The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR MARCH 6.

Subject: Jesus, the Healer, Matt. 8: 2-17—Commit to Memory Verses 2, 3.

GOLDEN TEXT.—"Himself took our infirmities and bare our sicknesses." Matt. 8:17.

TIME.—April and Midsummer A. D. 28.

PLACE.—Capernaum.

EXPOSITION.—I. Jesus Cleansing a Leper. It required much faith to come to Jesus, for no leper had ever been cleansed by man, and as far as the record goes, Jesus had cleansed no lepers before this. He was dead in earnest, kneeling down and falling on his face (Mk. 1:40; Lu. 5:12). The leper's prayer was brief and right to the point. It displayed great faith in the Lord Jesus, faith that He was able to do what He would. It was, however, imperfect faith. He had perfect confidence in Jesus' ability, but doubted His willingness to help. Many to-day put the "if" just where the leper did, on the willingness of Jesus to help. If there is any "if" in regard to a blessing sought of Jesus Christ, it belongs, not on His willingness nor power, but on our faith (Mk. 9:22, 23). Imperfect as the leper's faith was, Jesus responded to it. He is just the same to-day (Heb. 13:8). It was Christ's compassion, not the leper's unworthiness, that led Jesus to answer the leper's prayer (Mk. 1:41; cf. Matt. 14:14). Jesus exerted His healing power by a touch. That touch was an act of great compassion, for it would make Jesus Himself ceremonially unclean. He took the leper's uncleanness upon Himself that He might make the leper clean (cf. 2 Cor. 5:21). There is many a moral leper to-day needing the touch of a clean hand. This "I will" of Jesus taken in its context proves His divinity (cf. Gen. 1:3; Ps. 33:9; Mk. 4:39). The leprosy left immediately; the cleansing was complete. Jesus, unlike modern healers, avoided publicity.

II. Jesus Healing the Centurion's Servant, 5-13. This centurion occupied a much higher social position than Jesus, but he recognized the infinite superiority of Jesus to himself (cf. Lu. 7:6, 7). If Matthew's Gospel contained the only account, we would get the impression that the centurion came at once himself, but he certainly did not until after he had sent the Jewish elders and his friends (Lu. 7:3, 6). It was a deep sense of personal unworthiness that kept him back from the personal approach to Jesus, though the earnestness of his desire for his slave and the thought that he was not worthy for Jesus to come under his roof sent him out at last to meet Him and save Him the trouble of coming further. His tender care for the slave is only second in beauty to the simplicity and strength of his faith (cf. Lu. 7:2; contrast 1 Sam. 20:13). The case was desperate. The lad was at the point of death (Lu. 7:2). There was no one else who could help him but Jesus; but there is nothing too hard for Him, and we can always turn to Him when there is no other place to go. The centurion built his faith upon what he had "heard concerning Jesus" (cf. Rom. 10:17). He who witnesses for Jesus never knows what may come of his testimony. The centurion's prayer was short and definite. How gracious the Lord's answer, "I will come and heal him." Jesus said "I will come" because He was invited. He is always ready to accept an invitation to any home or heart (Rev. 3:20). "He is worthy" had been the testimony concerning him by the Jewish elders (Lu. 7:4). "I am not worthy" was his testimony concerning himself. The man who thinks himself most unworthy is the one who is most likely to be thought worthy by others, and he is always the surest to get a blessing from God (Ps. 10:17; Lu. 18:10-14). The Roman soldier had got a glimpse of the deity of Christ. He considered sickness to be as absolutely subject to the word of Jesus as were his subjects to his own word. Thank God the centurion was right about that (cf. Lu. 4:35, 36, 39; Mk. 4:39; Jno. 11:43, 44). Jesus marvelled at the centurion's faith. He had met so little faith on earth that to find so great faith in such a quarter was astonishing. He not only wondered at the centurion's faith, He commended it (cf. Matt. 15:28). Faith is a very pleasing thing to Christ (Heb. 11:5, 6; Jno. 6:29). In the two instances where Jesus commended faith it was a Gentile who was the believer. In this heathen's faith Jesus got a glimpse of the great coming day when the Gentiles would be gathered to Him (v. 11).

