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Nobody Knows but Mother.

Nobody knows of the work it takes
To keep the home together;
Nobody knows of the steps it takes.
Nobody knows—but mother.

Nobody listens to childish woes,
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storm of life in after-years,
Nobody knows—but mother.

—*H. C. Dodge, in Detroit Free Press.*

The Sabbath-School.

INTERNATIONAL LESSONS.

Third Quarter—Lesson 6.—August 7.

JESUS IN GALILEE.—Matt. 4 : 17-25.

GOLDEN TEXT.—*The people which sat in darkness saw great light.*—Matt. 4 : 16.

JESUS BEGINS HIS PUBLIC PROCLAMATION OF HIS KINGDOM.—Ver. 17. The message of Jesus is given here in the same words as expressed John's preaching (Matt. 3 : 1, 2). Jesus began to preach. To proclaim a message from God. Jesus had been teaching for more than a year, but for the most part privately and individually. Repent. That is, *change your ways, change them to what is right.*

For the kingdom of heaven is at hand. A change was about to take place in God's way of dealing with sinful men. He was about to establish, in a duly organized form, a heavenly community.

Peter and Andrew, and probably John, had accepted Jesus as the Messiah more than a year before (John 1 : 35-42), and had accompanied him to Cana of Galilee (John 2 : 2) as his disciples. But they did not receive a formal call at that time to leave all and follow Jesus permanently. And Jesus walking by the sea of Galilee. The Jews were accustomed to call every considerable sheet of water a *sea*. The Sea of Galilee is "about thirteen miles long, and in its broadest part six miles wide. Many large towns once stood on its shores, and the most populous region of Palestine was in its vicinity.

And he saith unto them, Follow me. Come hither and attach yourself to me as my "following," my followers, my disciples. And I will make you fishers of men. I shall teach you to wield another kind of net than that which ye are casting into the waters, the net of divine and evangelic truth.

And they straightway. Immediately, without delay. The miracle of the great draught of fishes assured and confirmed their faith, so that they were now ready to follow Jesus without question. Left their nets and followed him. Their nets were the means of their living, perhaps all their property. They showed, what we should, that they were willing to forsake *all* for the sake of Jesus, and to follow him wherever he should lead them.

And going on from thence. A little time has intervened, which Jesus has occupied in conversing with Simon and Andrew. The "partners of Simon" have landed their load of fish, and are quietly mending their nets when Jesus approaches them. Other two brethren. These were partners of Peter and Andrew. James. Probably the elder of the two brothers. Zebedee. Husband of Salome, the sister of Mary the mother of Jesus. Hence the two brothers were cousins of Jesus. John. The disciple whom Jesus loved. The writer of the Fourth Gospel, the Epistle General of John, and the Book of Revelation. Among the first called by Jesus to be his disciples, he followed him faithfully through a long life. He lived nearly 70 years after this. Mending their nets. Broken by the great draught of fishes. And he called them, to become fishers of men, as he had called Peter and Andrew.

They immediately left the ship (*boat*) and their father. Probably with his consent. The call of God is above all earthly demands. But we are to note that they did not leave their father unprovided for. God's call does not bid us let our parents suffer, but forbids it.

FRUITS OF PREACHING THE GOSPEL.—Vers. 23-25. And Jesus went about all Galilee. This was his first circuit or preaching tour in Galilee.

Teaching in their synagogues. Synagogue means "a place of assembling together," and corresponds to "church" in our day. Synagogues were the local houses of worship, and were "first constituted during the captivity in Babylon, when access to the temple was denied. In the New Testament times they had been multiplied to such an extent that nearly every town and village seems to have had one or more synagogues. They were centres of religious and intellectual life. The first five books of the Old Testament were read through in a course of lessons, one lesson being read every Sabbath; the prophets were read as second lessons. The liberty of preaching was not ordinarily granted to any who were not versed in the lore of the rabbinical schools; but it was accorded to prophets and others who were recognized as leaders of new sects or representatives of new opinions, in order that they might not be condemned unheard. Hence the permission granted to Christ, and subsequently to his Apostles, to speak in the synagogues. Preaching the gospel of the kingdom. The new kingdom of heaven which he was founding. It was the good news of God's fatherly love and care, of his forgiveness of sin, of new light breaking over all the earth.

And his fame. The report of what he was doing. Went throughout all Syria. The fame passes to the north and east, rather than to the south. Galilee is connected by trade and affinity with Damascus, rather than with Jerusalem. And they brought unto him. In consequence of what they had heard of his works of healing. Torments. Diseases attended with excruciating pain. And those which were possessed with devils. Demons. There seems to have been certain moral and physical conditions in which demons obtained possession both of the body and of the mind. It was a most terrible form of disease. To the frequent objection, How comes it that similar possessions do not occur at the present day? it may be answered, How is it known that they do not accur even now? It cannot be said that in many cases of insanity and the like the malady may not be traced to the direct agency of demons. And those which were lunatic. Epileptic. Palsy. Paralysis.

