

Come as you are—tarry not. "As one whom his mother comforteth, so will I comfort you." Isa. lxvi. 33. (2.) *Comprehensive*. ALL. Of every condition, race, age. King, beggar, Pharisee, murderer, drunkard, sinners of every type. **THAT LABOR . . . HEAVY LADEN.** The whole world. Every heart feels or shall feel some burden too heavy to be borne. (3.) *Free*. Salvation in Jesus is not for sale. **I WILL GIVE**—without money. Isa. lv. 1, 2. A "free gift." Rom. v. 15-18. (*Illus. 4.*)

4. **THE FULLNESS OF REST IN JESUS**, vers. 29, 30. (1.) *Heavenly burden*. **MY YOKE**. Christ lays some restraint on his children, (Rom. xii.) but it is **EASY**. Sin's yoke chafes, galls, destroys. Christ's **BURDEN IS LIGHT**. He who bears it may "run and not be weary," or "mount up . . . as eagles," Isa. xl. 13. (2.) *Heavenly help*. **LEARN**. Divine wisdom imparted to us makes us strong. **OF ME**. Christ is the sum of all knowledge and all strength, Psa. lxii. 7; cxxxviii. 3; Phil. iv. 13. Without Jesus all are both weak and ignorant, Psa. lxxiii. 2, 22; xcii. 6. **MEEK . . . LOWLY**. Pride, vanity, vainglory, lay mighty burdens upon their votaries. Let men become meek and lowly, then these yokes and burdens disappear. (3.) *Heavenly rest*—**FOR YOUR SOULS**. All that sin and Satan can give is a lofty spirit, a guilty conscience, disquiet "like the troubled sea," "a certain fearful looking for of judgment and fiery indignation." Isa. lvii. 20, 21; Heb. x. 27. In Christ we have "peace," John xiv. 27; freedom from trouble and anxiety, John xiv. 1; Rom. viii. 28; "joy unspeakable," 1 Pet. i. 8; "grace and glory," Psa. lxxxiv. 11; "eternal life," Rom. ii. 7. (*Illustration 5.*)

Learn: 1. God is no respecter of persons. 2. Those who humble themselves shall be exalted. 3. No knowledge of God without a revelation. 4. Jesus and the Father are equal. 5. To be thankful for what knowledge we possess. 6. The infinite tenderness of Jesus. 7. The Gospel rest is for earth as well as for heaven; but its fullness is to be realized in heaven only.

ILLUSTRATION FOR LESSON XII.

1. Many a poor man makes a bright Christian; God keeps him humble that he may dwell in his heart, and that the beams of his grace may shine in his soul. See yon evening star, how bright it shines, how pure and steady are its rays; but look, it is lower in the heavens than those stars which sparkle with a restless twinkling in the

higher region of the skies. God keeps you low that you may shine bright.

2. We know a little of Christ our Saviour, but O! how small a portion have we seen of the fullness that is in him. Like the Indians, when America was first discovered, we are not aware of the amazing value of the gold and treasure in our hands.—*Ryle*.

3. There is a great difference between what is called a discovery and a revelation. . . . Columbus discovered America; but a child in a Sunday-school knows more about America . . . than Columbus knew three centuries ago when he first discovered it. What one man discovers, another may further explore, and a third may greatly enlarge; but when God makes a revelation, it comes from a height to which created wing cannot soar, and it deals with things that the human mind cannot penetrate.—*Dr. Cumming*.

4. It is a remark, I think, of Archbishop Whately, that in all European languages the words which express forgiveness imply a *free gift*. Wiclif used quaintly to pray, "Lord save us gratis." . . . It was this doctrine that brought comfort to Luther's troubled heart when the poor simple monk, who had not the ability to solve his doubts, and to whom he turned in his wretchedness and despair, repeated to him his own ground of hope—"I believe in the forgiveness of sins."—*Pilkington*.

5. Every thing around us has a capacity for rest as well as for action. The stormy winds and restless waters can be calm as a slumbering infant. The railway with its snorting engines, and crowded stations, and lightning speed, seems as if it knew no rest; yet, a moment after the flying train, there is no sign of life or motion on the iron rails. There is a double capacity, however, in the Christian life: not restless at one time, and calm at another—not working first, and then taking rest; it is composed of united labor and repose. It is only the Christian who can combine these two apparently anomalous states, namely, that of work and rest.—*Illustrations of truth*.

6. How sweet the thought to the true follower of Christ that after the toils, trials, and sorrows of this life are ended, there are mansions in his Father's house awaiting him, "where the wicked cease from troubling and the weary are at rest." Yes, a sweet haven of rest, peaceful, calm, and refreshing to the weary ones of earth—to the careworn, broken-hearted, who have oftentimes