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The Teacher's Monthly.

Vol. IV.

FEBRUARY, 1898.

No. 2.

Please note carefully the advertisement on outside back page. Prices are there given. Kindly forward payment without waiting for accounts to be sent, and thus lighten our work.

The only S. S. supplies, furnished from this office are the publications of our own church, as named on the cover. Please order these direct; but do not order from us any others. Stationers everywhere will be glad to order other supplies.

The kindly reception given to the S. S. Helps of our own church exhausted the *Senior* and *Intermediate Quarterlies*. Printing another edition delayed for a few days the filling of late orders, but it is hoped that all are now supplied.

A few of the earlier parcels of *Quarterlies* and *Leaflets*, which left the printing house in good time and with the best of intentions, fell by the way. Others won through, travel worn. Experience teaches, and it is hoped that, with better outfit, future parcels will safely pass the hardships of the journey.

Wherever Christ went, He shed happiness as a rose sheds sweetness. Before Him were sickness and sorrow; behind Him health and joy. And how easily and simply He did it all; a word: a touch! How good to be where He was passing: how good a thing to be able to do so much good!

But the days of such miracle are not past. Nor is the miracle working confined to one. There are multitudes who, like Christ, shed happiness as fragrance where they go. They cannot help it. It is in them and must come out. And they do it so easily and simply, with a word, a touch, just as did Christ. A smile, a word of encouragement and cheer, a hand shake. How such things heal the broken hearted and bind up their wounds.

If the world's wine and oil were divided into two parts, that which costs time, and thought, and labor, and money, and that which costs nothing but kindness, it is probable that, while both are necessary, the total uplift of

the latter would far exceed the former. What possibilities of lessening the worlds ills and lightening its burdens are within reach of the poorest and weakest and lowliest.

And how such helping helps the helper. The spirit of sunshine is in itself a priceless possession; a treasure that moth and rust cannot corrupt nor thief steal.

TEACHER TRAINING.

Under this head we give an analysis of, and comment upon the Text book which those who wish the Assembly's diploma should study during the year 1898. For particulars regarding the course write to Rev. W. Farquharson, Claude, Ont.

The Sabbath School Teacher's Hand-Book, or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrisson, M.A., LL.D., Principal, Free Church Training College, Glasgow.

BY THOMAS KIRKLAND, M.A.,

Principal Normal and Model Schools, Toronto, Ont.

(These notes are by no means a mechanical dissection of the text book. Principal Kirkland has, at the request of the Committee, largely supplemented the author's treatment of a subject where such additional matter seemed to be called for. If you cannot obtain the text-book, in the usual way, write to the Convener of the Sabbath School Committee, Rev. T. F. Fotheringham, St. John, N.B., enclosing its price (70 cents), and he will see that it is forwarded without delay.)

In studying Dr. Morrison's Book, the student is recommended to read the first two chapters, and to begin the study of the work by thoroughly mastering the third chapter, then take up chapter V, and follow this by a careful study of chapters VI, VII, VIII and IX. The order of study will then be, the Qualification of the Perfect Sabbath School Teacher, the Principles which lie at the foundation of all successful teaching, and the Art of Teaching deduced from these principles.

The Qualifications of the Ideal Sabbath School Teacher.

I. *Personal Godliness.*

As the main object of Sabbath School teaching is conversion, the essential qualification of the teacher is personal godliness. Only those who know the love of Christ can sincerely speak of that love to others.

II. *A consistent walk and conversation.*

The main object of teaching both in the Public School and in the Sabbath School is not the communication of knowledge but the building up of character; and for this purpose, "example is better than precept." We teach not only by what we do and say, but to a far greater extent by what we are.

III. *He must know the subject he wishes to teach.*

Nos. I and II may, in general, be taken for granted. There are few Sabbath School Teachers who do not possess these qualifications. The importance of III is not always appreciated, and yet there is no other characteristic or qualification which is so fundamental and essential.

(1) We can never convey into another mind nearly all of what we feel or know of any subject. There is always a large percentage of waste and loss in the act of transmission.

(2) What we really know we feel a strong inclination to teach. It is a law of human nature that there is an instinctive impulse to tell in some way our thoughts and emotions as soon as they become vivid and intense enough. "While I was musing the fire burned: then spake I with my tongue."

(3) Truth must be clearly and fully understood before it can be vividly felt: and it must be vividly felt by the teacher before it can be vividly felt by the pupil.

(4) When the subject is fully and familiarly known it leaves the teacher the full command of his power for the purpose of teaching. A teacher possesses a certain amount of energy, and if part of this is employed in trying to think out the subject just so much the less will be available for teaching it.

(5) And lastly, the ample knowledge of the teaching inspires the pupil with that confidence which every pupil should have in his teacher.

IV. *What He must possess:—*

(1) An intimate acquaintance with the Word of God.

(2) A knowledge of the chronology of the Bible, and the geography, both physical and political, of Bible lands. "He must needs go through Samaria." Why?

(3) A knowledge of contemporary history. Give illustrations.

(4) An acquaintance with the manners and customs of Eastern lands. Give illustrations.

(5) A knowledge of the natural history of the Bible.

V. *He should always be a learner.*

As soon as a teacher ceases to be a systematic student, he ceases to be an effective teacher. Pupils should not be asked to drink from a stagnant pool but from a living fountain.

VI. *Patience and self-control are of prime importance.*

In order to control and influence others we must first be able to control ourselves.

VII. *He must know the nature of childhood and be able and ready to sympathize with child-nature.*

A Sabbath-school teacher should know the nature of the faculties which he is to develop and train, and the order in which these faculties are developed. The wisest training will be directed to these powers that are conspicuously active at the time.

VIII. *He should possess an agreeable manner and a cheerful disposition.*

To many a pupil his teacher is the representative and embodiment of what a Christian ought to be, and if that teacher is of a fault-finding, sad, and whining disposition, the pupil will naturally think that Christianity is not that joyous and beautiful thing that it is represented to be.

IX. *Earnestness is a powerful factor.*

If we wish to impress others, one of the first requisites is to be ourselves impressed. That which we know and greatly care about we very soon learn to impart, but that which we know and do not care about we will soon cease to know at all. We must feel deeply what we wish others to feel.

X. *And lastly Hopefulness is by no means the least important of the characteristics of the Sabbath School Teacher.*

The Teacher should remember that he is doing God's work, and that God has never proved unfaithful, but has always owned and blessed every work done for him. The blessing may not always come when and in the manner we expect, but that it will come there is no doubt.

LESSON VI.—February 6th, 1898.

OUR FATHER'S CARE. MATT. 6: 24-34.

Commit vs. 25-26.

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto his stature?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they

toil not, neither do they spin: 29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

GOLDEN TEXT.

"He careth for you."—1 Pet. 5: 7.

PROVE THAT

Jesus teaches faith in God. Mark 11: 22.

DAILY READINGS.

- M. Our Father's care, Matt. 6: 24-34.
- T. Confidence in God, Ps. 23.
- W. Testimony of experience, Ps. 34: 1-11.
- T. The Lord delivereth, Ps. 34: 12-22.
- F. A safe keeper, Ps. 91: 9-16.
- S. God's care for sparrows, Luke 12: 1-7.
- S. Without care, Phil. 4: 1-9.

CATECHISM.

- Q. 7. What are the decrees of God?
- A. The decrees of God are His eternal purpose, according to the counsel of his will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

LESSON HYMNS.

Nos. 9, 518, 514, 18.

- LESSON PLAN. {
- I. What man cannot do. vs. 24, 27-29.
 - II. What God can do. vs. 26, 30.
 - III. What man ought to do. vs. 25, 31-34.

EXPOSITORY NOTES.

INTRODUCTORY. The first part of this chapter treats of almsgiving, prayer, and fasting; the second part, from verse 19 to the end, is a warning against love of the world, or a too anxious care for the things of this life. In Luke 12: 22-34, we have the same thoughts in a discourse uttered some time subsequent to the Sermon on the Mount. No doubt our Lord often repeated his most important teachings.

24.—In Luke's Gospel (16: 13) this saying follows immediately after the parable of the unjust steward. Here it is a re-assertion of the truth in the preceding verses, namely, that light and darkness cannot co-exist in the same soul. The life must be marked by earnestness and wholeheartedness, "the simplicity that is in Christ" (2 Cor. 11: 3.)

The word for "serve" implies "bond-service." The claim of each master extends to the whole ability of the servant, or slave. There is absolute subjection to both, and they are

supposed to be opposite in regard to the character of the service required. It is self-evident, then, that neither can receive the full extent of service to which he is entitled, any more than two bodies can occupy the same space. The servant is compelled by circumstances and disposition to favor one at the cost of the other.

Our Lord here points out the error of the Pharisees, who had reduced the double service to a system. Outwardly they served God; inwardly they "devoured widows' houses." Covetousness and hypocrisy were hatefully blended. Man can have but one Supreme Good. How important for youth to set the highest and holiest One in the secret shrine of his heart's devotion.

The words "love" and "hate" have here their full significance, he "holds steadfastly," "cleaves faithfully" to "one," the one he loves; and "thinks down upon," disdains, the one he hates.

The word for "the other" implies a distinction in quality, rather than number, as in Acts 2: 4, "other tongues."

"Mamon" should be spelled with one m. It is a Syriac word meaning "riches," and stands for things earthly in general, especially "covetousness which is idolatry" (Col. 3: 5.) The acquiring of wealth is not condemned, provided we gain it honestly and use it for God's glory, but only the "serving" of it, making ourselves its bond-slaves.

25.—"Be not anxious for your life" is a translation of "take no thought for your life" into modern English. See similar instances in the R. V. (Phil. 4: 6; 1 Peter 5: 7.) But the idea of "anxiety" is not emphasized. Any solicitude in regard to the future, whether great or small, which implies distrust of Him who gives us our "daily bread," is sinful. Careful forethought is always commended in Scripture, (1 Tim. 5: 8; 2 Thess. 3: 10) but it must be combined with confidence in God's loving care. Faithless worry is dishonoring to our heavenly Father.

The word for "life" is usually translated "soul," but it here signifies merely the vital principal animating the body, without any reference to its spiritual nature and immortality, as is the case in ch. 10: 28, 39. The argument is "if God has given you life, can you not trust him to give what is necessary for its sustenance and comfort." The greater gift carries with it the assurance of the lesser ones. Compare a similar argument in Rom. 8: 32, but on a higher subject.

Notice that the R. V. here uses "food" instead of "meat," and inserts the article "the" defining the "meat" and "raiment" to be that necessary for "the life," not food and clothing in general. This is clearer and a more accurate translation.

26.—"Behold" is a very emphatic word, "look in the face," "regard attentively." The "fowls of the air" or "the birds of the heaven" (R. V.) and those that fly in the air in "wild and uncaring freedom," as if the last thing they thought of was the needs of tomorrow. Our Saviour's illustration is based upon this thought.

We know that birds are not idle, but shew marvellous forethought in providing for themselves and their little ones. But if God cares for them and supplies their wants, without the laborious operations of human industry, in a manner suited to their nature and habits. may

we not trust Him to care for the nobler creature—man. Will He feed his fowls and neglect his children? We are "better," of much more value," (R. V.) in virtue of our special relation to God, not because of any natural, moral, superiority to other creatures.

27.—"By taking thought" is better rendered in the R. V. "by being anxious," for here the careful thought of one oppressed with anxiety is suggested. The word translated "stature" generally means "age," (R. V. Margin.) (John 9: 21-23; Heb. 11: 11.) (The only exceptions in the New Testament are Luke 19: 3; Eph. 4: 13), therefore many prefer that meaning here because "age" is much nearer the immediate subject, preservation of life; is so much more frequently a subject of anxious care; and gives a much more suitable meaning to 'cubit' as denoting a most trifling addition" (Williams.) See Luke 12: 26.

Regarded as a measure of length, a cubit the distance from the elbow to the tip of the middle finger (18-21 inches) would be a very great addition to one's stature, but as standing metaphorically for a measure of time it signifies an indefinitely short period. Compare Ps. 39: 5; 2 Tim. 4: 7.

Anxiety may shorten life but certainly never lengthens it. Use well the time God gives and be ready to surrender life into his hand when he calls you to do so.

28.—The word for "consider" is stronger than that translated "behold," and meant "learn thoroughly," "sit down and contemplate," study the lessons of the flowers how they whisper to you of God. The word for "lily" does not mean the white lily only but lilies of any variety. It probably stands here for bright flowers generally.

Dr. Hall says, "In late winter the regions over which Jesus walked are clothed most gorgeously. Most conspicuous, perhaps, are the great blue and red flowers of the order *Ranunculaceae*, where the anemone and the ranunculus grow together. They are not small things like our buttercups, but great wide flowers two inches or more in diameter, carpeting the ground with patches as gorgeous as masses of our brilliant verbenas." (S. S. Times.)

Dr. Thomson thinks that a lily which he saw near *Huleh* is the flower here referred to. "That lily is large, and the inner petals meet above, forming a gorgeous canopy, such as cannot approach, and king never set under

even in his utmost glory." (The Land and the Book, vol. III. page 456.)

