

"So He Giveth His Beloved Sleep."

SLEEP a little: let your eyes
Close to this world's noisome glare;
Why should you look to and to
God is everywhere.

Sleep a little: let your hands
Rest from such incessant toil;
Your ten fingers are not all-
tool holds sea and soil.

Sleep a little: let your head
Cease from beating problems so;
Some sheaves furnish only straw
God says "Come," and "Go!"

Sleep a little: let your heart
Vex no more for other love;
To you in your hungering wait
God stoops from above.

Sleep a little: let your feet
Stop and rest; the world will run
In its path and to its task--
God will see that done.

Sleep in hope: the night is dark;
Curtains dark are good for sleep;
Till the sunshine floods the slaves
God your soul will keep.

Sleep in peace: all fear less here
Stretched at ease. Let burdens fall
On the floor like clothes cast down
God can manage all

—Sunday at Home.

LESSON NOTES.

FOURTH QUARTER.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28] LESSON IX. [Nov. 27.

JESUS AND THE SABBATH.

Matt. 12. 1-14. Memory verses, 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.

RULES.—Same as in Lesson I.

CONNECTING LINKS. —Once more we go backward in time while we follow on another. We must go back to the pool of Bethesda, and start from Jerusalem as Jesus wends his way once more to Galilee, if we would hear him speak these words of wondrous meaning. We even must enter the synagogue with him on another and later Sabbath, where the withered hand is made whole. These two stories are the story of the lesson.

EXPLANATIONS. —*Through the corn* Through the fields where grain ripening was growing; their journey was toward Galilee, the allowed Sabbath-day's journey doubtless. *Pluck the ears of corn*—A privilege allowed by Moses' law. See Deut. 23. 25. *That which is not lawful*—Meaning that 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 do 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.

QUESTIONS FOR HOME STUDY.

1. *Keeping God's Day.*
What was the great command about the Sabbath?
What things were permitted to be done on the Sabbath by Moses' law?

Had the Jews always been as particular as at this time about keeping the Sabbath?

What principle did Jesus lay down to govern Sabbath observance?
Why did Jesus allude to this act of David?
What is the argument which ends in ver. 6?

How did Jesus, as recorded by Mark, say the same thing in still plainer words?

What is the charge made against the Pharisees in ver. 7?

Does the interpretation of Jesus make our modern Sabbath-breaking allowable?

2. Doing God's Work.

What is it to do God's work?
What was the purpose of the Pharisees in thus watching him concerning the Sabbath?

What is the value of the Sabbath?
Is religion of mere negation acceptable to God?

What is meant by "I will have mercy, and not sacrifice?"
What was the work for which Jesus had come?

How did the withered hand afford him opportunity to do his work?

What are the works of God in our day?
How far can one go in doing work on the Sabbath in order to carry on God's work?

PRACTICAL TEACHINGS.

One may work on the Sabbath to relieve human want, or to aid a suffering creature who is helpless, or to heal a man who is sick.

"Blessed are the merciful."
One should never make a case of necessity in order to gratify a selfish want.

Road travel, for simple convenience, can hardly be necessary.

Whatever leads away from Christ is Sabbath-breaking.

Jesus did not give needless offence by healing the man with the withered hand. He did no work. He only spoke.

We ought to be careful not to give offence, even where we do not think there is sin for ourselves.

Buying a Sunday newspaper on Sunday is neither a work of love, mercy, or necessity.

HINTS FOR HOME STUDY.

1. Go back to the events which occurred about the same time with these events, and get the whole story fresh before you.

2. Study out the historical allusion to David.

3. Find all the instances of Sabbath observance which the Scripture mentions.

4. Find out how men could go through fields of corn on a journey and not be trespassing.

5. Find the ways in which the priests had to break the Sabbath.

DOCTRINAL SUGGESTION.—The Sabbath.

CATECHISM QUESTION.

