

own work to Israel, and also in the crude religious state of the disciples."

V. 6. *Go. Compare Mark 16: 15. The lost sheep; unsaved, but "saveable."* He would minister to their need first. *The house of Israel; the race or people of Israel. Compare what Christ says of Himself. (Matt. 15: 24.)*

V. 7. *As ye go; on your journeys. Preach; proclaim as a herald. Preaching is before healing in the thought of Christ. The kingdom of heaven; the Kingdom that Christ came to establish. Is at hand. See Matt. 3: 2.*

Red pencil underlined. APPLICATION
And Jesus went about all the cities and villages . . . teaching . . . preaching . . . healing, v. 35. Matthew has given us a detailed report of many cases in which Jesus showed His power to meet human needs. We see Him healing the leper, the centurion's servant, the mother-in-law of Peter; stilling the storm and conquering the legion of evil spirits; forgiving sin and welcoming the penitent publicans and sinners; curing a disease which had baffled human physicians for twelve years, and raising the dead child to life; giving sight to the blind and speech to the dumb. And all these wonderful deeds, each revealing in its own way the Saviour, and making known some feature of His Kingdom, were only a part of what Matthew might have narrated. How many like deeds are included in the summary statement of this verse, we cannot guess. But we have surely enough in what have been told to convince us of the power and willingness of Jesus to help us.

He was moved with compassion, v. 36. Compassion is a divine, as well as a human, emotion. The compassion of God is a frequent theme in the Psalms. (See Psalms 51 and 103.) In the history of Israel, the divine compassion showed itself in the deliverance from the toil and bondage of Egypt, from the sword and the sea, from the hunger and thirst and perils of the wilderness. The Book of Jonah reveals the pity of God extending beyond the chosen race to the repentant Ninevites. It is in Jesus that we see the full revelation of God's

4: 17. It was fully come only after Christ died and rose again, and the Holy Spirit was poured out at Pentecost. (Acts 2.)

V. 8. *Cleanse the lepers. The terrible disease of leprosy was common in Palestine. Cast out devils; demons, evil spirits. (Mark 6: 13.) They were to seek the healing of the soul through the healing of the body; a good missionary plan. Freely give. In the same spirit and measure as they had received power and grace from Him, they were to bestow upon all who had need.*

compassion. How it glows in His heart, and burns on His lips, and shines forth in His deeds! Compassion for human misery and need is a mark of the disciples of Christ. Paul could not look on the wretchedness of the slave-girl in Philippi without being moved to help her. (Acts 16: 18.) The monk, Gregory, was so touched by the sight of British slaves in the Roman market, that he resolved to spare no effort to send the gospel to their island home, a resolve which he carried out when he became Pope, by sending Augustine and his companions to the shores of Britain. Henry Martyn, when he went to India, lay all night interceding with tears for the degraded natives of that land. Compassion for the lost is one of the great motives which should influence us in sending the gospel to those who have not heard it.

The harvest truly is great, but the labourers are few, v. 37. Jesus looked out on the world, with all its inhabitants, as a wide harvest-field, with its waving grain, belonging, by right, to His Father, the great Husbandman. He saw with grief and indignation that the true owner was being robbed of the golden harvest which had sprung up under His sun and showers, and watchful care. It brought keen pain to His heart to see men alienated from their true King, and ruled over by the usurping power of evil. He saw the great need there was of loyal and faithful servants, who should give themselves to the work of driving the robber from the field and gathering the fruits of the earth into the store-