

The Home That is Happy.

The burdens are lightened
That many hands bear,
And pleasures are brightened
That many hearts share,
And the home that is happiest,
Brightest, and best,
Is where they all labour,
And where they all rest

Where no care worn father
The brunt of work bears,
And no gray-haired mother
Is burdened with cares;
Where no tired elder-sister
Is helper alone,
But each one is busy
Till all work is done.

But helping each other
In labour or play,
In happiness ever
The year pass away,
For pleasures are brightest
That many hearts share,
And burdens are lightest
That many hands bear.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28] LESSON VII. [Nov. 13

CHRIST'S WITNESS TO JOHN.

Matt. 11, 2-15. Memory verses, 2, 6.

GOLDEN TEXT.

He was a burning and a shining light
John 5, 35.

OUTLINE.

1. John's Question.
2. Christ's Answer.

TIME. - 28 A. D.

PLACE. Capernaum. John the Baptist in prison at Castle Macherus.

RULERS. - Same as in Lesson I.

CONNECTING LINKS. Again our lesson takes us backward in time, though forward in the chapter of the gospel. This lesson in time belongs just after the healing of the centurion's servant, which was the first lesson of the quarter. Between that incident, and this one of the poor prisoner John sending to Jesus his half-despondent inquiry, had come that first wonderful miracle when Jesus had raised from the dead the young man who was being carried forth to be buried. Let us turn to the story.

EXPLANATIONS. - *In the prison.* In the castle, or fortress, of Macherus, near the Dead Sea. It was a very strong fortification. *Two of his disciples.* - Evidently Herod had given John such liberty in the castle as allowed his disciples still to wait upon him *He that should come.* That is, the Messiah so long expected. *Do we look.* - Shall we look. Evidently John himself had begun to doubt whether the One whom he had proclaimed was really the Messiah. *Blessed is he, who ever shall not be offended in me.* A caution to John not to mistake the true nature of Christ's ministry and kingdom. *A real shaken.* John is asserted not to be vain, and fickle, and easily swayed, despite his question of doubt. *Clothed in soft raiment.* - A strong reminder of John's austere manner, and coarse garb, in contrast to the effeminacy of his enemies in Herod's court. *More than a prophet.* One who had actually seen the Messiah. *The Kingdom of heaven suffereth violence.* - A figurative allusion to the rapid entrance of men into the kingdom of heaven which characterized the age. *This is Elias.* - Or, the Elijah, who was to come before the Messiah. See Mal. 4, 5.

QUESTIONS FOR HOME STUDY.

1. John's Question.
What was the question which called forth the words of our lesson?
What is meant by "he that should come?"
What testimony had John a year and a half before given to Jesus?
What made John doubt?
How came he to be in prison?
What was the character of this prison?

Why was John the Baptist so strongly guarded?

What was the common opinion of John among the people? Matt. 21, 26.

What was the end of John the Baptist?

2. Christ's Answer.

What kind of an answer did Jesus make, affirmative or negative?

Why did he answer as he did?

What prophecies concerning Messiah were best known?

How had Christ answered this very question in his first sermon at Nazareth?

Why was the caution contained in ver. 6 necessary?

What feelings was John's question likely to awaken in the minds of his hearers?

How did Jesus meet this feeling?

What made John the Baptist great?

What made him least in the kingdom of heaven?

PRACTICAL TEACHINGS.

Sometimes doubts will come to the truest Christian. They do not come from sinful hearts always. Sometimes they come from imprisoned bodies.

Jesus had John open his eyes and ears to his works. We can dispel doubt in no better way. Keep open eyes, listening ears, and ready heart for what God is doing now, and doubts will vanish.

"Cast thy burden on the Lord." John did the wisest thing he could have done. He went straight to Jesus.

John was, after all, a hero. He was "the greatest," because he had seen the Christ no other prophet had; he was "the least," because he never saw the cross. We have, Am I "a burning and a shining light?"