Canon Tristram claims the honor for the beautiful *anemone coronata*. "If in the wondrous richness of bloom which characterizes the Land of Israel in spring, any one plant can claim pre-eminence, it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hill-side. (Nat. Hist of the Bible.)

The emphasis is on "grow," not "how," the fact of growth, not the manner of it—"with what grace and beauty they grow up" (Meyer.) The flowers simply yield themselves to the quickening influences of the sun and soil, air and rain. God does everything for them.

29.—Solomon represented to the Jewish mind the utmost splendor of oriental royalty. In two respects our Saviour's words are true. (1) His glory was external, glory put on, that of the flower is its own, developed from within. (2) The beauty of the most perfect fabric is imperfect, and shows itself rough and coarse under the microscope, while the beauty of the flower has no imperfection, but, on the contrary, discloses under the microscope glories unseen by the naked eye (Abbott.) "As the beauty of the flower is unfolded by the Divine Creator-Spirit from within, from the laws and capacities of its own individual life, so must all true adornment of man be unfolded from within by the same Almighty Spirit. (1 Pet. 3: 3, 4.)" (Alford.)

"Was not arrayed" is better rendered "arrayed not himself." The contrast is between what God can and will do for us if we trust Him, and the best that we can do for ourselves under the most favorable circumstances. The notion of splendor connected with the word "arrayed" does not belong to the Greek word here, it is simply "put on," "clothed," or "wrapped around." Wycliffe translated it "was covered." The negative is emphatic, "not even Solomon was clothed like one of these."

30.—The R. V. "doth so clothe" brings out the idea of God's ever present and continuous action. The word for "clothe" is synonymous with that translated "arrayed" in the preceding verse. The term "grass"

is used to depreciate the dignity of the flowers. They belong to the common herbage, ephemeral in its beauty, and worthless as regards its use. The "oven" was a portable earthen vessel wider at the bottom than at the top, in which bread was baked by placing hot embers around it. It produced a more equal heat than the regular oven. Sometimes the fuel was placed inside the oven and the dough baked by being spread on its surface. Owing to the scarcity of wood, grass, twigs, straw, etc., are still used for fuel in the East.

31.—Luke adds "neither be ye of doubtful mind" (12: 29,) literally, "do not toss about like boats in the offing" (Farrar), a vivid picture of one so perplexed that he does not know which way to turn.

32.—The verb "seek" is compound and intensive, "seek eagerly," with an unhealthy feverishness. Worldliness of mind is the essential characteristic of heathenism, and of godless men in christian lands. Those who know that they have a Father in Heaven should no more worry about the future than our children do. If a father knows his children's wants and is able to supply them, they may rest assured that his love will not permit them to suffer.

33.—"Seek" is here the simple verb, and denotes a calm and steadfast purpose in searching. "First," not in order of time, as if we might "begin with prayer days of avarice and worldly anxiety," but first in order of importance, "above everything else." Lay the stress of your efforts upon this. To seek our Father's Kingdom is to enter into it by faith in Christ, and work for its prevalence over the kingdom of evil.

To seek our Father's righteousness, is to strive after the moral purity which should distinguish His children, conformity to the example of Christ the righteous One. (Eph. 5: 1, R. V.) If we make this our governing aim in everything, nothing that is essential to our earthly comfort or happiness will be withheld from us (Luke 18: 29, 34.)

34.—Do not borrow trouble. The present has enough of its own, and that which we dread may never happen. "The worst misfortunes are those which never arrive." We are in God's good hands and "as our days so shall our strength be" (Deut. 33: 25.)

Men are apt to mistake the relative importance of things. The pursuit which seems to one of the utmost value, appears to another of essentially secondary importance. Opinions are wide assunder as the poles. Who is right? or are all right, and life only what each takes it to be? Is there any golden rule by which, not only our conduct towards others, but our whole aim and motive of life, may be tested? some principle of action, some rightly overmastering purpose, which, penetrating every sphere of human activity, harmonizes all rival energies, and breathes a loftier inspiration into life?

Such a universal law we find in our lesson to-day as its central thought—"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you."

Our Saviour recognizes the truth that the supreme purpose of a man's life gives a character to all that he does. Put the right thing first and all will be well. He who makes Solomon's choice will receive Solomon's blessing. Let the moral tendency and Godward aspect of all life stand first and foremost. Set ever before you, even in temporal matters, the grand spiritual object, and you will be led onward and upward. Your course will be a progress and its goal success.

Our Lord does not sever the sacred from the secular, but bids us sanctify the secular until that which is secondary and subordinate is wholly dominated by that which is spiritual. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." But he bids us subordinate every desire to the one aim of seeking the kingdom of God and His righteousness.

Like all the laws of the spiritual kingdom, this one rests upon the general moral order which has been established. Not only is its authority derived from the lips which uttered it, but it carries its sanction on its face. We can see that it must be true, to every man and everywhere, that he who seeks first the kingdom of God and his righteousness, has, freely added to him, these things, for which the worldly sell their souls.

1. *This is to follow the divinely established order.* All things exist for the moral ends they are to serve. They find their "reason for existence" in their relation to God and his purposes. "Of him, and through him, and to him, are all things." "For by him

were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him."

The manifestation of the divine attribute for the admiration and moral quickening of his intelligent creatures is the one object of his self-revelation of God, both in his works and in his word. The starry heavens declare his glory, and the earth in its infinite variety showeth forth his handiwork. If he taught man more than the beasts of the earth, and made him wiser than the fowls of heaven, it was that he might, in knowledge, and righteousness and true holiness, image in creature form the infinite and uncreated source of all being.

When through man's sin the world fell out of the divine order in which it was created and resisted the moral purpose it was designed to subserve, God became incarnate, and through man's redemption he might reconquer the world once more to himself. He emphasized thus, in a manner at which the universe stands amazed, the absolute subordination of all things, from the throne of the Eternal himself to the deepest abyss of hell, to the advancement and ultimate triumph of His kingdom of righteousness and love.

To seek the selfish, the earthly, the temporal is to run counter to the whole plan of the universe. You can make the little circle of your life concentric with the divine only by causing all your purposes to revolve around the axis character, impelled by an ever growing desire to enter into the life of God.

2. *Such a course brings all the concerns of life into proper relation to one another.* Each part therefore receive its due share of attention, and all will work harmoniously together for our welfare. When the functions of physical life are deranged, sickness follows, and beyond certain point, the co-existence, with the diseased one, of other and healthy organs, is impossible, and death ensues. Demand of a part an undue activity, and, in response, it must disturb the balance of the vital force. Abuse any part of the system, by neglect otherwise, and outraged nature will assert her authority. A miserable, aching, perishing body will pay the penalty.

This mutual dependence which we find the parts of the physical frame extends also

all the factors of human existence. In the moral sphere, as well as throughout the whole life of the man, happiness of a real and enduring sort comes only through a broad and comprehensive view of all his relations.

By subjecting all the faculties and purposes to the control of one principle, they work together with maximum efficiency for the fulfilment of the supreme ends of life. Those who own a divided allegiance,—“God and mammon”—really gain neither the world nor heaven. Those who subordinate the spiritual to the temporal, lose the former and are ultimately disappointed in the latter. The spiritual faculties perish through atrophy, and the lower nature is corrupted by moral disease. The life is out of tune, darkness broods over the soul, hope and happiness die. Blunted sensibilities, weakened limbs, an addled brain, and dead conscience, proclaim the final catastrophe.

On the other hand, let the highest law of your being rule your life with absolute and imperial sway, and you at once assert your mastery over all your surroundings. You are no longer a victim or a slave of circumstances, but a free co-worker with God. All things must work together for your good. To think otherwise would be to deny the omnipotence of righteousness, and to concede that the world was under moral anarchy.

3. *One who thus views life brings higher principles and a more equally balanced character to bear upon the objects of his pursuit.*—It is often said that a man must do as the world does, if he would be successful; that such a one is too honest to get on well. We must leave conscience at home when we go out into the world. It takes a diamond to cut a diamond, we must fight fire with fire. Be as sharp as the sharpers or they will fleece you, with but little respect for your high-toned principles.

Surely such maxims are little short of blasphemy. Do they not bluntly deny the moral order of the world? The seventy-third psalm seems to have been written to meet this false view of life: “Truly God is good to Israel, even to such as are of a clean heart.” That is precisely the truth we have before us. Yet Asaph’s faith had failed him. “But as for me my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked.”

The problem is the same. View life from a purely secular standpoint, and what has godli-

ness to do with it? The scoffer wears the purple and the extortioner’s purse is full. Yes, for a little while, but sooner or later the crash comes. Empty honors vanish in smoke, and ill-gotten gains are scattered from the hands that gathered them. “Surely thou didst set them in slippery places..... How are they brought into desolation as in a moment; they are utterly consumed with terrors.”

Could there be a more vivid description of one who is building up his fortune regardless of the restraints of principle and in contempt of the blessing of God, which alone can make rich? “Until I went into the sanctuary of God, then understood I their end.” Look at life from the divine standpoint, from the altar of God, and you obtain the proper point of view. All its pursuits stand out in due perspective. The lights and shadows lie upon the proper objects.

To one who occupies this position many entanglements are unravelled. Important influences, concealed from the dull eyes of worldly wisdom, are revealed. Crystal honesty is seen to be wiser than cunning shrewdness.

Having no secret purposes to conceal, his attention is undistracted and his will is free to act promptly. A quiet conscience and a serene sense of rectitude give him nerve in time of crisis, and support his courage when others are tossed hither and thither in a panic. His whole being is self-poised, because resting upon the God-appointed centre. In the world’s battle the higher principles must conquer,—the more perfect characters will come to the front.

ADDED POINTS.

1. God must be served at all costs. It is never prudent to do wrong. Those who obey him will not lose in the end.

2. What folly to spend so much time over dainties and dress.

3. The birds teach us many lessons. How cruel to kill them that we may get their plumes for our hats.

4. Anxiety may shorten life, but it will never lengthen it.

5. Who can tell how the coarse, dark soil is turned into beautiful flowers? Yet He who does this is our Father and will provide for his children.

6. All human glory is borrowed. Man’s skill is clumsy compared with God’s wisdom.

7. The one anxiety that we should have is to do what is right and leave the rest to God.

ONE DAY AT A TIME.

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time!
It's a wholesome rhyme,
A good one to live by—
A day at a time.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks:
It's the darkened future, without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day
Whatever its load, whatever its length;
There's a bit of precious Scripture to say
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life:
All sorrow, all joy, are measured therein;
The bound of our purpose, our noble strife,
The one only countersign, sure to win!
One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

—Helen Hunt Jackson.

THE BLACKBOARD.

What shall we eat?

"I am the living bread."

What shall we drink?

"If any man thirst let him come
unto me and drink."

Wherewithal shall we be clothed?

"As many of you as have been
baptized into Christ" (Spirit
baptism) have put on Christ."

QUESTIONS FOR STUDY.

When were the words of this lesson spoken?
Were they uttered on any other occasion?
(Luke 12: 22-34.)

24.—Why is it impossible to serve two masters? What two masters claim the service of every one? Why cannot we serve God and the world? Is a right and proper service of the world inconsistent with the service of God? Where do we find this verse repeated? (Luke 16: 13.) Illustrative texts—Gal. 1: 10; 1 Thess. 2: 4; Jas. 4: 4; 1 Tim. 6: 17; 1 John 2: 15.

25.—What is meant by "take no thought"? Are prudence and forethought forbidden? What is of more value than food or raiment? How may this be endangered by serving Mammon? (Matt. 16: 26, R. V.) Upon whom should we cast our care? (Ps. 55: 22; 1 Peter 5: 7.) Paul's injunction in regard to over anxiety, Phil 4: 6. What is of more importance than life? (Matt. 10: 39; Acts 20: 24.)

26.—Are the birds inactive or improvident? How are they provided for? What assurance does this give that God will provide us? God's care for all creatures, Job 38: 41; Ps. 145: 16; 147: 9. God's care for man greater than his care for inferior creatures, Ps. 34: 10; Luke 12: 24.

27.—What is the length of a cubit? Can anxiety, or worry, accomplish anything? Why is it wrong? Illustrations of human inability as symbolic of moral impotence—Jer. 10: 23

13: 23; Matt. 5: 36. Man's duty in view of this—Jas 4: 15; Prov. 16: 1; 20: 24.

28.—Is vanity in dress sinful? (1 Tim. 2: 9.) What lessons do the lilies teach us? Lessons from the rose—S. S. 2: 1 (John 15: 1) Isa. 35: 1 (55: 12, 13.) Whom does Christ contrast with the lilies?

30.—What was dried grass used for? What were ovens like? References to the fading of grass or flowers—Ps. 103: 15, 16; Isa. 40: 6-8 (1 Peter 1: 24); Job 14: 2. Where is the stability of God's word contrasted with flowers? (Isa. 40: 6-8; 1 Peter 1: 24.) What promises of temporal support are given to the Christian? (Ps. 23: 1; 34: 10; 84: 11 Rom. 8: 28; Phil. 4: 19.)

