

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—THE TWELVE CHOSEN.—NOV. 11.

Mark iii : 6-19.

GOLDEN TEXT.—"I have chosen you, and ordained you, that ye should go and bring forth fruit."—Jno. xv. 16.

CENTRAL TRUTH Called to Service.

ANALYSIS.—**C**ounseling **D**estruction, v. 6.
hoosing **D**iseases, v. 7-12.
Disciples, v. 13-19.

HARMONY.—Matt. x : 24, xii : 14 21, Luke vi : 12 16.

TIME AND PLACE. The midsummer of A. D. 28, soon after the last lesson. The first portion of the lesson took place on the western shores of Galilee. The disciples were chosen on the Horns of Hattin, three miles back from the sea shore, about the middle of the western coast.

COUNSELING DESTRUCTION, v. 6.—This opening verse connects us with the last lesson. After the Pharisees had witnessed the exhibition of Christ's power, and open disregard of their legalism and traditions, in healing the man with the withered hand, they went forth from their synagogue and took council with the Herodians, how they might destroy Him. The Herodians were a political sect who wished to see Herod Antipas ruler over all the territory formerly under his father, now divided by the Romans among appointed governors. They were skeptical licentious, cruel and unprincipled; so that the hatred of the Pharisees must have been bitter indeed to induce them to unite with such people in any project. Both parties felt that the influence Christ was gaining, was subversive of the interests they had at stake. The Pharisees saw the whole fabric of their religion, by which they held power over the democracy, toppling to ruins about their ears under the keen, incisive, unsparring criticism, and mighty liberating, enlightening truths of Christ's teaching. The Herodians saw in Him a possible rival of Herod Antipas, and a constant condemnation of their iniquity. Thus enemies joined to crush a common foe, as Pilate and Herod afterwards became friends at the trial of Christ.

CURING DISEASES, v. 7-12.—But no council could be kept secret from Jesus, so He withdrew Himself with His disciples to the sea; not because He was afraid, but because His hour had not yet come. And great multitudes followed Him; not the learned and cultured, but the common people; the multitudes of sinning, suffering, perishing men whom Jesus came to save and to whom He delighted to preach. Matthew tells us that He healed all the sick ones. Not one was overlooked in that mighty assemblage, not one forgotten.

CHOOSING DISCIPLES, v. 13-19.—On the slope of the Horns of Hattin the Master sat with those whom He had called. And He ordained twelve, set them apart for four purposes, 1. To be with Him. 2. To send forth to preach. 3. To heal sickness. 4. To cast out devils. And the first is necessary for the three that follow. Except they were with Him they could have no power to preach or to heal. We wish we had space to deal with each of the twelve fully, but we may just barely touch upon them.

Simon He surnamed Peter, the stone or rock, and by and by he grew to fit the name. James and John the sons of Zebedee He surnamed Boanerges, or sons of thunder, probably referring to their naturally fiery temperament. (Mark ix. 38, Luke ix. 54). Andrew (*manly*) is said to have preached in Greece, Asia Minor and Scythia. Philip (*warlike*) was born in Bethsaida. Not the same as the deacon (Acts vi. 5). Bartholomew, (*Gift of God*) probably the same as Nathaniel. Matthew (*gift of God*) author of the first Gospel. A publican. Thomas, (*twins*) the Syrian Christians claim as founder of their church. James the son of Alphaeus, sometimes called the less, we know very little about. Thaddeus was the author of Jude by which name he is sometimes called. Simon the Canaanite, or the Zealot, of whom we know nothing beyond his name. Judas Iscariot the last and least of all. The betrayer, murderer and suicide, whose story is the one dark blot upon the history of these chosen twelve.

NOTES ON THE TEXT, v. 8.—*Idumea*,—the land of Esau, south of Palestine. V. 9. *Shih*, Small boat. V. 10. *Plagues*,—Lit. scourges, diseases regarded as chastisement for sin. V. 12. *Straightly*,—strictly. V. 13. *Mountam*,—Horns of Hattin. V. 14. *Twelve*,—Three multiplied by four is twelve, the number of those who were to go forth in the name of the Trinity into the four quarters of the world. V. 19. *Into a house*,—Probably returning to Capernaum.

Application and Illustration.

WHAT CAN I DO ?

LEARN WHO ARE CHRIST'S ENEMIES, v. 6.—The Pharisees and Herodians are typical of the two classes to-day opposed to Christ. In the former we see the intellectually proud who hate the Master because His teaching is not in a cord with their pet theories and fables, but only serves to free the people from the tyranny of priest-craft, and to make truth an open secret to the simplest mind, not the carefully guarded possession of some select cult. In the latter we discover the more materially minded self seekers whose hatred of Christ comes from the fact that His life and teaching are the declared opponents of lust and passion and false ambition. It interferes with their sources of pleasure, and rouses a public opinion of condemnation which makes the life their passions would fain lead them not respectable, to say the least. Thus in self-interest too often stoops to the hand of lust, and sees not the ignominy of the union in her blind hatred of the Truth.

