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Second Quarter.

STUDIES IN LUKE'S GOSPEL.

Lesson VIII. May 25. Luke 10: 1-6.

THE MISSION OF THE SEVENTY.

GOLDEN TEXT.

"The Kingdom of God is come nigh unto you."—Luke 10: 11.

I. SEVENTY MISSIONARIES SENT OUT ON AN EVANGELIZING TOUR. 1. *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. *And sent them two and two:* in pairs, as he had formerly sent the twelve.

WORKING TWO BY TWO. The advantages of this plan are: (1) The testimony of two witnesses is more effective. (2) Each would supplant the work of the other. (3) They would aid and encourage one another.

Before His face. In advance of His coming. *Into every city and place:* walled towns and country villages without distinction. *Whither He Himself would come.* The time was short and the field was large.

II. PREPARATIONS FOR THEIR WORK. 2. *Therefore:* because they were about to set out. *The harvest truly is great.* Great multitudes of people were to be won to Christ, and they were in a condition to be won; that is the special significance of the word "harvest." *But the laborers are few.* Compared with the greatness of the harvest and the importance of the work. *Pray ye therefore.* You who are in training for the work, you who are to be laborers in the harvest, and realize the greatness of the need, and the difficulty of the work.

WHY SHOULD THEY PRAY? (1) God is most desirous that laborers should be sent. (2) It is not His fault that there are so few laborers. (3) Prayer leads those who pray to have the same desires as God Himself in reference to the harvest. (4) The injunction is in part equivalent to this. Beseech ye the Lord of the harvest that he may accept *you*, and thrust *you* forth into the harvest field. (5) All true workers must pray; it is the natural expression of a true heart in the circumstances. (6) Prayer is God's means of communicating blessings.

LABORERS IN GOD'S HARVEST. (1) There is need of many more laborers in God's harvest. Every Christian should be a reaper. (2) Better qualifications on the part of those already working is equivalent to more laborers. (3) The qualification comes from God through the Holy Spirit.

III. INSTRUCTIONS AS TO THEIR WORK. 3. *Go your ways:* to the places where you are to work. *I send you forth as lambs among wolves.* Unarmed, defenceless, and innocent as lambs did these disciples go forth among their foes, cruel, crafty and malicious as wolves.

4. *Carry neither purse;* for money to purchase necessaries. *Nor scrip:* travelling bag, or haversack, the word signifying a leather bag or wallet, used for carrying provisions when travelling. *Nor shoes:* especially adapted to their journey, but wear the sandals they had on. *And salute no man by the way.* The disciples were not to stop by the way for elaborate, formal and insincere salutations. The immediate lesson to them was that their time was short and their business urgent. The lesson to us is that we are not to allow the formalities of life to interfere with our gospel ministry.

5. *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 formula of salutation among the Jews, with whom "peace" comprehended all blessing and welfare.

6. *And if the (a) son of peace be there.* If the man of the house is a son of peace; i. e., filled with peace and good will toward God and man. *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, but it will not be in vain, for you shall receive yourselves the good you wished for them. In this way efforts for the good of others are never lost.

7. *And in the same house remain. . . . Go not from house to house.* The reason is very obvious to one acquainted with Oriental customs. When a stranger arrives in a village or an encampment, the neighbors, one after another, must invite him to eat with them. This consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission. *Eating and drinking such things as they give.* Do not be fastidious.

IV. THE TWOFOLD WORK TO BE DONE. 8. *And into whatsoever city ye enter.* The same principles are to apply here as to a private house.

FIRST WORK. 9. *And heal the sick that are therein.* They were to do as 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.

SECOND WORK. *And say unto them, The kingdom of God is come nigh unto you.* They were to invite men to receive the blessings of salvation Jesus had brought to them.

MODERN APPLICATIONS. (1) *The work.* This work of the seventy is not the work of ministers alone, but of all Christians. They are responsible for the evangelization of their own town and county. (2) Work for the temporal welfare of men must go hand in hand with work for their spiritual welfare. Neither is it at its best alone. (3) As to methods, we must imitate not always the form, but the spirit of Christ's commands, for so only do we obey them at all. "These directions involve this much, viz.: that (a) the ministry are to seek, as well as to save, the lost, and therefore are to go after them; (b) they are to give freely, and not make a merchandise of the Gospel; (c) they are to avoid all ostentation in attire and luxury in food; (d) they are to depend on the voluntary contributions of the people for their sustenance; (e) their dependence is that of a laborer who *earns* his bread, not that of a beggar who receives it as a gratuity."

