

Sabbath School Teacher.

Lesson XXXVI.

September 7, 1873.

THE TWELVE CALLED.

Matt. x. 1-16.

COMMIT TO MEMORY VERSES 7, 8.

PARALLEL PASSAGES.—Mark iii. 16-19; Luke ix. 10.

Read with v. 1-5, Acts iii. 26; with v. 6, Acts xiii. 46; with v. 7, 8, 9, Acts xv. 33-35; with v. 10, Gal. vi. 6; with v. 11-13, Acts x. 41; with v. 14, 15, 1 Thes. iv. 8.

CENTRAL TRUTH.—The treasure is in earthen vessels. 2 Cor. iv. 7.

INTERNATIONAL TEXT.—Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii. 15.

INTRODUCTION.—Many useful Christians have gone through the following stages. 1. Their acquaintance was made by some earnest Christian, and they became interested in his ways; perhaps had some prejudices broken down.

2. With growing knowledge, they have found themselves to be the Lord's people, and are found much in their society.

3. Their interest and their capacity growing together, they have found work to do for the Master.

Precisely thus the twelve apostles appear to have been led. Jesus took some of them at least, as friends and pupils. They were more and more with him, till at length, at his call, they quitted their regular occupations and followed him. Then he gave them work to do, as here described, not as his apostles—that came afterwards—but as his assistants in teaching and healing—the two connected works he was doing, and of both which Matthew has given us accounts and examples.

An order of thought is quite necessary from the length of the lesson. When a minister is sent out to preach, we might think of his name and education; his commissions, credentials; and the general instructions given him. The points will include what we should learn from this portion.

I. NAME AND EDUCATION.—They have a general name, v. 1, "the twelve" (see Mark xvi. 7), a number having relation to the tribes probably. Their personal names are given in v. 2. In all countries with two spoken languages, many men have two names, in the two tongues. So it is here, Simon is first always—a ready spokesman, and though no greater than any of the rest, more prominent ("like the foreman of a jury"), through whom Christ communicated with the rest. They are given in pairs. They are also in groups, four in each—of which Peter, Philip, James are the first named in all the lists. Two of John's disciples came, Andrew and John; each brought a brother, Simon and James—a good example. Christ called Philip (John i. 43), and he brought Nathaniel (v. 48). Then Matthew was called and so probably the rest came.

They had been with Christ for some time, as friends and learners, and were so prepared by knowledge for their work. He doubtless also gave them special help, as well as the power of miracles.

Two points here: (a) All the hints we have in Scripture are in favor of a ministry well educated for their work.

(b) It is of great importance to us that our friends are of a good class. Do they bring us to Christ, or not? The pupils of advanced classes should be spoken to very plainly on this point, and led to ask also "am I leading any to the Master?"

II. THEIR COMMISSION, v. 5. From Jesus. He is not indeed forming the Christian Church, but preparing for it. He is head, always (Eph. i. 22). A commission raises two points: (1) To whom sent; (2) What to say. (1) Sent to the people of Galilee (v. 6); that all might have one more offer of Christ before he left for Judaea, and the final events. Not to the outside towns, or the Samaritans—for the present. The time and the number of preachers being limited, and for good reasons, Galileans only are now to hear. To go to the Gentiles now would have closed the door among the Jews. (2) They are to say, "The kingdom of God is at hand." This was the message with which the Saviour began. They were not to talk beyond their own knowledge, not to go beyond their depth. They were to rouse attention and prepare for more knowledge. This would lead men to see that Judaism was in order to something else, "the kingdom of heaven" of which the "Sermon on the Mount" sketched the features.

III. THEIR CREDENTIALS.—A missionary to the West shows the people there his authority from some church-court to preach. How could they know otherwise than his character is pure, and that he deserves confidence? The twelve had miracles testified in v. 11, v. 8. In this they were like the Lord (see iv. 23).

These showed divine, or at least, supernatural power, and assured men that they had authority above the human. They also awoke attention, showed the genius of the gospel, and gained a favourable hearing.

How much of this power they were led to use we are not told; for that would lead us into the life of the twelve, in a brief record of which Christ is the subject.

IV. THEIR GENERAL INSTRUCTIONS.—How is the missionary to live? Christ greets them. They are to trust the people. (Prov. ix. 9). They were not to take money with them, nor to turn aside to earn it. The purses were commonly in the belt, and the common coins were of gold, silver, and copper. They were to rely on the people for food, clothing, and all the necessities of life and of journeying (v. 10). They were not to compromise themselves with every one who might take them in (v. 11). Ministers need to consider whose kindness they accept as they will be judged by their friends. "Inquire (with care) who is worthy" (v. 11). Nor were they to "change rotund," which would excite remark, be a temptation to gossip, and distract attention. They were to be genial, not to treat the house as an inn, nor a hermit's hut, but a home of-

fered them for their work's sake, the joy and comfort of which they should seek to promote (v. 12). Ministers often leave savory memories where their "peace" has stayed. It is most unhappy, when exacting or unlovely ways produce the opposite results.

