

Sunday Reading.

The Dream.

Margaret Steel Anderson.

You may sing of the race as you will—
I sing the goal,
The beautiful goal, that draws the
bleeding feet,
And lights the brow, and lifts the faint-
ing soul,
And turns the bitter hardship into
sweet,
(But oh, I pray the goal may be the
place,
I thought it was the while I ran the
race!)

You may sing of the fight as you will—
I sing the prize,
That noble prize for which the fighter
stands,
Reason and hope for all his agonies
Of struggling limbs and ever-straining
hands!
(But oh, I pray the prize be no less
bright
Than I conceived it, panting in the
fight!)

You may sing of the work as you will—
I sing its aim,
Far-throned beauty and far-beck'ning
light,
That call the worker onward more than
fame,
Sun to his day and star upon his night!
(But oh, I pray the aim be what I
sought
And visioned ceaselessly the while I
wrought!)

How'er it be, O Watcher of the race,
Lord of the vict'ry, Giver of the prize,
I thank Thee for the hope before my
face,
I thank Thee for the dream before
mine eyes!
And this I dare; to think Thou has not
wrought
Or dream or ardent dreamer all for
naught!

—American Magazine.

Liberality of Mind.

Wherever the horizon of the mind is circumscribed and limited by the conventionalities of custom or habit, failure is certain to ensue. Success can only attend the efforts of a mind that soars above the beaten track and explores the untrodden wilds, and whose ideas are as wide and as cosmopolitan as the universe. A man who shuts himself up within himself, or who is content to be led by any uninstructed pedagogue who comes along, will never be a success in anything. Self is narrow, shallow, isolated. There is no liberty except by escaping from self. The mind cannot expand unless it comes in contact with other and nobler minds. It is by exchange of ideas that life is enriched. To remain shut up within one's self is to lose life. It is by assimilating the ideas of others that one's mind is enriched and enlightened, and liberality of mind expands the soul; opens its fountains, as it were, and infuses new life into it, thus fitting it to execute satisfactorily the duties that devolve upon it.—Betts.

The Mission of the Twelve.

G. Campbell Morgan, D.D.

Golden Text; "Freely ye have received, freely give."

Two matters need to be carefully borne in mind as we approach the study of this lesson: first, that whereas for the lesson as arranged some portion of chapter ten has been omitted, that portion must not be omitted by the teacher in preparation; nor can it be wholly lost sight of in teaching. It need not all be read perhaps in the class, but its content must be reckoned with in the study. Secondly, it is necessary in the examination of this pas-

sage carefully to distinguish between the abiding and essential things, and those which were transient, because largely local. The abiding things are those of the principles revealed. The transient things are those of the practice then enjoined.

As the abiding things are those of supreme importance to us, we may refer to the others by way of introduction, and so dismiss them.

The equipment which the Lord bestowed upon His disciples for the working of miracles in the material realm was not intended to be perpetual in the ministry for which He was preparing them. He gave them power not only to heal the sick, to cleanse the lepers, and to cast out devils, but also to raise the dead. If this last is to be interpreted spiritually, then so also must all the rest. It is manifest also that the exclusion of Gentiles and Samaritans

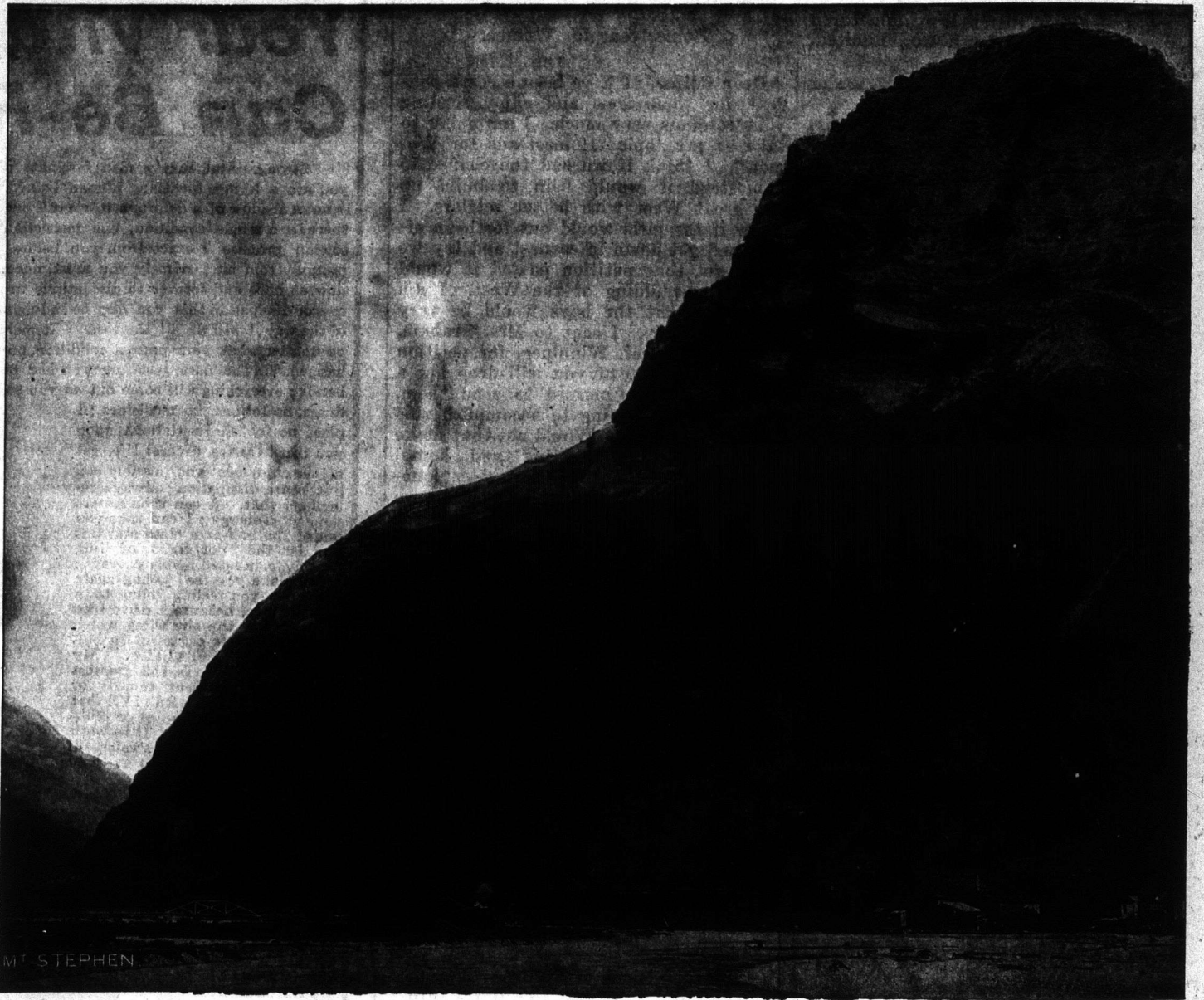
Judea, but also in Samaria and unto the uttermost parts of the earth. It needs no argument that the instructions as to travel must be modified according to country and time.

