

Months' Department.

Lessons for 1871.

THE WORDS OF JESUS.

SUNDAY, APRIL 16TH, 1871.

Rest for the Soul.—Matt. xi. 20-30.

GOLDEN TEXT.—"I will give you rest."—v. 28.

SCRIPTURE SELECTIONS.—Matt. xx. 2-16; Rom. iv. 1-8; Heb. iv.

What does Jesus offer men in verse 28? What is rest? For what part of a man is this rest? v. 29. Why is this the most important rest? Explain what is meant by "rest" in Heb. iv. 3; 2 Thes. i. 7; Rev. xiv. 13. Read Isa. lvii. 20, 21.

To whom is this rest offered? v. 28. Who are people of this sort? What part of getting this rest is stated in verse 28? What, in verse 29? What, in Jer. vi. 16? Explain each of these. Do people who do these things deserve this rest?

What does Jesus say of himself in verse 29? What do you think of such a master? What does he say of his "yoke," in verse 30? What of his "burden"? What do you think of such a service? Do you do this service? Do you obey this master?

How many commands are in v. 28-30? How many promises? Have you obeyed these commands? If not, why?

What do verses 20-24 teach us? What do verses 25-27? What have these to do with the offer made by Jesus?

SUMMARY.—Jesus, the divinely appointed Saviour, most severely condemns those who do not repent, and most sweetly comforts those who come to him.

ANALYSIS.—I. The Rebuke of Perversity. v. 20-24. 1. Stated, v. 20. 2. Quoted, v. 21-24. (1) In the cases of Chorazin and Bethsaida, v. 21, 22. (2) In the case of Capernaum, v. 23-24.

II. The Assertion of Sovereignty. v. 25-27. 1. In the allotments of men, v. 25-26. 2. In the appointments of Jesus, v. 27.

III. The Prayer of Grace. v. 28-30. Three commands. Two promises. Three descriptions; of the called, the caller, the calling.

EXPOSITION.—The Offer.—Rest is the matter offered: a state of freedom from everything that wears or disturbs; tranquillity, peace.

Rest for the soul.—Unto the soul Jesus promises rest. If the soul be stayed on Jesus, it is kept in perfect peace. Isa. xxvi. 3. Hence the peaceful death of God's people, their patience under suffering, etc. As the soul is superior to the body, ruling it, and out-living it, so is soul rest superior to rest for the body.

Hebrews iv. 3.—Rest as here used is a present experience of believers. Of this rest, God's seventh day rest at creation is a type.

2. Thessalonians i. 7.—Rest here means the holy composure which the believer shall enjoy in the day of judgment.

Revelation xiv. 13.—Rest here is complete release from the labors of earth. The tottering step, the weary limb, the aching head, the mind perplexed, the sorrowing heart, the disappointed hope, these and all ills shall be forever gone.

Isaiah lxxi. 20, 21.—The unrest of the wicked is here strikingly shown. As incapable of rest are they as the tossing waves. Passion, and evil influence sweep over and disturb them at any time; because conscience is troublesome; and the fear of death and judgment continually annoy.

Who are heavy laden souls?—We understand Jesus to mean first, the poor, oppressed, deluded devotees of Judaism then about him. The law itself was burdensome. Acts xv. 10. To this the Pharisees added much. Luke xi. 46. Many devout men struggled hard to fulfil all this. In our day, all who are trying by their own works to please God, are laboring and heavy laden. Rom. iii. 20; Psa. xxxviii. 4. So all who are burdened by oppressive forms in religious service, as Pagans, Catholics, Ritualists, etc., and who under these are really trying to serve God. In short, Isa. lv. 2 gives an apt description of the entire class here called.

"Come unto me." We must secure rest directly from Jesus. We need no intervention of friend, priest, saint, or even the Virgin Mary. Come unto me, says Jesus. Come unto me. Do not remain away from me as you are by nature, and by your sinful living thus far, but draw near.

"Take my yoke upon you, and learn of me." The yoke is an emblem of subjection and service. Jer. xxvii. 8; Lam. iii. 27. To take his yoke is to become subject to him, to make his will and law supreme, to submit to his authority and

to all his commands and ordinances. To learn of Jesus, is to follow his example and to obey his precepts.

I am meek, etc.—Christ speaks of these features to present himself in contrast with proud and pretentious Scribes and Pharisees. He spoke with authority, Matt. vii. 29, notwithstanding his meekness. His aim in mentioning this was probably that no one should fear the impositions and aggravations they suffered so constantly from the ordinary teachers of that day.

