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The Sabbath School. INTERNATIONAL LESSON.

Second Quarter Lesson 6. May 12 1901. THE GREAT COMMISSION. Matthew 28 : 16-20.

HISTORICAL SETTING.
Time.—The last of April, or early in May A. D. 30.
Place.—A mountain in Galilee, probably near the lake.

GOLDEN TEXT.—Lo, I am with you always, even unto the end of the world.—Matt. 28 : 20.

LEARN BY HEART
Vs. 18-20; Mark 16 : 15, 16.

THE MEETING IN GALILEE.—Vs. 16-17. The eleven . . . went away into Galilee. They probably did not go in a body. Into a (the) mountain. The designated place. Had appointed them. Probably when he bade them go to Galilee he named the place. And when they saw him. As he appeared to them according to his promise. They worshipped him. Fell prostrate at his feet in reverence and awe. But some doubted. The doubts of the early church could be overcome by the most invincible proofs.

THE ROYAL POWER AND AUTHORITY OF OUR LEADER.—V. 18. All power is (hath been) given unto me. The word rendered power embraces the ideas of both power and authority—power coupled with right. Of the divine works, that of subduing the world to righteousness and God was committed unto the Son; and all power and authority needful for accomplishing this work was his in heaven. All the power of God himself is pledged. The power of the Holy Spirit to convince the world of sin, to convert, to guide into truth. And in earth. Over his disciples, to be their Teacher and their Master. Over the world, to guide all nations, to direct the course of history. It is because of this power and authority that Jesus could give the commission to his disciples, and they could be willing to undertake it.

HIS ROYAL COMMISSION: FIRST, TO DISCIPLE ALL NATIONS.—V. 19. Go ye therefore. Because I have all power and authority, I have a right to say to you, Go. I can make your going successful. The disciples literally obeyed this command and went everywhere preaching the gospel. To all nations. And this is what the disciples did. Within one generation they preached to every nation in the known world. And teach. R. V. "make disciples of." To disciple a person to Christ is to bring him into the relation of pupil to teacher, taking his instruction, accepting what is true because he says it, and submitting to his requirements because he makes them. Baptizing them. With water, and Jesus himself will baptize them with the Holy Spirit. In the name. When one is baptized in the name of the Trinity, he professes to acknowledge and appropriate God in all that he is and in all that he does for man. He recognizes and depends upon God the Father; receives Jesus Christ as his only Mediator and Redeemer, and his pattern of life, and confesses the Holy Spirit as his Sanctifier and Comforter. By baptism disciples made a public profession of their faith and allegiance. This is the duty of every Christian. It confirms their faith, it separates them from the world, it binds them together in a church, it keeps them from falling away. It makes others know where you stand. It is an oath of allegiance. It recognizes the new citizenship. Of the Father, and of the Son, and of the Holy Ghost. The singular is used,—name, not names,—pointing to the Unity in Trinity.

The Missionary Work of the Church. 1. The gospel is adapted to all people. Nothing else has had the saving power of the gospel. 2. Christianity brings to each nation the new life, the new motives which every one needs. 3. It is the command of Christ that we preach the gospel to all nations. And even if we could not see results, yet it would be our duty to obey. The church cannot be obedient and let one nation be without the gospel. The duty is obligatory, not on ministers and missionaries alone, but upon the whole church. This commission was given, not to the apostles only, but to the whole body of disciples. 4. It is the very nature of living Christianity to want to spread the news of salvation. Love to Christ and love to man both compel it. The very soul of our religion is missionary, progressive, world embracing; it would cease to exist if it ceased to be missionary, if it disregarded the parting words of its Founder, "Go ye, therefore, and teach all nations," etc. 5. The command includes home missions as well as foreign; our own neighborhood as well as more distant places. But missionary effort must not be confined to the home field.

6. It is a great privilege to be engaged in the missionary work of the church. The work is so arranged that every one, even the poorest, can have some part in it.

7. The progress of the church through missions is one of the most hopeful signs of the times. The era of missions has been its era of greatest advancement at home.

HIS ROYAL COMMISSION: SECOND, TO TEACH THOSE WHO BECAME DISCIPLES.—V. 20. Teaching them. Conversion is only the beginning of the Christian life and the Christian work. Then begins the great work of teaching and training in all the doctrines of Christ, and the varied duties of life. To observe: Not merely to do Christ's commandments, but to keep watch over them, and this includes attentive study of the instructions and watching for the fulfillment of Christ's prophecies. All things whatsoever I have commanded you. The doctrines and precepts of Christ are the proper subjects of Christian faith and practice. In these, however, are included the Old Testament, which he repeatedly confirms, and the further revelations he made to those personally commanded by him, including the Apostle Paul. And he promised the Holy Spirit to bring all things to their remembrance, and to guide them in the unfolding and application of his teaching.

