



LESSON X.—MAR. 6, 1898.

Jesus and the Sabbath.

Matt. xii., 1-13. Read the whole chapter. Memory verses 10-13.

Golden Text.

'The Son of man is Lord even of the Sabbath day,'—Matt. xii., 8.

Home Readings.

- M. Matt. xi., 2-19. — 'He that hath ears to hear, let him hear.'
- T. Matt. xi., 20-30.—Warning and invitation.
- W. Luke xix., 41-48.—'He beheld the city, and wept over it.'
- Th. John v., 24-47.—'Whom he hath sent, him ye believe not.'
- F. John i., 1-14.—'His own received him not.'
- S. Phil. ii., 1-16.—Christ our example of humility.
- S. I. John v., 1-21.—'His commandments are not grievous.'

Lesson Story.

One Sabbath day our Lord and his disciples were walking through a cornfield, and the disciples, being hungry, picked some ears of corn and began to eat them. But when the Pharisees saw what they were doing, they asked our Lord why he allowed his followers to do work which was forbidden on the Sabbath. He asked them if they had read what David had done when he and those who were with him were hungry, how he went into the temple and ate the shewbread which was only to be eaten by the priests, according to law. David's necessity was greater than the law. Also the priests in the temple had to work hard on the Sabbath, but they were blameless because they were working according to God's commands.

Then Jesus said, But in this place is one greater than the temple. If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day.

Then Jesus went into a synagogue and there was a man who had his hand withered. They asked him if it were lawful to heal on the Sabbath day. He asked them if one of them had a sheep fall into a pit on the Sabbath day would they not try to lift it out? How much more worth effort is a man than a sheep? Then he said to the man, Stretch forth thine hand. The man did so and Jesus immediately healed it.

Lesson Hymn.

O day of rest and gladness,  
O day of joy and light,  
O balm of care and sadness,  
Most beautiful, most bright:  
On thee, the high and lowly,  
Through ages join in tune,  
Sing holy, holy, holy,  
To the great God Triune.

On thee, at the creation,  
The light first had its birth;  
On thee, for our salvation,  
Christ rose from depths of earth;  
On thee, our Lord, victorious,  
The Spirit sent from heaven,  
And thus on thee, most glorious,  
A triple light was given.

New graces ever gaining,  
From this, our day of rest,  
We reach the rest remaining,  
To spirits of the blest;  
To Holy Ghost be praises,  
To Father, and to Son;  
The Church her voice upraises,  
To Thee, blest Three in One.  
—Bishop Wordsworth.

Lesson Hints.

'Began to pluck the ears of corn'—this was not stealing as the law provided that any one who was hungry might pick and eat his neighbor's corn. (Deut. xxiii., 25.)

'That which is not lawful'—this referred to their rubbing the corn in their hands (Luke vi., 1.) which the Pharisees interpret-

ed as threshing the corn. The Rabbinical law made many such interpretations wishing to carry the Mosaic law out to the farthest extremity of its letter, but leaving out altogether any consideration of its spirit. Jesus came to teach men to obey the spirit of the law, for the letter killeth, but the spirit giveth life. (II. Cor., iii., 6.)

'What David did'—(I. Sam. xxi., 6.)  
'The shewbread'—(Lev. xxiv., 5-9.)

In bible study mechanical exercise is little; soul inspiration is everything. The living word (John i., 1) is more than the written word. To read prayerfully (Psa. cxix., 18); receptively (Acts xvii., 11.); understandingly (No. viii., 8); appreciatively (Job xxiii., 12); and with faith (Rom. iy., 20, 21); seeing Christ in every history, biography, ceremony and prophecy (Luke. xxiv., 27, 44), is to find nourishment (I. Pet. ii., 2); guidance (Psa. cxix., 105); blessing (Luke xi., 28); rejoicing (Jer. xv., 16); and comfort (I. Thess. iv., 18). — A. C. M., in 'Practical Comment.'

In the temple—the priests had to do a good deal of work in offering the sacrifices, replacing the shewbread, and performing other duties. It was necessary that they should do these things so that all the people could spend the Sabbath in rest and worship as they were commanded.

'Greater than the temple'—the Son of God in whose honor the temple was built.

'Mercy, not sacrifice'—real love to God begets love and mercy to our fellow men, sacrifice without love counts for nothing. 'If I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.' (I. Cor. xiii., 3, R.V.)

Primary Lesson.

'Remember the Sabbath day to keep it holy.'

That is one of the Ten Commandments that God gave his people long, long ago.

Being holy does not mean going to Church on Sunday because we have to, or because other people do, or because we like to see the other people there. We should go to church because it pleases God to have us worship him in this way. We should go to church to meet Jesus and worship him there and talk with him. The hymns we sing are our offerings of praise to Jesus, we must remember that while we are singing. Jesus loves to hear us reverently singing praise to him.