My yoke is easy, etc.—His people are "laborers," as Matt. xx. 1-16; 1 Cor. iii. 9, show; and sometimes Christian labor is hard and exhausting; 1 Cor. xv. 10; 2 Cor. xi. 23; xii. 11. But it is always lightened and cheered by the comforting presence of Jesus. In this respect Jesus contrasts his system with that of the Scribes and Pharisees, and offers new reason why men should come unto him, etc.

The commands.—1. Come unto me. 2. Take my yoke upon you. 3. Learn of me. Presenting them thus, simplifies them and fixes them in memory.

The promises.—1. I will give you rest. 2. Ye shall find rest unto your souls. The practical question at this point should be faithfully applied.

"Upbraid," means to bring reproach upon, to rebuke with severity. Jesus did this to these cities, not because they were sinful, for many of the sinful had his compassion and help. But these, having seen his mighty works, repented not. To which class do we belong; those who do not repent; those who labor and are heavy laden; or those who sweetly rest in Jesus?

Jesus very clearly and gratefully recognizes that his Father is a great sovereign, "Lord of the heaven and earth"; that he reveals and hides things as it pleases him; and that it has pleased him to reveal everything through his Son Jesus. How terrible it is then to refuse the words and works of Jesus. All the power of the "Lord of the heaven and earth" is pledged for the safety of believers in Jesus; John x. 27-30.

ILLUSTRATION.—A missionary once found a man lying bleeding and groaning under a tree. The man had on wooden shoes, through the soles of which spikes were driven by which his feet were bruised and torn. In this way he was making a long pilgrimage so that his soul might find rest. The missionary told him of Jesus who bade the laboring and heavy laden to come to him. On hearing this the man loosened and threw away his dreadful shoes crying, "this is what I want; this is what I want."

Recite.—Scripture Catechism, 195, 196. Abridged from the Baptist Teacher.

ANSWER TO SCRIPTURE ENIGMA.

No. LIV.

The resurrection of Christ is the corner stone of the Christian fabric. Here are the words described last week. What a glorious fact! Wonder how many of our young readers had found them out correctly!

- T-rophimus 2 Tim. iv. 20.
H-ananiah Dan. i. 7.
E-unuch Acts vii. 27, 28.
L-ysanias Luke iii. 1.
O-nesimus Philem. 10, 15.
R-ome 2 Tim. i. 16, 17.
D-emas 2 Tim. iv. 10.
I-vory 1 Kings x. 18.
S-imeon Acts xiii. 1.
R-ainbow Gen. ix. 12, 13.
I-ssaiah Gen. xxx. 17, 18.
S-huehan Esther iii. 15.
E-likanan 2 Sam. xxi. 19.
N-amaan 2 Kings v. 1.

"THE LORD IS RISEN."—Luke xxiv. 34.

SCRIPTURE ANAGRAM.

- I am a word of seven letters.
My 1, 6, 3, 2, 7, make a town famous for ship-building.
My 2, 3, 5, 6, 7, the grandfather of the first king of Israel.
My 3, 6, 4, 2, a king of Sodom who joined in war with other four kings, and was slain in a slime pit.
My 4, 6, 3, 2, a king of the Midianites slain in the company of a covetous prophet.
My 5, 4, 2, a chieftain who held an important position in David's household.
My 6, 7, 5, an aged priest who died on hearing that his sons were slain 7 battle.
My 7, 2, 6, 7, the father of the first chief of the Levites who guarded the tabernacle on the west side, and whose special charge it was, together with its drapery.
My whole, a messenger from heaven sent to the mother of our Lord.

A MANLY ANSWER.

All honor to the boy who can not be laughed out of doing right.

Five boys, pupils in the boarding school, were in the room. Four of them, contrary to the rules, engaged in a game of cards. The fifth was not standing and looking on, to see how the game would go, but engaged in work of his own. It so happened that one of the players was called out.

"Come," said the others to their companion, "it is too bad to have the game stop here in the middle. Come and take his place."

"I do not know one card from another." "That makes no difference, we will teach you. Come, do not let our sport be spoiled."

The boy perceived that this was the decisive moment. Ah! just such are the critical points—sometimes the turning points in life.

His resolution was instantly taken. He made no more excuses, but at once planted himself square upon the principle.

"My father does not wish me to play cards, and I shall not act contrary to his wishes."

This ended the matter. It did more. It established his position among his companions. It compelled their respect, and preserved him from temptation in the future.

