

sanctified, giving power to them that have no might." (Guthrie.)

"As the cure is wrought only by a word, the Pharisees have no ground of accusation; there has been no infraction of the letter of even their own regulations." (Abbott).

QUESTIONS FOR STUDY.

1.—What is meant by "corn"? What were the disciples doing? Why? Was it lawful to do this? (Deut. 23: 25.) What did the Pharisees consider unlawful? (Ex. 31: 15.) Note the criticisms of the disciples for neglect of customs regarding eating—ch. 9: 4; 15: 2. How far might a Jew travel on the Sabbath? (Acts 1: 12. 2,000 cubits or $\frac{1}{4}$ mile.)

3, 4.—Read the narrative referred to (1 Sam. 2.) What did David do? Who gave him the shew-bread? (Ex. 25: 30; Lev. 24: 5-9.) Where is it called the "Lord's Table"? (Mal. 1: 7, 12.) When were the priests to eat the shew-bread? (Ex. 29: 32, 33; Lev. 8: 3) (John 7: 22, 23.)

5.—How did the priests profane the Sabbath without sin? What sacrifices were offered on the Sabbath day? (Num. 28: 9, 10.) What religious rite was always performed on the eighth day, whether it was a Sabbath or not?

6.—In what sense was Jesus greater than the temple? (Matt. 23: 17-21.) What did the prophet say of him? (Hag. 2: 7-9; Mal. 3:

1) Solomon's prayer was answered in a new manner—2 Chr. 6: 18.

7.—No offering is acceptable if the spirit of true service is wanting—Hos. 6: 6; Mic. 6: 8. On what other occasion did Christ quote this passage? (ch. 9: 13.) The obstinacy of the Jews, attributed to spiritual ignorance—Luke 19: 42; John 16: 3; 1 Cor. 2: 8, also 1 Tim. 1: 13. Are we responsible for such ignorance?

8.—Did the Pharisees ask this question for information? How did Jesus know their real motive? (Luke 6: 8.) What did he say to the man? Where does the name "Son of Man" first occur? (Dan. 7: 13.) Where last? (Rev. 14: 14.) What does the name "Son of God" imply? (John 5: 17, 18.)

10.—On what other occasion was the same question asked? (Luke 14: 1-6.) How did he reply to it?

11, 12.—This was the spirit of the law—Ex. 23: 4; Deut. 22: 4. The value of man in comparison with inferior animals—ch. 6: 26; 10: 31.

PRACTICAL LESSONS.

In our lesson to-day one of the most practical questions of the present day is dealt with. Broad principles are laid down and practical illustrations are presented. We shall include in our summary the parallel narratives in Mark and Luke.

Take for the topic of this lesson "How is the Sabbath to be sanctified?"

The Pharisees said "By a minute and painstaking observance of the law of cessation from labor." Jesus said "By filling the day with good deeds." They made an end of the means. Rest is only in order to service. The day is mainly for worship, and spiritual or benevolent work.

The first duty is towards God. The synagogue must be attended and the Law reverently listened to. So our first Sabbath duty is "the public and private exercises of God's worship." Every one should go up to the House of God who is not prevented by infirm-

ity or sickness. The flimsy excuses often made for non-attendance deceive no one. It should be a delight to attend church and Sabbath school. How should we spend the rest of the day? Our lesson helps us to answer this question.

1. Works of necessity.

Our Savior defended the action of his disciples on the ground that it was necessary to the satisfaction of hunger.

1. *The higher law of nature's demands sets aside the lower law of rest.*

This point has been referred to in the *Expository Notes*. In obeying any law we must have regard more to its spirit and object than to its letter. Any positive enactment, that is one that has no other reason than that it has been so commanded, must give way to the requirements of another which carries its reason with it. The law of the Sabbath is one of the former class. That we keep holy every seventh-day instead of every tenth, or that we