

The Sabbath School.

INTERNATIONAL LESSON.

Third Quarter Lesson 10, Sept. 2, 1900

THE SEVENTY SENT FORTH.

—Luke 10: 1-11, 17-20.

Read Luke 10: 1-24.

Commit Verses 2-6.

GOLDEN TEXT.—The harvest truly is great, but the labourers are few.—Luke 10: 2.

HISTORICAL SETTING.

Time.—November, December, A. D. 29.

Place.—Perea, on Jesus' journey from Galilee to Jerusalem.

JESUS RETURNS TO GALILEE.—After the discourses in connection with the Feast of Tabernacles at Jerusalem, Jesus returned to Galilee, but he did not remain many weeks and we have no record of further labors there.

JESUS' FINAL DEPARTURE FROM GALILEE.—Early in November he and his disciples made their final departure from Galilee, recorded in Luke 9: 51; Mark 10: 1; Matt. 19: 1. They went along the borders between Samaria and Galilee, eastward to the Jordan, crossed over into Perea, the region beyond Jordan, and then southerly toward Jerusalem. The rest of the lessons of this quarter belong to this journey.

SEVENTY DISCIPLES SENT ON A MISSIONARY TOUR.—Vs. 1, 2. After these things, the circumstances attending his departure from Galilee, and his rejection by the Samaritans. The Lord appointed other seventy also. Besides the twelve apostles who had been sent out once on a similar mission through Galilee (9: 1-6). And sent them two by two. As he had sent the twelve. This made thirty-five different missionary operations carried on at once. The advantages of this plan are: (1) The testimony of two witnesses is more effective. (2) Each would supplement the work of the other. They would reach different classes of minds. (3) They would aid and encourage one another. Before his face. In advance of his coming. Into every city and place whither he himself would come. The time was short, and the field was large; therefore the people should be prepared for the brief visits Jesus would be able to make. The harvest truly is great. Great multitudes of people were to be won to Christ, and they were in a condition to be won. The seed had been sown. But the labourers are few. Compared with the greatness of the harvest and the importance of the work. Pray ye therefore. You who are to be labourers in the harvest, and who realize the greatness of the need and the difficulty of the work. The Lord of the harvest. God has the power to qualify and to inspire. That he would send forth labourers into the harvest. Those only can labour successfully for God whom God sends forth.

PRACTICAL. 1. Never have the fields been so white to the harvest as they are to-day. The whole world is open for Christian work, and great numbers everywhere are hungering, and thirsting for the bread and the water of life.

2. How shall we obtain more laborers? We should pray for more laborers. God loves to answer prayers. Better qualification on the part of those already working is equivalent to more laborers.

3. These seventy were appointed by Jesus for this work. He appoints only those who are fitted for the work, those who have learned of him, have been faithful in their smaller sphere, who have hearts full of love.

INSTRUCTIONS.—Vs 37. Go your ways. To the places where you are to work. I send you forth as lambs among wolves. Unarmed, defenseless, and innocent as lambs did these disciples go forth among their foes, cruel, crafty, and malicious as wolves,—their hands, and this gave them power by proving their sincerity. No one can do good work for the Master except in this spirit. Carry neither purse, a small leather bag for carrying money. Nor scrip. Traveling bag, used for carrying provisions when traveling. Nor shoes. In addition to the sandals they were wearing. The shoes were of softer material than sandals made for use in the house, always of bright colors, and frequently richly embroidered. "They were to take nothing not absolutely necessary for their journey. They were to trust to the ordinary hospitality of the people. And salute no man by the way. The Jewish salutations were elaborately formal, and occupied so much time as to be a serious hindrance when there was reason for haste." Our Lord's command means that the disciples were simply, when accosted with the conventional salutation of "Peace be with thee!" to reply, "On thee be peace!" and to pass on without halting. The lesson to us is that we are not to allow the formalities of life to interfere with

our gospel ministry. And into whatsoever house ye enter. The law of hospitality allows a traveller to stay three days in a house to which he comes for entertainment, without disclosing even his business. First, say, Peace be to this house. The common salutation among the Jews. And if the son of peace be there. That is, one wishing you and your cause peace and prosperity. Your peace shall rest upon it. Your coming will bring new peace and blessing to that home. If not, it shall turn to you again. If they are unwilling to receive it, the peace you bring can do them no good. In the same house. Where you have been welcomed. Eating and drinking such things as they give. What the entertainers provide for the labourer is worthy of his hire. And you bring to the house much more than you receive from it, for God will bless them through you. Go not from house to house. The reason is obvious to one acquainted with Oriental customs. When a stranger arrives in a village, the neighbors, one after the other, must invite him to eat with them. It also consumes much time, causes distraction of mind, and counteracts the success of a spiritual mission.

