

**ADDITIONAL PRACTICAL LESSONS.****The Preaching of the Gospel.**

1. The Saviour gives to his preachers the example of preaching the Gospel to those nearest to themselves. v. 1.
2. The preaching of the Gospel should be not in human wisdom, but in demonstration of the Spirit. v. 3.
3. The preaching of the Gospel is not always successful with those who enjoy the highest privileges. v. 3. 4.
4. The preaching of the Gospel finds its greatest obstacles in the unbelief of those who hear it. v. 5.
5. The preaching of the Gospel requires men of self-sacrificing and trustful character. v. 8.
6. The preaching of the Gospel aims directly towards reaching the people. v. 10.
7. The preaching of the Gospel entails great responsibility upon those to whom it is preached. v. 11.

**CATECHISM QUESTION.**

32. How was this kept in remembrance in following ages?

God—that the children of Israel in after ages might keep in remembrance the passing-over their fathers in Egypt, in the night when the angel destroyed all the first-born of the land—appointed the yearly sacrifice of a lamb in every family, which was called the Feast of the Passover.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

WHEN Sir Frederick Roberts started from England last year for the seat of war in South Africa great was the interest manifested in his expedition. The work that lay before him, the provision made by Government for its being carried out, the probable directions given him, and the chances (or, might I say, the all but certain hopes) of his success and of a triumphant issue, were common topics of conversation and discussion. And in a greater or less degree similar interest is taken in the setting forth of any man upon an enterprise of public importance. Such a setting forth we are to look at to-day; with this difference: the enterprise is a matter of past history, its features being continually reproduced in the present, and yet further to be unfolded in the future.

We read a few Sundays ago of our Lord's choice of twelve to whom he proposed to entrust his work. To-day we witness their first start.

Though not received in his "own country," namely, Nazareth and its environs, the Lord Jesus was welcomed in other parts of Galilee,

and so large was the field of labour which here lay open to him, that the time was now come when the twelve should go forth in his name. Notice

**1. The place to which they were going.**

Our Lord did not send these first labourers into strange and distant regions. Not one of them was left behind among the unfriendly Gadarenes, to preach in the name of Jesus. They were to begin in well-known walks, in the villages of Galilee (Luke 9. 6,) among a people to which they were no strangers, and who had already learned to revere the name in which they went forth.

Here we see the wisdom and tenderness of the great Master. He gave them the easier work first. Hereafter they were to go forth "as sheep in the midst of wolves," (Matt. 10. 16,) but not until they were more fully trained and equipped for service. Hereafter they were to go "unto the uttermost parts of the earth," (Acts 1. 8,) but not until the Spirit had come to endow them with his felt presence. They were to learn the joy of working with him first, and then later they would not fear the hardship and peril his soldiers must be ready to undergo.

And in the same order does the Master send forth his servants now. First work for him in your own homes, speak for him to your own companions, where his name is not utterly strange, and where you are not without some friendly support and sympathy, or at least kind feeling. Those who are home missionaries will make the best foreign missionaries, and those who are "faithful in a very little" will be "faithful also in much."

**2. The provisions made for their work.**

The Master furnished them at the outset with two priceless gifts—companionship and power.

(a) Companionship. He sent them out "two and two." That was the requirement of Jewish law—two or three witnesses. But it was more. It was the deep craving of human nature as originally formed by the Creator. It is true that our Lord can and does make up to a servant of his who is left solitary all that such a one seems to go without. But his first provision for the apostles was the companionship of one of themselves—another heart to feel with theirs, another mind to plan with theirs, another voice to echo and to supplement theirs, another strength to support theirs, another judgment to correct theirs. This is how the Master would have his servants go forth to labour. They are not to stand alone, in proud isolation, but in brotherly love and humility to depend mutually one upon the other.

(b) Authority. An earthly ambassador cannot go forth without this. He must be accredited by his sovereign, and must be able to