These were most difficult cases of disease to heal. No natural causes can possibly explain these manifestations of Christ's power. He never shrouded them in mystery; he cured in his own name in open day, and before all the people, by a word, a touch, a command.

And there followed him great multitudes. So intense for a season, and intensely attractive, was the interest which his appearance, character, and works excited. Decapolis (*ten cities*). A region in the north-eastern part of Palestine, on the east and south-east of the Sea of Galilee, and so called because it contained ten cities. The inhabitants were mixed, consisting, however, to a prepondering extent of Gentiles. From beyond Jordan. The other side from Jerusalem. Usually called Perea.

PRACTICAL HINTS.—The first duty of men is to repent, and forsake their sins.

God often repeats his calls, inviting us to higher work and larger fields.

We should watch opportunities for doing good. While Jesus was walking he called the four.

Jesus honored labor by calling his first ministers from the scenes of toil.

Faithfulness in daily labor prepares us for Christ's spiritual work.

God calls busy people to serve him. None can do it better.

We should learn from fishermen to be patient, skilful, to adapt ourselves to times and seasons, and to use the proper attractions to draw men to Christ.

The duty of all Christians is to be fishers of men.

We should be willing to give up all to Christ and should leave everything which would prevent us from doing the best work for him.

The Gospel seeks to undo all that Satan does; it restores both soul and body to true health and life.

The Gospel blesses men in this life; as well as the next.

To Mothers.

If you say "No," mean "No." Unless you have a good reason for changing a given command, hold it.

Take an interest in your children's amusements; mother's share in what pleases them is a great delight.

Remember that trifles to you are mountains to them, respect their feelings.

Keep up a standard of principles; your children are judges.

Be honest with them in small things, as well as in great. If you cannot tell them what they wish to know, say so, rather than deceive them.

As long as it is possible, kiss the children good-night after they are in bed; they like it, and it keeps them very close.

Bear in mind you are largely responsible for your children's inherited characters, and be patient with them.

If you have lost a child, remember that for th[illegible] gone there is no more to do, but for those left, everything.

Make your boys and girls study physiology; when they are ill, try to make them comprehend why, how the complaint arose, and the remedy as far as you know it.

Impress upon them from early infancy that their actions have results, and they cannot escape consequences, even by being sorry when they have done wrong.

Respect their little secrets; if they have concealments, fretting them will never make them tell, and time and patience will.

Allow them as they grow older, to have opinions of their own, make them individuals, and not mere echoes.

Find out all their special tastes and develop them, instead of spending time, money and patience in forcing them into studies that are entirely repugnant to them.

Mothers, whatever else you may teach your girl, do not neglect them in the mysteries of house-keeping. So shall you put them in the way of making home happy.

The Dull Boy.

Dull boys, stupid blockheads, and dunces often turn out successful men. Bright, quick boys are supposed to be certain to make good men, but they often do not. Good scholars are favorites with teachers, while the plodding, slow student frequently gets no encouragement or sympathy. While he is doing his best, he is frequently accosted with the remark: 'Why don't you get your lessons as well as Tom? 'You're either lazy or stupid.' It is a terrible, uphill road for poor, plodding John to travel. He often thinks he will be obliged to give it up, but the will within him will not let him; he only stops his ear when he is scolded, covers up the sharp wounds unfavorable comparisons make in his heart, and keeps at it all the while, growing on all sides. He astonishes no one by his bright sayings and brilliant ways. But by-and-by he turns out a first class man. It is of vital importance that those who have the care of the young should early discover the difference between absolute deficiency and slowness of perception.—*Teacher's Institute.*

Mother and Daughter.

The mother who permits her daughter to dress better than herself makes a great mistake. Misguided affection prompts the sacrifice, but the daughter receives a moral injury. From baby-hood she should be quietly given to understand that mother is the queen of the household, and that she is only a subordinate. This places mother and daughter in the normal and right position, and if kindly persevered in, will redound to the happiness and good of all concerned. Let the mother think twice before she yields to the promptings of a loving heart to do anything which will tend to reverse this position. The daughter will thus unconsciously learn to yield a willing deference to her mother in all things, will look up to her with a loving respect, and will herself develop into a sweeter, more unselfish, more noble womanhood. As she advances in years she more and more accustoms herself to the household tasks, much to her own benefit, besides giving her mother leisure, for reading and personal culture; and instead of being ashamed of her, she thinks that any college president, or the President of the United States himself, ought to be proud to know her mother.—*Housekeeper.*

The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the workhouse where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such and no other, can come out.—*Leighton.*

FACTS WORTH KNOWING.—This is the season of the year when the blood needs to be cleansed and purified. The best preparation that we know of to accomplish this is Gates' Life of Man Bitters and Invigorating Syrup, they extract the water and purify the blood, regulate the bowels, increase the appetite, excite the liver to action and renovate the whole system. A dozen bottles only cost five dollars and fifty cents, if every person should use this quantity each spring we are sure that they would save pounds in the long run as it will certainly ward off disease and save many a sickness.

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