But perhaps the "house" will not respond. No matter. Your friendly overture will do you no harm, even if it be rejected. No one loses by true civility and good-will, of which "pointness" is the expression, more or less neutral (v. 11).

Their responsibility must be remembered. They went in the name of Christ. To reject them was to reject Him; for the house of Israel to do it, was to throw off its interest in the kingdom, and put itself with heathenism. To show this, they were to perform the symbolic and easily understood act, where a place rejected them, of v. 11. The place so doing would be the loser; under greater guilt than Sodom, to which no such message was sent (v. 15). So they prepared to expect difficulties like their Master's.

Show from this, if there be time: (a) where ministers get power and right to preach; (b) how they are to live (v. 10); (c) what they are to preach—how to be heard.

Lesson XXXVII.

September 14, 1873.

THE GRACIOUS CALL.

Matt. xi. 25-30.

COMMIT TO MEMORY VERSES 28-30.

PARALLEL PASSAGES.—Luke x. 31; 1 Cor. i. 26, 27.

Read with v. 25, read Matt. xvi. 17; with v. 26, read Eph. i. 11; with v. 27, read Heb. i. 2; with v. 28, 1 Pet. ii. 25; with v. 29, Phil. ii. 5-7; with v. 30, Heb. iv. 3.

CENTRAL TRUTH.—In Christ "There is rest for the weary."

INTERNATIONAL TEXT.—Him that cometh to me I will in no wise cast out.—John vi. 37.

INTRODUCTION.—"At that time Jesus answered." To whom? no one spoke.

True, no one, in words; but v. 20-24) the cities that saw his mighty works and rejected him, whose scribes, Pharisees, and doctors of the law had cast him off, had a voice. He heard it. So he hears the voice of every unbeliever, who may not openly do anything against him; but his unbelief speaks. It says "Christ is not needed," or "Christ is not to be trusted." "At that time," when hearing this voice of Jewish unbelief, and deploring it, as he wapt over Jerusalem (Luke xix. 41), he turned, as his people, ever must, to his father, and said, "I thank thee," &c. (v. 25).

We might study (a) What the Saviour says to his father, and (b) What he says to men. Or we may take the following method; (a) Divine mysteries; (b) Human misery; (c) The relief for the human misery in the divine mysteries.

I. THE DIVINE MYSTERIES. They are two in number. The first is as between God and men. The second is as between the Father and the Son. The first is in v. 25, 26. The second is in v. 27. Both are mysteries in the sense (the Scripture sense) of mysteries, i.e., something only known by us when God reveals it, and then but in part.

(1) The former of these may be stated in this way: When men count themselves so wise that they reject offered aid from God, he punishes them by letting them alone. When they count themselves foolish he reveals to them divine things.

This is stated in terms of great significance. "I thank thee," that is, "I concur, and agree, and praise thee." It was a word proper for the Redeemer. It would hardly be so proper for a creature. It is in the same tone as "Father, I will," in John xvii. 24. The "wise and prudent" are so in the same sense in which the Pharisees were righteous (Matt. ix. 18) in their own esteem. So the babes, i.e., who own their want of teaching. They are not necessarily weak minded, nor the other class specially intelligent. God puts no barrier in the way of intelligence, but of proud conceit.

For "these things" must refer to spiritual knowledge, acquaintance with the way of life, and the fruits of faith or of unbelief. The "wise in their own eyes" of the guilty cities had despised Christ, and in punishment God had left them alone, left them to themselves, which is emphatically expressed, "last but not least." If the just Lord acted justly toward the unbelieving Jews, no one can quarrel with the statement of his method. If it is just to punish sin, and in this way, it is idle to quarrel with the principle on which the Lord does it. And our Saviour, with such love for sinners in his heart, that he weeps over them, that he dies to redeem them, has no objection to make, but says, v. 26, "Even so, Father." "Yes, I do praise thee that that is thy will." This is no ruthless and arbitrary bar to the way of an earnest and humble sinner seeking life; such have divine things revealed to them; it is the punishment of the "haughty" (Prov. xviii. 12) in the way of his sin.