Such a boy inspires confidence. Such an incident may seem small in itself, but it gives promise for the future better than thousands of gold. These sterling qualities are manifested: a conscientious regard for the wishes of parents, superiority to the fear of the ridicule of his companions, and decision.

These qualities form a shield against all temptation. Happy is the boy who is possessed of them. You would expect that his career would be honourable and successful.

Years have passed. That boy became a man. Various and trying have been the scenes through which he has passed; severe the temptations to which he has been exposed. But he has come forth as gold. No parent weeps, no friend blushes for him.

Are you a son, rich in youth, rich in hope, rich in a good conscience?

Always regard the wishes of your parents.

EXCELLENCE OF THE WHEATEN LOAF.

Good wheat bread and butter is the staff of civilized life. Take away wheat bread and butter from our families for a few generations, and who is prepared to say that civilization would not glide easily to a state of barbarism. There is sound philosophy in this suggestion; because there is no other kind of human food that is so admirably adapted to the development of the human frame, including a noble brain, as good bread made of golden wheat. Civilization has seemed to keep pace with the production of wheat. Civilized and refined society, the world over, has seemed to exist coeval with the wheaten loaf. We find the lowest order of intelligence standing on a potato. Only one step above this class, another order is found on a hoe-cake. One degree above these we meet with the class that has risen in the scale of being as high as it is possible for mortals to rise on a pancake. Head and shoulders above all of these classes we find the highest order of intelligences, with large and well developed brains and noble and magnanimous characters, standing securely on their wheaten loaf. There is no other food in the kingdom of nature that can excel the wheaten loaf, because it furnishes more and better material for the human brain than any other food.

GO TO BED EARLY.

Many children instead of being plump and fresh as a peach, are as wrinkled as last year's apples, because they do not sleep enough. Some physicians think that the bones grow only during sleep. This may or may not be so; but we know that those little folks who sit up late are usually nervous, weak, small and sickly. The reason why you need more sleep than your parents, is because you have to grow and they do not. They can use up the food they eat, in thinking, talking and working, while you should have some of yours for growing. You ought to sleep a great deal. If you do not, you will in activity consume all you eat, and have none or not enough to grow with. Very few smart children excel, or even equal other people when they grow up. Why is this? Because their heads, if not their bodies, are kept

too busy, so they cannot sleep, rest and grow strong in body and mind. Now, when your mother says, Susie or Mary, Sammy or Louis, or whatever your name may be, it is time to go to bed, do not worry her by begging to sit up "just a little longer;" but hurry off to your chamber, remembering that you have a great deal of sleeping and growing to do, to make healthy, happy, and useful men or women.

CLEAN HANDS.

"When I was about ten years old," says a well known writer, "a gentleman who had called on my father to transact some business, perceived that my hands were dirty, and those of my brother Fred in the same condition."

"My boys," said he, "I hate dirty fingers. Now if yours are clean when I call here again next Tuesday, I will make you a present."

"As soon as it was light on the Tuesday morning, my brother and I got up and began to wash our hands. We used more soap that morning than we had used for a month before; and if ever our hands were clean, they certainly were then. The gentleman did not come till dinner-time so we thought it better to have another scrubbing at our hands, and once more we were up to our elbows in soap suds. The gentleman came, and after examining our hands, which had not a speck on them, he gave each of us five new, bright ten-cent pieces, and we fancied ourselves to be as rich as Jews."

"Now my boys," said he, "you see it is possible to keep your hands clean when it answers your purpose to do so. I should be ashamed of a boy who would be mean enough to wash his hands to make money, and not keep them clean to make his parents and friends comfortable. The love and good opinion of your parents and friends are worth all the money in the world."

The Germans are not blinded by military success to the realities of the war. The following quaint inscription had been placed on the Berlin Town Hall, in anticipation of the illumination at the return of peace:

- Peace brings wealth;
Wealth brings pride;
Pride brings war;
War brings poverty;
Poverty brings humility;
Humility brings peace.

ENGLISH CHRISTIAN NAMES.—Of 100,000 persons 65,872, are divided between 25 names as follows:—

Table with 4 columns: Order, Names, Nos., Order, Names, Nos. Lists names like Mary, William, John, Elizabeth, etc. with their respective counts.

PRIDE hides a man's faults from himself, and magnifies them to others.

Missionary Intelligence.

MISSION TO THE SHANS.

LETTER FROM MR. CUSHING.