31.—Why not be anxious? (1 Tim. 6: 7, 8.) Who are the Gentiles? What should we do with anxiety? (1 Peter 5: 7; Ps. 55: 22 121: 3.)

33.—What was Solomon's choice? (1 King 3: 13.) What does Christ promise to the who seek his kingdom first? (Mark 10: 30;) Tim. 4: 8.) What was David's experience? (Ps. 34: 10; 37: 25.) What was Isaiah's prophecy? (Isa. 33: 10.) What was Paul's argument? (Rom. 8: 31, 32.)

34.—Why not be anxious about the future? (Ps. 23: 4; 32: 10; 37: 5; 91: 1, 9, 10 Isa. 43: 2; Matt. 10: 29, 30; 1 Pet. 5: 7 Jer. 49: 11.) What lesson on this from the sparrows? (Matt. 10: 29-31.)

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14. Then come to him the disciples of John saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15. And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

16. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

17. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

GOLDEN TEXT.

"Follow me."—Matt. 9: 9.

DAILY READINGS.

- M. The call of Matthew, Matt. 9: 9-17.
- T. Another publican called, Luke 19: 1-10.
- W. Christ's call obeyed, Mark 1: 14-20.
- T. A friend of sinners, Luke 7: 29-35.
- F. Much forgiven, Luke 7: 36-50.
- S. Joy in heaven, Luke 15: 1-10.
- S. From darkness to light, 1 Pet. 2: 1-10.

CATECHISM.

Q. 8. How doth God execute His decrees?

A. God executeth His decrees in the works of creation and Providence.

Q. 9. What is the work of creation?

A. The work of creation is God's making all things of nothing, by the word of His power, in the space of six days, and all very good.

LESSON HYMNS.

Nos. 131, 161, 403, 455.

PROVE THAT

Jesus Saves sinners. 1 Tim. 1: 15.

- LESSON PLAN. { I. Christ's Mission vs. 9-13.
II. The Christian's Liberty, vs. 14-17.

EXPOSITORY NOTES.

INTRODUCTORY: The call of Matthew preceded the Sermon on the Mount, although Matthew narrates it here for the purpose of introducing the discourses at the banquet which was given in his honor some six months afterwards. Time: autumn, A.D. 28; Place: Capernaum.

9.—As Jesus passed forth from the house in Capernaum where he had healed the paralytic (vs. 1-8.) He went towards the seashore (Mark 2: 13) and as He went by He saw Matthew sitting where toll, or duty, was paid on goods entering the town.

Matthew was also called Levi, the son of Alphæus, (Mark 2: 14) and his occupation was that of a publican (Luke 5: 27) or collector of the Roman imposts. As renegade Jews and hirelings of the Gentile oppressor, as well as for their, generally, unjust and tyrannical conduct, the publicans were special objects of contempt and hatred.

The name Matthew means "the gift of God"

(Greek, *Theodore*) and may have been adopted by Levi when he abandoned his old associates and became a disciple of Jesus. Others called him Levi, but he preferred the new name and so used it in his own story of the call which turned the whole current of his life.

Dr. Thomson tells us in "The Land and the Book" that the people of Palestine sit at all kinds of work. The carpenter saws, planes, and hews with his hand adze, sitting upon the ground, or upon the plank he is planing; the washer-woman sits by the tub; and in a word, no one stands when it is possible to sit. Shopkeepers always sit, and Matthew sitting at the receipt of custom is the exact way to state the case.

The "place of toll" may have been a mere booth by the roadside. Writing of the present day, Van Lennep states that some articles of produce are taxed as they are brought into the town. A booth of branches, or a more substantial hut, is erected at every entrance

into the city or village and there, both day and night, sits a man "at the receipt of zustom." (For a very interesting account of duties such as Matthew was engaged in, see Edersheim's *Life and Times of Jesus*, vol. 1, p.p. 515-518. The passage is too long to quote here.)

The narrative certainly conveys the impression that Matthew arose at once and attached himself to the company of disciples around Jesus. He probably arranged for the care of his business until his post could be filled by another.

The point brought out by the writer is that the decision of the publican was as prompt as that of the others who heard the same call. "Come," says the river to the sea. "Come," says the spring to the sleeping life of the field and forest. And, like the obedience of the river to the sea, of the steel to the stone, of the earth's charmed atoms to the spring's effectual call, is the obedience of the soul to Christ's wondrous Spirit" (Stanford.)

10.—The word translated "sat at meat" here and elsewhere in the N. T., means "reclined at" or "lay up to" the table. It was customary to recline on divans placed with their ends to a low table, and with the left elbow resting on a cushion.

From the other Gospels (Luke 5: 29) we learn that this feast was given by Matthew in his own house, as the expression "in the house," from the pen of the host himself, would imply.

It may have been a feast "in honor of Jesus" (Geikie) or "a feast of farewell to all his friends" (Farrar), but it was chiefly remarkable for the indifference which Christ publicly showed to the self-righteous prejudices of the Jews. "Looking abroad upon the world with a divine love and compassion that knew no distinction of race or calling, He designed to show at its very birth, that the Kingdom He came to establish was open to all humanity, and that the only condition of citizenship was spiritual fitness.

Accustomed from infancy to take this for granted, we cannot realize the magnitude of the gift this new principle inaugurated, or its astounding novelty. A Brahmin, who should proclaim it in India, and illustrate the social enfranchisement he taught, by raising a despised Pariah to his intimate intercourse and friendship, is the only counterpart we can imagine at this day" (Geikie.)

The term "sinners" does not necessarily mean persons of immoral character, but rather all who openly neglected the observances of the law—the "non-church-going people" of that day. The term is applied to the Gentiles as a whole (Matt. 26: 45; Gal. 2: 15) but Luke the Gentile, writing for Gentiles, simply says "publicans and others," refraining from the use of the offensive word.

Mark tells us (2: 15) that "they followed Him,"—they were at least enquirers after the truth, and that was more than could be said of their censors, who fancied that they were above being taught.

11.—The objection came from the Pharisees of the place who were also scribes (Luke 5: 30.) The intense contempt and loathing which a Pharisee cherished towards those who were "sinners" can hardly be realized by us. "It was unlawful to come into their company, even with the holy design of inducing them to read the law, and it was defilement to take food from them. They were loaded with opprobrious epithets. It must, therefore, have been as if a Brahmin had outraged every idea of Hindoo religion and morals, by sitting down at a meal with Sudras, when the rabbis at Capernaum saw and heard of Jesus reclining at table among the promiscuous gathering of publicans and sinners (Geikie.)

These Pharisees were not guests, therefore, but persons who, according to the freer social customs of the East, came in and mingled with the company.

A recent traveller writes: "In the room where we were received, besides the divan on which we sat, there were seats all around the walls. Many came in and took their place on these side seats, uninvited and yet unchallenged. They spoke to those at table on business, or the news of the day, and our host spoke freely to them. We afterwards saw this custom at Jerusalem. First one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at table" (Carr.)

The tense of the Greek verb "said," or rather "were saying," brings vividly before us the eager manner in which the repeated reproach was hurled at the Master, whom they attacked in this cowardly fashion. This is the beginning of that conflict between Jesus and the Pharisees which culminated in his crucifixion.

12.—Christ takes the Pharisees at their own estimate of themselves, and, without entering into the question of whether this was right or wrong, shows that, on their own showing, he would be useless to them (Williams.) The self-righteous have no ears for Christ's call.

The Greek for "whole," is "strong," "those having strength," there is a hint at the self-satisfied religion of the Pharisee (1 Cor. 4: 10.) Luke uses a different word, "healthy," showing that the evangelists sometimes report the substance of our Lord's sayings, without being careful as to the exact words. We should recognize this fact so as not to be disturbed by the shallow cavils of false critics.

Jesus as a physician understands the patient's constitution; the disease; the cause of it; the importance of a cure, the difficulties in the way; and the true method; He needs no consulting physician; and never neglects a patient; His prescriptions are infallible; when he cures, the patient knows he is well; and he makes no changes (Illust. Notes.)

13.—"Go ye and learn" is a common rabbinical phrase based on the fact that the disputants would not always have the cumbersome rolls of Scripture actually with them. (Williams.) The quotation is from Hos. 6: 6. Doing good to others is more pleasing to God than the offering up of sacrifices. God hates a selfish religion.

4.—Mark tells us (2: 18) that the disciples of John and the Pharisees "were fasting" at the time; and Luke (5: 33) that they "fasted often." The feast was evidently given at a time when the stricter Jews observed a day of abstinence from food, and this emphasized the fact that Jesus and his disciples ignored the rabbinical rules regarding fasts altogether.

The law required but one fast during the year, on the day of Atonement (Lev. 23: 26-32) but the stricter Pharisees, and doubtless the ascetic disciples of John, fasted two days in the week (Luke 18: 12.) Luke represents the Pharisees as putting this question. Doubtless they instigated it.

15.—Eidersheim (Life of Christ, vol. 1, p. 663) points out that the "sons of the bride-chamber" means all invited guests. The presence of Jesus marked the marriage-week of the church. By universal consent and

according to rabbinical law, this was to be a time of unmixed festivity. Even on the day of Atonement a bride was allowed to relax one of the ordinances of that strictest fast.

During the marriage week all mourning was to be suspended—even the obligation of the prescribed daily prayers ceased. It was regarded as a religious duty to gladden the bride and bridegroom. Was it not, then, inconsistent on the part of John's disciples, whose master had designated Jesus as the Bridegroom (John 3: 29,) to expect the disciples to fast so long as the Bridegroom was with them.

This is the first occasion in Matthew in which Christ alludes to His death, which from the very first He knew to be the divinely appointed climax of his work on earth (John 1: 29; 2: 19; 3: 14.) It was not an issue which gradually forced itself upon him as some modern critics would suggest (Meyer.)

16.—"New," or "undressed cloth," is cloth not "fulled," or shrunk by washing. The words of Jesus here take a wider range. Luke recognizes this (5: 36) by introducing them with the words "But he spake a parable unto them." He says in effect, "Your question implies ignorance of my teaching, my doctrine is not merely a reformed Judaism, like the teaching of John and Pharisaism, it is a new life to which such questions as these concerning ceremonial fasting are quite alien" (Carr.)

The spirit which prompts to formal fasting and ceremonialism is antagonistic to true christian worship. To attempt to blend the teaching of Jesus with that of the scribes would only make more manifest their incongruity and ruin both.

17.—The "bottles" referred to were "wine-skins." Wine was kept in the skins of goats, etc., stripped whole from the body. The neck then formed the mouth of the bottle, and the apertures of the legs were tied up. As new wine fermented it would expand the skin, and an old one, being hard and inelastic, would crack, while the new skin would yield by stretching.

By the "old bottles" Jesus meant the forms and ceremonies of Judaism; and by "new wine" the freer teachings of the Gospel. Christians cannot be bound by the narrow and slavish rules of the Pharisees. Our religion is full of life, and joy and liberty.

The people heard with astonishment the sublime teachings of the Sermon on the Mount. But the divine power and mercy which were displayed in the works of Jesus were no less marvellous than the searching wisdom of his words. The palsied renewed their strength, the rosy tint of health replaced the ghastly hue of the leper; the fevered brow was cooled; the tempestuous waves subsided; demons relinquished their unfortunate victims, when the Man of Nazareth spoke the word. For all this yet were men not awe-struck. Something in his winning grace of manner; the gentle tones of his voice; the tender sympathy of his eye, drew men to him. Children clustered around his knee and those whose hearts ached for love and kindness followed his footsteps.

1. Christ's mission.—Amongst the most despised of the nation were those renegade Jews, as they were esteemed to be, who took service under the Romans and collected the taxes and customs dues which were the badges of their subjection. Many of these were doubtless as bad as they were called, Zachæus, for example, seems to acknowledge that he had been guilty of the sins charged against his class. But doubtless others of them were honest and God fearing men, and from necessity, or independence of mind, dared to defy the opprobrium of their countrymen. We should prefer to think that Matthew belonged to this latter class. His response to the Saviour's call is so prompt, his loyalty so outspoken, and his career as an apostle so modest and consistent, that we cannot think of him as ever other than quiet, courteous, sincere, and firm, in what he believed to be the path of duty.

Good men are specially needed in those occupations that are surrounded with peculiar temptations. If God calls any one to enter such professions let him not draw back. It would be most calamitous were necessary spheres of life abandoned to those who used their position and power only to abuse them. The Christian's strength lies not in evading trial, but in meeting and overcoming it.

The gathering around Matthew's hospitable board was a most unusual one. We need not suppose that all were of notoriously immoral lives, but they were not of the religious class. No one who had any character to lose, as characters were gauged by the respectable synagogue-going Jews, would have broken bread

with them. Yet this teacher of lofty doctrines sat amongst them as the guest of the evening. His disciples were there too, and the host gave the feast to proclaim his change of life and entrance upon holy service.