THE WORK.—Vs. 8, 9. And into whatsoever city ye enter. The same principles apply as to a private house. And heal the sick that are therein. They were to do a Christ had done, give a visible proof of the beneficence of the gospel, and attract men to its spiritual blessedness by means of its temporal effects. There were object lessons of the fruits of the gospel. Christians can do this work of the disciples by alleviating sickness, by seeking out the needy. The better care of the sick and unfortunate always follows in the train of Christianity. And say unto them, The kingdom of God is come nigh unto you. Conquerors take away kingdoms; the heralds of Christ offer a kingdom.

Applications. (1) It is a mark of divine favor to be sent out with the gospel. (2) This work belongs not to ministers alone, but to all who are willing to be fitted for it. (3) Work for temporal welfare must accompany spiritual teaching as a proof and illustration. (4) The workers are to avoid all ostentation in attire and luxury of food. (5) They are to depend on the voluntary contributions of the people for their sustenance. (6) Their dependence is that of a labourer who earns his bread, not that of a beggar who receives it as a gratuity. (7) As to methods, we must follow not always the form, but the spirit of Christ's commands, for so only do we obey them at all. Obeying his principles, we are to adapt them to the varying circumstances in which they are to be applied.

TREATMENT OF OPPOSERS.—Vs 10, 11. And they receive you not. Refuse to listen, and persecute you. Go your ways. There is nothing to be gained by contention, and it is useless to "cast pearls before swine." Christian forbearance and love under injuries will best touch their hearts. Even the very dust of your city, which cleaveth on us, we do wipe off against you. A symbolic act, expressing not anger or revenge, but a warning. They clear themselves of all responsibility. Not withstanding be ye sure of this. Even as they depart they repeat the invitation.

THE RETURN WITH REJOICING.—17-20. And the seventy returned. To the company of Jesus and his disciples. How long they were gone is unknown, probably some weeks, while Jesus was following them up and taking advantage of the interest they had awakened. With joy, at the success of their work. Even the devils are subject unto us through thy name. That is, they had been able to cast out evil spirits by using his name. It is a great joy to see the powers of evil overthrown. I beheld Satan as lightning fall from heaven. In the defeat of the demons he saw the downfall of their chief. From heaven. Not the abode of the angels, for Satan was not there, but from "the height of prosperity and power." It was a vision of what Jesus was to accomplish through his gospel. Satan seemed to reign supreme in the world; but the beginning of his end was at hand. Behold, I give unto you power to tread on serpents and scorpions. The types of the most virulent and deadly forms of evil. Over all the power of the enemy. Every form of violence, corruption, appetite, temptation, worldliness, selfishness, and every force which the enemy of man can bring against the gospel and its disciples. Nothing shall by any means hurt you. So in Rom. 8: 28 it is promised that all things shall work together for good to them that love God. Notwithstanding in this rejoice not, that the spirits are subject unto you. There was danger in letting their thoughts rest upon outward victories, and gifts of power, even in a good cause. But rather rejoice, because your names are written in heaven. They were enrolled as citizens of the

kingdom, and goodness, and God; that they could have part in the work of the kingdom, and in its victories, and spread its principles.

Which Way do We Study?

BY JULIA D. COWLES.

Naturalists tell us that there are two ways of studying the birds and flowers and insects, and all the life of nature about us. One man, when he finds an interesting bit of nature to study, gathers specimens of the plants or insects, and takes them to his room. There he compares them with descriptions and plates in the volumes of his library, presses the flowers, or lets fall a drop of chloroform upon the head of the insect, then labels them and adds them to his collection. Another nature lover, upon discovering a similar nature-study, lies down upon the grass beside the flowers and insects, watches their movements, and learns in what way they are dependent one upon another; he studies causes and actions, and thus comes to understand the secret and hidden life of these same plants and insects. There can be little doubt as to which student gains the truer and more useful knowledge.

Are there not two as distinct ways of studying and of teaching the Sunday-school lessons?

One teacher gives out certain verses to her class to read, other verses to be committed to memory, gives perhaps some geographical locations and dates, asks questions which may be answered by a reference to the lesson, and thus perhaps lays away in the child's mind and in her own accumulation of what may be only dry and lifeless facts.

Another teacher comes close to the hearts of her scholars. She asks questions that must be answered out of thought and experience and life, and which awaken an interest in the vital truth that the lesson holds. She makes her scholars conscious of the fact that back of and through and above each lesson there shines the wondrous love of Christ. She brings out the hidden kernel of truth which touches the heart and the life.

Which way is your way?—S. S. Times.

A Broken Heart.

