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THE TEACHER.

BIBLE LESSONS FOR 1873.

INTERNATIONAL SERIES.

SUNDAY, September 7th.

The Twelve called.—Matt. x. 1-15.

GOLDEN TEXT.—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Timothy ii. 15.

COMMIT TO MEMORY: Verses 2-4.

SUMMARY.—From Christ alone the apostles received both their commission and their authority, and to him alone is due the glory of their work.

ANALYSIS.—I. The authority of the apostles. vs. 1. Their names. vs. 2-4. III. Their orders. vs. 5-15.

EXPOSITION.—Preliminary.—Our present lesson begins with a new section of Matthew's Gospel. We have had the record, in chaps. i. and ii., of Christ's early history; in chaps. iii. and iv., of his entrance into his public ministry; in chaps. v-vii., of his explanation of the fundamental law of his kingdom; in chaps. viii. and ix., of his miraculous works of supreme authority. We come now to a new stage of development, at which he commissions and empowers twelve chosen men to teach and work in his name, and with his authority. We need not suppose that Matthew arranges these things just according to the order of their occurrence. The order may often be that of nature rather than of time; and hence the other evangelists, taking some different principle of arrangement, will give the same fact a place in a very different connection. With Matthew's account of the commissioning of the twelve, compare Mark iii. 14-19; Luke vi. 13-16.

Verse 1.—When he had called. After a night spent in prayer upon some mountain. Luke vi. 12. His heart was full of God and of his great work. At this crisis, this new stage in his work, we are not surprised to find him thus in prayer. His twelve disciples. Designated in the next verse "apostles," because the twelve disciples whom he now called he now set apart for that special work, to that office, which gave them the name "apostles"—i. e., they were now appointed to be henceforth apostles. This, then, is the third call given them, or at least some of them, by the Lord. Matt. iv. 18. Twelve. To correspond with the twelve tribes of Israel—for the national Israel was the type of the spiritual Israel. So, too, there were on the high priest's breast-plate twelve stones of Urim and Thummim. See, too, the description of the New Jerusalem, in Rev. xxi. 12-21. He gave them power. More exactly, authority, as in John i. 12—"power to become the sons of God"; i. e., authority, prerogative. Christ had this power, for he was God. The apostles had authority to speak the word, and as they did it in Christ's name, he wrought the deed, as God makes the grain to grow, after we sow the seed. Not otherwise did any man ever work miracles. Unclean [wicked] spirits. Demons, which took possession of men.

Verses 2-4.—For the three other lists, see Mark iii. 16-19; Luke vi. 14-16; Acts i. 13. They will be found in each case grouped into three companies, of four persons each. Peter heads the first group; Philip the second; James, the son of Alphaeus, the third. The same four persons are always grouped together, and the order of the groups is never varied. There is, however, some variation in the order of the names within a given group. Peter is always first, Judas always last. His name is omitted in Acts i. 13. The three "pillars," Peter, James, and John, by their pre-eminence gave them the front rank in the grouping. Andrew was put with them because he was Peter's brother.

Verse 5.—These twelve. It seems strange that Judas Iscariot should have had place in that number; and yet it is a fact, correspondent to the condition of the professed church, and even of the ordained ministry of Christ. After his death, the number was completed by Matthias. Acts i. 26. Was Paul a thirteenth? Some suppose Matthias not to have been lawfully chosen; but the Scripture suggests no such doubt. May we suppose death to have again invaded the ranks, before Paul's conversion? Sent forth. From which the word apostle, i. e., one sent forth. As an official name, one, one whose office or permanent business it was to go forth in the Master's work, missionaries; but limited

usually, to the twelve, as set apart to a work and office in which they were to have, and have had, no successors. The [a] way of the Gentiles, i. e., into Gentile territory. Acts ix. 15. The Samaritans. "Descendants of the heathen colonists whom Shalmanzer sent into the country after the deportation of the ten tribes into Assyria (2 Kings xvii. 24), and of the remnant of Israelites left behind, with whom they intermarried." Their worship was a perversion of Judaism, and they received as their Scriptures only the Pentateuch. On the feeling existing between them, see John iv. 9.

Verse 6.—The lost sheep of the house of Israel. That is, those sheep which were lost, belonging to the family or nation of Israel. Matt. ix. 12.

Verse 7.—As ye go. Wherever ye go, i. e., everywhere. Preach. Literally, herald, or make formal proclamation, like the heralds sent forth by a coming king. The kingdom of heaven is at hand. Not that they merely repeated this sentence over and over, but that all their teaching centred in this thought, that the expected Messiah was about to redeem Israel, according to the Old Testament promise—a Christ come and crucified.