Toungoo, as a field for Burman work. —Toungoo, Nov. 14, 1870.—With regard to an associate, I am sorry that any gaps are necessary to be filled, before the Shan Mission can be re-inforced. The recent death of Dr. Van Meter leaves a most important and interesting field destitute. The Toungoo Burman field also is not surpassed in importance by any other Burman field in British Burmah. All the Sitang valley as far south as Shway-gyeen, this large and populous region about the city, and the populous provinces of Ningyan and Yemaithe to the north, each having a large city of the same name, would be the diocese of a Burman missionary stationed at Toungoo. While therefore, I feel that the Shan Mission, having only one missionary in Burmah, should have the first re-inforcement, to be prepared for any emergency of Providence, the Toungoo Burman field has a powerful claim for the early appointment of a Burmese missionary here.

The Convention.—The Churches and Missions.—The Convention meetings closed yesterday. They were unusually harmon-

ious and interesting. Our hearts were as the heart of one man, and many were the prayers which went up for this heathen land. With our missionary force so small, and with the Anglican Jesuits coming in like a flood, our only hope is in God: We have cried to the American churches in vain, They do not pour into your treasury of their abundance, and consequently our missions languish. The brethren have mourned over it, and prayed that God would put a mighty burden of soul for Burmah on the churches at home.

INDIA—MADRAS PRESIDENCY.

MISSION TO THE Teloogooks.

Letter from Mr. Jewett.—Nellore, Sept. 24, 1870.—Yesterday morning a young man was present at the prayer meeting from Kondiah palem, four miles distant, who manifested a deep interest in the services. At the close, he said he heard a man in his village complaining that he had brought an idol in his cloth from a great distance, for the temple; but that he had found no benefit whatever from his toil; he found it all useless. The young man took wisdom from that saying and appears to be a hopeful inquirer.

Laborers for the Harvest.—At the prayer meeting an inquirer arose and said he had come from his home, 140 miles distant, to find salvation, and to get an education. I think he is about twenty years of age. The great want expressed, as in every meeting, was, "laborers for the harvest field." Canakiah said he had learned from commentaries that the phrase, "Send forth laborers," in Matt. 9: 24, means in Greek to "thrust forth laborers," compel them to go. "This compulsion," said he, "is in the soul" and finds utterance there. "Woe is unto me, if I preach not the gospel!" "For this we are to pray the owner of the harvest who knows the present need, and has power to call, qualify, and send forth as many as are needed." "How are such to pray?" "I see a force I never saw before in those words of an old prophet. (Mal. 3: 10.)"

BURMAH.

Dr. Stevens states, under date of Jan. 3, that on a recent tour north of Rangoon, he baptized ten Burmans, most of them heads of families. Three of the number were females nearly 70 years of age. Less opposition to the gospel is manifested, and a growing conviction of the truth of Christianity. Others will follow in the ordination. Miss Gage, finding a change of residence necessary on account of her health, has transferred her relations from Bassein to Rangoon, where she has taken charge of two native schools.

Mr. Haswell, jr., on his way to the Convention in Toungoo, preached at an intermediate point to an attentive congregation of eighty persons, by the special invitation of the men themselves. They accepted cheerfully all the tracts that could be spared for them. During the journey the company preached as they had opportunity, and kept up a kind of Ministers' Institute all the way. Several young men, Burmans, of promising abilities, are earnestly looking forward to a preparation for the Christian ministry.

Mr. Simons speaks of two native assistants, Moung Chin and Moung Shway Nea, as "good men, who have long been in the work, and the Lord has blessed them in it, and is still blessing them. The former is stationed at Pongdai, thirty miles from Prome." The Karen village where the latter labors "may now be considered almost a Christian village." Several have been recently baptized.

Mr. Norris, temporarily in Maulmain, writes, Dec. 11, that his family, since their perilous shipwreck, have improved rapidly, and are all quite comfortable. He proposed to return, directly after date, to Tavoy.

Mr. Cushing and family have returned to Toungoo. He reports his own health (Dec. 15) as improved. The few disciples who remain faithful warmly welcomed him and seem encouraged. The Shan preachers from Rangoon, on their arrival, will labor in the Shan villages and among the caravans of their own countrymen.

Mr. Crawley has been temporarily in Bassein, aiding Mr. Jameson. The interest in Henthada was well sustained while the missionaries were absent at the Convention in Toungoo. "One more has been received to the Burman church by baptism; several are enquiring. The schools are doing finely."

Miss Adams has had much prosperity in her work at Henthada, and says, "The work grows more and more interesting, as we know it better."