The Pharisees could not understand it. "Birds of a feather flock together," they said. "He must have something in connection with them. Like clings to like. If he didn't enjoy such company he wouldn't be there." It was natural that they should judge thus, but they overlooked the fact that these people wished to be with Jesus, "they followed him," and Jesus was there, not because he was a "gluttonous man and a winebibber," but because he longed to meet the aspirations of those sin-stricken souls.

They mistook the whole spirit of divine service. The man who concentrates all his energies upon himself, has not found the true secret of Divine service. Building up one's righteousness by outward propinities, as many Protestants do, is but rehabilitating themselves in the filthy rags of the spiritually destitute.

The spirit of Christ impels every true follower to reach out a helping hand, and speak an encouraging word, to every sinner, no matter how fallen, and to lay aside all false pride and weak fastidiousness in order that by personal sympathy he may lead them to a loving Saviour and a pardoning God.

It is curious to notice that in the second century, Celsus, a great adversary of Christianity, misunderstood our Saviour's words here precisely as the Pharisees misunderstood his conduct. "Jesus Christ," he said, "came into the world to make the most horrible and dreadful society, for he calls sinners and not the righteous; so that the body he came to assemble is a body of profligates, separated from good people, among whom they before were mixed. He has rejected all the good, and collected all the bad."

"True," said Origen in reply, "Our Jesus came to call sinners, but to repentance. He assembles the wicked, but to convert them into new men, or rather change them into angels. We come to him covetous, he makes us liberal; lascivious, he makes us chaste; violent, he makes us meek; impious, he makes us religious."

2. The Christian's Liberty.—

The feast of Matthew would seem to have

been held on a day on which the stricter Jews abstained from food altogether. This heightened the offence in the eyes of the Pharisees and sorely perplexed the friendly disciples of John. It was a scandal that they could not account for. Their question seems to have been respectfully addressed, and it met with a gentle answer.

Rites and ceremonies are expressive of religious life, and should take their specific form from the genius of the religion to which they belong. Apply this standard to false religions and we find it true. The outward acts of the *cultus*, or so-called worship, declare the inward attitude of the soul towards the object of worship.

The ceremonialism which pervades the Roman Catholic Church is the fit exponent of the superstition and gross materialistic conceptions of the Middle ages.

So the religion of our Saviour's time had become essentially an outward thing, divorced from the inner life. The temple and the synagogue stood apart from one another. The altar testified of sacrifice, but the suffering Messiah was not found in the Book. To keep the law meant to observe minutæ of ritual, and the righteous man was he who observed the mathematical glosses added to the commandments.

But Christ came to revive the dry bones of Judaism. To utter words that were spirit and life, and set forces in motion that could not be confined within such cast iron bondage. Three of its characteristics were joy, strength and growth.

Whatever views may be held of fasting, and there are many Protestants who esteem it highly as a religious exercise, it is remarkable that Jesus gave no countenance to it, except by condemning hypocritical fasts, as he did hypocritical prayers. Nor do the apostles make more than passing references to it. Certainly, when practical, it should spring from a sense of real sorrow, and be performed in no self-righteous, merit-winning spirit. It must not be done to appear to men, but for the personal benefit of the man himself—"anoint thy head and wash thy face"—fast in secret as you pray in secret. Let the heart move to the exercise.

This much however, may be said, that as self-indulgence is one of the most besetting sins of the flesh, and of the age in which we live, it is a good thing to curb even the natural desires for a time, in order to assert the

authority of the higher over the lower nature, and preserve the heart from waxing gross amid the abundance of blessings which surround us. "Let your moderation be known unto all men." "Be sober." Exercise yourselves in self-control. Discipline the appetites and desires so that these gates of the soul may ever be manned with vigilance against the assaults of temptation. Fasting to sin means feasting with Jesus.

ADDED POINTS.

1. Jesus calls those who are at their post of duty.
2. No honest calling need interfere with our following Christ.
3. When Christ calls do not hesitate.
4. Christ sanctioned the innocent pleasures of social life.
5. In whatever company we may be let us try to do good by word and example.
6. Kindness and sympathy will find the way to most hearts.
7. We should not judge harshly of the motives of others who do not follow our way of working.
8. The only cure for sin is the atoning death of Jesus Christ.
9. No service is pleasing to God that does not spring from love.
10. The most correct life may be least acceptable, because the heart lacks charity.
11. We should keep our appetites and passions under control.
12. All religious exercises should express the real fulness of the heart.
13. The service of Christ is free and joyous.
14. The outward form is of little consequence in comparison with the spirit of religion.

THE BLACKBOARD.

THE TRUTH SHALL MAKE YOU
FREE FROM THE

PENALTY
POLLUTION
RESENCE
OWER **OF SIN.**

Is this a fast—to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look and sour?

No! 'tis a fast to dole
The sheaf of wheat,
And meat,
Unto the hungry soul.
It is to fast from strife,
From old debate
And hate,—
To circumcise thy life.
To show a heart grief-rent;
To starve thy sin,
Not bin,—
And that's to keep thy Lent.

Herrick.

QUESTIONS FOR STUDY.

9.—What miracle immediately preceded the call of Matthew? Where was Jesus walking when he spoke to Matthew? (Mark 2: 13.) What is meant by "the receipt of custom"? By what other name was Matthew known? (Mark 2: 14.) Why does he himself use one name and the other evangelists another? Whose son was he?

10.—Who made this feast? (Luke 5: 29.) In whose honor? Who were the publicans? Who are meant by "sinners"? (Gal. 2: 15; Matt. 26: 45.) Were any of them followers of Jesus? (Mark 2: 15.) Why does not Luke call them "sinners"? (5: 9)

11.—On what other two occasions was Jesus reproached in the same way? (Luke 15: 2; 19: 7.) What parable was spoken as a reply to it? How did Christ expose the hypocrisy of the objectors? (Matt. 11: 16-19.) How should we meet those who make unreasonable and deceitful criticisms? (Gal. 2: 5.) From what does human sympathy spring? (Heb. 5: 2.) From what does Christ's compassion arise? (Heb. 4: 15.)

12, 13.—What teachings of the Old Testament had the Pharisees failed to appreciate? (Prov. 21: 3; 1 Sam. 13: 22; Ps. 50: 8; Hos. 6: 6; Prov. 15: 8; Micah. 6: 6-8.) Who quotes this saying of Christ? (1 Tim. 1: 15; 1 John 3: 5.) Which is the first gospel message to the sinner? (Luke 24: 47; Acts 5: 31; 2 Pet. 3: 9.)

14.—What gave rise to the question about fasting? (Mark 2: 18.) How often did the Pharisees fast? (Luke 18: 12.) What kind of fast pleases God best? (Isa. 58: 3-7.)

15.—Who are "the children of the bride-chamber"? Where is Christ referred to as

the "Bridegroom"? (Rev. 21: 2; Isa. 54: 5; 2 Cor. 11: 2; Rev. 22: 17) When was the Bridegroom taken away? (John 16: 6; Luke 24: 13-17.)

16.—What is meant by "new" cloth? What are referred to under the figures of an "old garment," and "new cloth"?

17.—What does the "new wine" represent? What does "old wine-skins" represent? What attempt was made to put "new wine" into "old bottles"? (Acts 15: 1-5; Gal. 5: 1-26; Phil. 3: 2; Col. 2: 8, 11, 16; 3: 12.)

TO BE ANSWERED IN WRITING.

Senior.

1. What was Matthew's occupation? (4)
2. Why did Jesus mingle freely with all classes? (5)
3. What mistake did the Pharisees make regarding the service God required? (6)
4. How did Christ justify his disciples for not fasting? (4)
5. What fact did Christ illustrate by the simile of the wine-bottles? (6)

Intermediate.

1. On what occasion were the words of our lesson spoken? (4)
2. What did the Pharisees say about the company often found with Jesus? (5)
3. How did Jesus explain his associating with such persons? (5)
4. Why did not Jesus and his disciples fast? (5)
5. What is referred to under the figures of "old garments" and "old wine-skins"? (6)

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3. Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Thaddæus; 4. Simon the Cananean, and Judas Iscariot, who also betrayed him. 5. These twelve Jesus sent forth, and charged them, saying: Go not into any way of the Gentiles, and enter not into any city of the Samaritans; 6. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 7. The kingdom of Heaven is at hand. 8. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye received, freely give.

9. Get you no gold, nor silver, nor brass in your purses; 10. no wallet for your journey, neither two coats, nor shoes, nor staff; for the labourer is worthy of his food. 11. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12. And as ye enter into the house, salute it. 13. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. 14. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

GOLDEN TEXT.

“Freely ye have received, freely give.”—Matt. 10: 8.

PROVE THAT

Jesus bids us tell others about Him, Mark 16: 15.

DAILY READINGS.

M. The twelve sent forth, Matt. 10: 1-15.
T. A dark prospect, Matt. 10: 16-23.
W. A great helper, Matt. 10: 24-33.
T. Worthy followers, Matt. 10: 34-42.
F. Prepared and sent, Jer. 1: 7-19.
S. “Go, preach,” Acts 8: 1-8.
S. Into all the world, Mark 16: 14-20.

CATECHISM.

Q. 10. How did God create man?
A. God created man male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

LESSON HYMNS.

Nos. 433, 566, 563, 564.

LESSON PLAN. { I. The apostles. vs. 2-4.
II. Their Instructions. vs. 5-10.
III. Their Entertainment. vs. 11-15.

EXPOSITORY NOTES.

INTRODUCTORY.—In selecting His twelve apostles, Jesus set up the organization of His Church. These were now placed in training for the world’s evangelization. Our lesson is therefore a very important one, for it gives the first charge to Christian teachers, ministers, and missionaries, and that from the lips of the Master Himself. Time, autumn of A.D. 28. Place, Galilee.

2.—The twelve were chosen and appointed to the office of apostleship immediately before the delivery of the Sermon on the Mount, but their names are here given because they now for the first time enter upon the discharge of its duties as heralds of Christ and His Gospel.

Luke tells us (6: 13) that the title of “apostle” was given to them by our Lord, they therefore, bear it in a special sense.

The word means “one sent forth,” an ambassador, or a missionary. Our Lord took over a term well known among the Jews in his own day and consecrated it to his service. The twelve were selected, or win-

nowed, from the disciples, to be messengers, or envoys, entrusted with a responsible mission.”

The name while not always confined to the official Twelve, yet, in its official sense, belongs to them alone, and to Paul, who was also chosen and “ordained,” or set apart, by Christ. In all other cases it should be translated “messenger,” or “delegate,” its ordinary meaning. (Acts 14: 14; 2 Cor. 8: 23; Phil. 2: 25; Rom. 16: 7.)

The number doubtless had reference to the twelve tribes. A spiritual Israel is now to be called forth. (Matt. 19: 28; Rev. 21: 12-14.)

The name “Simon” is Greek, but is almost identical in sound with the Hebrew “Simeon,” which was the apostle’s true name (Acts 15: 14; 1 Pet. 1: 1 Marg.)

The surname, Peter, by which he was generally known (for that is the force of the expression “who is called”) was bestowed upon him by Christ when he first joined Him, (John 1: 42) and was reconferred when he

made his notable confession of the divinity of Christ (Ch. 16 : 18.) It means "a rock." He was the most prominent of the Twelve and his name stands first in all the lists.

But this pre-eminence was due to natural character and abilities, to his wonderful combination of adoration and activity. There is no trace of official lordship. Simon himself took rank simply as an apostle and presbyter, (1 Pet. 1 : 1 ; 5 : 1.) (Lindsay.)

Andrew was the first disciple of Christ (John 1 : 35-42.) He is closely associated with Philip in the few instances in which he is mentioned. Both seem to have been of a quiet practical turn of mind, not very quick at comprehending our Lord's loftier teaching.

James was the first of the Twelve to receive the crown of martyrdom, (Acts 12 : 1, 2.) His mother's name was Salome, and she was most probably a sister of the Virgin Mary, (compare Matt. 27 : 56 ; Mark 13 : 40 and John 19 : 25.)

John was the apostle of love, but the bravest of all. He alone followed Christ into the court of Caiaphas, and stood by His cross. He was the last survivor of the holy band. James and John were surnamed "Boanerges," "Sons of Thunder," (Mark 3 : 17) perhaps because of their fiery zeal, of which we have instances in Mark 9 : 38 ; 10 : 37 ; Luke 9 : 54.

3.—Bartholomew is generally identified with Nathanael (John 1 : 45-49 ; 21 : 2) because, while the first three gospels never mention Nathanael, John never mentions Bartholomew ; and he alone tells us about the call of Nathanael at the same time as others of the Twelve.

Thomas wore the surname of *Didymus*, or

"the Twin" (John 11 : 16 ; 20 : 24 ; 21 : 2.) Tradition says that he too was a son of Alphaeus, and that James was his twin brother. He has been called "the doubting apostle" from the circumstances narrated in John 20 : 25-29.

Matthew, or Levi, was a son of Alphaeus and brother of James.

James, was the son of Alphaeus or Cleophas, (John 19 : 25, compared with Matt. 27 : 56 ; Mark 15 : 40.) His mother's name was Mary. He is called "James the Less" to distinguish him from James the brother of John.