HIS ROYAL PROMISE; HIS PRESENCE AND POWER.—V. 20. Lo I am with you always. Note, it is I am, not I will be. Jesus is with us everywhere, all the days. Unto the end of the world. Literally, the consummation of the age, the end of the gospel dispensation, when the kingdom shall have fully come.

Some Metals Worth More Than Gold.

Some people are under the impression that the now fairly familiar whitish metal platinum is one of few substances more expensive than that fascinating yellow material we spend so great a portion of our lives in hunting.

This, however, is not so, even allowing that, bulk for bulk, platinum is hardly less than twice as heavy as gold. At the standard rate of \$450 per Troy ounce gold is worth nearly \$235 a pound, platinum only \$100.

If, though, you were the fortunate possessor of a lump of platinum equal in bulk to a pound of gold, the silvery-looking lump would be worth not \$100 but \$175, for platinum if not the dearest, is the heaviest thing on earth.

Three times as costly, and practically as heavy, is that wonderful metal, iridium, known to the users of gold-nibbed pens as finishing the intensely hard, non-corrodible silvery points. Pure iridium is priced at \$300 per pound, and is so heavy relatively that this weight of it would be in bulk rather larger than half the size of a pound of gold.

Yet the so-called iridium points of a gold nib are not of pure iridium, but of a natural blend of iridium and another rare metal, osmium. This blend is found in the form of scales—some flattened, some of a pin-head shape—in localities where placer gold is found, placer gold being the sort that is obtained by washing loose dirt, and not by crushing. Of these iridosmium scales the pin-head type alone are suitable for pen points, and do not exceed a fifth of the entire yearly find, which may average three and a half to four ounces per ton of gold obtained. Of the pin-head scales ten thousand do not weigh more than an ounce, and are worth about \$250. Pure iridium is alloyed with platinum to make the closing faces of breech locks for modern artillery, this compound being the only thing that will stand the enormous heat—about 4,000 degrees centigrade. Over one thousand pounds have been fired from a trial gun without the vent showing the slightest sign of wear.

For pure osmium there is not a great deal of use, except in chemistry, yet the rarity of it drives up the price to \$50 an ounce, \$600 a troy pound. At the temperature of 100 degrees centigrade this singular metal vaporizes, and gives off gas which stains the experimenter's skin a permanent black, and which may blind him by depositing a film of the metal on the eyeball.

Rhodium is another of the precious metals belonging to what is known as the platinum group. It is one of the hardest metals to melt, and will only yield to the electric arc or the oxyhydrogen furnace. It can be used like iridium, for pointing gold pens. Its cost figures out to \$425 a pound, but at that it is a trifle lighter than gold when taken bulk for bulk.

The curiously named metal, palladium, stands at \$375 per pound, and in appearance is of a silver white to steel gray. One per cent. of it makes gold brittle and yellowish-white; twenty per cent.

turns the compound quite white. The air has no influence whatever upon palladium, nor does it tarnish in sulphuric gases. For those reasons it is used in alloy with gold, for the finely graduated scales of valuable astronomical instruments. If, instead of a silver currency, we employed any of these almost incredibly costly metals—supposing we should get enough of them, which would be difficult—our ideas of value would undergo a sudden change.

Bible Counting.

I think I can say my 'leven times, announced Happy at the dinner table.

But we don't say tables on Sunday, objected Walter.

'Leven times one are 'leven; 'leven times two began Happy.

I wonder, said mother, quietly, how much Bible counting we can do. Which of you can tell me something of which there is but one—something mentioned in God's Word?

There is only one God, said Carl reverently.

That is right. There is but one true God. Now can you tell me something of which there are two?

Two persons were created and put in the garden of Eden, said Walter. Two spies brought back a good report of Canaan, said Happy. There were two Jerusalems—one on earth and one in heaven. And Isaac had two sons, Jacob and Esau.

Now what have we for three? Jesus was three days in the tomb. He took three disciples into the mount of transfiguration.

Four was not so easy, but mother remembered that Lazarus was dead four days before Jesus raised him to life.

For five Walter remembered the five barley loaves.

Six was better. There were two plates of shew-bread, with six loaves on each. The disciples were sent out to preach in six couples. And there were six cities of refuge in Canaan.

Seven was a very good number. Seven days in the week. Seven pairs of each kind of clean animals went into the ark. There were seven bowls on the golden candlestick. Zimri reigned over Israel seven days. Balaam offered seven oxen and seven rams, on seven altars.

When they came to eight, Carl said that eight persons went into the ark, and it was some time before somebody else remembered that Josiah was eight years old when he began to reign.

