

BIBLE LESSONS.

DECISION IN THE GOSPEL ACCORDING TO MATTHEW.

Fourth Quarter.

Lesson V, October 20, Matt. 9: 1-15.

THE HARVEST AND THE LABORERS.

GOLDEN TEXT. Freely ye have received, freely give.—Matt. 10: 8.

I. AN ENLIGHTENING TOUR BY JESUS AND HIS DISCIPLES. Ver. 25. And Jesus (accompanied by his disciples) went about all the cities and villages. The city proper was surrounded by walls. The villages were uninclosed, and the houses of stone or mud. Nearly the entire population of Palestine was gathered in cities and villages as a protection against robbers, etc.

II. JESUS' WORK. And healing every sick man (positive ailments) and every disease (weakness, want of health and vigor). Christ not only takes away our disease; he gives us health and strength. In the moral life weakness is sometimes the worst form of disease.

III. OUR GREAT MOTIVE FOR THE SPREAD OF THE GOSPEL. Ver. 36. Having such a Gospel, producing everywhere such beneficial effects as those described above, the motive for proclaiming this Gospel is compelled when we see the greatness of the need.

IV. THE HARVEST CALLING FOR LABOURERS. Ver. 37. The harvest truly is plentiful. The whole world is open for Christian work. There are people on every side who may be brought under Christian influence. Especially may the children be led to the church and Sunday-school, and through them to Christ. But the laborers are few. Compared with the greatness of the harvest, and the importance of the work, there are few who enter the work, and still fewer who qualify themselves for the work, and enter it with their whole soul.

V. THE TWELVE APOSTLES. I. And when he had called unto him his twelve disciples. Christ had chosen and called the Twelve before the Sermon on the Mount was delivered (Mark 3: 13-19; Luke 6: 12-13). He gave them power (or authority). He had ideas included in the word. Against unclean spirits, to cast them out. The most difficult and typical of miracles. The demons were called unclean spirits, because they defiled both the body and the soul. And to heal all manner of sickness. They were endowed with the power of working the same miracles which they had seen their Lord perform. His precious work had been a training-school for them.

2. Now the names of the twelve apostles are these. Of the twelve apostles there are four lists, the other three being found in Mark 3: 16; Luke 6: 14; and Acts 1: 13. They differ in the following particulars. Luke in the book of Acts does not insert the name of Judas Iscariot, who was then dead; both in his Gospel and in Acts he entitles the Simon who is here and in Mark called the Canaanite, Simon; Zebedee; Matthew gives as the tenth disciple Lebbaeus; Mark calls him Thaddeus; Luke and Acts Judas of James, i. e. either son or brother of James; and Mark says that James and John were sons of thunder. In all other respects the four lists are identical, except that the names are given in a slightly different order by the different writers. They all agree, however, in putting Simon Peter first and Judas Iscariot last.

3. THE TWELVE SENT FORTH OF A TOUR BY ENVOYMENT. 5. Jesus sent forth. Commissioned with his authority and with power. And commanded them. Here follows, first, the sphere of their work. Go not into the ways of the Gentiles. Do not take any road leading to Gentile populations. The time had not come for establishing missions to the Gentiles. And into any city of the Samaritans enter ye not. They could pass through Samaria to Judea, but were not to stop and preach. The practical significance of the command is that our work for Christ should begin with those nearest to us; that we are to preach the Gospel to our neighbors and friends, and so test our capacity before reaching out with religious ambition for a larger field of personal work among the heathen, at home or abroad. But it is not to be a justification for refusing aid to those who have proven their capacity and have entered on the larger work.

4. To the last sheep of the house of Israel. Jesus' tour being sent forth of the house of Israel. The King had come; he had brought with him the laws and principles of the kingdom. He had the sheep etc. They were to do as Christ had done (see earlier verses of the Gospel), give a visible sign of the benevolence of the Gospel, and attract men

to its spiritual blessedness by means of its temporal effects: 'Freely ye have received, freely give.' Make not either your preaching or your power of working miracles a means of gain. As you have received your commission and power freely, gratuitously, so exercise it gratuitously for the good of others (compare Acts 8: 18-23).

A Whisper to the Teacher.