Lebbeus, or Thaddeus, was also called Judas, or Jude, and was a son, or brother, of James. He is mentioned but once (John 14 : 22.) He is the author of the Epistle of Jude.

4.—Simon "the Cananaean" (not "the Canaanite") is called by Luke "Simon Zelotes," (Luke 6 : 15 ; Acts 1 : 13,) or "the Zealot," thus translating "Cananaean" for the benefit of his Gentile readers.

The Zealots were a fanatical sect who sought to resist the Roman rule by fair means or foul. Some of them were united in a secret society to murder prominent Romans and Jewish traitors. They justified themselves by the example of Phineas (Num. 25 : 7 ; Ps. 106 : 30.) When Simon became a follower of Jesus he saw the folly and wickedness of such methods. The name was still used to distinguish him from Simon Peter.

Isariot is the Hebrew, *Ish-Kerioth*, "the man of Kerioth," a little village in the tribe of Judah, (Josh. 15 : 25 ; Jer. 48 : 24.) This was the only one of the apostles who was not a Galilean. The Evangelist cannot name him without remembering his infancy.

Four separate lists of the Apostles are given in the New Testament.

| Matt. : 2-4. | Mark 3 : 1 6-10. | Luke 6 : 14-16. | Acts 1 : 13. |
|-------------------------|-------------------------|--------------------------|--------------------------|
| SIMON | SIMON | SIMON | PETER |
| ANDREW | JAMES | ANDREW | JAMES |
| JAMES | JOHN | JAMES | JOHN |
| JOHN | ANDREW | JOHN | ANDREW |
| PHILIP | PHILIP | PHILIP | PHILIP |
| BARTHOLOMEW | BARTHOLOMEW | BARTHOLOMEW | THOMAS |
| THOMAS | MATTHEW | MATTHEW | BARTHOLOMEW |
| MATTHEW | THOMAS | THOMAS | MATTHEW |
| JAMES (Son of Alphaeus) | JAMES (Son of Alphaeus) | JAMES (Son of Alphaeus) | JAMES (Son of Alphaeus) |
| LEBBEUS | THADDEUS | SIMON Zelots | SIMON Zelots |
| SIMON the Cananaean | Simon the Cananaean | JUDAS (brother of James) | JUDAS (brother of James) |
| JUDAS Isariot | JUDAS Isariot | JUDAS Isariot | |

NOTE.—(1) The names fall into three groups of four each, and the same name stands at the head of each group in all the lists. That of Peter comes first and that of Judas Iscariot last. The names stand about in the order of their prominence in the founding of the Church.

(2) Distinguish three who bore the name of James, (a) the son of Zebedee, (b) the brother of our Lord, (c) the son of Alphaeus; and three who bore the name of Jude, or Judas, (a) the brother of our Lord, (b) the apostle, brother of James, and (c) Judas Iscariot.

5.—With reference to the word "sent forth," which is that from which "apostle" is derived, Bishop Westcott remarks that it "corresponds with the idea of our own words 'despatch,' and 'envoy,' and conveys the accessory notions of a special commission, and, so far, of a delegated authority in the person sent." They went two and two together (Mark 6: 7.)

By "the way of the Gentiles" we are to understand either roads leading to Gentile lands, or the streets inhabited by Gentiles. The Samaritans were a mixed race, partly of Hebrew descent. (2 Kings 17: 24 *sqq.*)

This prohibition referred to the present occasion only, for Christ himself preached on Sychar (John 4: 40.) The reasons for it may have been, (1) the Jews had a right to be the first to hear officially that the Messiah had come; (2) if they would accept Him they would be the most fitting agents for evangelizing the world; (3) the apostles were not yet fitted to preach to the heathen; (4) the message, at its present stage of revelation, would not meet the spiritual wants of the Gentiles; (5) its premature proclamation would raise prejudices against its after acceptance and would arouse needless opposition amongst the bigoted Jews; and (6) the "power from on high;" the Holy Spirit, had not come upon them.

6.—The Jews were still God's chosen people, but as their "shepherds" had perverted the truth, they were spiritually lost, wandering aimlessly, seeking their fold. The mission of Jesus was to gather together the outcasts of Israel. (Jer. 50: 6.)

7.—They, as heralds, were to announce the near advent of the Messianic Kingdom. Every Jew would understand what was meant, and a spirit of expectancy would be awakened. Their rejection of Jesus prevented them from

entering that kingdom and inaugurating a more glorious era for their nation than their fondest expectations of earthly splendor.

8.—The four classes of maladies here mentioned are specially typical of sin. This power was given in order that they might attest their message as being from Jesus who performed like wonders. They received the gift gratuitously and they were forbidden to accept remuneration for their services. (See Acts 8: 18-20.)

9.—The "brass" referred to was the small copper, or bronze, coin of the country. The gold and silver were Roman money. "Purses" is, literally, "girdles," money-belts. Eastern garments do not have pockets, so that money is generally carried in a hollow leather belt. This is often richly ornamented.

10.—"Scrip" is the same word as "scrap," and means a leather pouch, or wallet, for carrying provisions. It was fastened to the girdle. David carried one, into which he put the stones which he selected for slinging at Goliath. A second coat, or tunic, was generally worn on Sabbaths or festivals—the disciples were not to cumber themselves with it. Neither were they to carry spare sandals, or procure a traveller's staff for their journey. They were to start out just as they were, live on the hospitality of those they came to; and trust to God's providential care to supply all their wants. He who sent them forth would see that they were provided for.

11.—The apostles were to have a high estimate of their mission. They were not to consider themselves pensioners upon the charity of strangers, but the bearers of blessing to the homes that they honored by being guests. Those only who were "worthy," *i.e.* pious Jews, "waiting for the consolation of Israel," were to be permitted to welcome them to their houses.

Dr. Thomson tells us that "when a stranger arrives in a village, or encampment, the neighbors, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy, and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienation and feuds among neighbors. It also consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission. They were sent, not to be honored and feasted, but to call men to

repentance, prepare the way of the Lord, and proclaim that the kingdom of heaven was at hand. They were, therefore, first to seek a becoming habitation to lodge in, and then abide until their work in that city was accomplished (Cent. Pal. and Phœniun 407.)

12, 13—The usual words would be "peace be to this house" (Luke 10 : 5 ; compare Judges 18 : 15, Marg. ; Gen. 43 : 27, Marg. , 1 Sam. 17 : 22, Marg. ; 25 : 5, 6, Marg.) In regard to worthiness compare Lydia's invitation, Acts 16 : 15. If they were kindly received a blessing would indeed be the reward of their entertainers, but if they were churlishly refused, then it will be as if the benediction had

not been spoken. Illustrate by the blessing upon Obededom, (2 Sam. 6 : 11.)

14.—To "shake off the dust" was an expressive sign denoting that they had no further fellowship with them and were guiltless regarding them. (Acts 13 : 15 ; 18 : 6.)

15.—This verse clearly teaches that the dead still live and await the judgment day. These cities had nothing but the example of inconsistent Lot to teach them. Bad as they were, their guilt was less than that of those who had the whole Old Testament and the institutions of religion to instruct and help them. What shall we say of ourselves in compassion if we reject Christ ? (Matt. 11 : 22-24.)

PRACTICAL LESSONS.

Our Saviour selected his apostles immediately before delivering the "Sermon on the Mount," but does not appear to have sent them out upon this mission until some time afterwards. Several important thoughts naturally suggest themselves in connection with this lesson.

I. The Apostles.—

Glancing over the names we are struck with the fact that *our secular duties do not stand in the way of our receiving special blessings.*

We sometimes speak as if we would be able to rise to a higher degree of spirituality of mind, if we were not so much occupied, and necessarily, with the affairs of the world. But God's call has always come to the men who were faithful in their secular duties. Moses was tending the flock of Jethro when he saw the Burning Bush, and received his commission to lead forth Israel ; Elisha was plowing when Elijah cast his mantle over him ; Gideon was threshing wheat when summoned to liberate Israel ; Simon, Andrew, James and John, were busy with the duties of their honest calling when Jesus passed by ; Matthew was even engaged in a pursuit that the Jews thought dishonorable, but yet one that sorely needed honest men, when he was bidden to enter upon his new career as the apostle of the Lord Jesus.

The holiest life is to be attained, not in seclusion from duties and temptations, but in performing the one and steadfastly repelling the other.

We learn also that *Christ finds the material for his apostles in every walk in life.*

No honest calling is too lowly, no intellec-

tual or social eminence too lofty, to furnish men and women who can lead the Church of God into a larger, freer, grander life. One of the recently discovered "sayings of Jesus," which we gladly welcome as a precious gem from the rubbish heap of tradition, is "Raise the stone and there thou shalt find Me ; cleave the wood and there am I." He is with his disciples in every walk in life. Not in temple and synagogue alone, but in the daily labor of man, in the stone quarry and the forest. (Harnack.)

It is right that we should polish the "shafts" for the Lord's "quiver," but we must never forget that he can use water-worn pebbles to lay low the giants of evil. In the rank and file of our church membership there is a vast amount of unused and untrained power which, if we were wise, we would employ more largely.

When Christ has a work for any man to do he trains him for it. The apostles received the oral instructions of Christ for three years, and, what was of much more influence upon the formation of their character, were constantly under the moulding influence of the Master's personal presence. We may not read beforehand the curriculum, or know the degree to which it leads, but every true disciple is trained through daily duty for the higher service of the future.

God does not reveal to us his plans concerning us until he has made us ready to embrace them.

Such a mission as the one before us was all that the apostles were as yet prepared to undertake. Their work among Samaritans and Gentiles belonged to a later stage of their

training. Had they been told at the outset all that Christ intended to accomplish by their means they would have shrunk back in conscious unfitness.

It is well for us, too, that we do not know the course laid out for us. In very few cases would it be the one we would mark out for ourselves. Yet true success must be measured by the degree in which our plans conform to God's. Our responsibility, in the end, is not for what we have become, but for what we might have been; nor for what we have accomplished, but for what we might have achieved. We shall only realize our "chief end" when we yield ourselves willingly to the divine guidance and endeavor to fill the present sphere of duty with efficiency, ready at the same time to obey a call to higher and more arduous work, depending on him who has said "My grace is sufficient for thee; my strength is made perfect in weakness."

We cannot pass from this list of names without noticing the last one, "Judas Iscariot who betrayed him." *How sad to prove unworthy of the divine call.* Was Judas really so much worse than other men? We think not. Had he never met Jesus he would have gone to perdition with the great mass of narrow, covetous, unspiritual formalists of his day. His name would never have been execrated by men as the type of basest treachery.

Invitation to privileges carries necessarily with it the responsibility of refusing the blessings conveyed through them. If the gospel is a savor of life unto life to some, it is a savor of death unto death to others.

Let us press upon our scholars the claims of Christ upon them in virtue of their solemn dedication to him in baptism; the grace promised therein; their instruction in the way of life; and the gracious influences which surround them. If they reject Christ their guilt will be greater than even that of Judas.

2. Their Instructions.—

While these instructions referred to the special mission on which the apostles were then sent forth, there are general principles implied which are applicable to our time.

In *Christian work enthusiasm must be regulated by a wise consideration of circumstances.* There was a strong temptation to turn aside to the Gentiles and the Samaritans, but they were not yet ready for the message. (See Expository Notes). So in our missionary operations we seize upon "strategic points," and concentrate

our efforts upon nations that have a future, while not wholly neglecting others. Work must be planned to be successful. Carry the "Dargai Ridge" and the whole pass is opened that leads to a new territory subdued for Christ. In every philanthropic enterprise one of the hardest rules to obey is that which forbids the consideration of cases outside of the precise lines laid down.

Those nearest to us have the first claim upon us.

The gospel was to be preached "beginning at Jerusalem." Let us try to bring our own children, our brothers and sisters, our friends and companions, our scholars, the unsaved in our community, to Christ. Build up the Home Missions of our Church in our own Presbytery and in the new portions of the Dominion. God is sending new settlers to us who come for gold and other minerals, as well as for homes in our fertile prairies and amongst our flourishing industries. We must give and work for those as well as for the heathen in China and India. Personal effort and liberality is required of every true disciple of Christ.

Our interest in the spiritual welfare of others should be accompanied by friendly concern for their temporal happiness.

The application of this principle to mission work amongst the "submerged tenth," or the northwest Indians, is obvious, but it deserves to be remembered everywhere. The pastor who does not show an interest in the temporal affairs of his people will lose much of his usefulness amongst them. The teacher who does not visit the scholars in their homes and enquire after their studies and amusements is neglecting one of the most powerful influences placed at his disposal.

While the laborer is worthy of his food, and the master will see that he gets it, yet *spiritual service must not be rendered in a mercenary spirit.* Every christian is bound to use the faculties and opportunities which God gives him for the good of others without fee or reward. If He has made you "apt to teach," and especially if he has enabled you to obtain some professional training, gratitude to him requires that you should make some return for the gift, by teaching others. If he has endowed you with a sweet voice, let it be heard in leading the service of song, as a tribute of thanks, like the birds, to Him who gave you this power.

