

4. *Adapt* the lesson to the needs of your class. This requires personal acquaintance and sympathy with the scholars, and personal experience of the truth taught.

5. Cultivate simplicity of manner. "Think like the wise, but speak like the common people."

6. By some method secure home-study of the lesson by the scholars.

7. Cultivate an "at home" feeling in the class; set all at ease; let your class study be *conversational*, so that all may take part.

8. But *control* this conversation, and concentrate it upon the truth of the lesson.

In the Class.

1. Open with brief, devotional service, or with silent prayer if you have not a separate room.

2. Before Bibles are opened, spend ten minutes in statement of *the facts of the lesson* by the scholars in their own language.

3. Have lesson read by one who can read it distinctly, yet so as not to disturb other classes. Ask all to follow the reading in their own Bibles, and note any words or phrases which need explanation.

4. Have "connection" given briefly by another scholar.

5. Expect every scholar to ask at least one question upon each lesson.

6. Encourage scholars to prepare "lesson outlines," and put two or three of these on blackboard each Sabbath.

7. Occasionally have a brief paper upon some important theme prepared and read by a member of the class.

8. Remember two things: (1) The lesson is to be studied and taught for the sake of spiritual profit. (2) The true teacher ever seeks to develop his scholars, never to exhibit himself.

Week Day Auxiliaries.

1. Frequent visiting of scholars by teacher. The S. S. teacher should be an "assistant pastor" in the church, an under shepherd over his own flock.

2. Incidental conversation about lesson as scholars are occasionally met during the week.

3. Monthly meeting of the class for prayer and special Bible study at teacher's home.

4. The pastor's mid-week lecture may well be upon the S. S. lesson. If so, all members of the class should be urged to attend.

5. Devise schemes for the welfare of your class and for others in the neighborhood, and assign to different members of class definite work in carrying out your plans.—*Ex.*



WE would be one in hatred of all wrong,
 One in our love of all things sweet and fair,
 One with the joy that breaketh into song,
 One with the grief that trembles into prayer,
 One in the power that makes Thy children free
 To follow truth, and thus to follow Thee.

—John W. Chadwick.

Notes and Suggestions on the International Lessons.

By Rev. Wray R. Smith.

LESSON 10.—MARCH 6, 1898.

Jesus and the Sabbath.

(Lesson Text: Matt. 12: 1-13. Memory Verses. 10-13.)
 (Read Matt. 12. and compare Mark 2: 23-28, and Luke 6: 1-11.)
 GOLDEN TEXT.—"The Son of Man is Lord even of the Sabbath day."—Matt. 12: 8.

DAILY READINGS.—Monday: Matt. 12: 1-13. Tuesday: Matt. 12: 14-23. Wednesday: Isa. 58: 8-14. Thursday: Jer. 17: 19-27. Friday: Acts 13: 42-52. Saturday: Luke 13: 10-17. Sunday: Mark 2: 23-3: 5.

The Heart of the Lesson.

One Sabbath morning, Jesus and His disciples, probably having attended worship in the synagogue in Capernaum, were on their way home. Their path lay through fields of ripe, golden grain. There were no fences or hedges, and those who were hungry had a right to pluck what grew within reach (Deut. 23: 25). The disciples were hungry; so they gathered the wheat ears, and, loosening the grain from the chaff, ate it as they walked. The Pharisees, grumblers, found fault; they were looking through the spectacles of prejudice, hatred, bigotry, and selfishness, and did not see the action of these men in the true light. They were like men and women who always think they behave better and are better than anybody else, and are always ready to find fault with others.

We all love holidays, times of feasting, meeting, and greeting, occasions for recreation and rejoicing; all good in their way. But the Christian Sabbath is a *holy* day. If we find the Sabbath dull and gloomy the fault is not in the day or in its holiness, the fault is in ourselves and in our unholiness. Holidays come at long intervals, but God gives us one holy day every week. A week without a Sabbath would be like a summer without sunshine, or a garden without flowers.

A Jewish parable tells of seven brothers who lived together. One cooked and kept house, while the other six worked out. One day the six held a council, and decided that the seventh brother should go out and work, too. Then when they came home, the house was dark, the fire was out, and there was no supper ready; so they went back to the old way as best for all. The Sabbath is the one day of all the seven to provide rest and comfort the remainder of the week.

"A Sabbath well spent brings a week of content
 And health for the toils of the morrow;
 But a Sabbath profaned is a blessing disdained,
 And a certain forerunner of sorrow."

"The Sabbath, like marriage, was instituted in the time of man's innocence, and is as essential as marriage to the right ordering of society." Both institutions originated in the beneficent purpose of God and the necessities of the human constitution. The late Sir Robert Peel declared: "I never knew a man to escape failure, either in mind or body, who worked seven days in the week." The money earned on that day goes into a bag with holes; for a man cannot rob God and succeed.

In the Decalogue, or Ten Commandments, the sanctification of the Sabbath was enjoined in the most specific, and with one exception, the longest commandment of the whole ten, as if Jehovah foresaw that with the growth of the race and the progress of civilization, human selfishness would seek to override the sacredness of the institution. And Jesus in