



LESSON IX. — FEB. 27.

Warning and Invitation.

Matt. xi., 20-30. Memory verses, 28-30. Read the whole chapter.

Golden Text.

'Come unto me all ye that labor and are heavy laden, and I will give you rest.' (Matt. xi., 28.)

Home Readings.

- M. Matt. x., 1-15.—The twelve sent forth.
- T. Matt. x., 16-27.—What I tell you . . . that speak.'
- W. Matt. x., 28-11: 1.—'He that receiveth you receiveth me.'
- Th. Luke x., 1-20.—The seventy sent forth.
- F. Rom. x., 1-18.—'How shall they hear without a preacher.'
- S. John xv., 1-27.—'Go and bring forth fruit.'
- S. I. Cor. i., 1-31.—'Christ sent me . . . to preach the gospel.'

Lesson Story.

Jesus Christ had done many mighty works, miracles of all kinds, in the regions of Galilee, and had been met with the most astonishing unbelief. The hardness of heart of those who could see the wondrous miracles and hear the gracious words of him 'who spake as never man spake,' and yet remain callous and unmoved, is almost beyond imagination. Our Lord pronounced a doom upon those Jewish cities which had so rejected him. If the mighty works which those cities had seen unmoved, had been done in Tyre and Sidon, heathen cities, these would long ago have repented of their great wickedness. Therefore Tyre and Sidon, typical heathen cities, should receive a lighter judgment, than those cities which have more light and refuse to follow it. Privilege brings responsibility. There is a poor black man dying in Africa to-day. He has lived a very wicked life, but he never even heard about Jesus and his love. He will have to receive punishment for his sin, but his punishment will be much lighter than yours, if, after reading this paper, and receiving Christ's invitation, 'Come unto me,' you turn away from Christ and live a life of disobedience to God, no matter how good and moral your outward life may appear.

Then Jesus thanked God, our Father, the Lord of heaven and earth, from whom comes all strength and comfort, that the deepest wisdom was hidden from the prudent and wise in their own conceits, but revealed to the simple-hearted seekers. The Father has revealed all things to the Son, in him we find perfect knowledge. Jesus bids all men come unto him, those who are weary of their own strivings after goodness can come and rest in his perfect holiness. Those that work hard to set things right, must meekly learn to rest in Jesus that he may work through them.

Lesson Hymn.

'Come unto me, ye weary,  
And I will give you rest,  
O blessed voice of Jesus,  
Which comes to hearts oppressed,  
It tells of benediction,  
Of pardon, grace and peace,  
Of joy that hath no ending,  
Of love which can not cease.

'And whosoever cometh,  
I will not cast him out.'  
O welcome voice of Jesus,  
Which drives away our doubt;  
Which calls us very sinners,  
Unworthy though we be,  
Of love so free and boundless,  
To come, dear Lord, to thee.

REV. WM. C. DIX.

Lesson Hints.

'Upbraid'—to rebuke and warn. Christ's proclamations hitherto had been only those of mercy and entreaty. In his yearning love for the people he now warns them of

their fate if they continue to reject his mercy.

'Chorazin! Bethsaida!'—these cities are mentioned to denote the whole region in which they lay, on the northern shores of the Sea of Galilee.

'Tyre and Sidon'—cities on the coast of Phoenicia. It is a remarkable fact that from these very heathen cities our Lord afterward received proof of the greatest faith and importunity, (Matt. xv., 21-28.)

'Sodom'—a city so wicked that God had to destroy it with all its inhabitants. (Gen. xix.) The cities of Capernaum, Chorazin and Bethsaida have been blotted out so completely that no one can tell exactly where they used to be.

'At that time'—in the midst of his grief he looked up to God.

'Hid these things'—it is difficult for a man to learn anything if he thinks he knows it all before hand. A basket can not hold food when it is filled with chips. 'Revealed them unto babes'—God wants open hearts into which to pour his truth and love. Most hearts are so filled with self that there is very little room for God. God can make us all 'babes' if we ask him! Every one has an equal chance of heaven if they will but come unto Jesus and obey him; follow him in meekness.

'Yoke'—when two oxen are yoked together they must be of the same disposition and keep step with each other, or else the yoke galls and wearies them. We must keep step with Jesus and be of his mind.

'Rest'—perfect rest and peace can be found nowhere but in Jesus.

Primary Lesson.

Do you know what it is to be really tired? Perhaps you are often very tired at bedtime and very thankful to be able to lie down and rest in your dear little bed.

Perhaps you are still small enough to run to mother and climb up in her lap when you are tired. How her loving arms rest you! You feel so safe and happy in mother's arms. But supposing you were filled with an idea that you had to take care of yourself all the time. Suppose you were afraid mother would not hold you safely, or that your bed might break down under you, could you rest? Of course not, you have to trust yourself to mother when you lie in her arms or else you can not rest. You must trust yourself to God just in the same way.