A young man, the son of a prominent senator, was arrested some months ago, and committed to the insane asylum. While under the influence of intoxicating drink he would usually reach a stage of insanity, being wholly uncontrollable. Previous to his being sent to the asylum he was arrested and put in jail for forging his father's name. While there his father visited him. The excitement of the journey, and the disgrace of seeing his son imprisoned, was too much for him. This was on Wednesday, and on Thursday the father complained of not feeling well. He had been brooding over the disgrace of his boy. Thursday night he persuaded his wife to go to the Ladies' Aid Society, saying he would be well in a short time, while he remained at home with the younger children. They played about his chair, quite unconscious that a tragedy was being enacted before their eyes. When the wife returned the father was dead. He had died of a broken heart, not only in a metaphorical, but a literal sense, the organ having been actually rent in twain.

A brother of the dead man performed an autopsy, and reported that in all of his experience he had not come in contact with a similar case. The rupture of the heart, he believed, was brought on by the son's disgrace. The organ was separated in two distinct parts—literally a broken heart.

The accursed liquor traffic is breaking thousands of hearts, wringing hot tears of sleepless eyes, crushing the life out of defenseless women and little children. How long, oh, how long, will the Christian church permit this monster to live? Help! help! to stamp it out, and do it quickly.

Servants in South Africa.

Only rich people can afford to keep white servants in South Africa. All ordinary folk have to be content with the well-meaning, if casual, ministrations of the native house-boy.

The best of all servants is a Zulu, especially if he is raw, that is, fresh from his native kraal and totally unspoiled by the wiles of civilization. Such a boy is honest, sober, quick, clean, and anxious to learn the ways of the umlungu, or white man.

He soon becomes as deft as an English butler, and as ready as the ideal house-maid. He does everything, from cooking to answering the door. His knowledge of English is at first scanty, but he soon picks up a few words, and mixes up Kaffir, Dutch, and English in a quaint polyglot dialect.

When they are new to their work the boys make funny mistakes. A lady once had a good but raw boy

who did not understand the etiquette of visiting cards. Three visitors called. Two of them gave the boy their cards, the third did not happen to have one with her. The boy ushered the first two into the drawing room, but kept the third waiting in the hall, saying, Two mi-sses got ticket. You no got ticket, you wait outside.

The boys have all manner of strange names, usually chosen by themselves from some one or other of the words that they hear often used, such as Spence, Tickey, (three-penny piece) Shilling, Breakfast, Kettle, Silly Fool, Ugly, Pint Pot, Scrubber, Chopper, or Whi key.

Of course they have their own tribal names, but they never use them in white men's houses; and if none of the aforementioned common objects serves to provide an appellation, the boy is usually Jim, Charley, or John.—The Christian Age.

Teaching Children to Pray.

There is nothing more important in the religious training of a child than the inculcation of a genuine reverence—which is not in any sense akin to fear—and the guidance of the young soul so that it may learn to talk with the unseen Heavenly Father as willingly and with as much confidence as the beloved earthly parent commands.

The robust child is not naturally reverent, whatever his environment; and those who have no religious home training and live on the city streets from the time they are old enough to walk are specially difficult to train in this particular; but the teacher who is truly reverent herself can, by patient and prayerful effort, imbue the children under her care with that spirit which is a necessary element in all prayer.

Children imitate the spirit of their teacher always; they do not as inevitably follow her instructions; and so the atmosphere she carries with her to the class-room becomes more important than any specific method or teaching on this subject.—Pennsylvania Herald.

"Big Praying Book."

I looked at an old Indian with gray hair and wrinkled face, but with the light of God's peace upon his countenance, and his hand upon the Bible that he loved so dearly. I asked the old man why the "big praying book," as they call it, was so dear to him. The old man answered, "Big night; all dark, no light. Do not know where to put my feet. Dark night, dark above, very dark. Within big dark night. This book was like the sun rising. It showed me where to put my feet. Its words were sweet. Everything I have got is between the covers of this Big Praying Book, everything I have in between the Book, and so I keep it near me." Will you please tell me what other book I could put into the hands of that Dakota Indian that could give him the comfort and the hope of this blessed Bible?—Christian Work.

An Important Question.

A North Omaha Sunday school superintendent always conducts the lesson review in his school. He spends about five minutes in explaining the lesson, and then asks: Now, has any one a question to ask?

Last Sunday he explained the lesson as usual, dwelling at length on its chief thoughts, and wound up with the usual question: "Now, has any one a question to ask?"

A member of the boys' junior class raised his hand.

"Well, what is your question?" asked the superintendent.

"Please, sir, are we going to have a picnic this Summer?"

You can help your fellow men; you must help them. But the only way you can help them is by being the best and noble person that it is possible for you to be.—Phillips Brooks.

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