Whatever specialty you possess, ability to exhort or expound Scripture, business talents, literary gifts, etc., they should all be freely

placed at the service of God and the Church—he, and not your fellow-members, is the one you really serve.

3. Their Entertainment.—

The cause of Christ is compromised when donations, or favors, are accepted from those who have no love to Christ, but who wish to patronize religion, or gain a reputation for themselves which they do not deserve. The apostles were permitted to become the guests only of those who were “worthy.”

Those who treat discourteously the message or the messengers will be severely reckoned

with by the Master who sent them. On the other hand, meekness and courtesy should be the distinguishing characteristics of one who speaks for Jesus. The blessing of a good man, and a guest for Christ's sake, will not fail of accomplishment.

THE BLACKBOARD.



QUESTIONS FOR STUDY.

2.—When were the Twelve first set apart as apostles? (Luke 6: 12, 13.) Why was the number twelve? When did Simon first come to Jesus? (John 1: 42.) Who brought him? What other apostles came about the same time? Compare the list of the apostles, and note resemblances and variations. What was the occupation of the first four?

3.—What other names for Bartholomew and Lebbaeus? Where is he first mentioned? (John 1: 45.) Who were the publicans? Name another who became a disciple? (Luke 19: 2.)

4.—What is meant by “Cananean” (Luke 6: 15.) What is meant by “Iscariot”?

5.—Who were the disciples told not to visit? Were there many Gentile inhabitants in Galilee? (Matt. 4: 15.) Who were the Samaritans? (2 King. 17: 24.) Wherein did their worship and belief differ from that of the Jews? (John 4: 20.) How were they regarded by the Jews? (John 4: 9.) Did Jesus himself follow the rule here laid down? (John 4: 40.) Did the prohibition extend beyond their present mission?

6.—To whom was the message sent? Did the apostles follow the general rule here laid down? (Acts 13: 46. Who else are compared to lost sheep? (1 Pet. 2: 25. For the comparison generally see Ps. 119: 176; Isa. 53: 6; Jer. 50: 6-17; Ezek. 34: 5, 6, 8. Who is the Good Shepherd?

7.—What is meant by the Kingdom of Heaven? Who uttered the same message? (Matt 3: 2; 4: 17; Luke 10: 9.)

8.—By what power were the apostles to do these things? Why were they to exercise these gifts without receiving any recompense from those they healed? Who offered to purchase these gifts for money?

9.—Why were the apostles to take no money with them.

10.—What is a “scrip”? Why were they to go so unprovided for the journey? An illustration of gifts to prophets? (1 Sam. 9: 7.)

11.—Ought preachers of the gospel to be supported by those to whom they minister? (1 Cor. 9: 7-11; 1 Tim. 5: 17-18.) What is meant by being “worthy”? Why were they to keep the same lodgings during their whole stay in a place?

12, 13.—What was the usual form of salutation? (Luke 10: 5.) 13.—What is meant by “your peace” returning “to you”? How does the psalmist describe an unheard prayer? (Ps. 35: 13.)

14, 15.—What did shaking off the dust mean? Other expressive gestures—Neh. 5: 13; Acts 13: 51: 18: 6; Acts 20: 26-27. Compare Pilate John 13: 5. Why were such persons more guilty than Sodom and Gomorrah? What does Christ say about certain places that refuse to hear him? (ch. 11: 22-24.)

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven ? thou shalt go down unto Hades ; for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

ement, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes ; 26. yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father ; and no one knoweth the Son, save the Father ; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him,

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest unto your souls. 30. For my yoke is easy, and my burden is light.

GOLDEN TEXT.

“ Come unto me all ye that labor and are heavy laden, and I will give you rest.”—Matt. II : 28.

PROVE THAT

Jesus invites us to come to Him. Rev. 22 : 17.

DAILY READINGS.

- M. Warning and invitation, Matt. 11 : 20-30.
- T. Exhortation, Isa. 1 : 16-20.
- W. Responsibility of privileges, Luke 12 : 41-48.
- T. Despised but chosen, 1 Cor. 1 : 20-31.
- F. Gracious invitation, Isa. 55 : 1-11.
- S. A waiting guest, Rev. 3 : 14-22.
- S. None cast out, John 6 : 29-40.

CATECHISM.

Q. 11. What are God's works of Providence?

A. God's works of Providence are, His most holy, wise, and powerful preserving and governing all His creatures and all their actions.

LESSON HYMNS.

Nos. 139, 138, 123, 132.

- LESSON PLAN. { I. The Saviour warning. vs. 20-24.
 II. The Saviour Teaching. vs. 25-27.
 II.I The Saviour calling. vs. 28-30.

EXPOSITORY NOTES.

INTRODUCTORY.—This lesson is closely connected with the preceding. After the proclamation of the Kingdom, follow warnings and invitations in regard to it. As yet the note of gracious welcome predominates, but the warning tone grows louder and louder until it culminates in the awful solemnity of the twenty-third chapter, whose measured cadences fall upon the hushed ear like the knell of final doom. Time and place same as last lesson.

20.—The accent lies upon “ then.”—The words were spoken immediately after the preceding, and the expression “ Then began He ” indicates an impressive change of subject and manner of speaking. The report is evidently from one who heard it. Luke introduces these warnings at a later point in our Saviour's ministry, namely, just when He was about to take final leave of Galilee (Luke 10 : 12-15.) They are appropriate on either occasion and doubtless our Lord simply repeated His previous words on the latter occasion.

“ Upbraid ” implies both pity and blame, reproach as much as reproof. We have no account of any miracles wrought in these cities but we need not be surprised at this, for read John 21 : 25. The sin of the people of these cities consisted in the fact that although they had seen so many proofs of Christ's divinity and had heard so much of His teachings, they had not repented of their worldliness and formality and accepted Him as the Saviour from sin.

21.—Chorazin is now *Kerazeh*, two and a half miles N. W. of the sea of Galilee. There are many houses still comparatively well preserved, and among them the remains of a fine Synagogue (Henderson.) “ The shapeless heaps of Kerazeh attest most impressively the fulfilment of that prophetic imprecation of the Son of God upon Chorazin,” (Thomson.)

According to Dr. Thomson and others there were not two Bethsaidas, but one city on the eastern and western banks of the Jordan where

it enters the Sea of Galilee. The western side was the city of Andrew, and Peter, and Philip (John 1: 44; 12: 21.) and the scene of many miracles (Matt. 11: 21.) The eastern side had been built by Herod and named in honor of Julia, the daughter of Augustus and wife of Tiberias. It is objected to this theory that (1) in Matt. 12: 45 it is stated that Jesus constrained his disciples to go to the other side before him unto Bethsaida, so that there must have been a city of that name on the western shore; and (2) John (12: 21) speaks of "Bethsaida of Galilee," which could not have been Bethsaida Julias, for it was partly in Gaulanitis. Still, writing so long after the political boundaries had changed, in Ephesus, and for Christians all over the world, John may have called the whole region around the lake by the name best known.

Tyre and Sidon were cities of Phœnicia. Their wickedness was frequently denounced in prophecy and chastised by divine judgment, so that their names were, to the Jew, almost equal in "bad preeminence" to those of Sodom and Gomorrah. Even such obdurate heathen would have been more teachable than the Bible reading but worldly and self-righteous Jews of Galilee.

In the east, mourners wore a coarse garment made of goat's hair, the material used for making sacks and other coarse articles. Ashes were also cast on the head in token of the meanness and emptiness of man's earthly condition. For examples of this custom see Jonah 3: 6; Dan. 9: 3; Esther 4: 1; Job. 2: 8; 2 Sam. 3: 31; Ezek. 26: 16.

22.—The final judgment will be in accordance, not only with degrees of wickedness, but also with the privileges and opportunities enjoyed. Canadians who will not come to Jesus are far more guilty than Chinese or Hindoo heathen (Rom. 2: 12, 13; Luke 12: 47-48.)

23.—There are three places at which Capernaum has been located: 1. At the south end of the plain of Genesaret; 2. At the north end of the plain (*Khan Minyeh*); and 3, three miles farther north along the shore (*Tel Hum*). The last named is the generally accepted site.

By "exalted unto heaven" we may either understand its privileges in having there the home of Jesus; or its worldly prosperity and self-satisfied pride (Compare Isa. 14: 13-15), its own estimation of itself. The R. V. regards the clause as a question "Shall thou be exalted

unto heaven?" "Shall thou be raised high in public estimation, as thou thinkest, who art so proud of thy share in the busy and gay life on the lakeside." (Williams.) The reference to expected temporal fame as a contrast to the worldly oblivion, which was to be its doom, is appropriate.

"Hades" is the antipodes of "heaven," but it must not be confounded with "hell," or "gehenna." "Hell" (A. V.) here means, the unseen world, the state of the dead, the world of spirits, without regard to difference of character and condition. It is here used simply in antitheses to heaven (J. A. Alexander). Christ's words are an adaptation of Isaiah's address to the King of Babylon (Isa. 14: 13-15; see also Ezek. 31: 16.)

26.—The phrase "at that time" is not inserted for the purpose of giving the time when the following words were uttered, but, like the "then" of verse 20, marks a change in subject and manner. "Answered and said" is a Hebrew mode of expression which does not imply that any question had been asked, but merely that what follows is a rejoinder which refers to the circumstances of the occasion. (Matt. 22: 1; 28: 5.) These verses form a response to the denunciations in the preceding text. The two sections form an antiphony." The sorrowful contemplation of these wealthy, learned and doomed cities, is replaced by a grateful recollection of those who, becoming "as little children" shall "enter into the kingdom of heaven." (Lange.) The word translated "I thank thee" does not express gratitude, but rather entire and joyful acquiescence in the divine arrangement.

This is called forth by the circumstances. The "wise and understanding" are the Pharisees and Scribes; the "babes," those who were unversed in the Law, but of a teachable and submissive spirit.

27.—Universal authority is given to Christ so as to make all things conducive to the end for which he came into the world. Only God the Father knows Jesus completely. Our best understanding of him grasps but a part of his wonderful nature and character. Only through Christ can we know God aright. In Him we see the Father. (John 8: 19; 14: 7-9)

28.—These precious verses need little exposition. Who does not know what it is to be weary and heavy laden? The direct reference may be to those who were burdened with formality and ceremonialism, but the widest

significance must be given to all the terms. Bring the burden to Jesus and he will remove it, or help to bear it.

29 - When we try to obey Christ we grow like him, and the more of his meekness and gentleness we acquire, the more of his rest we

enjoy. His peace he leaves with us and our joy is full.

30. - Love makes all service easy. We find anything hard to do if our heart is not in it. But Jesus makes us willing to please him in all things.

PRACTICAL LESSONS.

We realize how imperfect the record of our Saviour's life is when we read such statements as those of the opening verse of our lesson. Very few of His mighty works are given in detail, and but a very brief selection of His wonderful words. The gospels are sketches rather than finished pictures. Doubtless it is best that we should know Christ in this way, filling up for ourselves the sketches here given, and thus making Him more real of our own time and circumstances. The seed thoughts that lie in his words germinate in every age and nation. Their soil is the human heart—he speaks to every man.

I.—The Saviour warning.

Whilst Jesus upbraids these now long-forgotten cities, we may take to ourselves his, solemn words for,

1. *Not to repent is inexcusable.*

Even the heathen will have no plea to present on the score of ignorance, for conscience and nature testify to them of God and duty. But what shall we say for ourselves if we will not turn from sin unto God.

These Galilean cities had the personal ministry of the Saviour, but they were blinded by pride, ignorance and bigotry. It was hard for them to rise above the narrow belief of their day, and see in the "Carpenter of Nazareth" the One of whom prophets had said such glorious things. What was difficult or them is easy for us. If we continue impenitent it will be with the full knowledge of who Jesus was, and what he has done for us. Those who reject Christ now are guiltier far than guilty Galilee.

2. *The higher our privileges, the greater our responsibility.*

As compared with Tyre and Sidon, the privileges enjoyed by Chorazin and Bethsaida were immense, and this heightened their guilt immeasurably. We do not realize this fact as we should. Every blessing carries with it the responsibility for its right use.

We not only lose the profit that accrues to ourselves, but we incur the guilt of "wicked

and slothful" servants if we fail to use our advantages.

If Capernaum was the home of Jesus, and every one in it might see and hear him, we are even more privileged, for we have the New Testament to tell us what they could not know, and the Holy Spirit to enlighten and sanctify us. We have Christian homes, Christian society and Christian churches—the Sabbath schools and the Sanctuaries,—and if in spite of all this we reject the Saviour, will not He justly turn away from us at last.

3. *There will be a strict and impartial reckoning with all men.*

We need not trouble ourselves about the possibility of the heathen being saved without the Gospel. Jesus holds out no hope regarding Tyre and Sidon, Sodom and Gomorrah. They are certainly to suffer for their wickedness. But we shall, far worse than they, if we do not live up to our light and opportunities. A merciful God will apportion to the ignorant and degraded heathen no more than is their due, but He will not pass us by if, in spite of Bibles, Sabbath schools, churches, and all the precious spiritual influences He has brought to bear upon us, we remain out of his kingdom and service.

