



LESSON VI.—MAY 6.

Jesus Warning and Inviting.

Matt. xi., 20-30. Memory verses 28-30.
Read Isaiah xxiii.,

Daily Readings.

M. Much Given. Lk. 12: 42-48.
T. Other Love. Jn. 12: 36-48.
W. Judgment. Jn. 3: 11-21.
T. His Glory. 1 Cor. 1: 18-31.
F. Your Labor. Isa. 55: 1-13.
S. Fear Not. Lk. 12: 22-33.

Golden Text.

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

Lesson Text.

(20.) Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: (21) Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. (22.) But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. (23.) And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. (24.) But I say unto you; That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. (25.) At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (26.) Even so, Father; for so it seemed good in thy sight. (27.) All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. (28.) Come unto me, all ye that labor and are heavy laden, and I will give you rest. (29.) Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. (30.) For my yoke is easy, and my burden is light.

Suggestions.

The majority of those who heard the loving messages of Jesus and saw his wonderful works probably believed on him that is, they believed in his existence, they believed that he was a messenger from God, in many cases they believed that he was the Messiah, but he was not the kind of Messiah that they wanted, and so their belief did not bring forth good fruits. They would not repent. They would rather have had a king who would lead them triumphantly to war, than a king who would heal their diseases and give peace to their souls. They would rather that the Messiah should remove from them the yoke of bondage to the Roman empire, than have him free them from sin. They believed, they could not but believe, but they would not repent. Faith without works,—the works of obedience and love—is dead. (Isa. II., 14-20.)

They repented not. John the Baptist had come denouncing, and warning them to repent and flee from the wrath to come. They had not repented. Jesus Christ had come with gracious invitations, with loving inducements to turn them from their evil ways. They would not repent. Now the Lord Jesus himself pronounces the doom of those cities which had listened to, and watched with hardened heart all his loving dealing with the multitudes. He upbraided (rebuked) Chorazin and Bethsaida (both cities near the north end of the Sea of Galilee.) These cities with all their boasted superiority and enlightenment had not repented, being cased in the hard glittering shell of their own self-righteousness. But if Tyre and Sidon, the neighboring heathen cities of Phoenicia on the coast of the Mediterranean Sea, had been privileged to see the same mighty works and hear the

same gracious teaching, they would have repented long before in sackcloth and ashes, typifying the utmost dejection and sorrow. Even Sodom, a city whose very name was a synonym for the most degrading vileness, would have repented and been saved if it had had the chances of salvation which were offered to the proud and self-satisfied city of Capernaum. The Jews as God's chosen people were offered the first and best chances—and they repented not.

It is not the wise and prudent of this earth who best understand the heart of God. He can only reveal himself to the humble child-like heart which will accept his words without contraversion.

If our love were but more simple,
We would take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

God has given all knowledge and wisdom and power to his Son Jesus Christ who is perfect man as well as God. We can only know the Father by learning of the Son (John xiv., 6, 7,) and the Son can only reveal himself to those who choose to obey him and to listen with simple teachable hearts, (John vii., 17: I. Cor. 1., 17-31.) God loves us, and we can rest assured that whatever he does is right and good, no matter how little we understand. And the more we trust him the more we will understand. Coming to Jesus seems to many an impossibility. The phrase has become time worn, it means a great deal to those who have come with their burdens and found relief, it means next to nothing to those who have not realized their need of relief, or to those who wearily plod along without a hope of relief from their heavy loads. What is it to come to Jesus? Is it not a definite choosing to obey God whatever it may cost, and a seeking to know his will and do it? Must we not in that very seeking, come to Jesus, and through him find God? A seeking soul finds a seeking Saviour. Coming to Jesus is a personal, definite act of faith, it is the surrendering of our will to God. It is the determination to live a righteous life by the help of God. To come to Christ we must turn from following sin. Conversion means a turning away from the old life to the new, renouncing sin and turning one's back upon it.

Coming to Christ is the first step in the Christian life, but it is not the final step. The second step is to take from him the forgiveness of sin, but even that does not constitute a Christian life. Many a young Christian has failed just here, from lack of thorough teaching or from lack of determination to please God in all things. We are anxious that Christ should give us rest from our burdens of sin and sorrow, but we are not so anxious that he should lay upon us his yoke. The Christian life is not only the life of a forgiven debtor, it goes farther, it is the life of a loving child in fellowship with an all wise Father. We can only have rest and peace by having the author of rest and peace in our hearts. The penitent's prayer for forgiveness should be closely followed by a prayer for the indwelling presence of the abiding Saviour. Jesus saves—not only at the beginning of the Christian life, not only at the end of the Christian life, but all through the Christian life, Jesus saves continually, Jesus saves now.