(2) The second mystery respects the covenant of grace and the way of life. The Father is unknown by men naturally, through the ignorance (Eph. iv. 18) and enmity (Col. i. 21) sin brought in. But God has opened a way of reconciliation, and put the working of it into the Son's hands. "All things are delivered to me of hands." "All things are delivered to me of my Father." He has such knowledge of the Son as no creature can have. "No one knoweth the Son but the Father," whose knowledge and equal he has been from everlasting, and the Father has revealed to men; and the Father has revealed to men; and they may be reconciled. This is the "mystery of godliness" (1 Tim. iii. 16).

(a) This is the same strain as John xvii. 1, 2, 3, which see

(b) It explains the air of authority; with which Christ speaks in v. 26. He is not meddling in what does not concern him or meddling in things too high for him.

(c) He is not taken by surprise by the unbelief of men.

(d) There is a perfect accord between the Father and the Son as to man's salva-

tion. Christ is not winning the Father to our side, but revealing him (John iii. 16). He does not produce, but proclaim. Divine love.

II. HUMAN MISERY.—Easily explained—two words, "labour and a heavy laden." This is a description of the "babes," rather than of the "wise and prudent." The invited feel sin to be a burden. It weighs them down. They are toiling under it, trying to get rid of it. Their earthly cares and duties are not the main burden; would even be little, but for the sin. Some times they are honestly, but ignorantly, striving to be free from the burden. Rom. v. 2, 3. Some of them have come to Christ for pardon, and are now seeking holiness. Rom. vii. 24, 25. Sinners may come to Christ for forgiveness, saints for holiness, "learn of me." Sinners unforgiven must have misery, in proportion as they see their state; even saints must be heavy laden, in proportion, as sin yet holds its ground in them. It no longer reigns; it is doomed like the Canaanites in the land; but it resists like them, and like them is sometimes tolerated, instead of being destroyed, and then, it becomes like them, "thorns in the sides," and "eyes" Israel. Num. xxxiii. 53; Josh. xxiii. 13.

III. THE METHOD OF RELIEF. "Come to me," "hither to me," an expression for quick, eager movement, as one rushes to a refuge. If we broke up this into short sentences, it would run in this way.

(a) The Father has put the work of saving sinners into my hand. He bids me reveal him. He has confidence in me. I shall finish the work I have undertaken.

(b) You are toiling in misery, and to no purpose. You cannot save yourselves. I came to save you. Believe this, and come to me. I will take away the guilt, and give you rest. Rom. v. 1. Your consciences will find peace.

(c) You cannot break of the power of sin. Pride hinders you. Take my yoke on you. Put yourselves under my direction. Learn of me; as I have submitted to the Father, and do his will, so do you mine. You will obtain rest. As the death of the cross was not yet understood by them, and he was only a teacher to them, this is all they could yet understand.

(d) I do not set you free from all obligation. Now you are bound by sin. I shall bind you to God. You come under my yoke, but it is light. This "yoke" is "good" in 1 Cor. xv. 38, "gracious" in 1 Pet. ii. 8. It is good for us now.

Inquire (1) Have you come to Christ for forgiveness? Urge this.

(2) Are you coming to him daily, learning of him for holiness?

ILLUSTRATION.

I was a wandering sheep,  
I did not love the fold;  
I did not love my shepherd's voice,  
I would not be controlled.  
I was a wayward child,  
I did not love my home,  
I did not love my Father's voice,  
I roved afar to roam.

The Shepherd sought his sheep,  
The Father sought his child;  
He followed me o'er vale and hill,  
Or o'er desert waste and wild  
He found me nigh to death,  
Famished and faint and lone;  
He bound me with the bands of love,  
He saved the wandering one.

Jesus my Shepherd is:  
'Twas he that loved my soul,  
'Twas he that washed me in his blood,  
'Twas he that made me whole,  
'Twas he that sought the lost,  
That found the wandering sheep,  
'Twas he that brought me to the fold,  
'Tis he that still doth keep.

What Wait I For?

The heart of man is waiting—waiting. His spiritual eyes are ever looking on, towards the future. What has been, is past, and can never be recalled; what is to be, who can tell? There is rest. I will make the future, and it shall satisfy.