HINTS FOR HOME STUDY.

1. Study the whole life of John the Baptist, and find the leading elements of his character. Specially review the lessons which, previous to this, have introduced him.

2. Draw a map of Palestine and locate Macherus and Capernaum, and mark the route the two disciples had to go to have the question answered. It was a long way.

3. Search the different prophecies to which Jesus makes reference in his answer to John. Isa. 29, 18; 35, 5, 6; 42, 7; 61, 1.

4. Notice this particularly. John's question wanted a distinct avowal from Jesus that he was the Messiah. Jesus' answer was a complete answer, and yet was a refusal to acknowledge himself the Messiah. Find the reasons for both men's positions in the history of the times. Why did Jesus hesitate? "Ben Hur" is a good book to read while studying these lessons.

DOCTRINAL SUGGESTION. - The Messiah.

CATECHISM QUESTION.

7. And what further lesson should we learn?

Our infinite debt to the Redeemer Himself, who in his love laid down his life for us.

John x. 11. The Good Shepherd layeth down his life for the sheep.

A. D. 28] LESSON VIII. [Nov. 20

JUDGMENT AND MERCY.

Matt. 11, 20-30. Memory verses, 27-30.

GOLDEN TEXT.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.
Matt. 11, 28.

OUTLINE.

1. Judgment.
2. Mercy.

TIME. - 28 A. D. Immediately after the last lesson. Dr. Strong divides the verses, and assigns verses 25-27 and 28-30 into two different periods in the last six months of Christ's ministry, not long before his crucifixion, verses 28-30 being spoken on the earlier of the two occasions. Other writers think that the whole section (verses 20-23) was given at once, and a part of it afterward repeated.

PLACE. - Capernaum.

CONNECTING LINKS. - The words of the lesson seem to have followed so closely upon the last that there is no break to be connected.

EXPLANATIONS. - *Upland.* - Rebuke. *Mighty works.* - Miracles. *Repented not.* - Did not turn from their sins to his service. *Sackcloth.* - A coarse kind of cloth worn by people as a sign of grief. *Ashes.* - Sprinkled

on the head as a token of mourning. *More tolerable.* - Their condition less terrible. *Day of judgment.* - The final judgment at the end of the world. *Exalted into heaven.* - By the privilege of being the home of Christ. *To hell.* - Here meaning the place of death, not of punishment hereafter. *Did these things.* - The knowledge of gospel truth. *Wise and prudent.* - Learned people, such as the scribes. *Babes.* - Meaning people of a teachable and humble heart. *Of my Father.* - By my Father. *Knoweth the Son.* - Understands all the mysteries of Christ. *Labour.* - The burdened in soul. *Give you rest.* - Peace of heart. *My yoke.* - Of obedience and cross-bearing. *Yoke is easy.* - Because it is a yoke lined with love.

QUESTIONS FOR HOME STUDY.

1. Judgment.

Upon what cities did Christ at any time pronounce woes?

What evidence is afforded in these verses that Jesus performed many unrecorded miracles?

What ought to have been the effect of these miracles?

What do Christ's words show was the chief purpose of his teaching?

Had the day of mercy for these cities passed?

What interesting historical fact concerning Tyre in connection with Christianity? Acts 21, 3-6.

What do these verses teach to be the basis of future judgment?

How had Capernaum been exalted to heaven?

How has she been cast down to hell?

Why more tolerable?

2. Mercy.

What sudden change in the thought and utterance of Jesus?

Who were the wise and prudent?

Whom did he mean by "babes?"

What were the "things" which were hidden?

Why should Christ feel thankful that these things were hidden from any?

What does Christ assert is his relation both to those who accept and to those who reject him? ver. 27.

What is the call of mercy which closes this lesson?

What is the promise which Jesus gives us?

What "yoke" did he have in mind with which his yoke is compared?

Does Christ promise freedom from toil?