V. THE TREATMENT OF THOSE WHO REJECT THEM. 10. *And they receive you not:* refuse to listen, rob and persecute you. *Go your ways.* (1) Because you have not time or strength to contend with them. There is nothing to be gained by battle and contention, and it is useless to "cast pearls before swine." (2) Because the best way to reach such opposers is by letting them see the effects of the Gospel in other places, and the blessings of those who receive. (3) Your Christian meekness, forbearance, and love under injuries, will best touch their hard hearts.

11. *Even the 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. (1) They clear themselves of all responsibility for the great loss accruing to those citizens. (2) They express their sense of the greatness of the ruin and loss, by being unwilling to partake of it even in the smallest degree. *Notwithstanding, be ye sure of this.* Even as they depart they repeat the invitation. The last word is one of mercy and invitation.

VI. AN EARNEST WARNING. 12. *It shall be more tolerable in that day.* "That day, the day of eternal judgment at His second coming (see ver. 14). *For Sodom, than for that city.* Sodom was such a terribly wicked city that ten righteous persons could not be found in it, and it was consumed off the earth. But it had had no such privilege as these cities to whom Jesus had come. Sodom rejected only Lot; these cities rejected Jesus Christ (Luke 12: 47-48).

13. *Woe unto thee.* Not an imprecation, not a prayer for a curse, but a statement of fact. Woe is coming upon you; therefore escape it in time. *Chorazin.* Then a populous city about two miles north of Capernaum. *Bethsaida.* situated at the mouth of the Jordan where it enters the Sea of Galilee. It was the early home of three of the disciples. *For if the mighty works: . . . which have been done in you.* These two cities appear to be singled out to denote the whole region in which they lay,—a region favored with the Redeemer's presence, teaching, and works, above every other. *Had been done in Tyre and Sidon.* Then two wealthy and flourishing heathen cities on the shore of the Mediterranean. *They had a great while ago repented, siting in sackcloth and ashes.* Symbols of mourning and penitence; comp. John 3: 5-9. The garment was of coarse black cloth, made of goat's hair, and in form resembling a sack, and ashes were put upon the head.

14. *Shall be more tolerable for Tyre and Sidon at the judgment than for you.*

WHY, THEN, WAS NOT MORE DONE FOR TYRE AND SIDON? (1) We do not know. (2) But we must remember that these cities had abundant opportunities for repentance, and had resisted many good influences.

15. *And thou, Capernaum.* More teaching and more miracles are recorded as done in this city by Jesus, than in any other place, unless it be Jerusalem. *Which art exalted in heaven.* The true reading is that of the Rev. Ver., "Shalt thou be exalted unto heaven?" Do you, the inhabitants, expect that you shall have the highest enjoyment, and all the blessings of heaven, without regard to your character, because I have done so many wonderful works among you? *Shall be thrust down to hell.* To Hades, the abode of the dead; that is, shalt be utterly destroyed. As applied to individuals, the reference is to future punishment (Matt. 25: 46).

OBSERVATIONS. (1) Men are judged according to their privileges and opportunities, as well as by their actions. "Unto whomsoever much is given, of him shall much be required." (2) Wrong is always inexcusable, but it is the more inexcusable when done against knowledge and good influences. (3) Therefore, we cannot truly judge of another's guilt unless we not only know the outward act, but the circumstances, influences, and light in which it was performed. (4) Privileges, if not rightly used, tend to harden the heart, and make men less responsive to good influences. (5) Those who resist the strongest influences God can send upon them to make them good, are beyond hope. There is nothing which can reach or save them.

16. *He that heareth you, heareth Me.* You are my representatives, my ambassadors, and whatever treatment men give to you, they give really to Him who sends you. *And he that despiseth Me, despiseth Him that sent Me.* That is, God in heaven. Jesus is not only the messenger from God, but is God's express image in character, teaches God's truth, enforces God's commandments; so that to reject Jesus is necessarily to reject God.

How Tom Went to the Academy.

"Deestrick school an' 'rithintic was good enough for me, and there ain't no sense in your X-Y-Z-in', any way," said Uncle Daniel.

"But I want to study philosophy and history too, you know."

"Yes, I know. You want to dress up in your go-to-meetin' clo's, and leave the chores for somebody else to do"—

"Why, no uncle"—

"Yes, you do. Any way, I hain't got any money to pay anybody's schoolin', specially for a boy who don't earn his salt."

Tom, to the surprise of Aunt Mary (he often surprised her), said not another word.