Nine called for two answers. There were nine ungrateful lepers. The woman in the parable had nine pieces of silver left after losing one.

Who can think of something for ten?

There were ten virgins in the parable, said Walter. And ten pounds in another parable, said Carl. Ten spies brought back an evil report. And Job had ten children twice, said mother.

Now for eleven.

There were eleven disciples left after the death of Judas, said Carl. Eleven of Jacob's sons went down into Egypt for corn, was Walter's answer.

Now we will have twelve, and that will be all for to-day, said mother.

Twelve apostles. Twelve tribes of Israel. Twelve foundations of the Holy City. And twelve pearly gates.

They all thought it a very pleasant game, and resolved to find more numbers for next Sunday.

Her Cheque Book.

There is a well-known story about the woman whose husband opened a bank account for her, and gave her a cheque book. She immediately began to draw cheques. In about a week the bank sent her a notification that she had overdrawn her account, upon which she went down and showed them her cheque book, saying that she could not have overdrawn, for she had not filled half the cheques.

We all laughed at her. But how many of us who laugh are doing exactly the same thing. A young woman was heard to complain that her life was full of disappointments. Nobody cares for me, she said; there is no pleasure in life, but only dulness and monotony. I haven't any money, I haven't any talents and I might as well be dead! Yet every one who who knew her knew that she had had good opportunities. She had started with an account in the bank of life, but she had never added anything to it—hard work, sympathy for others, aspiration, self-sacrifice—and so her cheques were overdrawn. She got nothing out of life because she had put nothing in.

A young man is often heard to complain that the world does not treat him well. Life keeps accurate books: what a man puts in, that he can draw upon to the full; but

drawing cheques without making deposits is of no use. The young man who puts in energy, resource, cheerfulness, honesty, and keeps on putting them in, can draw his cheques with no fear of their being rejected. The man who puts in nothing but talk and half-done work will soon find himself overdrawn—but is that life's fault or his own?

Perhaps the worst example of all is seen, and seen frequently, in the spiritual life. A man puts nothing into his spiritual account, he neglects prayer, he neglects his Bible, he lays no pressure up in heaven; yet he expects to have all the peace and joy and power of the faithful Christian. Is it not absurd? And yet how many of us try vainly to do the same thing! Before we laugh at the woman with her cheque book suppose we examine ourselves and make quite sure that we are not in the same position.—The Young Woman.

Who Was Generous?

The baby lifted his saucer in two fat hands.

Mo' pud—mo' pud! he said. There isn't any more, dear, mamma answered gently.

He can have mine, Alec cried, generously, all of it.

An' mine, too, cried Beth. Two saucers of rice pudding slid over the table towards baby's high chair, and two small, round faces beamed with conscious liberality.

He can have half o' mine, little Elsie said, slowly, pushing her saucer across, too.

That will be just about enough, Elsie, said mamma, dividing the pudding and giving baby half. Thank you, dear! I'll say it for baby, because he can't.

After dinner Beth and Alec talked it over out in the hammock. She didn't say thank you to us, an' we gave the baby the whole of ours, remarked Alec, in a dissatisfied tone.

No, she never! I think 'twas most mean, cried Beth.

Elsie gave just half, an' she ate up the rest—so there.

Well, anyhow, I 'spise rice puddin'. I didn't want a single bit of mine.

Nor me, either—I 'spise it.

Mamma was at the nursery window putting baby to sleep. She heard the scornful little voices and smiled. You see, she had known all the time that Alec and Beth 'spised rice pudding, and she'd known too, how much—how very much—little Elsie liked it. That was why she thanked Elsie.—Annie Hamilton Donnell.

I Cannot Leave Him Out.

A mother had taught her little girl to pray for her father when she offered up her petition to the Lord. Suddenly that father was removed by death. Kneeling in her sorrow at her mother's side for an evening prayer, her voice faltered, and, glancing at her mother's eyes she sobbed: O mother, I cannot leave him out. Let me say, Thank God, I had a dear father once, to I can keep him in my prayers.

How sweetly this dear child honored her father by her tender love!—Gem.

HOME MAKERS.

—We women are the world's home-makers, and each of us must be willing to build a temporary home wherever we set up our tent. And we must keep in mind, too that no matter where we go, nor where we are we show to all with whom we in any way become associated the home in the background, the people we came from, and the mother who trained us in our childhood.—Margaret E. Sangster, in the March Ladies' Home Journal.

When there is a meeting, such as at Bethany, between a weeping Jesus and a sorrowful man or woman, only one thing can happen, and that is comfort to the sorrowing one.

Some good men are very peremptory in asking God to give them souls. That may not be the best service you can do for God. The best service you can give him is to submit to his will.—Andrew Bonar.

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