HEAR CHRIST'S CALL, v. 13.—A. C. M. says:—"Jesus always calls. He never claims the service of anyone." And yet no one has greater claim to my service, but I must voluntarily recognize for He exerts no compulsion stronger than love. Christ's call is, (1) "To be with Him," v. 14. Sweetest privilege of all is this, to be with Jesus. Source of power to touch His divinely potential hand; source of wisdom to dwell upon His perfect teaching; source of inspiration to witness His holy life; truly this is an "high calling." To be with Jesus is to be like Him, to be like Him is to love and be loved. "Father," said a little girl in words of childish sweetness as she climbed upon his knee, "if Jesus is like some one I know I shall want to hug Him and hug Him." (2) "To preach," v. 14. Some one has said, "If we cannot all be apostles, we can all be epistles," (2 Cor. iii : 3.) In the beautiful words of A. C. M., "We can be love letters from Jesus to the world." A missionary had toiled earnestly in one dark spot for years without a single conversion. He was beginning to think himself a failure, and to wonder if he had not mistaken the Lord's call, when one of the leading men came to him and said, "We have heard you tell of your God, but we don't put much faith in words. But we have watched your life all these years and it has spoken loudly the truth of what you say; so we want to serve your God." In a short time nearly all were Christians, and the missionary realized that Christ had indeed called him. (3) "To heal," v. 15. I wish to join issue here for one moment with many fellow Christians who tell us that that this power to heal was peculiar to the Apostles and Apostolic times. Will they turn to the last chapter of the Gospel we are studying and the 17 and 18 verses. "And these signs shall follow them that believe... they shall lay hands on the sick and they shall recover." Is there limitation as to time in that? What is the necessary qualification? Apostleship? No, simply faith "Them that believe," now and always; in the nineteenth century as well as the first. Do facts bear this out? Yes; read Wesley's journal, read A. J. Gordon's book and see if this is not the case. Why then is it not the common experience of Christians to-day? Simply because they don't believe in the possibility of the experience; do you?

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—By obedience—Matt. xxi. 28-32.

Second Day—By speech—Jer. i. 4-10.

Third Day—By warning—2 Thess. iii. 13-18.

Fourth day—By cheer—Acts. xxvii. 33-36.

Fifth Day—By helpfulness—1 Kings. xvii. 8-18.

Sixth Day—By testimony—Acts. xxii. 1-22.

Seventh Day—How may we preach Christ?—2 Tim. iv. 1-10.

PRAYER MEETING TOPIC, Nov. 11.—"How may we preach Christ?" 2 Tim. iv. 1-10. The true Apostolic succession says Dr. Pierson is that which passes the Gospel from mouth to mouth, and thence from mouth to mouth again. Thus we may all be in the line of Apostolic succession if we fulfil these simple conditions, and they are not difficult of fulfilment. We can all preach, from the little child to the Christian ripe in years and experience. Preaching does not necessitate a college education, a white tie, a pulpit or a desk; but it does necessitate companionship with Christ, (Mark iii. 14) purity of life, eagerness for souls. We can preach without opening our lips at times. There are sermons in silence that are heard far above the din of earth's most eloquent scholarship. Some sermons will be writ in gold on God's great record book that have been preached by the hand-maid in the kitchen, by the clerk behind the counter, by the merchant at his desk; while many that have fallen from the lips of orators in the presence of assembled thousands will be lost in oblivion. Deeds preach mightier sermons than words, and the discourse that is written in a life is worth a thousands screeds on many sheets of manuscript.

PREACH CHRIST BY LIFE.—Matt. v. 16; 7. 21-23; John 13. 35; Acts 4. 13; 2 Cor. 9. 8; 2 Tim. ii. 15; Jas. ii. 26; 1 Pet. ii. 11, 12; 2 Pet. i. 8.

PREACH CHRIST BY WORD.—Ps. lxxvi. 16; cvii. 1, 2; cxlvi. 5-7; Mark v. 19; Luke viii. 37-39; ix. 60; xxiv. 46-48; John xvii. 20; Rom. x. 13-15, 17.

JUNIOR TOPIC, Nov. 11.—"In what ways can we tell others about Jesus?" Acts i. 1-8.

Golden Rule Mission Clubs.

Never were the young people of the world so greatly interested in missions as at the present time. Never before did they so eagerly look for guidance in the study of missions. To meet this need, *The Golden Rule* has organized a missionary study department, in connection with which an opportunity is now offered for the formation of clubs for missionary study.

These will be called Golden Rule Mission Clubs. It is suggested that each chapter select for itself, also, a distinctive name. A Presbyterian church might have a Paton chap. . .

For the coming year, it is proposed that the members master twelve missionary biographies, and get an outline knowledge of the missionary history of all the missionary countries of the world.

At the end of the year, for a fee of fifty cents each, *The Golden Rule* will conduct an examination, and will print the names of those who successfully pass this examination, besides furnishing them with certificates. This examination is required of no one. Subjects will be proposed for essays at the close of the year, and the best essays handed in will be printed. For further particulars get the *Golden Rule* for Oct. 20th.