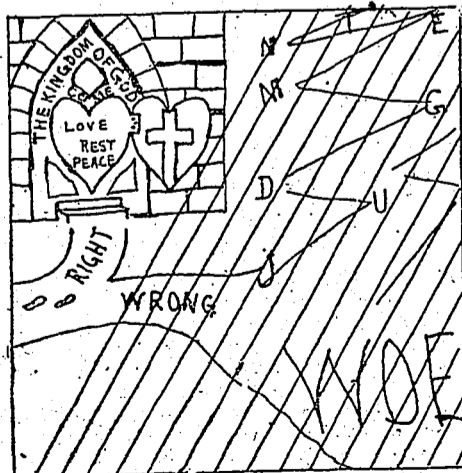
But sometimes beds do break down underneath people, and sometimes mother's arms are not strong enough to hold her child. Yes, but God is strong. God's arms are everlasting love, they can not break nor fail. That is why Jesus tells us to rest in him. In no other way can we find perfect rest for our hearts and minds, but in trusting in Jesus moment by moment.

Suggested Hymns.

'O word of words the sweetest,' 'I heard the voice of Jesus,' 'Come unto me, ye weary,' 'Come to the Saviour,' 'I am coming, Lord, to thee,' 'Just as I am, without one plea.'

The Lesson Illustrated.

Here we have the paths of right and wrong, with the foot-prints at the parting of the ways. May the wanderer follow the right path to Christ, the open door into the kingdom of God, wherein are love, joy, rest



Practical Points.

FEB. 27.—Matt. xi., 20-30.

A. H. CAMERON.

Verses 21 and 23 teach us that great privileges always incur great responsibilities. Yet many fail to appreciate these privileges because of their abundance. The question that we should answer is not, "will the heathen who have never heard of Christ be saved?" but rather, "shall we be saved if we refuse to send them the gospel?" Verses 22, 24. God's sovereignty never clashes with man's responsibility. Both truths are clearly taught in scripture. Verses 25-27: also Isaiah 45: 22. None but the weary need rest, and no others will seek for it. Verse 28. Our Lord's yoke is felt to be light when we learn from him the loveliness of his character. There is no real rest for the believer who is not engaged in Christian work. Verses 29 and 30.

Tiverton, Ont.

Christian Endeavor Topic.

Feb. 20.—Every Christian a missionary.—Acts i., 1-11.

Give Thyself.

A missionary was preaching to the Maori tribe of New Zealanders. He had been telling them of the sufferings of Christ—how he had poured forth his soul unto death for them; and as he concluded the hills rang to the thrilling question, 'Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like unto his sorrow!' Then stood forth a plumed and painted chief, the scarred warrior of many fights, and as his lips quivered with emotion, he spoke:

'And did the Son of the Highest suffer this for us men? Then the chief would like to offer him some poor return for his great love. Would the Son of God like to accept the chief's hunting dog? Swift of foot and keen of scent, the tribe has not such another, and he has been to the chief as a friend.'

But the missionary told him that the Son of God had no need of such gifts. Thinking he had mistaken the gift, he resumed: 'Yet, perhaps he would accept my well-tried rifle. Unerring of aim, the chief cannot replace it.' Again the missionary shook his head.

For a moment the chief paused; then, as a new thought struck him, suddenly despoiling himself of his striped blanket, he cried with childlike earnestness, 'Perhaps he who had not where to lay his head will accept the chief's blanket. The poor chief will be cold without it, yet it is offered joyfully.'

Touched by love's persistency, the missionary tried to explain to him the real nature of the Son of God; that it was not men's gifts, but men's hearts, that he yearned for. For a moment a cloud of grief darkened the rough features of the old chief; then, as the true nature of the Son of God slowly dawned upon him, casting aside his blanket and rifle, he clasped his hands, and looking up into the blue sky, his face beaming with joy, he exclaimed, 'Perhaps the Son of the Blessed One will deign to accept the poor old chief himself!'—'Child's Paper.'

Class Photographs.

Scarcely a Sunday-school that does not contain from one to a dozen amateur photographers—who do good work, too. Taking an annual picture of each class in the school, each in a separate group, might easily and inexpensively be done. A set could be kept by the superintendent or secretary, and a picture of each class be given to its teacher. However, if this seems too vast an undertaking, the individual teacher will not be sorry for getting occasional photographs of his class, either singly or in groups. He, or one of the boys or girls, is pretty sure to have a camera. Get the class together; make the occasion attractive; let each scholar have copies of the picture when printed. As time goes by you will be glad that you have done so. That has been the experience of many teachers. The past summer, for instance, amateur pictures were taken of groups at a certain Sunday-school picnic, and were so successful, and so much admired, that they have been framed, and hung on the wall of the Sunday-school room.—'Sunday-school Times.'

When the lesson has been taught, let the Sunday-school teacher seize the chance for a personal word with this member of the class or that. Prize the personal word. Seek opportunity for the saying of it. Do not think the teaching of the lesson only your whole function.—'Maryland Host.'