

WHY FRED CHANGED HIS MIND.

(By Lydia L. Rouse.)

Fred Baker sat one winter evening watching his mother as she patiently stitched away on the garments of her more prosperous neighbors. Mrs. Baker was a widow and her income was so small that she must needs eke it out by the help of the needle. Fred was almost thirteen, and was the oldest of her three children. He attended school every day, and Saturday he also spent over his books, for he had determined to make a scholar of himself, and so be fitted to make a good livelihood for his mother and sisters.

But other thoughts suddenly crossed his mind. 'What if mother does not live until I am a man? She looks pale and thin. I'd better not wait to do great things. I'd better begin now. Mr. Richie needs a boy over at his store. I think that I will speak for the place. He paid Bert Randolph four dollars a week.'

He rose up, put on his overcoat, took his hat and went toward the door.

'Where are you going, my son?' asked Mrs. Baker, looking up from her work.

'I am just going over to Mr. Richie's store.'

'Very well, that is a safe place for you.'

Mr. Richie was Fred's Sunday-school teacher, and she thought that he wanted to ask something about the lesson, as it was Saturday evening and he had been studying his lesson. But he did not even think of his lesson. His mind was full of his new plan. He asked for the situation and procured it, but said nothing until early Monday morning, when he was obliged to explain.

Said he, 'Mother I am going into Mr. Richie's store. I knew you would not object, and I had intended to keep the whole thing a secret until I had in my hands four dollars, my first week's wages. But I could not do it, because I must leave home before seven o'clock, and stay away until nine in the evening. What do you think of my plan?'

Mrs. Baker burst into tears, and replied, 'I think that you are a blessed boy, Fred. I never felt the pinch of poverty in all my life as I did last week. My heart was very heavy, although I tried to be trusting. I said a score of times, "God will provide a way," but these thoughts would return, "The snow and the cold are here, and I have only a bushel of coal, almost no provisions, and but fifty cents in my purse." Why, Fred, four dollars is more than I can earn in a week. God bless you, my son! I feel that He has indeed provided a way. I had not thought of your leaving school, you were so anxious to secure an education.'

'I was, mother, but I am sure it is my duty to give you immediate help. I could not go on making fine plans about being able to help you by and by in a very gentlemanly way, while you were breaking yourself down to keep a big strong boy in school. A little self-denial at this time may be no bad thing for me. Mr. Richie says that all our education does not come out of books.'

He was soon ready, and as he stood with his hat in his hand he said, 'Give me a kiss, mother, to keep me company. The hours may seem long to-day.'

She kissed him fondly, and again said, 'God bless you,' and he went out to undertake his first day's work.

Fred Baker is now twenty-five years old, and he is head clerk at Mr. Richie's store, with a salary sufficient to support his mother and to educate his sisters, who are expecting to become teachers in the near future. He has never regretted for a moment having done the duty that lay nearest to him.—'Intelligencer.'

THE IDEAL SABBATH-SCHOOL.

(By J. S. Kelsey.)

The Sabbath-school is often called the nursery of the Church. It is, therefore, thought by old folks to be no place for them, while young men and women, in youthful pride that they are no longer children, feel that they have outgrown the nursery. As a consequence, the school is relegated to the little ones only and made to perform only nursery work. A line is thus drawn which greatly limits the usefulness of the Church in one of its most

important branches of service. It hampers the pastor and his corps of workers down through all ranks, and not only prevents the enjoyment of greater knowledge and use of the bible, but diminishes even the circulation of the precious volume among the people, endangering the pathway and salvation of many souls sacredly committed to the care of the Church.

The Sabbath-school is a nursery where care and instruction are tenderly adapted to the very young. But it is more. And because it is more the Church should insist upon its larger meaning by urging a better and more correct definition. What, then, is the Sabbath-school? To this enquiry what answer shall be given sufficiently comprehensive to sweep the entire circle of its purpose and work? If it be said that the Sabbath-school is the Church at study, perhaps it would be somewhere near the mark. The whole Church, the aged, ripe for heaven, full of counsel as of hope and peace; the middle-aged, full of vigor as of desire for activity and usefulness; the young men and maidens abounding with vital energy and thronged with the subtlest perils of life; the children, alert in memory, receptive in mind and in that formative period which decides character for futurity; all classes alike graciously blessed with opportunity to receive and impart more and still more light from the Divine Word. The ideal is high, true, but what ideals are not for the Christian? Sure it is that were a church to resolve itself into such a body of teachers and learners that would be an ideal Sabbath-school. Every hand would hold not a lesson leaf but a bible. Every book in the bible would be known in its proper order. Every passage called for would be readily found. Effort would be directed toward thorough familiarity with the use of the sacred volume. Type would go with antitype, prophecy with its fulfillment, and shadow with its substance; or, in other words, the unity of the Old Testament with the New would be more prominent than is the case with the International Series.