III. Jesus Healing Peter's Wife's Mother, 14-17. The family invited Jesus to dinner, and well were they repaid. It always does pay to invite Jesus to our homes (cf. Matt. 25:37, 40, 34). Jesus could heal at a distance, but He loved to get right to the afflicted one. He touched her hand. Mark, who got his information from Peter himself, tells us that He took her by the hand and raised her up (Mk. 1:31). This, too, has a lesson for us. It is the hand grasp of a strong, well hand that the sick need, and it is the hand grasp of a holy, strong hand that the sinful and weak need. "The fever left her." Sickness as well as leprosy gives way before Jesus. She at once began to use her new-found health and strength in ministering to her Healer. A wonderful scene follows. The people wait until the Sabbath closes, at sunset. Then from every corner of Capernaum they bring to Jesus all the demon-possessed and sick. Oh, that we would bring all our devil-tormented and sick ones to Him! These people, however, were not as eager for spiritual blessings as for healing. Neither are people to-day. But Jesus healed every one of them (Lu. 4:40). All this was a fulfillment of Old Testament prophecy (v. 17; cf. Isa. 53:4, R. V., marg.).

Professor E. E. Barnard, of Yerkes Observatory, has succeeded in obtaining a photograph of Haley's comet which shows a faint slender straight tail. So far as is known, this is the first photograph to show the tail of the present returning comet.—Scientific American.

Germany forbids the use of boric acid in curing meats and requires that all meat pickled in salt or brine must contain at least six per cent. salt in its innermost part.

CHRISTIAN ENDEAVOR NOTES

MARCH SIXTH.

Christ Our Guide. Luke 1: 76-79; John 16: 13; Rev. 7: 16, 17. (Consecration Meeting.)

Lot's guide. Gen. 19: 1-3, 15-22.

The pillar guide. Ex. 13: 20-22.

Christ leads to truth. John 16: 7-15.

Christ leads to peace. John 10: 9-11, 72.

Christ leads to effort. 1 Cor. 15: 58.

Christ leads us home. Jude 24, 25.

Human guides must plod along in the dark, if the night overtakes them; but our divine guide brings the light with Him (Luke 1: 79.)

Other guides must take the road as it is and lead us over it, but this Guide makes it a way of peace (Luke 1. 79.)

The Holy Spirit guides us to truth because He brings us to Christ who is the truth (John 16: 13.)

Lambs on the earth are guided, but in heaven the Lamb is the guide to all bliss (Rev. 7: 17.)

Thoughts.

Christ guides us as we guide others, and we cannot go far with Him without aiding others to go with Him.

We cannot know the way we are to travel, but we can know our Guide, and He knows the way.

Travelers in the Alps are fastened by a rope to their guide. Our rope is prayer, holding us to Christ.

The guide carries the food and the comforts for the journey. Our Guide is not only our Way, but our strength for the way.

Illustrations.

In traveling with a guide the rule is, Keep the guide in sight or he cannot guide you. Keep Christ in sight!

Sometimes the road is winding and we lose sight of the guide; but even then he keeps calling us, and we walk by faith as safely as by sight.

When we come to a dangerous place the guide goes back and forth several times, to show us that the way is practicable. So Christ has gone all our way before us.

Go over an earthly way often enough, and you can guide others in your turn; but the way of life you go over but once, and every man is in need of a guide for himself.

EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 6.

Mixed Service—(2 Kings 17. 27-33.) Conducted by the Mission Study Class on South America.

2 Kings 17. 27-33. Samaria was depopulated, its people being carried into captivity by Assyria. In their place the Assyrian king sent colonies from various parts of his empire, and after a little these colonies sought to imitate the worship of the former inhabitants, the Israelites. A priest was sent them, and they mingled the rites of Israel's worship with their own forms and ceremonies, the result being a sad jumble of truth and error, faith and superstition, monotheism and idolatry. And, of course, there was little morality in so confused a religious life.