Will your desired end prove worth waiting for? Can you make it, what you would have it? Are you not sitting beside creature streams, expecting refreshments? Are not the cisterns you have, broken cisterns which can hold no water? There is something better. There are clear streams, flowing from the smitten Rock; there are green pastures, which give soul food; there are trees bearing fruit for refreshment; there are leaves for complete healing; there is balm in Gilead; and ointment poured forth; there is the shadow of a great rock and hiding place from the wind; there is a Brother, born for adversity, and a beloved Friend for the bright sunny days. Why then look to lower things? Why rest in earthly prosperity, in creature love; in bodily satisfaction. Wait for the better things. Wait, for the One to be revealed. Wait, to fulfil His will, and to be satisfied in His love. And a Crown of Glory, a Diadem of Beauty, a Stone of Grace, He will be to you. Yes, a Rock and Fortress, a Hope and Harbor. And fairer than the Children of men He will fill you in all, and sit King in his beauty forever.

God's service consists neither in words nor vague sentiments, nor in sensible affections, nor in beautiful imaginations, nor in great thoughts, nor even in good works.—Fenelon.

A writer in the National Baptist, describing Dr. Fulton's style as a sermonizer, says:—"His anecdotes often carry himself and his audience away so far, that they both forget what was the original point to be illustrated; like the boy who wailed so loud and long, that he forgot what he was crying about."

Some men will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoin on them any painful tasks—if the sun and wind do not annoy them—if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest, I will go!" whatever difficulties and dangers may be in the way.

Our Young Folks.

Hymn for a Little Child.

God make my life a little light,  
Within the world to glow;  
A little flame that burneth bright,  
Wherever I may go.  
God make my life a little power,  
That giveth joy to all,  
Content to bloom in native bowers,  
Although its place be small.  
God make my life a little song,  
That comforteth the sad;  
That h. both others to be strong,  
And usks a tho-sinner glad  
God make my life a little staff,  
Where on the weak may rest,  
That so what health and strength I have  
May serve my neighbor best.  
God make my life a little hymn  
Of tenderness and praise,  
Of faith that never wavereth,  
In all his wondrous ways.

—Good Words.

Things I Want to Know.

A boy borrowed his mother's scissors, and left them on the floor when he had done with them, although charged to put them back in their place. He didn't mean to disobey; he merely forgot. He went out to spin his top, and then he tired of the sport he put the top in his pocket and ran off. He remembered to pick up the top—I wonder why?

This boy was charged to call at the grocery on his way to school, and leave an order; but the family waited in vain for their dinner, because the order was not left. The boy was very sorry, but he forgot. He remembered, however, to stop on his way home and see about the new skates that were expected at the hardware store. I wonder why that errand was more easily remembered than the other?

I want to know why it is so hard to remember some things, and so easy to remember others? I've noticed that the things we remember are the ones we enjoy most, and wonder if the liking has not something to do with the remembering? And if this is so, are we not to blame for the forgetting? because if we wanted to do right, and meet all our duties, just as much as we want to have a good time, we should not be apt to forget.

Your memory is a sentinel that should be always on duty, and it is a poor excuse for a sentinel to say, "Oh, I was asleep!" He has no business to be asleep, and you should teach him better.—Little Corporal.

Sunday Questions for the Young.

- 1. What prophecy did Joshua make which was literally and terribly fulfilled?
- 2. Does the devil know the secrets of our hearts?
- 3. What did our blessed Lord say upon earth which is not recorded by the evangelists?
- 4. Why was Saul slain and his kingdom given to David?
- 5. How did God teach the people that sin was really borne by the scapegoat?
- 6. Which of the four elements employed by God to describe the work of the Holy Ghost were miraculously connected with rocks?
- 7. In what way does the Holy Spirit show Isaac to be the type of Christ?
- 8. What had the Jews to do with God's arrangement of the nations of the earth?
- 9. Which is to be saved first, Israel or Judah?
- 10. How do we know that St. Paul's Epistles were as much inspired as the rest of the Bible?

"I Dare Not."

A group of boys stood on the walk before a fine, large drug-store poling each other with snow-balls. In an unlucky moment, the youngest sent his spinning through the frosty air against the large plate-glass of the druggist's window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes gazing at the mischief he had wrought.

"Won't old Kendrick be mad? Run, Ned! we won't tell. Run quick!"

"I can't," he gasped.

"Run, I tell you! He's coming! Coward! Why don't you run? I guess he wouldn't catch me!"

"No, I can't run!" he faltered.

"Little fool! He'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the older boy.

The door opened, and an angry face appeared.

"Who did this?" came in fierce tones from the owner's lips. "Who did this? I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near, the little, delicate-looking culprit faced the angry man, and in tones of truth, replied,—

"I did it, sir."

"And you dare to tell me of it?"

"I dare not deny it, sir; I dare not tell a lie."

The reply was unexpected. The stern man paused; he saw the pale cheek, the frightened eyes wherein the soul of truth and true courage shone, and his heart was touched.

"Come here, sir; what's your name?"

