

## COME UNTO ME.

BY MAUDE SPURGEON.

**A** SWEETER song than e'er was sung  
By poet, priest, or sage,  
A song which thro' all heaven has rung,  
And down thro' all the ages,  
A precious strain of sweet accord,  
A note of cheer from Christ our Lord;  
List as it vibrates full and free,  
Oh, grieving heart, "Come unto me!"

O, wise provision, sweet command,  
You hasten'd the weak and weary;  
A friend to find on either hand,  
A sight for prospect's dreary,  
A friend who knows our bitter need,  
Of each and every taking heed;  
Who calls to every soul oppressed,  
"Come unto me, I'll give you rest."

"Come unto me." The way's not long.  
His hands are stretched to meet thee;  
Now send thy throbbing list the song  
Which everywhere shall greet thee;  
Here at His feet your burden lay;  
Why teach it bend an other day,  
Since one so loving calls to thee,  
"Oh heavy laden come to me!"

A sweeter song than e'er was sung,  
By poet, priest, or sage,  
A song which thro' all heaven has rung,  
And down thro' all the ages—  
How can we turn from such a strain,  
Or longer wait to ease our pain?  
Oh, draw us closer, Lord, that we  
May find our sweetest rest in thee.

## ROYAL CHRISTIAN.

**K**ING GEORGE III., desiring that himself and family should repose in the same sepulchre, and in one less public than that of Westminster, had ordered the tomb-house at Windsor to be constructed, and Mr. Wyatt, his architect, waited upon him with a detailed report and plan of the design, and of the manner in which he proposed to arrange it for the reception of the remains of royalty. The King went minutely through the whole; and when finished, Mr. Wyatt, in thanking his Majesty, said, apologetically, he had ventured to occupy so much of his Majesty's time and attention with these details, in order that it might not be necessary to bring so painful a subject again under his notice. To this the King replied, "Mr. Wyatt, I request that you will bring the subject before me whenever you please. I shall attend with as much pleasure to the building of a tomb to receive me when I am dead, as I would to the decorations of a drawing-room to hold me while living; for, Mr. Wyatt, if it please God that I should live to be ninety or a hundred, I am willing to stay; but if it please God to take me this night, I am ready to go."

## VARIETIES

PRESIDENT GREVY, of France, is a great coffee drinker—when he can get coffee fit to drink. Calling one day at a country hotel for a cup, he asked, "Have you any chicory?" "Yes, sir." "Bring me some." The landlord brought a small can full. "Is that all you have?" "No, sir; we have a little more." "Well, let me have it too." Another can was brought. "Positively, this is every grain you have?" "Yes, sir." "Very well; now go and make me a cup of coffee!"

A LITTLE four-year-old young American went to hear a young preacher, and on his way home was asked what the preacher said, and replied: "He didn't say nuffin; he just hollered, and hollered, and hollered."

A LITTLE Alabama girl, three years old, on going to the window early one very foggy morning, cried out, "O, come here and look, mamma! The sky is all crammed down to the ground. Again, when watching the cook skin some squirrels, her mother called to her to know what she was doing, she replied, "I am seeing cook peel these cats!"

HER father stood at the gate talking with a gentleman and the seven-year old miss threw out several hints about supper being ready, without success. At length, anxious and impatient, she called out from the side stoop: "Papa, if you don't come right in to supper the ice cream will all get cold!"

MR. SPURGEON, in a recent sermon, is reported to have said: "It was the glory of the Moravians that all their members were missionaries; and such ought to be the glory of every Church. Every man, woman, and child in the Church should take part in the battle for Jesus."

A PREACHER remarked last Sunday that it was said that liberalism is creeping into all the churches. "If that is so," he continued, "I hope it will soon strike the contribution boxes."

MANNERS are not morals. But manners and morals are never far apart.

## LESSON NOTES.

## FIRST QUARTER.

A. D. 52.] LESSON XI. [March 16.  
THE COMING OF THE LORD.

1 Thess. 4. 13-18 and 5. 1-5. Commit to memory vs. 14-17.

## GOLDEN TEXT.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4. 14.

## OUTLINE.

1. The Light of Prophecy, v. 13-5.
2. The Children of Light, v. 4-5.

TIME.—A. D. 52.

PLACE.—This epistle was written, while Paul was at Corinth, to the Church at Thessalonica.

