

not even heard of Jesus, and have no light such as we have. If we do wrong when we know the right so well, are we not much worse than those who do not know it as we do?

Then this warning is for us. We must be certain to use the light we have to do what we know. Watch, be careful, keep away from the wrong, for you know where it is.

The invitation. A poor, hungry, distressed, homeless man once came upon a beautiful house, with wide-open doors, over which the words "Welcome All" were shining in electric lights. "Then I am welcome," he said, and he accepted the invitation and went in. He was welcome, and was cared for and made comfortable.

Jesus gives an invitation in this lesson. He says, "Come unto me." There are tired and troubled people everywhere, and if you are not now, you will be, and will want rest and peace. Jesus says he will give it. We all want rest from sin in our hearts. Jesus bids us do four things; first, come to him; second, take his yoke, which means that we must live and walk and work with him, as two oxen who are yoked together for work go together; third, learn of him; and last, find rest.

Jesus's yoke is easy. It is sin that makes things hard. You are glad when you do right and sorry when you sin.

Jesus invites the children now, before they are old and tired and troubled. O, come now!

On our circle of blessing we will write "Rest."



Sub-Primary Hints.

BY JULIA E. PECK.

GOLDEN TEXT: "Greater love hath no man than this, that a man lay down his life for

his friends. Ye are my friends, if ye do whatsoever I command you." John 15. 13, 14.

Have you a friend whom you meet every day at school? And you? And you? Do you love to have an intimate friend of your very own? Do you like to receive invitations to visit your friend? Why? Do you ever want to be separated from him? Why not? How do you treat your best friend? In this informal talk with the children they will tell of the peculiar, quaint, and altogether childlike attentions which they lavish on their friend. They assure us that they must be kind and polite, or their friend will want to play with somebody else. If the teacher is in close sympathy, they are likely to tell of sad experiences in the loss of friends. "He moved away," "He wouldn't play with me any more," "He died and went to heaven." There are cases here of keen enjoyment in a friend's love. There are cases of loneliness from the loss of a friend by death. The saddest case is that of the child whose friend proved faithless. [Unless this latter is actual experience, do not even suggest that there is such a thing as a faithless friend.]

Our parallel lesson is to teach that Jesus Christ asks us to let him be our very closest Friend. He asks that we will never separate ourselves from him. When we are happy in the companionship of an earthly friend we sometimes grow careless and forgetful of the invitation of our heavenly Friend. It is when we are loneliest that we are more apt to think of the Friend who never changes, never leaves us, never forgets us. [Teach, "We love him because he first loved us."] He asks to stay with us in happy times and in troublous times. His friendship is like mother's friendship—stronger even, and deeper. "I would gather you," says Jesus, "as a hen gathers her chickens under her wings." How can we measure the tenderness and kindness of our heavenly Friend? As high as the heaven is above the earth. How can we measure his love? "Greater love hath no man than this," etc. We recall this thought always with the thought of our Easter lesson, teaching that Jesus rose again from the dead.

We recall something of the lesson on the first disciples of Jesus in their relationship as his close friends. Is there any way for his true friends to work with him, talk with him, follow him, now?

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