"Edward Howe, sir. O, what can I do to pay you? I'll do anything,—only don't make my mother pay it, sir!"

"Will you shovel my walk when the next snow falls?"

Ned's face was radiant as he answered,—

"All winter, sir. I'll do it every time, and more too, sir. I'll do anything."

"Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls, be sure you come to me."

Random Readings.

All that is true comes from God; what is not true, from the creature.

It is altogether better to be crucified with Jesus Christ than merely to contemplate his sufferings.

If you desire to have no conversions in your Bible-class, let its members argue every question that comes up.

In a forgiven world suffering cannot be a cure, it must form part of the plan of redemption, and contribute to its realization.

The world cares little for doctrine,—the world knows nothing of experience,—but the world can understand a close walk with God.

Dr. Waugh tells us of a converted Hindoo, who, when too weak to kneel to prayer, said:—"I cannot pray, but I keep up a sweet talking with Jesus in my heart."

Christians have four uses, taken from the four cardinal virtues: "saints," for their holiness; "believers," for their faith; "brothers," for their love; "disciples," for their knowledge.

When thou knowest not apparently, judge charitably; because it is better to think well of the wicked, than by frequent cursing to suspect an innocent man of an offence.—St. Augustine.

As in the candle, I know there is both light and heat; but put out the candle, and the heat is gone—only remains not without the other; so it is with faith and works.—Shedden.

Contentment for men I do not allow myself to feel; and I find no trace of it in holy writ. For who, let me ask, is the man whom we despise to-day? One whom we may be forced to admire to-morrow.—Sweetin.

Many men want wealth—not a competence alone, but a five-story competence. Every thing subserves this; and religion they would like as a sort of lightning-rod to their houses, to ward off, by and by, the bolts of divine wrath.—Becher.

Men of no resolution, or of weak resolution, will be but little serviceable to the good of souls. Such watchmen as will be free from the blood of souls, and be serviceable to the interest of Christ, in turning sinners from the darkness to the light, be men of spirit and resolution.—Thomas Brooks.

Unbelief is the creature refusing to believe his Creator—the sinner refusing a glorious salvation—the sick man refusing a perfect cure—the naked man refusing to be clothed—the poor man refusing to be made rich, and the prisoner refusing liberty, honor, and renown. Surely, then, unbelief must be the madness of the soul.

If industry is no more than habit, 'tis at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer greed, or luxury, or ambition, or egotism? No—I shall answer indolence. What conquers indolence, will conquer all the rest. Indeed, all good principles must stagnate without mental activity.—Zimmerman.

We believe that the prayers of Christians are a part of the machinery of providence, are in the great wheel of destiny, and when God leads his children to pray, he has already set in motion a wheel that is to produce the result prayed for, and the prayers offered are moving as a part of the wheel. If there be but faith in God, God must either cease to be, or cease to be true, or else he must hear prayer.—Spurgeon.

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week. Now, God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest.—Becher.

Mark you, God stopped Samaria's famine, not with coarse meal, but with fine flour. So the bread of life, with which would appease our hunger, is made up of the best material. It is not the ground-up corn-cobs of morality, mingled with a little grace; but it is a fine gospel—an unadulterated gospel—a pure gospel. Jesus was fine in his life, fine in his sympathies, fine in his promises. It means no coarse supply when Jesus offers himself to the people, saying, "I am the bread of life."—Talmage.

I am always afraid lest dogs should come to learn our language. If they ever do, they will cut us entirely. Everything seems clever and uncomprehending in a language of which you know but little, and that is why we appear such clever and interesting fellows to dogs. If they knew our language well, would any dog sit out a public dinner? Would any dog remain in the nursery, listening to the foolish talk of nurses and mothers?—Arthur Helps.

How much truth is spoken that is soon forgotten. A great many good things are said in sermons and lectures that leave only transitory impressions. But there are great truths, such as are unfolded in Christ's teachings in our "New Testament Christianity," that leave a distinct impression on one's mind all through life. These lead men onward and upward. The truth as it is in Jesus can never die; but is the stone cut from the mountain, rolling onward till it shall fill the whole earth with its glory.

When the gloom around our faith is deep and incomprehensible, then it is wise sometimes to look back; not to add to our darkness by regret for vanished joy, but to see what God has done for us. We cannot understand any portion of our life when we are involved in it. We see it too closely and too passionately. Much, as long as we are here, we shall never comprehend, but some things we may. Look back on yourself many years ago, hovering on the brink of some terrible temptation, and you will see now, in some slight contrivance which scarcely struck you then, the hand of God which drew you back from the precipice.—Brooks.