Verse 8.—Four classes of miracles are mentioned. Leprosy was a sickness, or disease, and hence the leper might have been classed among the sick. But it was a disease that brought ceremonial uncleanness as no others did, and separated its subjects from the congregation. Thus it was peculiarly the symbol of sin. Devils. Demons—the same as "the unclean spirits" of verse 1. Freely. That is, as a gift purely; not by purchase, either of service, money, or virtue.

Verses 9, 19.—Provide. Or "procure," with reference to the mission. Gold, silver, brass. Not only are you to take no large sums of money, such as would be held in gold, but you are to take not even the least coins. You are to go "without money." Purses. Or, rather, "girdles." Scrip. That is, a wallet, or bag of leather, in which shepherds and travellers carried their provisions. Two coats. Or tunics.

"An inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles." Shoes. That is, extra pairs, beyond those worn by them. Staves. They were not to cumber themselves with a large outfit. Going from place to place, they needed to be free, unimpeded, able to change their place without hindrance and delay, as the case might require. The laborer is worthy, etc. We are not to argue from the instructions given to the apostles that ministers, pastors of churches, now should have no more for their support than the twelve. They ought to have, as did the twelve, that which will enable them most efficiently to do their work. Worthy of his meat. Can honorably receive a support without feeling that he defrauds any man.

Verse 11.—Inquire. Literally, "search out," i. e., carefully ascertain. Worthy. By possessing a spirit friendly to their labors of love—preaching the Gospel and healing the sick. There abide. Instead of going from house to house. Let there be "a centre of operations."

Verse 12.—An house. Rather, "the house," namely, of the worthy one. Salute it. In token of friendly disposition, and the desire, first of all, to bring to it the blessings of their office. This also was politeness; and every one, especially a minister, should strive to be truly polite.

Verses 14, 15.—Shake off the dust, etc. A symbolic act, in token of entire separation, of freedom from responsibility as to their state, and of consequent impending judgment—not of contempt in these cases. More tolerable. Punishment varies with degrees of guilt. Sodom and Gomorrah, grossly wicked and debauched, and so visited with fire and brimstone to their perpetual ruin. Gen. xix, had less light and less guilt than the polite rejector of a preached Gospel.

QUESTIONS.—Vs. 1. Was this the first call of these twelve? John i. 36-49; Matt. iv. 18. Why here called disciples, and in verse 2 apostles? What were "unclean spirits"? What was it to "cast them out"?

Vs. 2-4. Is the order of names here the same as in Mark ii. 16-19? Luke vi. 14-16; and Acts i. 13.

Vs. 5, 6. What does the word "apostle" mean? Why were just twelve chosen? Were there ever any other apostles? Acts i. 26; Rom. i. 1.

Vs. 7, 8. What was their first duty? Is it ours? What their second? Ought we to care for both the souls and bodies of men?

Vs. 9, 10. Why not provide these things? Is it right now for ministers to receive a good support from their people?

Vs. 11-15. What is here meant by "worthy"? Why abide thus in one house? Why salute the house? Why shake off the dust of the feet when not received? Why less tolerable for such rejectors than for the cities named?

Abridged from the Baptist Teacher's Scripture Catechism, 139.

SUNDAY, September 14th.—Jesus and John.—Matt. xi. 1-11.

Youths' Department.

BUTTERFLY BLUE, AND GRASSHOPPER YELLOW.

Butterfly Blue, and Grasshopper Yellow, A gay little fop, and a spruce little fellow! A sauntering pair In the soft summer air,

With nothing to do, either ancient or new, But to bask in the sunshine, or pleasure pursue, And constantly, when They're through with it, then To bask, and to eat, and to tiddle again!

Butterfly Blue, and Grasshopper Yellow, The gay young sprig and the jaunty young fellow! They're always arrayed in the top of the fashion,

For Butterfly Blue for dress has a passion; And Grasshopper Yellow, The fast little fellow,

His very long whiskers and legs cut a dash on! And so, as they go, They make a fine show,

And each thinks himself the most exquisite beau!

Is there anyone here like Butterfly Blue? Not you, little Laura, nor you, little Sue? Is there any one here like Grasshopper Yellow? It couldn't be Jack, the little fellow?

And yet I have heard— I give you my word—

That somewhere are little folks quite as absurd! Who gaze at their clothes with admiring eyes, And would rather be showy than useful and wise;

Who love to be idle, and never will think Of anything else but to eat and to drink! Not you, dears, O no!