We turn then to the abiding things. The golden text is a revelation of responsibility. "Freely ye received freely give," can only be understood in the light of the context. It is, of course, self-evident that its master idea is that of giving. That in itself is of the very essence of the Christian religion. All we have and are result from the gracious giving of God. All we do in the world is to give of that which we have received. In order, therefore, to understand our giving, we need carefully to observe the teaching of this lesson concerning the sources and the streams of such activity. As to the sources—the focal point of revelation for us is Jesus. Matthew introduces this section by chronicling the general fact that He went about teaching, preaching, and healing. It is well that we keep clearly in mind that the Person thus presented by the familiar name of Jesus is the One Who has been revealed

charged them that there was no necessity for them to be anxious as to what they should say in the presence of difficulty. Their only duty would be that of endurance in the strength provided, and such endurance would ensure their ultimate victory. Finally, in gracious and tender words He gave them identification with Himself in the matter of their ministry, declaring that he that received them received Him; and adding to this the most wonderful of all words, he that received Him, received Him that sent Him.

The responsibilities of discipleship are clearly seen in the light of these considerations. Our giving is to be of things received. Nothing else is worth giving. Nothing else can possibly meet the needs of men. To offer men any other gifts is to offer them stones, for bread, or serpents for fish. To provide improved dwellings for depraved men is mockery and waste of the worst kind. To give men material advantage for spiritual things is folly, and results in disorder.

Our giving is to be as our receiving in method. Gifts are for the rebellious.



from the sphere of their operations was temporary only. It is equally evident that the instructions for travel were suited only to that country, and that time; and cannot have application to modern conditions. And finally, the forms of persecution described were the actual forms which it took in the first day of the fulfilment of their larger mission, and have largely ceased to-day.

All these matters were changed by the Cross, the Resurrection, and Pentecost. Beyond these, His messengers entered upon the greater works which He had promised they should do. The new wonders wrought were miracles of healing, of resurrection, of cleansing, of exorcism in the spiritual realm. It may be that at different times some of the material wonders are repeated, but they are always accidentals rather than essentials. This applies both to material miracles and to forms of persecution. The exclusion of Gentiles and Samaritans is over for ever, as witness the commissions, and especially the last word of Jesus with regard to the Church's responsibility, in which He charged His disciples that they should witness not only in Jerusalem and

in previous studies as the Son of God and the suffering Saviour. In an illuminative passage we are introduced to His view of the needs of men. He saw the multitudes "distressed and scattered, as sheep not having a Shepherd." The result of this was that He was moved with compassion. Further back than that we cannot go, and need not. It is an unveiling of the consciousness of God in the presence of the need of man, and it brings us to the source of all His giving to us, and consequently to the source of all the streams of our giving to the world. Allowing the context to illuminate the idea, we find that He gave them authority. In their cases it was authority over unclean spirits to cast them out, and to heal all manner of disease, and all manner of sickness. That is to say, He gave, and ever gives, ability to deal with the needs to which we are sent. We find also that He gave them fellowship in His suffering. They also were to be as sheep in the midst of wolves. If the Master of the house had been called Beelzebub, so also would they of His household. Yet further He gave them assurance of strength and of ultimate victory as He

They are of grace, apart from merit. They are bestowed on the one condition of submissive reception. They are, moreover, to be bestowed at a cost to ourselves, and yet with graciousness of demeanour.

Our giving is to be as our receiving in measure. The income is the measure of the expenditure. When the income ceases the expenditure may. With equal accuracy it may be said when the expenditure ceases the income will. As our mission is larger than that of the twelve in their first mission, so also is our equipment by the indwelling Spirit greater. So, therefore, also must our giving be greater than theirs.

The influence of a really good home is a better equipment for life than the possession of a college degree.

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