

water on antiquarian precedents; while another considers, and justly considers, that they are our only guides, for it is the custom of every grammarian to clinch his arguments with quotations from writers of more or less antiquity. It must be galling to our insular pride to think how much better they manage these things in France. There the Academy, or Institut de France, is the final appellate court. Scholars may not—as a matter of fact do not—accept unreservedly every rule laid down by the Academy; the Academy itself is not always held in universal respect. At times it may not have deserved to be, and may have merited the con-

tempt conveyed in the epitaph on Piron the poet—

Ci-gît Piron, qui ne fut rien,
Pas même académicien.

But for all ordinary purposes the rules laid down by that body are sufficiently accurate. The adoption of similar measures in this country would at least put an end to the perennial discussions on points of grammar, and would at the same time secure uniformity of teaching, and simplify the work for both teachers and scholars. We hear a great deal about "reforms" which are less urgently needed than an official codification of the rules of English grammar.—*Glasgow Herald*.

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

NO. 17. SICK OF THE PALSY, ETC.

To read—*St. Matthew ix. 1—17.*

SICK OF THE PALSY. (1—8.) *A ship*—rather the *boat*—probably belonging to St. Peter, generally used by Christ. *His own city*—Capernaum—Nazareth having rejected Him. *They* who knew His power and love brought the sick man unable to come of himself. *Palsy*, or paralysis, very common disease. Their action showed:—

1. *Faith* in Christ's power to heal.
2. *Hope* in His willingness.
3. *Charity* to their friend. Christ first healed his soul's disease, then his bodily disorder. Which *is* easier to say? "Thy sins be forgiven." Why? Because man cannot see if effect follows. So Christ shows His power of God by healing the man. See different ways Christ showed that He was God:—

1. He knew the thoughts of the sick man and of the Scribes.

2. He healed his disease of soul and body.

Result. The man saved—friends comforted—God glorified.

II. CALL OF ST. MATTHEW.

(9—13.) (a) *The man*, a publican or tax-gatherer—sitting in his office by side of Lake of Galilee to take custom-dues from the ships—a rich man, able to give great feast.

(b) *The call.* 1. To give up worldly position. 2. To share poverty with Christ. 3. To be a disciple (learner), apostle (missionary), evangelist (writer of the Gospel).

(c) *The answer* was immediate, voluntary, for ever. No hanging back—followed Christ at once wherever He went.

(d) *The feast.* Christ allowed sinners to talk with Him. Why? 1. To try and reach their hearts. 2. To set example of humility. He loved the sinners, but hated their sins. So He gave account of His mission—to call sinners to repent. Examples:—The woman who had been a sinner. (St. Luke vii. 39.) St. Peter after his fall. (St. John xxi. 15.) St. Paul the persecutor. (Acts ix. 17.)

III. FASTING. (Read 14—17.) John the Baptist lived austere life—simple fare (chap. iii. 4)—had many