"Go, speak to Jesus first, Then to the child. Go, let him speak to thee Who taught on earth in Judah's waning days. O mountain slopes, along the pebbly beach, And on the joyous billows of the sea, Yes, in the clover heard his voice who spoke As never man did speak. Ask for his hand, and he will give it thee. Whose patience bore the burdens of a world. Ask trustingly; the promise is to thee, 'Thou shalt receive.' Then meet the child as one For whom the Saviour died. That God knows it may be given thee to lift The little feebling to an angel's seat. Oh, loath not heedlessly the chords that thrill To gladness or to woe! Let gentle hands be laid upon the forehead of the child, And things that tell the tale in other worlds. Go, speak to Jesus; wait his answering word. Then tell the trusting child like one who comes Transfigured from the moment of prayer.

How a Temperance Training may be Given in the Primary Class.

Do not think the children are too small to be tempted. Let them know that there is a law against children going into saloons. Do not think they are too young to be influenced for temperance. Pledge them with the wearing of the little blue bows when they do not know how to sign their names to a pledge. Do not deal timidly with the children of liquor sellers. Talk to them as you do to the others. Give a temperance lesson at least once a quarter. If you hold a meeting in the middle of the week make temperance one of the regular subjects. Send 50c. as a subscription for the "Band of Hope Lesson Manual," to the Woman's Temperance Publication Association, 161 La Salle St., Chicago. It contains lessons on the nature of alcohol and its effect upon the different parts of the body and faculties of the mind, so simplified that the very smallest children can comprehend them. Let the teacher be a teetotaler.—Mrs. F. F. Crofts.

Learning Obedience.

It is recorded of a certain great philosopher that a friend would visit him to meet the philosopher himself. Knowing that the father was such a deeply learned man, the friend thought that the little girl must have learned something from him very deep, something very grave from her very learned father. So he said to the little girl, "What is your father teaching you?" The little maid looked up to him with her clear, blue eyes, and just said the one word, "Obedience." That was what the great, wise man taught his little girl, and I believe that is the most important lesson for children, to learn to be obedient. It is a lesson necessary for their happiness and for their safety; I think we may say necessary for their very life. And after all, what are we? Grown people of this great world so full of mysteries, what are we after all but weak, ignorant little children? How little we know what may be the consequence even of our own acts. Manifestly, therefore, the most important lesson for us all to learn is the childlike lesson of obedience. And it is our Father's wish above all to teach us this lesson. A lesson that we are to begin to practise upon earth and to practise for evermore when we see Him day and night among the angels.—Canon Wynne, of Dublin.

—One of the best and most suggestive paragraphs that we have seen in a long time is the following from the S. S. Times:

In the practical working of good agencies there must almost always be a certain prodigality. The light which illuminates this aspect of a world is but a single beam in comparison with that immense body of light which passes off to be lost, apparently in endless space. Nature produces a hundred seeds of every one which comes to maturity; and at every sculptor's feet there is an unheeded pile of marble chips which have been used in the finishing of the artist's design. If this is waste then what the world wants is waste—waste of precious seed in sowing it; late and early by the wayside, in thorny places, beside all waters. And what many a Sunday-school wants is more waste like this—waste of money and time and effort over an apparently hopeless enterprise, waste of thought and speech and prayer in behalf of those for whom these seem to be spent in vain. It was Judas Iscariot who started the question among the disciples, "To what purpose is this waste?" but he who pronounced that waste "a good work," was our Lord himself!

"Missus to Milltons," the newspaper stated, and how many women, probably, read the same, and envied her. But little was she to be envied, however, for in spite of her wealth she was miserable. It was her lot, in common with myriads of women to suffer from those "chronic weaknesses," which are peculiar to the female sex. Miserable, nervous, and discouraged, she would gladly have given every dollar of her fortune for a brief instalment of health. How easy, and how inexpensive, would be the journey to health, if Dr. Pierce's Favorite Prescription was selected as a remedy and the use of the same persisted in; that is, the experience of thousands of women afflicted in the same manner teaches us to believe so. It is the only medicine for women sold by druggists under a positive guarantee from the manufacturers that it will give satisfaction in every case or money will be refunded. This guarantee has been printed on the bottle wrapper and faithfully carried out for many years. Dr. Pierce's Female or Anti-Bilious Granules, cure sick headache, dyspepsia and constipation.

Right Good Advice.

By ROBERT BURDETTE.