But even under present limitations is it practicable to have every member bring, use and become familiar with the bible in the school? The experience of many years enables me to say it is perfectly practicable. Home readings are suggested in the current series. They are good. Would that every soul in the church might faithfully follow them. Yet it remains obvious, for reasons familiar to every worker, that the school must call to this duty and carefully and prayerfully meet such exigencies as arise from neglect elsewhere. Reverence for the Holy Book itself is important and fundamental. To be inculcated, the volume must be present and subject to use. Its presence can be secured. A certain school never fails to greet the superintendent's call with a wilderness of clean and well-kept bibles. Many have been purchased, some given, but the school seems to attract them all. Promptness and facility in its use are required proportionately, of course, to the degree of pedagogical skill exercised. The difficulties now encountered in honoring God's Word in the school, it is believed, are neither necessary nor insuperable, and could be measurably, if not entirely, obviated. Our aim, at least, should be even higher.—'Christian Intelligencer.'

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON V, NOVEMBER 4, 1894.

JESUS LORD OF THE SABBATH.—Mark 2: 23-28; 3: 1-5.

Commit to memory vs. 3-5.

GOLDEN TEXT.

'The Son of Man is Lord also of the Sabbath.'—Mark 2: 28.

THE LESSON STORY.

One Sabbath day Jesus and his disciples were walking through the fields of corn. As they went along the disciples picked some of the ears and rubbed them in their hands so as to eat the grains.

The Pharisees saw this and said that the disciples were breaking the Sabbath. They did not find fault with them for picking the corn, for that was lawful. But they thought rubbing it in the hands was working.

Jesus told them to read in the Bible what

David did when he was hungry. Then he said that he was the Lord, or Master, of the Sabbath.

Another Sabbath day Jesus went into the synagogue and saw a man whose hand was withered. The Pharisees watched to see what Jesus would do, hoping to find something about which to accuse him.

Jesus knew what they were thinking, and he asked them if it was right to do good on the Sabbath. They would not answer. Then he told the man to stretch out his hand, and it was made well at once.

This is the law of the Sabbath—to worship God and to do good on his day.—Berean Lesson Book.

LESSON PLAN.

- I. The Sabbath a Burden, vs. 23, 24.
- II. The Sabbath for Man, vs. 25-28.
- III. The Sabbath for Mercy, vs. 1-5.

HOME READINGS.

M. Mark 2: 23-28; 3: 1-5.—Jesus Lord of the Sabbath.

T. Ex. 20: 1-17.—The Ten Commandments.

W. Neh. 13: 15-22.—Sabbath Reforms.

Th. Jer. 17: 19-27.—Sabbath Desecration.

F. Isa. 58.—Acceptable Sabbath Keeping.

S. Isa. 1: 11-20.—Vain Oblation.

S. Psalm 84: 1-12.—Delight in God's Ordinances.

Time.—A. D. 28, summer, soon after the last lesson; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

Place.—Capernaum and its neighborhood.

HELPS IN STUDYING.

Parallel passages, Matt. 12: 1-14; Luke 6: 1-11. 23. Corn fields—fields of barley or wheat. Pluck the ears—broke off the heads and rubbed them in their hands (Luke 6: 1) to separate the grain from the chaff. 24. Not lawful—charging them not with theft, but with Sabbath-breaking. 25. What David did—see 1 Sam. 21: 1-6. His necessity set aside a ceremonial law. If they condemned the disciples, they must condemn David also. 26. Shewbread—twelve loaves were placed upon a table in the Holy Place, as a symbol of the communion of God with men. 27. Made for Man—for rest from labor and for worship; not as a burden, but as a comfort and a blessing. 28. The Son of Man—the Messiah who came to redeem man. Lord of the Sabbath—not to abolish it, but to show how it is to be observed. Ch. 3-2. They—the scribes and Pharisees. (See Luke 6: 7.) Watched him—to find some accusation against him. 4. Read the parallel passages. To relieve a beast on the Sabbath was lawful; how much more to heal a suffering man! 5. Restored—with the command Jesus gave the power to obey. These two cases show what may be done on the Sabbath day. The one was a work of necessity, the other a work of mercy.

QUESTIONS.

Introductory.—Which is the fourth commandment? When was the Sabbath instituted? Which day of the seven hath God appointed to be the weekly Sabbath? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. The Sabbath a Burden, vs. 23, 24.—What did the disciples do on a certain Sabbath day? What did the Pharisees say to Jesus? How did they make the Sabbath a burden?

II. The Sabbath for Man, vs. 25-28.—What answer did Jesus give the Pharisees? What made it right for David to eat the shewbread? How did his example justify the disciples? How was the Sabbath made for man? How is Jesus Lord of the Sabbath?

III. The Sabbath for Mercy, vs. 1-5.—Who watched Jesus in the Synagogue? For what purpose? What did Jesus ask them? Why did they not answer his question? What did he say to the man with the withered hand? What did the man do? What works are lawful on the Sabbath day?

PRACTICAL LESSONS LEARNED.

1. The Sabbath is intended to be a joy and a blessing.
2. We need its rest both for body and soul.
3. We should love its sacred services, and spend the day in doing and receiving good.
4. Only works of necessity and mercy are lawful on the Sabbath.

REVIEW QUESTIONS.