It couldn't be so, This moral to some other country must go! For all of our children are splendid, my know. —Oliver A. Wadsworth.

KNOWING AND NO-ING.

Henry Ward Beecher, when a school-boy, had no fondness for study, but owing to the judicious severity of his teacher, he became the subject of a distinct intellectual 'conversion.' He tells the story thus:

I first went to the blackboard uncertain, soft, full-of-whimpering. "That lesson must be learned," he said, in a very quiet tone, but with a terrible intensity, and with the certainty of fate. All explanations and excuses he trod under foot with utter scornfulness. "I want that problem. I don't want any reason why I don't get it."

"I did study it two hours."

"That's nothing to me; I want that lesson. You need not study it at all, or you may study it ten hours—just to suit yourself. I want the lesson. Underwood, go to the blackboard!"

"O yes, but Underwood got somebody to show him his lesson."

"What do I care how you get it? That's your business. But you must have it."

In the midst of a lesson his cold and calm voice would fall upon me in the midst of a demonstration—"No!" I hesitated, stopped, and then went back to the beginning; and on reaching the same spot again—"No!" uttered in a tone of perfect conviction, barred my progress. "The next!" and I sat down in red confusion. He, too, was stopped with "No!" but went right on; finished, and, as he sat down, was awarded with, "Very well."

"Why!" whimpered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say Yes, and stick to it? It is not enough to know your lesson. You must know that you know it! You have learned nothing till you are sure. If all the world says No, your business is to say Yes and to prove it!"—Exchange.

At a recent trial, the counsel for the prosecution, after severely cross-examining a witness, suddenly put on a look of severity and exclaimed: "Now, sir, was not an effort made to induce you to tell a different story?" "A different story from what I have told, do you mean?" "That's what I mean!" "Yes, sir; several persons have tried to get me to tell a different story from what I have told you, but they couldn't." Now, then, upon your oath, I wish to know who these persons are?" "Well, you have tried about as hard as any of them." No further questions.

Seriousness is the greatest wisdom; temperance the most effective physic; and a good conscience the very best estate.

A LITTLE BOY'S SPEECH.

"I've stayed here watching all the folks, And heard the big boys crack their jokes And seen you laugh, and heard you cheer I didn't want to interfere; But I did wish they would get through, And let me do my talking too.

"I hope you have had a jolly time; It takes ten cents to make a dime; Birds in their little nests agree, And sugar candy does wish me; Grandmother says it makes me sick, But I get better very quick.

"I hope you like all you have heard; I didn't hark to every word, For I was thinking all the time How should I say my little rhyme; I've done it now, and feel all right; I hope you do so too. Good night!"

BIBLE ENIGMA.

I left my home, to Egypt went, By the request of one Who, wagons for my family sent, And there I met my son.

My first was my father, My second, my son, My third, my wife, My fourth, my grandfather, My fifth, my brother, My sixth, my father-in-law.

One night an angel to me came, When I was in distress, And then he gave me a new name, To comfort and to bless.

—Little Sower.

NEW IN CHRIST JESUS.

The paper manufacturer is not nice in the choice of his materials. All come alike to him. The clean and glancing cloth from the table of the rich, and filthy rags from a beggar's back are equally welcome. The clean cannot be serviceable without passing through the manufacture process, and the unclean can be made serviceable with it. He throws both into the same machine, puts both through the same process, and brings out both new creatures. The Pharisees were scandalized on observing that publicans and sinners came in streams to Christ, and were all accepted. "This man receiveth sinners," they complained. Yea, receiveth them; sinners are taken in between the wheels, at the commencement of this process; but at the end of it, saints in white clothing are thrown out, fit for the kingdom of heaven. Christ does not find any pure on earth; he makes them. Those that stand round the throne in white clothing were gathered from the mire.—Arnol.

DIFFERENT KINDS OF EYES.

Birds of lofty flight, as the condor, eagles, vultures and carrion-seeking prowlers of the feathered race, have telescopic-vision, and thus they are enabled to look down and discover their unsuspecting victims. As they approach noiselessly from above, the axis of vision changes—shortening, so that they can see just as distinctly within one foot of the ground as when at an elevation of one mile in the air. This fact explains the balancing of a fish-hawk on its pinions half a mile above a still pond, watching for fish. When one is selected, down the savage hunter plunges, the focal axis varying as the square of the distance, giving the hawk a distinct view of intended prey all ways. As they ascend, then the axis is elongated by a curious muscular arrangement, so as to see afar again.