My son, when you have a man growing and scolding because Moody gets \$200 a week for preaching Christianity, you will prove that he never worries a minute because Ingersoll gets \$200 a night for preaching atheism. You will observe that the man who is ignominiously scolded by cause E. Murphy gets \$150 a week for temperance work seems to think it is all right when the barkeeper takes in twice as much money in a single day. The laborer is worthy of his hire, my boy, and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your immortal soul worth less than the man who is only trying his level best to go to Congress? Isn't Moody doing as good work as Ingersoll? Was not John B. Gough as much the friend of humanity and society as the barkeeper? Do you want to get all the good in the world for nothing, so that you may be able to pay a high price for the bad? Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corduroy; a box of cigars will buy two on three blades; a gallon of old brandy will buy a barrel of flour; a "full hand" at poker often beats a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you'll manage enough to "seed" your lodge in that way, but a nap in a Pullman car costs you two dollars every time; fifty cents for the circus, and a penny for the little one to put in the missionary box; one dollar for the theatre, and a pair of old trousers stayed at the end, and hanged as to the knee, for the Michigan sufferers; the race-horse scoops in the \$2,000 the first day, and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out \$40 in debt; why, my boy, if you ever find yourself scolding or scuffed because once in a while you hear of a preacher getting a living, or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel ashamed, then you are not a Christian. Precious little does religion and charity cost the old world, my boy, and when the money it does is flung into its face, like a bone to a dog, the donor is not benefited by the gift, and the receiver is not, and certainly should not be grateful. It is insulted.

Was He Truthful? Roger was deeply interested in his arithmetic. He had begun working as soon as he came home, not even stopping to make a visit to the pantry. His pen was busy in making a race with the sewing machine, which kept up a busy hum. Suddenly something snapped, and the machine stopped.

"There! I've broken my needle, and it is the last one I have in the house. Roger can't you run to the store and get me one? I would like to finish this stitching to-day." "O mamma, must you have it? I haven't a single minute to spare," said Roger.

"I can work on something else if you haven't time to go," replied his mother. Roger's pencil worked on noisily for a few minutes, when some one knocked.

"Is Roger home?" said an eager voice. "Oh, say! the bows and arrows have come. Can't you go down and see them?" Roger threw down his pencil, seized his hat, and ran off.

He did not return until tea-time. "Now for arithmetic," he said, when the table was cleared and the lamp placed upon it with the daily paper.

"Hallo! here's the new magazine. I must read the contents story. I guess I will have time for that."

But somehow the story was very long, or else one story led on to another; for when Roger at last tossed the book aside, he found the evening almost gone.

He glanced at the clock and rapidly counted the hours. "Oh, dear! I can't do half as much as I planned," he said; "I am so tired I can't think."

The next day the teacher was surprised that Roger had done so little, and when she asked the reason, he said he had done all he had time for.

Was he truthful? Was it right?—Christian Observer.

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Differences of Opinion.—Why.

Dr. Bonar tells us of one who claimed to be a respectable member of an Evangelical Church, who adopted a poor man, lately recovered from vice through faith in Christ and obedience in the gospel: "So you say you have found Christ and have peace with God?" "I have," indeed, he replied; "I have found Him; I have peace; and I know it." "How do you know the respectable man?" "And have you the presumption to tell me this? I have been a member of the church for thirty years, and have not got peace nor assurance yet; and you, who have been a prodigal most of your life, say that you have peace with God?" "Yes, I have been led as a man can well be, but I have believed the Gospel, and that Gospel is good news for the like of me; and if I have no right to peace, I had better go back to my sins; for if I cannot get peace as I am, I shall never get it at all." "Oh, all a delusion," said the respectable man. "Do you think that God would give a sinner like you peace, and not give it to me, who have been doing all I can to get it for so many years?" "You are so respectable a man," replied the new convert, "that you can get on without peace and pardon, but a wretch like me cannot; if my peace is a delusion it cannot be a bad one, for it makes me leave off sin, and makes me pray and read my Bible. Since I got it I have turned over a new leaf." "It won't last," said the respectable man; "but it is a good thing while it does last, and it is strange to see the like of you trying to take from me the only thing that ever did me good. You never tried to bring me to Christ; and now when I have come to Him, you are doing all you can to take Him away. But I'll stick to Him in spite of you."

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