



**The Twelve Sent Forth.**

Matt. x., 2-15. Memory verses 5-8.

**Golden Text.**

'Freely ye have received, freely give.'—Matt. x., 8.

**Daily Readings.**

- M. Matt. x., 1-15.—The twelve sent forth.
- T. Matt. x., 16-27.—'What I tell you . . . that speak.'
- W. Matt. x., 28-11: 1.—'He that receiveth you receiveth me.'
- Th. Luke x., 1-20.—The seventy sent forth.
- F. Rom. x., 1-18.—'How shall they hear without a preacher.'
- S. John xv., 1-27.—'Go and bring forth fruit.'
- S. I. Cor. i., 1-31.—'Christ sent me . . . to preach the gospel.'

**Lesson Story.**

These are the names of the twelve apostles, Simon Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother; Philip and Bartholomew; Thomas and Matthew, the publican; James, the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon, the Canaanite, and Judas Iscariot, the traitor.

These twelve Jesus sent out on a missionary tour to preach and teach the gospel. However, they were only sent to the Jews, for as yet the time was not come for the Gentiles to receive the gospel invitation. Salvation must be preached to the Jews first. They being God's chosen people might have had the privilege of bringing the whole world to the knowledge of the love of God in Christ Jesus, if they had only accepted him.

Our Lord gave these disciples power to heal all manner of diseases and to cast out evil spirits, to cleanse the lepers and to raise the dead. They were to use this power freely to prove the truth of their message. They were to take no money or food with them, nor extra clothing, those who would receive their message would gladly provide them with the necessities of life. The heralds of the gospel should be a blessing to every house they entered, but wherever their message was not well received they must depart shaking the dust from their feet, having no further responsibility toward that city.

Sodom and Gomorrah, the heathen cities which God destroyed on account of their wickedness, will receive a much lighter punishment in the day of judgment, than those cities which, knowing of God, reject Christ as their Saviour. Those who, living in a Christian land with all the light of to-day, reject Christ or refuse to obey him, are held as far more responsible than the wickedest heathen that never heard of God.

**Lesson Hymn.**

Far, far away in heathen darkness dwelling,  
Millions of souls forever may be lost;  
Who, who will go, salvation's story telling,  
Looking to Jesus, heeding not the cost?

See o'er the world wide open doors inviting,  
Soldiers of Christ, arise and enter in;  
Brethren awake, our forces all uniting,  
Send forth the gospel, break the chains of sin.

'Why will ye die?' the voice of God is calling,  
'Why will ye die?' re-echo in his name;  
Jesus hath died to save from death appalling,  
Life and salvation, therefore, go proclaim.  
G. M. J.

**Lesson Hints.**

'Apostles'—an apostle is one chosen and sent forth, a missionary. The apostles were sent out in couples (Mark vi., 7.). Study well this commission, (the whole chapter, Matt. x.). Notice that this commission and sending forth come directly after the injunction to pray. Our Lord bids his followers look upon the fainting, perishing multitudes with compassion, and to pray their Lord to send some one to help them and bring them to Jesus, if they prayed in earnest they could not help wishing to go themselves. But first they must have power (Matt. x., 1: Luke xiv., 49). 'Pray,' 'Tarry,' 'Go.' 'Israel'—God's chosen people must have the

first offer of salvation; that was Home Missions, but if our Lord had permanently bidden his followers to be content with home missions how should we in this country have ever heard the gospel? If Christ had not commanded Foreign Missions, you and I might now be in the depths of heathen darkness.

'As ye go preach'—let your whole life be a setting forth of the gospel of Jesus Christ. 'Provide'—this was a practical application of the Sermon on the Mount (Matt. vi., 25-34); they were to 'seek first the kingdom of God,' and God would touch the hearts of the people to provide the necessities of life for them.

**Primary Lesson.**

Jesus sent out his disciples to preach the gospel in a great many cities. He said to them, 'As ye go, preach.' If you are his disciple he gives you the same command, 'as ye go, preach.'

But how can a little girl or a little boy preach about Jesus? Our Saviour did not say that everyone must get up in a pulpit to preach big sermons. There are many people who could not do that, who yet preach about Jesus every day of their lives.

How do they preach? A gentleman once said that when he was in Paris he wanted very much to preach to the people about Jesus, but he could not speak French. So he just carried his bible under his arm wherever he went, and in that way preached a sermon all over the streets of Paris.

Some people preach by their bright sunny faces and kind, loving words. Some people preach by reverently singing sweet hymns about Jesus and his love.

Our Lord sometimes preached just to one person, nothing is too small for us to do for him. We can preach by helping some one, and always by love. In everything we do we can be 'preaching as we go.' Never be afraid to speak about Jesus and his love. Ask Jesus to make you preach truly about him.