Woe unto those who will not come unto Christ—they seal their own doom. No man is doomed for his inability to believe, but man dooms himself by his unwillingness to repent. Nothing can separate you from God, but your own will, if you will yield that to Christ, he will draw you to himself and so reveal God to you that you cannot doubt or be afraid.

Lesson Hymn.

'Come unto Me!'—It is the Saviour's voice—
The Lord of life, who bids thy heart rejoice:
O weary heart, with heavy cares opprest,
'Come unto Me, and I will give thee rest.'

Weary with life's long struggle, full of pain,
O doubting soul, thy Saviour calls again;
Thy doubts shall vanish and thy sorrows cease:
'Come unto Me,' and I will give thee peace.

O dying man, with guilt and sin dismayed,
With conscience awakened, of Thy God afraid;

'Twixt hopes and fears—oh, end the anxious strife!—
'Come unto Me,' and I will give thee life.

Life, rest, and peace, the flowers of deathless bloom,
The Saviour gives us,—not beyond the tomb;
But here and now, on earth some glimpse is given
Of joys that wait us through the gates of Heaven.

—Nathaniel Norton.

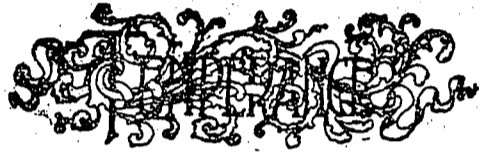
Junior C. E. Topic.

LESSONS FROM THE GRAIN.

Mon., April 30.—Growth. 2 Peter 3: 18.
Tues., May 1.—Promise. Gen. 8: 22.
Wed., May 2.—Fulfilling expectation. James 5: 7.
Thu., May 3.—Fruitage. Mark 4: 20.
Fri., May 4.—Illustrates opportunity. Joel 3: 13.
Sat., May 5.—Usefulness. Isa. 55: 10.
Sun., May 6.—Topic—Lessons from growing grain. Mark 4: 26-29.

C. E. Topic.

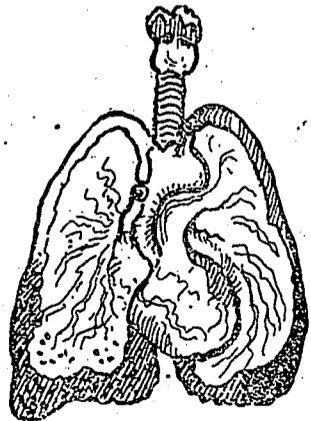
April. 29.—What is God's due? Luke 20: 19-26.



Alcohol Catechism.

(Dr. R. H. Macdonald, of San Francisco.)
CHAPTER XI.—EFFECT OF ALCOHOL ON THE HEART AND LUNGS.

1. Q.—What is the heart?
A.—It is a strong, muscular organ, that pumps the blood through all parts of the body.
2. Q.—Is the heart hollow?
A.—Nearly, except for the blood it holds.
3. Q.—How is it divided?
A.—Into four compartments, two on each side. The two sides are distinct from each other.
4. Q.—What does the left side do?
A.—It pumps the red, pure blood into the arteries and sends it through the body to put new life into it.
5. Q.—What does the right side of the heart do?
A.—It receives the dark blood (which has been sent through the body) from the veins and sends it to the lungs to be purified by contact with the air.
6. Q.—Does the blood ever flow through the heart the wrong way?
A.—No; because there are valves which open and close, like little doors, every time the heart expands or contracts. These keep the blood from rushing back when it ought to go forward.
7. Q.—How does the use of alcohol affect the heart?
A.—It makes the heart work too fast at first; throwing the blood through the system almost like lightning.
8. Q.—What is the next effect?
A.—The heart gets all tired out, and beats too slowly.



THE HEART AND LUNGS.

This shows the heart and lungs as they are situated in the body, the tube at the top of cut being the windpipe, through which we breathe air into the lungs.

(To be Continued.)