4. *God's judgments overtake communities and nations as well as individuals.*

History affords many examples of this. The prophets denounce the wicked nations of their time in the name of Him who claims authority over them, and their predictions of judgment are fulfilled. Besides our individual responsibility we share with all our fellow-citizens the duty of maintaining the general Christian standard of the community.

No one has a right to refuse his part in advancing by his vote or personal service, the interests of public morality. We are the country, and as we make it our Canada will be exalted through righteousness, or reproached through iniquity.

II. The Saviour Teaching.

We do not know what called forth this out

burst of devout thankfulness. It may have been that Jesus bethought himself of the little band of disciples whose childlike acceptance of him stood out in pleasing contrast with the proud rejection of the many. Whatever the occasion of the words, they suggest to us :

1 The Christian frame of mind, in the presence of the mysteries of Providence, is *joyful, thankful and admiring acquiescence in the divine will.*

To accept with stoic endurance what is inevitable is not Christian submission. More than this is required of those who accept God as their Father. Our Saviour's feelings are those of glad satisfaction in knowing that the Father has so ordained. We should cultivate this attitude of mind. God's way of working is best, always best. Weak faith may sometimes feel perplexed and discouraged, but the thought "so it was well pleasing in thy sight" should lift up the heart to thankfulness and contentment.

2. *Spiritual truths are not revealed to carnal wisdom.*

Each sense apprehends its proper objects. We do not judge of sound by the ear, or colors by the touch. So spiritual truths are spiritually discerned.

The artist Turnur, while engaged on one of his famous idealizations of nature, was visited by a lady of rank, who, looking intently at the beautiful landscape, remarked, "But, Mr. Turnur, I do not see in nature all that you depict there." "Ah, madam," answered he, "do you not wish that you could?"

An intelligent, but rather skeptically inclined hearer, once said to his minister, "You have seen something I have not yet seen, I can tell that by your preaching." The Holy Spirit can alone open our eyes to the truths of the Word.

3. *In Christ, the Father is revealed.*

Some have said that the idea of the Fatherhood of God is not found in the Old Testament. This is a mistake, but certainly it was never so clearly taught before as when Jesus lived the life of God's Son, yet man's brother. His teaching is full of the Fatherhood of God. He taught us to pray "Our Father." He told his disciples "I ascend unto my Father, and your Father." We might learn the might and majesty of God from nature; his holiness and righteousness from the Old Testament prophets; but it is the Spirit of Jesus that teaches us to cry "Abba Father."

3. The Saviour Calling.—

The closing verses of our lesson are amongst the sweetest in the whole Bible. What mortal man would have presumed to offer weary and toiling humanity such rest and peace as Jesus bids us find in him.

1. *There is no limit to the invitations of Jesus.*

His mission was to men, and his voice is to sons of men. "Look unto Me and be ye saved, all the ends of the earth." "Proclaim the glad tidings to all the world, to every creature." Every burdened soul is invited, whatever the load that presses. No conditions are prescribed, no preparation is called for. His invitation is the sinners warrant. His worth, not ours, is the guarantee of help and salvation.

So we go with the same gracious message to young and old, high and low, millionaires and tramps—all who have the one necessary qualification—need. "If anyone thirst, let him come unto me and drink." "Whosoever will, let him take the water of life freely."

2. *What that rest is, of which Christ speaks.*

Not physical rest, although one who performs his daily duties with Christ at his side, will find even the body strengthened and refreshed. The mind will be at rest and there will be peace within.

The rest is of a two-fold character—rest given and rest found. The rest given is rather a state of rest, a condition of reconciliation and acceptance, into which we are brought through Christ as our Saviour. The rest that we find in his service is the ever growing development of the life which he has implanted. The former is the casket, the latter the jewels contained in it. New mercies day by day, the precious experiences of the spiritual life becoming ours as we grow in grace, and knowledge, and love.

3. *We become like Christ by serving him.* By taking his yoke upon us we learn his meekness and lowliness, and so find rest. Imitate Christ and you will grow Christ-like. Yield yourself to the moulding influence of his Spirit, and Christ will "be found in you." Beholding him we are changed into his image.

4. *What makes the yoke easy and the burden light.*

He makes us willing. It is easy to do what love prompts us to perform. Jesus bears the yoke with us and takes the heaviest end of the burden.

"Long did I toil, and knew no earthly rest; Far did I rove, and found no certain home; "

At last I sought them in His sheltering breast,
 Who spreads his arms and bids the weary come.
 With Him I found a home, a rest divine ;
 And I since then am His, and He is mine."

ADDED POINTS.

1. Christ is doing mighty works every day, do we heed them ?
2. We should be charitable in our judgment of others for they may not have had our advantages.
3. Our shelter at the judgment day—the blood of Jesus.
4. Earthly honors and glory are fading.
5. The "Lord of heaven and earth" is our Father.

6. We must be taught by the Spirit of God.
7. Christ is omnipotent.
8. Jesus knows all our trials and sorrows.
9. His "arm unfail'g" is around his disciple.
10. It is easy to obey those we love.

THE BLACKBOARD.

| WHAT JESUS ASKS. | WHAT JESUS GIVES. |
|---|---|
| Come unto Learn of Be like Serve | Reconciliation. Eternal life. Sin conquered. Trials blessed. |

ME

QUESTIONS FOR STUDY.

Who sent messengers to Jesus about this time ? What did they ask Him ? What testimony did Jesus bear to John ?

20, 21.—In what place did Jesus not do many mighty works ? (ch. 13: 5-8.) Where are the cities referred to here ? Why did Jesus condemn them ? What ought they to have learnt from his miracles ? (John 3 : 2 ; 14 : 11.) What should his teaching have led them to do ? With what heathen cities are they contrasted ? What wicked city was spared on its repentance ? (Jonah 3 : 6.) What three disciples belonged to Bethsaida ? (John 1 : 44.)

22.—Why would Tyre and Sidon be less severely punished than these cities ? (Luke 12: 47, 48.) How will punishment be apportioned at the last day ? (Luke 12 : 47, 48.) By what standard will all be judged ? (Rom 2 : 12, 13.)

23.—What is meant by "exalted unto heaven" ? (Isa. 14: 13-15 ; Lam. 2 : 1.) What is meant by being "brought down to hell" ? (Ezek. 31 : 16.) How has this judgment on Capernaum been fulfilled ?

24.—How may we be more guilty than Capernaum ? (Heb. 10 : 29.) Have we privileges superior to the Jews ? (Rom. 3 : 1, 2 ; 9 : 4.) How was Sodom destroyed ?

25.—For what does Jesus thank his Father ?

What things does he refer to ? Who are meant by the "wise and prudent" ? (1 Cor. 1 : 21-26 ; 2 : 5.) Who are meant by "babes" ? (Matt. 18 : 3.) What psalm does Christ quote ? (Ps. 8 : 2.) On what occasion did he apply the quotation literally ? (Gal. 21 : 16.) What prophet showed this childlike wisdom ? (Jer. 6-8.)

27.—What power did Christ receive as Mediator ? (ch. 28 : 18 ; John 3 : 35 ; 13 : 3 ; 17 : 2 ; 1 Cor. 15 : 27 ; Eph. 1 : 21.) What power did he possess as God ? Will he ever hand back his derived power ? (1 Cor. 15 : 27, 28 ; 11 : 3.) How does Christ reveal the Father ? (John 1 : 18 ; 1 John 5 : 20 ; John 6 : 46 ; 8 : 19 ; 10 : 15 ; 14 : 7-9.)

28.—Of what Old Testament invitation does this remind us ? (Isa. 55 : 1-4.) What burdens are referred to ? (Ps. 90 : 10 ; Matt. 23 : 4 ; Acts 15 : 5.) "Come"—Matt. 19 : 21 ; John 7 : 37 ; Matt. 25 : 34.

29, 30.—What is meant by Christ's yoke ? What are we to learn from Christ ? What do we find in following Christ ? What makes Christ's yoke easy ? Promises of peace—Isa. 26 : 3 ; Heb. 4 : 3-11 ; Rev. 14 : 13. Like Christ—John 13 : 15 ; Phil. 2 : 5 ; 1 Peter 2 : 21 ; 1 John 2 : 6.

Primary Department.

HELPS FOR TEACHERS OF LITTLE FOLKS, BY MR. & MRS. GEORGE H. ARCHIBALD,
MONTREAL.

GOLDEN TEXT FOR THE QUARTER: "Thou art the Christ, the Son of the living God.— Matt. 16 : 16.

The twelve lessons of the quarter, are the first half of a study in the life of Christ, in Matthew's Gospel, which is to occupy our attention for the first six months of the year.

The Central, or Preview Thought for the quarter as suggested by the Quarter's Golden Text, is that Jesus Christ, God's Son, is our Saviour.

The following are suggested as Central or Preview thoughts, for each lesson of the quarter:

Lesson I. How to please God.

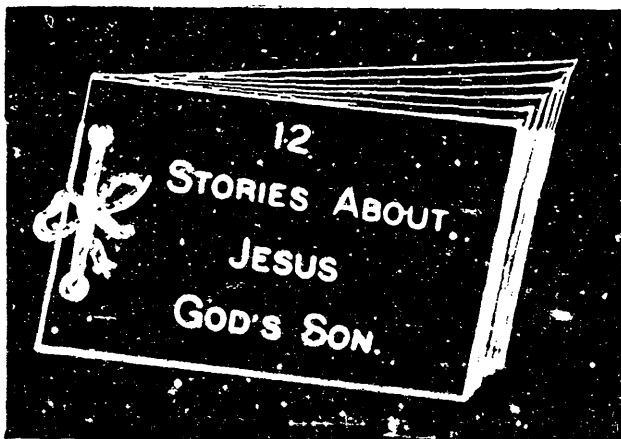
" II. " overcome Temptations.

after the shape suggested in the cut. Fasten them together with ribbons, and paint on the outside of the cover;

12 STORIES ABOUT JESUS, GOD'S SON.

On the first page, for Lesson 1, sketch some part of the blackboard lesson you have used, as a reminder of the central teaching, and so on, throughout the lesson of the Quarter. Use this book to review from Sunday to Sunday, as the lessons proceed, and on Review Sunday review fully.

To carry out this method of teaching the children, an artist is not needed. No suggestions are made that need artistic work. Often the rougher the work is, the better. Many of the



Lesson III. How to find the Light.

" IV. " Be Happy.

" V. " Pray.

" VI. " Trust.

" VII. " Be a Disciple.

" VIII. " Help Others.

" IX. " Find Rest.

" X. " Keep the Sabbath.

" XI. " Be good Seed Sowers.

" XII. " Be Self-controlled.

The idea of a picture book, with twelve pictures, or stories about Jesus, is perhaps as good as any other, as a method for binding together the lessons of the quarter.

Take four sheets of card-board, and cut them each into four pieces, (or fewer sheets for a smaller size) and make them up into a book,

things used as illustrations can be made at home, and when the time comes to use them they can be simply pinned to the blackboard.

If any suggestions are made that any teacher feels are beyond his or her ability, they will find it very easy to sketch them with lead or slate pencil on the blackboard beforehand, and then follow the lines in drawing, before the class.

It is always best to do as much work as possible in the development of the Lesson, while the class is watching, for thus through interest, we gain, and keep attention. If teachers would follow this plan, many difficulties that they now have would soon disappear.

"Through the eye, to the heart," is the easiest way.



LESSON VI.—February 6th, 1898.

OUR FATHER'S CARE. MATT. 6: 24-34.

I. GOLDEN TEXT: "He careth for you."

1. Peter 5: 7.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son, is our Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: How to trust.

IV. REVIEW:

1. Who asked Jesus to teach them how to pray?
2. Did Jesus ever pray? Where?
3. What prayer did He teach his disciples?
4. Repeat the Lord's prayer.

V. SYNOPSIS:

The whole lesson points to the Golden Text which is well chosen. He careth for you.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Begin the lesson by calling attention to two kings or two masters. For the sake of gaining and keeping attention, hold in the hand two crowns.

Who are the two Masters of the world? God and Satan. Who cares the most for us, God or Satan? Teach here God's love for us; how that Satan only wants us to serve him by doing wrong. It is God who cares for us.

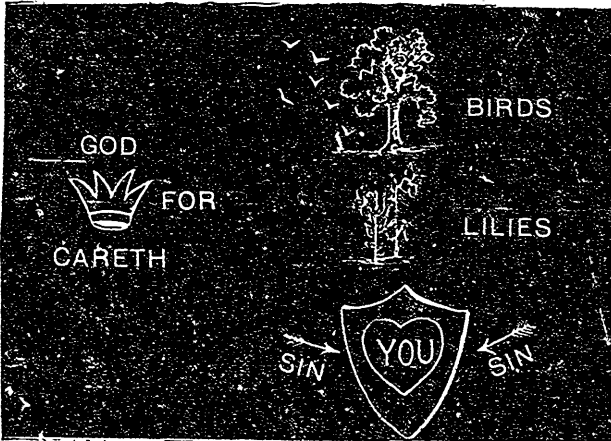
2. Here teach the Golden Text.