EXPLANATIONS.—*Them which are asleep*—Christians who have died. *Ye sorrow not*—Followers of Christ are not to sorrow for those who have died in Christ, though they may mourn the loss of them. *No hope*—No one has a true hope for the dead except through Christ. *Will God bring*—They will come when Jesus comes in glory. *We which are alive*—Paul did not mean that he would surely be alive when Christ should come, but spoke of the Church as one at all times. *Shall not prevent*—Those living when Christ comes shall not have advantage over those who have died. *Descend from heaven*—At his second coming. *Archangel*—The head of the angelic host. *To meet the Lord*—The risen dead and the changed living shall meet their Lord together. *Times and seasons*—No one knows the time of the Saviour's coming. *Thief in the night*—That is, suddenly and unexpectedly. *They shall say*—Those who believe not in Christ. *Children of light*—That is, having knowledge of the Gospel and its teachings. *Not sleep*—By being careless of eternal things. *Watch*—By being in readiness to meet Christ at all times. *Be sober*—Living careful lives as in God's sight. *Helmet*—The ancient armour for the head.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. The resurrection of the body?
2. The everlasting happiness of believers?
3. The duty of living right daily?

## THE LESSON CATECHISM.

1. What, in substance, does the apostle say in regard to our feeling toward the dead? "Sorrow not, for ye have hope." 2. On what do we base this hope? That Jesus died and rose again. 3. What is said concerning the times and the seasons of Christ's second coming? There is no need that we know. 4. But in anticipation of Christ's second

coming what shall we do? "Watch and be sober." 5. What should be our breastplate? Faith and love. And our helmet? The hope of salvation.

DOCTRINAL SUGGESTION.—The second advent of Christ.

## CATECHISM QUESTIONS.

23. If after prayerful and patient study and inquiry we still find difficulties in the Bible, how must we deal with them?

We cannot expect to know all things while we live in this world, nor fully to understand all that has been made known. [1 Corinthians xiii. 10.]

24. What is the Catechism?  
A book which teaches by question and answer according to the ancient method of the Christian Church. [Luke i. 4; Proverbs xxii. 6, 21.]

25. What does the Catechism teach?  
The main doctrines and duties of religion, set in order and proved by texts of Scripture.

A. D. 53.] LESSON XII. [March 23.

## CHRISTIAN DILIGENCE.

2 Thess. 5. 1-18. Commit to memory vs. 1-5.

## GOLDEN TEXT.

Be not weary in well-doing. 2 Thess. 3. 13.

## OUTLINE.

1. The Christian Prayer, v. 1-5.
2. The Christian Fellowship, v. 6-7.
3. The Christian Walk, v. 8-15.
4. The Christian Salutation, v. 16-18.

TIME.—A. D. 53.

PLACE.—This epistle was written by Paul from Corinth in Greece.

EXPLANATIONS.—*Free course*—"May run," is the meaning. *All men have not faith*—Not all are willing to believe. *Lord is faithful*—We can depend upon God, though not always upon men. *Love of God*—The love of our hearts to God. *Patient waiting*—This means rather "a patience like Christ." *Withdraw*—Avoid, keep away from. *Walketh disorderly*—Does not live according to the rules of the Gospel. *Tradition*—Here meaning the teaching of the apostle. *Follow us*—Paul could point to his own example among them. *Wrought*—Working at his trade of tent-making. *Power*—Paul had the right to claim a support while preaching the Gospel, but did not ask it. *Not work, neither should he eat*—If a man is not willing to work he has no claim to be supported. *Busybodies*—Idle people, busy in other people's affairs. *Well-doing*—Doing right and doing good. *Note that man*—Observe who it is that does not obey the commands of the apostle. *Ashamed*—Made to feel his own wrong-doing. *Miner own hand*—A sentence written by Paul's own hand, as the rest of the epistle was written through a scribe or writer.

## TEACHINGS OF THE LESSON.

Where in this lesson are we taught—

1. To shun evil companions?
2. To set a good example for others?
3. To avoid idleness?

## THE LESSON CATECHISM.

1. For what should we pray? The advancement of Christ's kingdom. 2. Who is always faithful? The Lord. 3. What is the apostle's prayer? "The Lord direct your hearts." 4. What does the apostle command the disorderly and lazy to do? To work. 5. What does he say to the workers? "Be not weary in well-doing."

DOCTRINAL SUGGESTION.—The authority of the Church.

## CATECHISM QUESTIONS.

26. How should you learn it?  
By committing it to memory, with its holy texts, and by hearkening to my teacher's instruction concerning it.

27. What do you understand by the Creed?  
A form of words giving the sum of what I must believe.

28. Recite the Apostles' Creed.  
I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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