of Christ." *Matthew*, Hebrew, *Mattiyah*, "gift of God." Like Saul of Tarsus, with his new calling he took a new name. He was a **PUBLICAN.** His place of business was the **RECEIPT OF CUSTOM.** Palestine was under a foreign government—the Roman. Its tax-gatherers and custom-house officers were often natives, who were willing to accept the position, but who were unpopular with the people because, (1) Of the apparent disloyalty to their own nation; and (2) Because of the extortions so commonly practiced by these officers. Levi was, perhaps, chief custom-house officer at Capernaum, by the sea, and was called by the Lord from his "toll-booth," "exchange," or "ferry house"—whatever it may have been. When called he (1) **AROSE**, and (2) **FOLLOWED.**

... "Cesar never said to his soldiers, 'He' go on, but, 'Venite,' come on, or, follow me."

... These publicans rented the revenue of the sea and rivers of the Romans, as now the Jews do of the Turks, at a certain rate. And that they might pay their rent, and pick a living out of it, they were great grippers, and exacted extremely upon the Jews; who, therefore, hated them, and held them farthest off from heaven of any men. A faithful publican was so rare in Rome itself that one Sabinus, for his honest managing of that office, in an honorable remembrance thereof had certain images erected, with this inscription; "*For the honest Publican.*" Of this sort of sinners was Matthew, whom Christ converted into an evangelist; as he did Paul, the persecutor, into an apostle; Justin, the philosopher, into a martyr; Cyprian, the rhetorician, and as some think, a magician, into a famous light of the Church.—*Trapp.*

3. **FEASTING WITH JESUS, vers. 15.** "Matthew feasted Christ for joy of his conversion." The feast he made was (see Luke v. 29) a great feast. "A feast like a king, a very sumptuous feast."—*Trapp.* **SAT AT MEAT.** "Reclined in his house."—*Roth.* After the manner of those days. His companions were Levi's friends—"publicans and sinners," perhaps people of loose and worldly habits, but no hypocrites. Blessed feast where

Jesus is present, and where those who come listen with desire and delight to his ravishings words!

4. **FULL SALVATION IN JESUS, vers. 16, 17.** **SCRIBES**—learned men; and **PHARISEES**—self-righteous, sectarian, inconsistent, unloving, and unlovely folks, who know more than they practiced. **SAW HIM EAT.** "Envy is quick-sighted." **TO HIS DISCIPLES.** Too cowardly to say it to Jesus. They scorned "sinners." Scorn, and not pity, is a sign of the Pharisaic spirit. There are "*Christian*" Pharisees! **HE SAITH.** We may sometimes answer revilers. **WHOLE.** Such the Pharisees thought themselves. Of course they did not need a Saviour, but the **SICK** may hear the dear Christ saying unto them, "I am the LORD that health thee."

... Consider Jesus as a physician: 1. Understands the patient; 2. Understands the disease; 3. The cause of the disease; 4. The importance of a cure; 5. The difficulties in the way; 6. The true method; 7. He needs no consulting physician; 8. He makes no mistakes; 9. He never neglects a patient; 10. His prescriptions are infallible; 11. When he cures the patient knows that he is well; 12. He makes no charges. His treatment is as free as it is efficacious.

English Teacher's Notes.

The collector of the tolls upon all merchandise, passing through an important town on the great road from Jerusalem to Damascus, would be a well-known personage. Such was Matthew, and his adhesion to Jesus evidently caused no little stir in Capernaum. There were two things about it that seemed strange:

1. *It seemed strange that Jesus should choose Matthew.* He was a "publican," that is, he, though a Jew, had engaged himself to collect taxes for the hated Roman conquerors; and very likely he had so managed his collection as to put a good deal of money into his own pocket, just as Zaccheus did, (see Luke xix. 8.) He would, therefore, be shunned and despised by all good and respectable Jews, especially by the "religious" Pharisees; see Luke xviii. 11; xix. 7. Now Jesus had said he wanted those who were more righteous than the Pharisees, (Matthew v. 20,) who were unselfish and did good to others, (vers. 44-47;) how, then, could he have anything to do with a grasping, irreligious publican?

2. *It seemed strange that Matthew should care for Jesus.* The people Jesus had promised the kingdom of heaven to were the "poor in spirit," (Matt. v. 3.) And how would the publican like