

Luther's Bird.

"The Christian should be like the little bird, which sits on its twig and sings, and lets God think for it."
—LUTHER.

Like Luther's bird I sit and sing,
Not knowing what the day may bring;
Nor have I any need to know,
My Father doth protect me so!

I do the work he gives to me,
Not heeding what or where it be;
And more my Father will not ask
Than that I do my daily task.

He sees, he knows, my every need;
Then why should I take careful heed?
He bids me cast on him my care,
And every burden he will bear.

Each day will bring some new surprise,
Some token of his watchful eyes:
If trouble comes, to him I fly
Who doth my every want supply.

Who, then, so free and glad as I,
With such a Friend forever nigh?
Beneath his shadow I may hide,
And safely in his love abide.

And so I calmly sit and sing,
Content with what each day may bring;
My Father orders for the best,
And in his will I find my rest.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 29.] LESSON VIII. (Nov. 20.)
JUDGMENT AND MERCY.

Matt. 11. 20-30. Commit to mem. vs. 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 20-30) was given at once, and a part of it afterward repeated.

PLACE.—Capernaum.

EXPLANATIONS.—*Uproaid*—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 unto heaven*—By the privilege of being the home of Christ. *To hell*—Here meaning the place of death, not of punishment hereafter. *Had 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."

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—
1. That great privileges mean great responsibility?
2. That true wisdom is a gift of God?
3. That true repentance will bring rest to the soul?

THE LESSON CATECHISM.

1. For what did Jesus rebuke the cities in which his mighty works were done? Because they did not repent. 2. Who are the only ones who know God? Those who learn from Christ. 3. What is Christ's call in the GOLDEN TEXT? "Come," &c. 4. What is Christ's command? "Take my yoke upon you." 5. What does Jesus say of his yoke? "My yoke is easy."

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 the name which is above every name.

A. D. 28.] LESSON IX. (Nov. 27.)
JESUS AND THE SABBATH.

Matt. 12. 1-14. Commit to mem. vs. 10-13.

GOLDEN TEXT.

It is lawful to do well on the sabbath days. Matt. 12. 12.

OUTLINE.

1. Keeping God's Day.
2. Doing God's Work.

TIME.—28 A. D.

PLACE.—Journeying and in Galilee.

EXPLANATIONS.—*Through the corn*—Through the fields where grain sowing was growing. Their journey was toward Galilee, the allowed Sabbath day's journey doubtless. *Pluck the ears of corn*—A privilege allowed by Moses's law. See Deut. 23 25. *That which is not lawful*—Meaning it was unlawful to do it upon the Sabbath. *What David did*—See the story in 1 Sam. 21. 1-6. *The house of God*—Not the temple, for the temple was not yet built, but into the old tabernacle at Nob. *The show bread*—This was the consecrated bread placed out before the Lord in the tabernacle, as a sign of consecration renewed every week, and the old given to the priests only, who were themselves consecrated. *The priests . . . profane the Sabbath*—They were compelled to work in the temple on the Sabbath in order that Israel might worship. *His hand withered*—Probably with flesh and sinews shrunk and shrivelled, making it not only useless but unsightly. *Might accuse him*—That is, to the local synagogue where he was worshipping.

TEACHINGS OF THE LESSON.

Where, in this lesson, are we taught—
1. That the Sabbath was meant to be a blessing to man?
2. That acts of mercy are always lawful?
3. That prejudice blinds people to the truth?

THE LESSON CATECHISM.

1. Of what did the Jews accuse Jesus? Of breaking the Sabbath. 2. What did Jesus tell them? That he was lord of the Sabbath. 3. What did Jesus say of the Sabbath in the GOLDEN TEXT? "It is," &c. 4. What good works did Jesus do on a Sabbath? He restored a withered hand.

DOCTRINAL SUGGESTION.—The Sabbath.

CATECHISM QUESTION.

9. How do you describe that exaltation? It was his victory over death; His rising again on the third day; His ascending into heaven and receiving power to send down the gift of the Holy Spirit; His sitting at the right hand of God the Father; and his appointment to judge the world at the last day.

A LITTLE GOSSIP.

Don't you imagine that only girls and women are gossips, though people often say so. We have seen men that were notable gossips; sometimes large men, too,—large in body, not in mind,—who could sit and gossip by the hour. They could tell stories about their neighbours just as the most approved gossipers are said to do, with as much interest and enjoyment, and as little truth in them as gossips put into that kind of entertainments. And then we have known boys that were gossips. They were learning the art; and their prospects were fair for becoming established gossips.

Gossips are not a valued class in society. They are usually understood to be mischief-makers, and they appear to deserve that name. Their stories are often thought to be unreliable—this because they manage to make a

few facts go a great way. They are found in every neighbourhood; and while their conversation is often entertaining,—that is, to persons who love gossip,—it is generally best to avoid them.

ENDURING TREASURE.

WHILE passing through State Street, in this city, one bright day in summer, the writer was struck with the sickly appearance of a young sailor, who was supporting himself by the stone abutments of the merchants' exchange, as he slowly crept along. The tide of business was passing by—bankers, merchants and clerks—some with heavy care upon their faces, others excitedly hurrying as if under much pressure.

The inquiry was made, "Aro you sick, my friend?"

"Yes, sir, I am just discharged from the hospital; they can't help me. I am going to the consul's office to get my papers and get back to Bristol, England."

"Have you any friends here, my boy?"

"No sir, not one."

"I wonder if you have any Friend up overhead?"

"Oh, yes, sir!" was the reply. "Jesus Christ is my best Friend. If I don't live to reach Bristol, I'll be all right, for he'll take me."

Words of comfort and cheer were said to him, and we parted to meet in a better world. The writer again mingled in busy scenes, the banks and the offices teemed with careworn, anxious faces; but far above the atmosphere of earth shone the blessed assurance, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away."—*Mount Vernon.*

AS SWEET AS MOLASSES.

In the realm of experience all Christians agree. I remember having read of a little coloured boy down in Mississippi who was converted to God, and he was so happy he didn't know what to do with himself. He laughed and he danced and he sung and he shouted, and finally he cried out, "Oh, it is sweet—it is sweet—it is sweet—as molasses!" Yes, you laugh at that, but twenty-eight hundred years before that, Israel's royal singer said, "It is sweeter than honey and the honey-comb." One of them lived in a honey country, and the other lived in a molasses country; but the sentiment is exactly the same.—*Dr. Meredith, at National Council.*

Most of us lay up a good stock of patience, but we make the mistake of putting it where we can't find it just when we need it most.

Jesus wants you to stop doing wrong. Try to do right.

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