3. Who takes care of the birds? Who feeds, and clothes them, God or Satan? Who makes the flowers grow and the lilies so beautiful, that Solomon in all his glory was not arrayed like one of these, God or Satan? Change the word He in the Golden Text and make it read God careth for you. As you speak of the birds and lilies show some pictures of these and pin them to the black board.

4. Teach that if God cares for, feeds, clothes, and keeps warm, the birds and

the lilies, how much more will he care for us.

5. But more than this, when Satan wants to be our Master, and comes with his arrows of sin, then too God will take care of us. Draw a heart and write the word YOU inside of it, and release the Golden Text. Now draw some arrows, and show how Satan tries to send them into our hearts. Have prepared beforehand, a paper shield, and when the proper time comes, cover over the heart with the shield and show how impossible it is for Satan's



Our lesson to-day is still a continuation of our Lord's teachings in the Sermon of the Mount.

Following the teaching on prayer, he speaks to them concerning fasting, and leads on to the subject of earthly possessions.

He wants to teach us absolute trust in Himself. He shows that no man can serve two masters, bid us to take no anxious care, and illustrates the thought by calling attention to the fowls of the air and the lilies of the field.

arrows to enter into our hearts, when God's shield is over them.

6. Will He do this for everybody?

Yes, if they trust Him.

We must have only one Master, for Jesus Himself teaches us in the lesson to-day, that we cannot serve two masters.

If we trust Him, if we will allow Him to have charge of our lives, if we still obey Him as nearly as we can, He will feed us, and clothe us, and give us all we need, and besides this will keep us from sin. Why? Because He careth for us.

LESSON VII.—February 13th, 1898.

THE CALL OF MATTHEW. MATT. 9: 9-17.

I. GOLDEN TEXT: "Follow me." Mat. 9-9.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son, is our Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: How to be a disciple?

IV. REVIEW:

1. What did Jesus say about having two Masters?

2. Who feeds the birds.

3. Who gives the flowers their beauty?

4. Why, therefore should we trust God?

V. SYNOPSIS: It is possible that the call of Matthew, or as he is called Levi, was not followed immediately by the feast given to our Lord by that apostle.

Matthew was a collector of customs, following an occupation which was very much detested by the Jews. When the Saviour called him, he immediately arose, and followed Him.

At the feast many publicans and sinners sat down with Jesus, and His disciples.

When the Pharisees objected to this action, He told them He had come not to save the righteous, but sinners. The disciples of John came to Him, and brought up the question of fasting, and the Saviour by a forceful illustration, showed that the old dispensation and the new could not be carried on together.

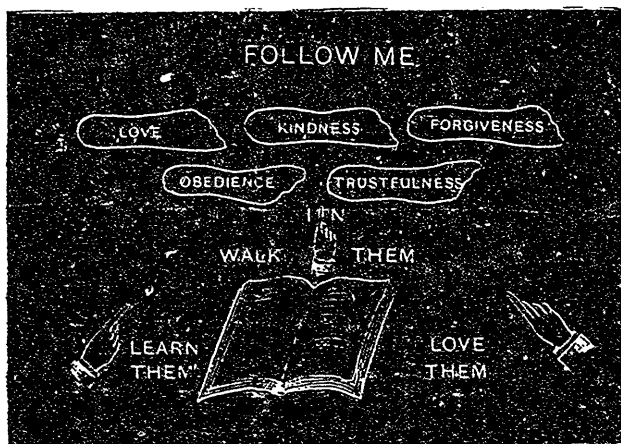
VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

Note. In the first verse of our lesson to-

day, we have the central thought that should be taught in the Primary Class.

It will hardly be profitable to lead the children through the discussion of several questions, which arose during the conference which followed Levi's feast. Let us, therefore, in our treatment of the lesson, keep closely to the narrative of the call of Matthew, and the Golden Text so admirably adapted in the two words "Follow Me."

1. Our Central Thought is: How to be a



disciple. Jesus called Matthew to be a disciple. He calls us to be disciples.

What does it mean to be a disciple of Jesus? To follow Him. To become like Him. To walk in His footsteps. We must learn these footsteps. Where shall we learn them? From the Bible.

If the teacher will make several footsteps out of paper, and plan the blackboard work as suggested in the cut, pinning the different

footsteps upon the board, as the lesson is developed, he will gain, and keep, the attention of the class through interest. Blackboard work should always be developed before the class, and if the teacher will make the symbols suggested in the cut, very little work need be done before the class, other than pinning them to the board, as the lesson progresses.

2. Of course the children must understand the figure of speech "footsteps," before this lesson will be grasped by them. Be sure they understand this, before the lesson proceeds.

3. What then, are some of the footsteps of Jesus?

(a) He was loving. Before the word is shown to the class, hold the paper footprint up, with the black side toward the class, and ask them to guess the name of it. This will excite curiosity, and thus gain, and keep, attention. Ask the children for some proof that Jesus was loving.

(1) He was rich, and for our sakes became poor.

(2) Jesus loved Mary, and Martha and Lazarus etc., etc.

(b) Jesus was obedient

(1) To his parents.

(2) To His Father in Heaven.

(c) Jesus was kind.

(1) He went about doing good.

(2) He healed the sick, raised the dead, etc.

(d) Jesus was trustful. He allowed His Father to do with Him as He pleased.

(e) Jesus was forgiving. He said about His enemies "Father forgive them for they know not what they do."

4. If we would be disciples, we must follow Jesus. Let us learn from the Bible these footsteps. Let us love them, and let us walk in them. The lesson may be finished as suggested in the cut.

Index hands made of paper, and pinned to the board, at the right moment, are found to have the effect of impressing the truth.

Who is going to be a disciple this next week?

LESSON VIII.—February 20th, 1898.

THE TWELVE SENT FORTH. MATT. 10: 2-15.

I. GOLDEN TEXT: "Freely ye have received, freely give." Matt. 10: 8.

II. PREVIEW THOUGHT FOR THE QUAR-

IV. REVIEW:

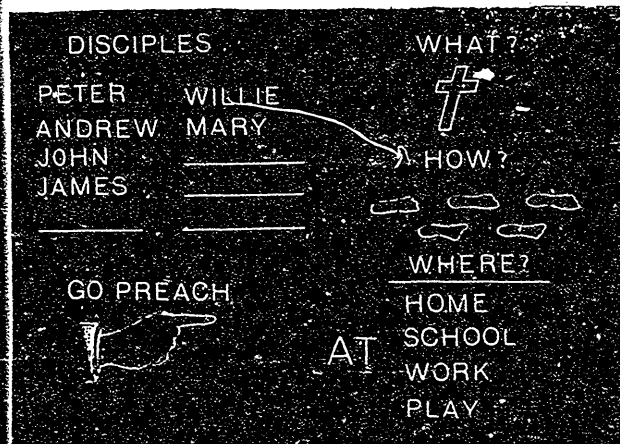
1. What was Mathew's business when Jesus called him?

2. What did Jesus tell him to do?

3. What is it to be a disciple of Jesus?

4. How can children be disciples of Jesus in these days?

V. SYNOPSIS: During the ministry in Galilee, Capernaum was the centre. From here, at least, three circuits were made, teaching, and healing. It was during the last of these tours, somewhere in Galilee, that the Saviour gave instructions to the twelve, and sent them forth on their mission.



TER: Jesus Christ, God Son, is our Saviour.
 III. PREVIEW THOUGHT FOR TO-DAY'S
 LESSON: How to help others.

They were to go only among the Jews. Not only were they to preach that the Kingdom of Heaven is at hand, but they were

given power to heal the sick, cleanse the lepers, cast out devils, and even raise the dead. Having received this power freely, they were to distribute it freely.

Very minute instructions were given them, as to dress, provisions, etc., as also rules, or principles to guide them as to their conduct in each place. They were to go forth in the name of their Master, as sheep among wolves, and were commanded to be "wise as serpents and harmless as doves."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Review last lesson so far as the call of Matthew.

2. Who has been a disciple the past week? How? It will be helpful to the children, if done in the right spirit, to give them an opportunity to tell how they have been following Jesus the past week.

3. God has given to His children His Spirit instead of the Spirit of anger and pride, etc., etc. He has put the Holy Spirit of love, joy, peace, etc., within our hearts, and He wants us to go out and take this Spirit to others, thus preaching the Gospel of the Kingdom to others.

He said to the twelve, "Go preach." He says to us, "Go preach." How? By walking in His footsteps. Here review the footsteps of the last lesson.

4. Who were the twelve? Call for the names and have them repeated till they are familiar. Write them on the blackboard and then add to them the names of some of the children who said they had been trying the past week to be disciples.

5. Where shall we go this week and preach with our lives? At home, at work, at school, at play.

6. Now as a review of the whole lesson begin by:—

1. Who were the disciples?

2. What is it to be a disciple?

3. How shall we show we are disciples? By walking in His footsteps. The twelve were to do the very things which he did, heal sick, cure lepers, even raise the dead. So we must take the Spirit of love, joy, and peace to others as Jesus brings Him to us.

4. Where shall we preach?

5. The Golden Text. The Holy Spirit of love is given us freely. Freely ye have received, freely give.

LESSON IX.—February 27th, 1898.

WARNING AND INVITATION. MATT. 11: 20-30.

I. GOLDEN TEXT: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus Christ, God's Son, is our Saviour.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: How to find rest.

IV. REVIEW:

1. How many apostles were there?

2. Name them?

3. What did Jesus want them to do?

4. What was last Sunday's Golden Text?

V. SYNOPSIS: The words of our lesson were spoken by the Saviour while at Capernaum. He had just returned from a special visit to Nain, where He had raised the widow's son, and on His return the disciples of John the Baptist had come to Him, having been sent by their master from his dungeon.

Jesus satisfied them by His miracles that He was the promised Messiah, and sent them to

comfort the lonely Baptist with the assurance that the Christ truly had come. Turning now to the people, He pronounces woes on the Chorazin and Bethsaida.

The wise and prudent Pharisees were the hardest people in the world to live amongst, and the most difficult to convince that He was the Messiah. Even these mighty works, and the signs, and wonders that He had wrought before their eyes, did not convince them that He was the Christ of God. The people of Tyre and Sidon would have long ago repented and received Him, but not so these Pharisees of Chorazin and Bethsaida.

Turning to the common people, He speaks to them out of a heart of great tenderness, saying: These Pharisees will not come to ME, they will go to the Scriptures, and ransack them, for there they think they have eternal Life, but they have not. They will not come to ME that they might have life. In tones

of infinite love and compassion he says :
 "Come unto me all ye that are weary, and
 heavy laden, and I will give you rest."

VI. SUGGESTIVE STEPS IN TEACHING THE
 LESSON.

1. Begin with the Golden Text. Who is speaking? Jesus. What does He say? One difficulty in getting the children to enter into, and appreciate this text, is that they have not felt weary and heavy laden, and if we cannot find a place in their child experience where we can touch their lives, we will miss our opportunity.

2. Who has ever tried to be good and couldn't? Suppose we put the question to the children thus. If we try, and try, and try, to be good, can we? Can we keep our tempers? Can we be gentle, and patient, and loving, and kind, if we try hard?

It is just here, that one of the greatest mistakes in our teaching work takes place. We teach the children to try, try, try, to be good. What we ought to teach is, that if we try never so hard, we cannot be good.

Jesus is not a helper, He is a Saviour. If we come to Him, and place the care and management of our lives in his hands, He will give us rest, He will do it all. To illustrate :

One day standing on a platform, which was about two feet above the ground, a child not much higher than the platform said: "Will you help me up?" I put my hands under her arms, and lifted her on to the platform alongside of me. I did not help her. I did it ALL. She did nothing but allow me.

It is in this sense the Saviour is a helper. He does it ALL. The child did not hinder me, she did not resist me, she did not run away from me, she allowed me to do it for her. She knew I was strong enough, she knew I was willing, and she trusted me to do it.

So, for us, Christ is a Saviour, not a helper. "Not of works, lest any man should boast." Our salvation is the "gift of God." He will

take our temper away, and make us patient, loving, and kind, if we come to Him.

We must give the management of the life to God, and He will give us rest.

This is the Gospel. This is the Sunday School Teacher's truest work. Let us aim to teach this to-day. How? If we can get the child to see that it is only thus, that he be kept from sin, we are bringing to him the Gospel.

3. Come to whom? Jesus. Why? Because He is a Saviour.

4. Come to Jesus, when?

(a) Those that seek me early, shall find Me.

(b) All the day long, live beside Him. Some of us come to Him only in the morning,

in the evening, but we should come every hour. Move the hands of the clock, and emphasize the idea of being alongside the Saviour all the day.

5. Come to Jesus. We find out about Him, where? In the Bible, but we know Him in our hearts when love, and joy, and peace is there.

6. Be like Him. Learn of Jesus. What is He like? Meek and lowly of heart. He allowed His Father to manage His life, to do as He pleased with Him. Was meek and lowly of heart. So should we be.

The result is rest, or in the child's language, happiness.