9. How do you describe that exaltation?
It was 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. D. 27] LESSON X. [Dec. 4.

PARABLE OF THE SOWER.

Matt. 13. 1-9. Memory verses, 3-9.

GOLDEN TEXT.

The seed is the word of God.—Luke 8. 11.

OUTLINE.

1. The Seed.
2. The Word.

TIME.—27 A. D.

PLACE.—Near Capernaum.

RULES.—Same as in Lesson I.

CONNECTING LINKS.—This parable was spoken just before the time when Jesus gave command to cross the lake, and there came up the terrible storm which by a word he stilled. In order of time, therefore, it belongs between the first and second lessons of this quarter.

EXPLANATIONS.—*Out of the house*—Out of his own house in Capernaum. *By the sea-side*—The sea of Galilee; one of his favorite resorts for teaching. *Into a ship*—A fishing vessel, and pushed a little from the shore, where he could be heard. *In parables*—Illustrative truths. *By the way-side*—The ordinary roads or paths in the East lead often along the edge of the fields, which are

uninclosed; seed would thus easily fall on the hard path. *Stony places*—Not gravelly soil, but rock slightly covered with soil. *Among thorns*—Ground from which the thorns, or brambles, or wild brier, had not been rooted out; such growth can be found about the edges of many fields nowadays; the ground is so covered that grain could not grow. *Hundredfold, etc.*—A hundred times as much.

QUESTIONS FOR HOME STUDY.

1. The Seed.

Where was this parable of the sower spoken?

What, perhaps, furnished the thought to the Saviour's mind?

What was the advantage of this way of teaching?

Was the sower responsible for the places where his seed fell?

What is the seed which Christ had in mind?

Do these laws by which Nature works apply in the spiritual world?

For what is the sower responsible?

Was this parable understood by the hearers?

What injunction made with the parable is equally needed by us?

2. The Word.

How is the seed of which Christ spoke sowed?

What takes the place of the soil in the application of this parable?

Who are way-side hearers?

Who are rocky-soil hearers?

Who are thorn-covered hearers?

Is there any fault in any of these cases either with the sower or the seed?

Why are there not more frequent harvests in the Church?

What will be the indications in human life that the word is fruitful? Gal. 5. 22.

How may we have God's word grow in our heart?

What does Christ's interpretation show of his knowledge of the human heart?

PRACTICAL TEACHINGS.

Multitudes heard; few received.
There must be seed, and it must be sown, to have even good ground bring forth fruit.

Every hearer of the word is included in these classes. It is a very practical thing for each man to know where he stands.

The air is full of fowls catching away seed. Christ's word is, "Watch!"

Pity that church where the sparrows flock to wait while the seed shall fall, that they may feed.

Ears are for hearing. Some ears carry what they hear to the brain; some carry it to the heart.

HINTS FOR HOME STUDY.

1. Commit this whole parable to memory.

2. Write twenty questions upon it.

3. After three days write the answers without reference to the book.

4. Write what you think the hearers thought this parable meant.

5. Write what you yourself think it means.

6. Write briefly, not in Bible language, what Jesus said it meant.

7. Explain the customs to which the parable alludes.

DOCTRINAL SUGGESTION.—Fruit-bearing.

CATECHISM QUESTION.

10. How was our Lord exalted in his resurrection?

Because his rising from the dead proved that he was the Son of God; that he had conquered death, and had atoned for sin.

Matthew xxviii. 18. All authority hath been given unto me in heaven and on earth.

Why He Got More Salary.

Foots and children tell the truth, 'tis said, and to illustrate we will give you the story of Bishop Wurtzburg and the little shepherd boy, of whom he asked: "What are you doing, my little lad?"

"Tending swine."

"How much do you get?"

"One florin a week."

"I am also a shepherd," continued the bishop, "but I have a much better salary."

"That may all be, but then I suppose you have more swine under your care," innocently replied the boy.

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