



LESSON X.—June 3.

The Twelve Sent Forth.

Matt ix., 35 to x., 8. Memory verses, 36-28.

(May be used as a lesson for Pentecost.)

Read Matthew ix., 35 to xi., 1; Mark iv., 35 to v., 21; Acts i., 8; ii., 1-21.

Daily Readings.

M. The Field. Mt. ix., 35-38.

T. The Favor. Mt. x., 5-15.

W. Prospect. Mt. x., 16-25.

T. Fear not. Mt. x., 26-42.

F. The Times. Acts i., 1-8.

S. Scattered. Acts viii., 1-8.

Golden Text.

It is not ye that speak but the Spirit of your Father which speaketh in you. Mt. x., 20.

Lesson Text.

(35) And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people. (36) But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. (37) Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; (38) Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. (1) And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (2) Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee; and John his brother; (3) Philip and Bartholomew; Thomas and Matthew, the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; (4) Simon the Canaanite, and Judas Iscariot, who also betrayed him. (5) These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; (6) But go rather to the lost sheep of the house of Israel. (7) And as ye go, preach, saying, The kingdom of heaven is at hand. (8) Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. (9) Provide neither gold, nor silver, nor brass in your purses. (10) Nor 'script' for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat.

Lesson Hymn.

'He was not willing that any should perish,
Jesus enthroned in the glory above,
Saw our poor fallen world, pitted our sorrows,
Poured out His life for us—wonderful love!'

Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear,
Jesus would save—but there's no one to tell them,
No one to lift them from sin and despair.

'He was not willing that any should perish,
Clothed in our flesh with its sorrow and pain,
Came He to seek the lost, comfort the mourner,
Heal the heart broken with sorrow and shame:

Perishing, perishing! Harvest is passing,
Reapers are few and the night draweth nigh;
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for thy hire.

Plenty for pleasure, but little for Jesus;
Time for the world with its follies and toys,
No time for Jesus's work, feeding the hungry,
Lifting lost souls to eternity's joys.

Perishing, perishing! Hark how they call us:
'Bring us your Saviour, Oh, tell us of Him!
We are so weary, so heavily laden,
And with long watching our eyes have grown dim.'

He is not willing that any should perish,
Am I His follower, and can I live
Longer at ease with a soul going downward,
Lost!—for the lack of the help I might give?

Perishing, perishing! Thou art not willing,
Master, forgive, and inspire us anew:
Banish our worldliness, help us to ever
Live with eternity's values in view.
—L. R. Meyer, in 'Hymns of Christian Life.'

Suggestions.

Our Lord took his disciples on a tour of the cities and villages of Galilee, this was the third evangelizing tour that he had made, preaching and teaching about the Kingdom of God and setting forth its power by mighty works of healing.

But though the multitudes flocked to see and hear the Lord Jesus they could not possibly all be reached by his own voice and personal influence. His heart ached for them, he saw them wandering about hungry and thirsty in soul trying to satisfy their hearts with one thing and another in life, but finding only the bitter ashes of disappointment and remorse inside the fairest fruits of sin and self-pleasing. He saw them wandering as sheep that had no shepherd and growing weary and worn in their futile seeking of the fold. And our Saviour's great heart of love ached for their sorrows, yearning that the hungry and thirsty souls might be brought to know him who is the Living Water and the Bread of Life. (John vi., 35.) Longing that the wandering sheep should find the Good Shepherd who would lay down his own life to save them. (John x., 14-16.)

Our Saviour sees the possibilities of each life, the stony ground, the barren tree may be made fruitful by receiving his life. The tares may be regenerated and turned into golden grain, the rough pebble may become a sparkling diamond, the selfish sinful soul may become pure and holy, the weak may be made strong, through the power of the cleansing blood and the indwelling presence of Christ. The world is like a great harvest field, in every corner of it there are souls ready to be gathered into the kingdom of God if only they could hear the blessed invitation. Souls are ready to be gathered into the kingdom. This does not mean that they are ripe Christians, ready for heaven, but simply that they are ripe for the message of salvation. Souls are hungry and thirsty and seeking to satisfy themselves with pleasures, or with works, or with the cares of this world, they want rest and peace but they do not know how to get it, they scarcely know what they want, but they are restless, dissatisfied, hungry. They can only be satisfied with Christ—but who is to present him to them so that they may accept him and find rest and peace? The laborers are few. The right kind of laborers are those whom God has sent forth, those who are so filled with the Holy Spirit and so filled with love to God, and the lost souls for whom Jesus died, that they cannot but go forth to proclaim the glad tidings.

Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. If we cannot go we must pray that others will be sent, pray that God will raise up workers and that God's children may support those workers. Study the needs of the different mission fields that you may pray intelligently. If you can go, if you are one of the laborers God sends forth, you will pray all the more because you will see the needs so much more clearly, and your own heart will throb with compassion for the multitude as does the heart of Jesus. When the disciples prayed that laborers should be thrust forth, they themselves were at once sent forth to proclaim the gospel to all Israel. Their first work was to be for their own people (Matt. x., 5, 6), but later they were bidden to preach the gospel to the Gentiles and to the nations of the whole world. (Matt. xxviii., 18-20. Acts i., 8.)

The Twelve Apostles:

(From 'Peloubet's Select Notes'.)

There is not time nor space in teaching this lesson to give the history of each of the twelve, but only some general observations which will prove instructive.

Simon, called Peter (the rock), and Andrew, were brothers, and among the first five disciples of Jesus (John i., 35-45). James and John were also brothers, and named by Jesus, Boanerges, sons of thunder, probably describing their fiery, vehement temperament.—Gould, in Int. Crit. Com. Yet John so controlled this temperament that he was 'the disciple whom Jesus loved,' and had the deepest insight into Jesus's heart. These first four called were fishermen.

Bartholomew is undoubtedly the Nathanael of John i., 45. James is the modernized form of Jacob. Lebbaeus is the same as Thaddaeus, and as Judas (Jude) the son of James (R.V.), in Luke vi., 16.

Simon the Canaanite means not 'of Canaan,' nor 'of Cana,' but 'the Zealot,' a party of fanatic nationalists among the Jews, leaders of the national revolt against the foreign yoke.—Gould. Judas Iscariot, i. e., man of Kerioth, a town in Judah. Hence he was the only one of the disciples who was not a Galilean.

These twelve common men, fishermen, a publican, a Zealot, are a very interesting and helpful study, as we see them becoming apostles of world-wide influence, foundation stones of the kingdom of God. The charcoal was changed into diamonds. They had their faults, but the faults were flaws in a jewel, not the crudeness of charcoal.

'Jesus chose twelve disciples, that every man, in all time, might find himself represented among the apostles. The doubter finds himself in Thomas; the fierce, hot-headed, quick-tempered man finds himself in John, the son of thunder; the opinionated, impulsive man in Peter; the hard-headed, practical man, desiring the first place in the kingdom, in James, etc. We are all there. And to all of us can come like fitness, worthy of apostleship.'—By. H. W. Warren. All kinds of men can become Christians; all kinds can serve the Lord in some good way.

This great variety in Christians enables Christianity to meet the vast variety of men in the world. But all were one in heart, in the love of Jesus, in seeking the higher life, in building up the kingdom of heaven. But this variety gave them power. It takes many colors to make up the white light of the sun. It takes many kinds of food to build up the healthiest and strongest bodies. It takes many tones of harmonies to make an anthem. It takes a great variety of instruments to form an orchestra.

C. E. Topic.

June.—How to be a good neighbor. Luke 10: 25-37.

Junior C. E. Topic.

THE GOOD SAMARITAN.

Mon., May 28.—How to help others. James ii., 15, 16.

Tue., May 29.—The meaning of neighborliness. Gal. vi., 10.

Wed., May 30.—True religion. Isa. lviii., 6, 7.

Thur., May 31.—Law and love. Rom. xlii., 10.

Fri., June 1.—Love always serves. I. Cor. xlii., 5.

Sat., June 2.—What Jesus is to us. I. Peter ii., 24.

Sun., June 3.—Topic—What do you learn from the good Samaritan? Luke x., 25-37.

It may seem to be a trifle for a teacher to remain behind, after school, for a fifteen minutes' talk with a member of his class, but great good comes as the result of such interviews between pupil and teacher. Sometimes the subject of the conversation is the pupil's lack of attention to the lesson; sometimes it is an appeal for the pupil to consecrate himself to the Lord. Whatever may be talked about, it is no trifling matter when the teacher prayerfully makes use of his opportunity in this respect. It may seem to be trifling to be punctual, to be regular, to speak a kind word to the pupil out of school, to write to or to select reading-matter for him; but the difference between a successful teacher and an unsuccessful one is frequently due to these so-called trifles.—A. H. McKinney, New York City.