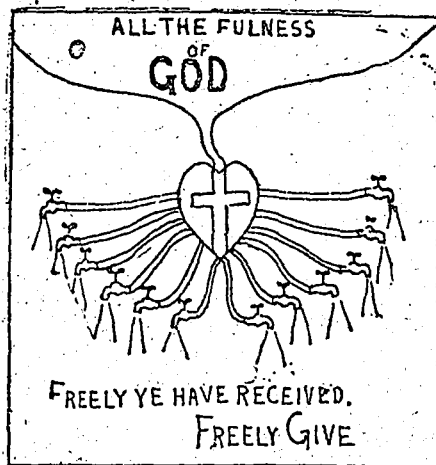
**Suggested Hymns.**

'Christ for the world, we sing,' 'Call them in,' 'Rescue the perishing,' 'O where are the reapers?' 'There's a royal banner,' 'To the work?'

**The Lesson Illustrated.**

**THE CALLING OF THE TWELVE.**

Our blackboard this week furnishes the Golden Text. The twelve disciples represented by twelve taps joined to Christ by pipes, while Christ in turn receives 'all the fullness of God,' and all good in heaven and in earth is therefore ready to flow through



them. Point out the inexhaustible source. Repeat some of the promises assuring us of a full supply. Then show that the tap or faucet will be always full, even if always turned on. Then teach the loss of blessing to ourselves and others, when we selfishly allow only a small stream to flow, or—none at all. Speak of the thirsty lands waiting for the water of life, from the apostles, in their time, and now from us in our day. Make it a missionary talk, showing that 'apostle' and 'missionary' are but two words with the same meaning, 'one sent' by Jesus. How is your own tap? Are you giving as you received. You can't get more into a tap till you give away that already in. Then show that if all turned off the outgoing current the land would go thirsty, and God's great love be stopped in its flow.

You can't exhaust him. Turn the current of your giving fully on. You may wonder at the twelve taps all

going, but Judas doesn't seem to have been a scoundrel always. When the others went on their journey he seems to have worked with them. You can discount one tap, though, and can show the useless tap thrown aside.

Not reservoirs, but channels, are needed by God and the world.

**Practical Points.**

FEB. 20.—Matt. x., 2-15.

A. H. CAMERON.

Our first introduction to a person reveals the name, and somehow the character gets associated in our mind with that person's name. Verses 2 to 4. 'Charity begins at home,' and the Jews were a highly favored race during the sojourn of Christ upon earth. Verses 5 and 6. Although the apostles had miraculous powers not possessed by modern preachers, they could not during their earlier ministry, preach Jesus and the resurrection. Verses 7 and 8. The frugal outfit of the apostles would tend to strengthen their faith. Verse 9, 10 and Luke xxii., 35, also Matt., xvi., 21, 22. Those who receive the disciple and entertain the servant, are thus showing love to their Lord and Master. Verses 11 to 13: Matt. xxv., 40. Man's responsibility increases with his knowledge. Rejecting Christ is the greatest sin in the world. Verses 14, 15. There is a wide difference between sheep among wolves, and sheep in wolves' clothing. Verse 16, also Matt. vii., 15. Wisdom without meekness is vanity, meekness without wisdom is false humility. Verse 16.

**Christian Endeavor Topic.**

Feb. 20.—Every Christian a missionary.—Acts i., 1-11.

**How to Prepare the Lesson.**

How to prepare the lesson is a question continually asked. Of course, the lesson must be prepared. Some teachers forget this. They imagine that they can teach without preparing, or that they can find the lesson prepared and ready for them in a lesson-help, or that any one can teach the bible without previous study—all of which imaginations are delusions. The teacher must prepare the lesson, and it is not an easy matter, not something that can be done in a few minutes. Time and thought should be given to it. We should begin a week in advance, and each day should go over the lesson. We should pray over it and meditate upon it as we go out, and as we come in. We should watch for illustrations, getting them usually from common life, from passing events and occurrences. We should study not only to teach the meaning of the words, but also to apply the lessons. Then we should study our scholars, and find something for each of them. Last of all, but not least in importance, we should prepare ourselves; or seek to be prepared by the Holy Spirit.—Westminster Teacher.

**Books of the Bible.**

The plan adopted by Mrs. E. L. Miller, of Peru, Indiana, aims to teach the name, the position, the relative size of the books of the bible, and the groups to which they belong. By this method a drawing is made on a large sheet of cardboard or paper, representing an open book-case with shelves. The bookcase for the Old Testament, for example, has four shelves, the top shelf containing the Pentateuch; the second shelf, the historical books; the third shelf, the poetical books; fourth shelf, the prophetic books. The forms of the books to stand on these shelves in the drawing are faintly outlined in leadpencil, and the whole chart is thus designed before its use in the class, a due proportion of space being set apart for each book or group of books. In the class-room, as the books are taught one by one, the form of each is brought out by heavier lines made with wax crayons, and, as a book is memorized, its initial letter is printed upon it. Different colored crayons may be used with different groups of books. One or more books may be taught each Sunday, the scholars at the same time finding them in their Bibles, and noting the number of chapters in each.—'Sunday-School Times.'

Make your giving a feature of worship, offering a prayer each Sunday over the money contributed.