What is the divine law in Christ?

PRACTICAL TEACHINGS.

Here is an example in scriptural Rule of Three: As Tyre and Sidon were to Bethsaida, so is Bethsaida to the present day. What answer? Many a so-called Christian will receive a severer sentence than the so-called heathen.

"It would have," if only it had heard. What will be the "D" that shall confront us at the judgment?

The yoke of sin is terrible to bear. But we must bear some yoke.

Labour is Christ's royal law; but rest is Christ's brotherly gift.

Rest comes only to the learner who has Christ for his teacher.

HINTS FOR HOME STUDY.

1. Study the miracles which were done in Capernaum. How many?

2. Find all the instances in which Jesus directly addressed God as his Father; there are five in all. John 11, 41; 12, 28; 17, 1; Luke 23, 34.

3. What customs are alluded to in these lessons? Was there any record of a city in the Old Testament that did repent at preaching?

4. What facts of Old Testament history find confirmation in Jesus' words?

DOCTRINAL SUGGESTION. - Retribution.

CATECHISM QUESTION.

8. What do you mean by Christ's exaltation?

I mean the honour put upon him by the Father because of his obedience even unto death.

Philippians ii. 9. Wherefore also God highly exalted him, and gave unto him a name which is above every name.

It doesn't follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs: "Because the cur has bitten me, shall I bite the cur?"

NEW BOOKS.

YOUNG PEOPLE'S PRAYER-MEETINGS

How to Conduct Them.

Together with a great many choice themes and texts used in many successful meetings. By REV. F. E. CLARK, Pastor of Phillips' Church, Boston; founder and originator of "The Society of Christian Endeavour."

A long-needed book. Thoroughly practical. 12mo, cloth, price 40 cents. Just the book for teacher and scholar. Send for circular.

The *Congregationalist* says: "It is an unusual combination of Christian common sense, with a broad and also minute knowledge of the needs, desires, tastes, and feelings of young people."

BEFORE AN AUDIENCE;

Or, the Use of the Will in Public Speaking.

Talks to the Students of the Universities of St. Andrew's and of Aberdeen, Scotland. By NATHAN SHEPPARD. Author of "Shut Up in Paris," etc. 12mo, cloth, price 90 cents.

A splendid book for college men and all public speakers. Send for full descriptive circular.

The *New York Evangelist* says: "They are very racy and earnest talks, full of sense and most delightfully dogmatic. The author knocks to flinders the theories of elocutionists, and opposes all their rules with one simple counsel, 'Wake up your will.'"

THE

CHAUTAQUA MOVEMENT.

BY J. H. VINCENT, D.D.

With an Introduction by Lewis Miller, Esq.

A History of the Origin and Growth of the "Chautauqua Idea."

Published by the Chautauqua Press. Price \$1.25.

C. L. S. C.

COURSE OF READING FOR 1887-88.

REQUIRED READINGS

Prices to Members.

Canadian History and Literature. By W. H. Withrow, D.D., F.R.S.G., and G. Mercer Adam, M.A. \$0 50

Chautauqua Text Book, American History..... 0 12

American Literature. By Prof. H. A. Beers, A.M., of Yale College 0 70

Physiology and Hygiene. By Dr. M. P. Hatfield 1 10

Philosophy of the Plan of Salvation. By J. B. Walker, LL.D. 0 30

Readings from Washington Irving.... 0 50

Classical German Course in English. By Dr. W. C. Wilkinson 1 10

History of the Mediaeval Church. By J. F. Hurst, D.D., LL.D. 0 50

American History. By Edward Everett Hale, D.D. (recommended to Canadian members, but not required) 1 10

The set, excluding American History, mailed post free on receipt of \$4.75. With American History, \$5.75.

Circular giving the recommended order of study for each month, etc., etc., sent to any address, post-free, on application.

WILLIAM BRIGGS,

78 & 80 KING ST. EAST, TORONTO.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.