The situation in South America is in many ways a parallel to that of Samaria during the early years of the Captivity. There is an admixture of true Christianity with all sorts of superstition and heathenism. Religion is largely a matter of form, of show, and of pretense. It does not touch the inner life or affect the moral conduct of its adherents. The chief result of this nominal Christianity is to make all effort at spreading sincere religion and the winning of men to Christ usually difficult and slow. There is no sufficient sense of need. And the awakening of South America to its spiritual need is the one great task of all Protestant missionaries.

CULTURE OF RICE GROWING INDUSTRY.

Production in the United States Has Risen to 608,000,000 Pounds in Recent Years.

The growth of rice production in the United States, from an average of less than 100,000,000 pounds per annum a few years ago to 608,000,000 in 1908, lends interest to a study just made by the Bureau of Statistics of the Department of Commerce and Labor of the markets offered for this particular commodity in the various sections of the world, and especially in countries commercially adjacent to the United States.

The production of domestic rice in the recent period greatly exceeds the consumption of both domestic and foreign rice in the earlier period, says the Cincinnati Enquirer. Imports of rice into the United States (including rice flour, meal and broken rice) ranged during the last twenty years from 100,000,000 to 200,000,000, while the domestic production about equalled the imports, making (after deducting the small exports of that period) an average annual consumption ranging from 250,000,000 to 400,000,000 pounds.

The world's market for rice, measuring this market merely by the imports of the principal countries of the world, amounts to from 150,000,000 to 200,000,000 per annum. The world's rice crop is estimated, in very round terms, at 175,000,000,000 pounds per annum. Rice forms the chief cereal food of about one-half the world's population, and wheat the chief cereal food of the other half. Curiously, too, the quantity produced of these two cereals apparently differs but little, the latest estimates placing the world's wheat crop at 3,181,000,000 busheis, which equals about 190,000,000,000 pounds.

Of the 608,000,000 pounds of rice produced in the United States in 1908 52.8 per cent. was produced in Louisiana, 41.8 per cent. in Texas, 2.2 per cent. in South Carolina, 2.1 per cent. in Arkansas and the remainder in Georgia, Alabama, Florida, Mississippi and North Carolina.

Grateful Patient.

A new occupation for women is that of the "grateful patient." Well-dressed women are hired by unscrupulous men in Paris to sit in their waiting-rooms, enter into conversation with genuine patients, and hold forth in glowing terms on the benefits derived from the doctor's treatment.

DO YOU WANT To BUY SELL A FARM

OR OTHER REAL ESTATE

CALL ON, OR WRITE TO

L. B. RUSSELL & CO.

CHESTERTOWN, MARYLAND

P.O. DRAWER, H. —— TELEPHONE, 19

N.B. WE CAN SELL YOUR PROPERTY NO MATTER WHERE LOCATED. . . . . NO CHARGE FOR ADVERTISING. LOANS NEGOTIATED

The Greedy Middleman.

While Congress has no power outside of the District of Columbia to regulate the provision market, yet its inquiry can not fail to benefit the entire country, for what may be found good for the district doubtless would produce excellent results elsewhere under the supervision or legislation of the various States. It is to be hoped that the committees will not fail to investigate in the most drastic manner the profits of the middleman in the provision market with the view of restricting his gains, for it is the middleman unquestionably who is virtually clutching at the throats of the public.

The farmer gets a price, largely dependent on the decree of the commission merchant or middleman, the retailer reaps a profit that is usually small, but in between the farmer and the retailer stands the middleman, whose greed has become notorious.

He is the man who ought to be dealt with.—Philadelphia Inquirer.

Plain to Be Seen.

A Denver man who was visiting the museum at City Park recently tells of a farmer he saw there. The ruralist stepped in front of a portrait which showed a man sitting in a high backed chair. There was a small white card on the picture reading:

"A portrait of E. H. Smith, by himself."

The farmer read the card and then chuckled to himself.

"Regular fools these city fellers are," he said. "Anybody who looks at that picture 'ud know Smith's by himself. They ain't no one in the paintin' with him."—Denver Post.

A Remarkable Operatic Actress.

By Lawrence Gilman.