Holiness does not mean doing things that we do not want to do, just because they are right. Holiness means doing the right things, the things that please Jesus just because we love Jesus so much that we love to please him in every way. Holiness means love to God.

How shall we keep Sunday holy? We must ask Jesus to teach us to love his holy day. We must listen to what he has to say to us through his holy word. We must remember through the week to get all our work done, learn our lessons, and see that all our buttons are sewed on ready for Sunday.

Sometimes on Sunday we can help others with their work so that they may have more time to rest and worship God. We must not do any unnecessary work, nor play. But we must do little works of mercy and love and be happy in Jesus.

'This is the day which the Lord hath made; we will rejoice and be glad in it.'

Suggested Hymns.

'Safely through another week,' 'Pleasant are thy courts above,' 'This is the day the Lord hath made,' 'Stand up, stand up, for Jesus,' 'March on, march on,' 'Yield not to temptation.'

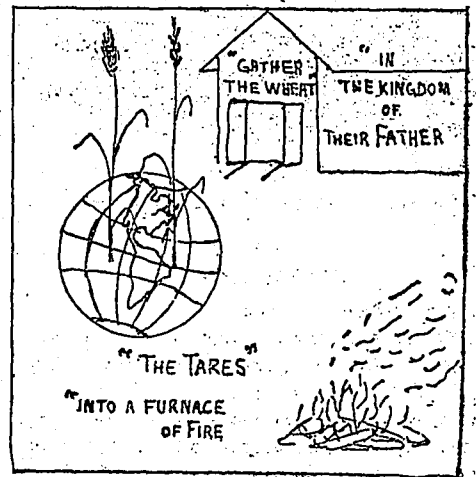
The Lesson Illustrated.

The field is the world, and with North America on it you can make the application more personal, getting one of the scholars to show whereabouts on the map your school is, later speaking of the special tares in that part of the world.

The tare is a grass almost identical in appearance with the wheat, until the harvest when they are easily distinguished. The tares are then taller than the wheat, with different shaped heads bearing small, black poisonous grains, which must always be carefully picked out, and for fear of sowing themselves again are carefully burned.

Thus the servants who might make mistakes and pull up wheat if they went to work when the plants were young and alike (a lesson in tolerance here), can easily sepa-

rate the two at harvest, when the good are gathered and the evil burned. But God can



make human tares into good wheat, and longs to do so.

Practical Points.

MARCH 6.—Matt. xii., 1-13.

A. H. CAMERON.

'There's a wideness in God's mercy like the wideness of the sea,' but 'the tender mercies of the wicked are cruel.' The pharisees showed their ignorance of the law in Deuteronomy xxiii., 25. Verses 1, 2. Jesus never prohibited any one from doing work of necessity or mercy on the Sabbath day. He knew how highly the Jews revered David, hence his reference to that famous king. Verses 3, 4. The Sabbath is never profaned by doing God's will, however irksome it may seem to us. Jesus is infinitely greater than any building dedicated to his worship. Verses 5, 6. God's grace cannot be measured nor his mercies counted, nor his love weighed in a balance. If Jesus is our Lord we shall own him Lord of the Sabbath also. Verses 7, 8. Fault-finders are found wherever Christian workers abound. Verses 9, 10. Jesus replied to the Pharisees' cowardly attack both by word and deed. His argument for mercy they could not confute, and the healed man was a living epistle they dare not read. Verse 11-13.

Christian Endeavor Topic.

Feb. 27.—Getting close to Christ.—Luke x., 38-42; John xvii., 20-26.

Make Haste—Come Down—To-Day.

Make haste! Who calls the sinner thus,  
And bids him not delay?  
Make haste! It is the Saviour's voice,  
Oh, hearken while you may;  
Nor let the call unheeded be,  
Make haste—come down—to-day.

Come down! He waits to be your guest,  
And will you say him nay?  
Come down! Or will you let him pass,  
Without a word away?  
Come down! The precious moment flies,  
Make haste—come down—to-day.

To-day! The Saviour pardon gives,  
You need it, for it pray,  
To-day! He calls for you to come,  
And will you not obey?  
To-day! He may not call again,  
Make haste—come down—to-day.  
—'Sunday-school Chronicle.'

In a large city Sunday-school 'booklet' souvenirs were given to the scholars who furnished a correct list of 'Nine Simons in the New Testament,' in connection with a recent lesson. It did not mean that the bible was looked upon as a puzzle-book for childish amusement, but it was a recognition of the positive value there is in making young people acquainted with methods of bible search, the use of references and concordance, and familiar handling of the book. Giving out special questions for special search may, perhaps, be made more effective in the class than in the whole school; for the teacher can suit his questions to the capacity and experience of his scholars.—'Sunday-school Times.'