"The first boy who has lived with us six months without getting into hot water," she mentally expressed it; for Uncle Daniel was an unreasonable, close-fisted driver, always domineering, and particularly so to a boy, each year having a new one to do the chores," giving him his board and twelve weeks of winter schooling for pay. This year his wife's nephew, left an orphan, had come to them, and being their own, so to speak, had extra tasks put upon his young shoulders, in spite of Aunt Mary's mild protests.

"Tommy, if it's best, the Lord will provide a way," she whispered, when she slipped into his room to see if he needed another blanket on his bed.

"Dear Aunt Mary," was Tom's reply. But she had so cheered him, he began anew to study how it could be done.

While he dreamed he was selling snowballs from door to door, he opened his eyes, and heard Uncle Daniel shouting:

"Get up, lazybones! It's five o'clock, and not a chore done!"

Tom soon "had an idea." Neighbor Johnson was over to transact some business with Uncle Daniel, and casually remarked, "I'll soon have a horse to sell, for I'm going to give up my milk route. It doesn't pay to run a team for fifty quarts when I can get 28 cents a can at the door.

TOM, quick at figures, instantly thought: "8 into 28, 3½; 3½ from 6, 2½; 50 times 2½ is 125, and 7 times 125 is 875—eight dollars and seventy five cents!"—and exclaimed:

"O uncle!"

Uncle Daniel took no notice, except to say:

"You here? Just feed the pigs and the hens, and then saw wood till dinner time,—an' be about it, too!"

"Uncle, how much do I earn, any way?" he inquired a few days later.

"Earn? Earn? Why, you don't earn your salt!"

"All right, then. How glad you'll be to know that Mr. Johnson is going to sell me his milk, and I am going to take his customers. I shall get $1.25 profit each day; $2.50 on Saturday; for I shall go twice instead of Sunday. So you will not have to support me any longer. Mrs. Johnson will board me for $2.50 a week, and Professor Morse has engaged me to ring the academy bell morning and night, for my tuition."

Amazed, Uncle Daniel stared at the boy of fourteen, who bravely looked him in the face. But he soon exclaimed:

"Humph! And do you s'pose you can run off like that,—say, do you?"

"Why, yes, uncle. I don't earn my salt here, you know, and I will not live on you another week. Thank you very much for what you have done for me."

Aunt Mary and Mr. Johnson were both there, and the man, though in a rage, realized how he had overreached himself, and saw no way to recover lost ground, though he growled:

"Where are you going to get your team, I should like to know?"

"O uncle, I'm going to be milkman and team too!" And, spite of all, he laughed long and merrily.

"Halloa, milkman!" shouted the academy boys, as Tom, after ringing the quarter-of-nine bell, joined them. "Milkman, bell-ringer, beggar-man, thief!" cried the rudest tones. Yet, every weekday morning, at half-past five o'clock, Tom, with a hand-cart containing several cans of milk, his school-books, and a basket of food, left Farmer Johnson's.

It was down hill, and only a mile to the village; so Tom easily delivered the milk in time for a lunch and the ringing of the bell, and when the remainder of the day was all his own.

Truly, he was an independent boy, earning more than enough for his support, though he gladly went back to board with Aunt Mary at $2.50 per week. Another boy did "the chores," and Uncle Daniel had to pay him wages, while Tom, through his whole academy course, was "milkman and team," and saved quite a sum toward his college bills. Verily, where there's a will there's a way, and the Lord does provide.
—*S. S. Times.*

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Do not be discouraged because other remedies have failed you. Mr. Hugh Ryan says:—For Cold in the Head and Catarrh, Nasal Balm is the best remedy I ever tried, and I have tried many.

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Mamma (to her little boy)—"Now, Bennie, if you'll be good and go to sleep, mamma 'll give you one of Dr. Ayer's nice sugar-coated Cathartic Pills next time you need medicine." Bennie, smiling sweetly, dropped off to sleep at once.

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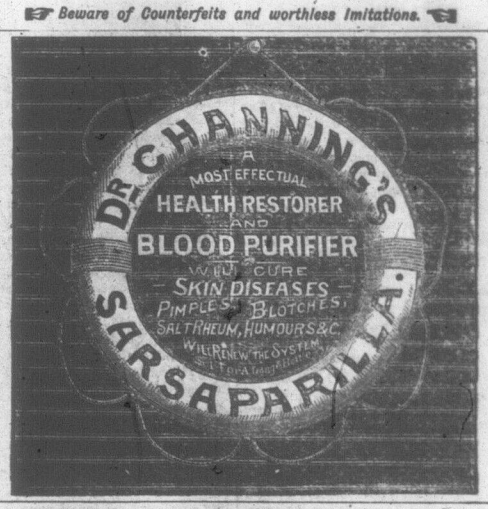

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