Snails have their keen eyes at the extremity of flexible horns, which they can protrude or draw in at pleasure. By winding the instrument around the edge of a leaf or a small stalk, they can see how matters stand on the opposite side. The hammer-head shark has its wicked-looking eyes nearly two feet apart. It can bend the thin edging of the head on which the organs are located so as to examine the two sides of an object the size of a fully grown codfish.

Flies have immovable eyes. They stand out from the head like half an apple, exceedingly prominent. Instead of being smooth hemispheres, they have an immense number of facets, resembling old-fashioned glass watch seals, each one directing the light directly to the optic retina. That explains why they cannot be approached in any direction without seeing what is coming.—Mail.

If solid happiness we prize, Within our breast this jewel lies, And they are fools who roam; The world hath nothing to bestow— From our own selves our bliss must flow, And that dear hut, our home.

—Nathaniel Cotton.

Choose rather to punish your appetites than to be punished by them.

WHAT YOUNG MEN HAVE DONE.

Arthur T. Pierson, in the Association Monthly, says: "Before the age of thirty, Virgil stood at the head of Latin poets, Luther led the hosts of the Reformation, and Newton occupied the front rank among discoverers. Before twenty-eight years had passed, Herodotus recited his nine books of history at the Olympic games, and Hannibal brought Spain into subjection to the arms of Carthage. At twenty-five Demosthenes was the golden mouth of Greece, and Cicero the silver-tongue of Rome. Raphael, at the same age, was summoned by Julius II. to adorn, with his immortal cartoons, the panels of the Vatican and Galileo nightly trod the paths of the shining fields above, in search of undiscovered stars! At the same age, Shakespeare stood at the head of all dramatic writers, and Jonathan Edwards and George Whitefield were princes among the preachers. At twenty-two, Alexander had overturned the Persian Empire, and Napoleon and Washington were accomplished generals. Plato was, at twenty, the intimate friend and peer of Socrates, and called Aristotle at the age of seventeen "the mind of his school." Pascal was a great arithmetician at sixteen, and Bacon was no older when he laid the basis of his inductive philosophy, and began to revolutionize the thought of the world! The list might be swelled to hundreds and thousands. Let these suffice to illustrate the statement that, in all departments of art and study, genius and talent, invention and discovery, youthful energy and enterprise have been crowned with the laurels of immortality!"

JOHNNY'S CONFESSION.

At night Johnny climbed up to his mother's lap, and laying his head on her shoulder, said in a low, sorry tone: "I took that glass marble mamma." "Took it from whom?" asked his mother. "I took it from the ground," said Johnny. "Did it belong to the ground?" asked his mother. "Did the ground go to the shop and buy it?" Johnny tried to laugh at such a funny thought, but he could not. "I saw it on the ground," "What little boy had it before?" "Aea May's, it is, I guess," whispered Johnny. "When you put out your hand to take it, did you forget, 'Thou God seest me'?" asked his mother. "Did you not hear a voice saying, 'Don't Johnny; don't Johnny?'" "I didn't hear it," said the little boy, sobbing; "I grabbed quick!"

HAPPY IS HE.

A lady reports this little incident; Mrs. White had been spending the afternoon with me. She was not very cheerful company. Much of the time was spent with the story of her troubles, which after all seemed to me of her own making. She complained of her husband, of her children, of her pastor, and of herself. "Oh," said Willie, "after she was in the street, aren't you so glad she's gone?" "Why, Willie?" I said. "She is so doleful, she makes everything so dark. Is she a Christian, Auntie?" "She professes to be," I answered; but it was time to go to prayer-meeting, and I said no more to Willie than about it. At prayer meeting we heard two or three men talk in a sad, dreary way, (as you have all heard persons talk in your own prayer meeting; people who make religion seem a gloomy thing.) As we walked home, Willie said, "Auntie, are Mr. French and Mr. Brown Christians?" "I think so." "And do they trust in the Lord? Does Mrs. White trust in him?" "But why do you ask?" "Because, I read in my 'Daily Food,' this morning, 'The man that trusteth in the Lord, happy is he.'" They don't seem happy a bit, and I thought they couldn't be trusting in God." Was Willie right? —Wayside.

A NOVEL INCIDENT.—A news item says:—A Wyoming female lawyer lately argued for the plaintiff a case wherein her husband was defendant, and carried it against him.

It has been said that a husband and wife are one, that one, of course, being the man. If this be true, the Wyoming wife lawyer really carried the case against herself. But there is another way of looking at it, and no doubt this instance will be confidently advanced as proof that a man and his wife are not one, and that consequently, both should have a vote. And this reminds us that women do vote in Wyoming.