ALTHOUGH Miss Garden has sung in Paris not only Marguerite, but such other of the papier-mache roles of the conventional repertoire as Juliette, Ophelie, and Violetta, it had been felt in New York that her powers were of a kind to be exerted to their fullest extent only in the more vital and complex characters with which they have been chiefly associated here—in such parts as Melisande, Salome, Louise. That view of the matter appears to be a mistaken one. Miss Garden must now be definitely regarded as one of the most surprising and incalculable singing-actresses on the lyric stage. Study her as the wistful, timid, enigmatic, infinitely gentle and lovely Melisande, and you would vow that she was fashioned by nature to embody the character, trained for the part from birth. Yet observe her on another evening as Salome; she is not merely an impersonator of the role; she is Salome—the restless and sick-brained woman imagined by Wilde and Strauss. Study her on yet another evening as that prodigy of self-love, the girl with the indurated soul, Louise; or as Jean, the naive and awkward novice of the monastery; or as the superbly arrogant courtesan in the earlier scenes of Thais; or as the vulgar light-o'-love in the first act of Sapho. An interpretative capacity so versatile, sensitive, and potent as this is the result of something more than intelligence; it is a product of an histrionic gift that partakes of the penetrating intuition and the inspired veracity of genius. It is difficult to think of any man or woman on the operatic stage, and familiar to the New York public, whose ability in this sort is comparable with Miss Garden's for plasticity and range, unless it be Miss Calve or Mr. Renaud. The former, in her prime a superlative actress, a unique personality, lacked even at her best Miss Garden's variety. As for Mr. Renaud, he is of course in a class by himself: an actor unexcelled—unequalled, indeed—on the lyric stage for imagination, intelligence, infallible skill. Fortunate indeed is the impresario of the Manhattan in the possession of two such artists!—Harper's Weekly.

He Takes Notice.

She—Do you take any interest in the woman suffrage movement?

He—Oh, yes.

She—I'm so glad.

He—I have to.

She—You have to?

He—Why, yes; you see, I'm a police magistrate!—Yonkers Statesman.

twelve million dollars, to erect a powerful station at Punta del Este, but thus far no progress has been reported.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay colony set apart a day for thanksgiving.

"What is Wrong With Our Public Schools?

By Joseph M. Rogers.

THE attitude of hostility to the school on the part of so large a portion of the population is simply because it does not supply all of the needs of the community, especially of the children. The wonderful growth and popularity of the kindergarten in this country is based on fundamental considerations. It makes what is real education in its highest sense a joy to children and parents alike. The little minds are interested, and the little hands learn to do things with an expertness which is amazing to the grayheads who never knew such a thing in their own experience. There is no valid reason why the whole course of education should not maintain the same interest that is found in the kindergarten. Manual training has made a feeble beginning in the schools of the larger cities, and its popularity is a sufficient endorsement of its value, but even here only the smallest possible amount of time is devoted to it, while boys and girls still flounder along in books, and are made to perform tasks of whose value they have no notion and which oftan possess none. The boy is not different from the man. When you find a man working with an attitude of defiance toward his task, a constant desire to do as little as possible and then escape, you have a man who is not likely to succeed. It is the same with the boy and girl. The attitude toward any task is of the first importance. It is true that all of us are compelled to perform disagreeable tasks in this world, and the discipline is good for us, but when we understand that it is good for us we find the drudgery less.

The vital fact remains that the average child does not comp the grammar-school grades, while those who do complete them are generally content with this much education—so-called. The number of those in all of the higher schools is not more than five per cent. of those in the primary and grammar grades. This is not wholly due to lack of means on the part of the parents. There is a lack of interest on the part of the pupil which all the compulsory statutes have not been able to overcome. Without knowing why, the average parent is right in saying that mere book-learning is not the only essential in life. The parent who wants his boy to get into business quickly is not wholly moved by a desire to make him self-supporting. He thinks his boy can get more real education that will benefit him in commercial life than in the schools. He thinks it is lost time for him to be learning in books when he might be learning in life. The view is not wholly sound, but it has its sensible side because of the imperfect administration of our schools and the poor curriculum employed.—Lippincott's.

A concession has been granted to the Marconi company of Buenos Aires, which is capitalized at about

Duluth, at the head of Lake Superior, has the greatest mineral tonnage of any port in the world.

©Maryland State Archives, msa_sc2929_scm3538-0057.jpg