1. For what act did the Pharisees charge the disciples with Sabbath-breaking? Ans.—For plucking ears of corn to eat when they were hungry.
2. On what ground did they bring the same charge against Jesus? Ans.—For healing a man with a withered hand on the Sabbath day.
3. What did Jesus claim for himself? Ans.—The Son of Man is Lord even of the Sabbath day.
4. What works did he show to be right on the Sabbath day? Ans.—Works of necessity and mercy.

LESSON VI, NOVEMBER 11, 1894.

THE TWELVE CHOSEN.—Mark 3: 6-19.

Commit to memory vs. 13-15.

GOLDEN TEXT.

'I have chosen you, and ordained you, that you should go and bring forth fruit.'—John 15: 16.

THE LESSON STORY.

After Jesus healed the man with a withered hand the Pharisees went away and made a plan to kill him. Do you know why the Pharisees hated the holy Saviour? It was because he came telling men that they must do right and keep the law in their hearts. The Pharisees were men who pretended to be good when they were wicked, and they saw that Jesus could read their evil thoughts. This made them hate him.

But the Saviour knew their plan and went away with his disciples to the Sea of Galilee. A great many people came from distant places to hear him, and to be healed by him, and he healed many and cast out evil spirits.

After this he went to a lonely place and prayed all night. In the morning he called his disciples and they came to him. Then he chose twelve of them to be with him. He wanted to send them out to preach and to heal sick people and cast out devils.

He called the twelve 'apostles,' which means messengers.

It is a great honor to be a messenger of Jesus. He has many messengers now. Are you one?—Berean Lesson Book.

HOME READINGS.

M. Matt. 12: 14-21.—The Pharisees' conspiracy.

T. Mark 3: 6-19.—The twelve chosen.

W. John 15: 10-17.—Chosen of Christ.

Th. Eph. 1: 1-14.—Chosen to be Holy.

F. Acts 26: 12-22.—Chosen to be a Witness.

S. Matt. 10: 1-20.—The Twelve Sent Forth.

S. Matt. 10: 21-42.—The Twelve Encouraged.

LESSON PLAN.

- I. Thronging of the People, vs. 6-12.
- II. Ordaining of the Apostles, vs. 13-15.
- III. Names of the Twelve, vs. 16-19.

Time.—A. D. 28, summer; Tiberius Caesar emperor of Rome; Pontius Pilate governor of Judea; Herod Antipas governor of Galilee and Perea.

Places.—At the Sea of Galilee; the Mount of Beatitudes, or the Horns of Hattin, seven miles south-west of Capernaum.

HELPS IN STUDYING.

6. Herodians—a political party which favored the claim of Herod's family to kingly power. Their common hatred of Jesus made these enemies friends. 7. To the sea—to the shores of the Sea of Galilee. From Galilee—from its towns and villages. Judea—the southern province of Palestine, west of the Jordan. Idumea—Edom, south and south-east of Palestine. Tyre and Sidon—cities of Phoenicia, on the sea coast north of Palestine. 10. Plagues—diseases of mind or body. 12. Not make him known—not proclaim him as the Messiah. (See Lesson III.) 13. He goeth into a mountain—there he remained all night in prayer. Luke 6: 12. Ordained—chose. 16. He surnamed Peter—see Lesson VII, Third Quarter. 18. Bartholomew—the same as Nathanael. John 1: 48. James the son of Alphaeus—called 'the less' or younger. Mark 15: 40. Thaddeus—called also Judas, the author of the Epistle of Jude. The Canaanite—rather, 'the Zealot.'

QUESTIONS.

Introductory.—What was the subject of the last lesson? What did Jesus teach about the Sabbath? Title? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism?

I. Thronging of the People, vs. 6-12.—How did the words and works of Jesus affect the Pharisees? Who were the Herodians? Why did they so hate Jesus? (Compare John 15: 18, 24, 25.) Where did Jesus go? Who followed him? From what other regions did many come? What miracles did Jesus perform?

II. Ordaining of the Apostles, vs. 13-15.—Where did Jesus go? How did he spend the night? Why? What did he then do? For what purpose did he ordain them? What power did he give them?

III. Names of the Twelve, vs. 16-19.—Name the twelve apostles. Why were James and John called 'Boanerges'? How is Judas Iscariot here distinguished? What was the great work of the apostles?

PRACTICAL LESSONS LEARNED.

1. Christ chooses and sends forth his ministers.
2. He gives them their message, and appoints them to their place of labor.
3. He promises to be with them always.
4. The rejection of their message will meet with his displeasure.
5. 'Blessed is the people that know the joyful sound.' Ps. 89: 15.

REVIEW QUESTIONS.

1. What did the Pharisees do in their hatred of Jesus? Ans.—They took counsel with the Herodians against him, how they might destroy him.
2. What did Jesus do? Ans.—He withdrew himself with his disciples to the Sea of Galilee.
3. What did he do for the multitude that followed him? Ans.—He healed many who were sick and who were possessed with unclean spirits.
4. Whom did he now choose? Ans.—He chose twelve from among his disciples, that they should be with him, and that he might send them forth to preach.
5. What power were they to have? Ans.—Power to heal sickness and to cast out devils.
6. Name the twelve apostles.