



LESSON X.—SEPTEMBER 2.

The Seventy Sent Forth.

Luke x., 1-11; 17-20. Memory verses, 2-6.
Read Luke x., 1-24.

Daily Readings.

- M. The Twelve.—Luke ix., 1-11.
T. The Seventy.—Luke x., 1-11.
W. The Seven.—Acts vi., 1-8.
T. At Last, Mark xvi., 14-20.
F. The Fire.—Acts ii., 1-12.
S. Faint not.—II. Cor. iv., 1-18.

Golden Text.

'The harvest truly is great, but the laborers are few.'—Luke x., 2.

Lesson Text.

(1) After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. (2) Therefore said he unto them, the harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. (3) Go your ways: behold I send you forth as lambs among wolves. (4) Carry neither purse, nor scrip, nor shoes: and salute no man by the way. (5) And into whatsoever house ye enter, first say, Peace be to this house. (6) And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. (7) And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. (8) And into whatsoever city ye enter, and they receive you, eat such things as are set before you. (9) And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (10) But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, (11) Even the very dust of your city, which cleaveth on us do we wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. (12) And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. (13) And he said unto them, I beheld Satan as lightning fall from heaven. (14) Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (15) Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Suggestions.

The twelve apostles were not the only disciples of the Lord Jesus, there were at least seventy others who had so learned of him as to be able to preach to others the wonderful tidings of the Kingdom of God. These seventy our Lord sent forth in couples, to prepare the way before him, then he followed and personally visited the towns and villages where they had first proclaimed his coming and his good news.

As he was sending them out he commissioned them first to pray that the Lord of the harvest would thrust forth laborers into the harvest field. The field is the world and the harvest is one of souls. The harvest is ripe, not in the sense of souls being ready for heaven, but ready for the gospel message, in dire need of salvation. Our need is our only claim on the Lord Jesus for pity, and trust in his blood is our only claim on God for Salvation. Amongst the great multitudes of sinful, weary souls, there must in every place be at least two or three who will welcome the gospel message, and be glad to be gathered into the Kingdom. All around us there are souls who might be brought into fellowship with the Lord Jesus by some personal invitation from us. Pray ye—all God's promises are condi-

tional, in all his plans there is room for the prayers of his people. There are many blessings which he will only give in answer to earnest, honest prayer. He wants to bless his people, but he is more anxious that they should learn how to draw nigh to him in prayer than that they should derive temporal blessings from belonging to him. If our heavenly Father kept giving us blessings without our asking for them, it might only tend to make us grow away from him, and in beholding the gifts we might forget the Giver. God is greater than his greatest gifts; fellowship with the Lord Jesus is better than the possession of the best blessings apart from him. God bids us pray, first, that we may come close to him and really know him in heart fellowship, then that we may bring down blessings on ourselves and on the whole world through the prayer of faith prompted by love of him who first loved us. So the Lord Jesus bids us pray for workers who will seek in every way to bring to him those souls for which he died.

The seventy were sent forth as lambs among wolves, their message was one of peace and good tidings, they were to take no extra clothing or money, but just to go simply clad as though about their daily work. As they went they were not to stop by the wayside to exchange lengthy salutations with all those whom they met. The Eastern customs require a man to sit down and chat perhaps an hour or two with every traveller he meets by the way. The disciples were not to waste their time in this way, but to hurry on from one village to another proclaiming the glad tidings. The King's business requires haste. When they entered a house they were to call down peace and blessings upon the household. If those in the house would open their hearts to the blessings they would be filled with peace, but if not, then the blessing should return upon those who called it down. The disciples were to stay in the first house that would receive them, taking their place not as beggars, but as those who had earned their food by their labors of love.

The seventy missionaries were to proclaim the coming of the Kingdom of God, and God worked through them miracles of healing and wonderful signs to prove the truth of their message. When they returned from their mission they were filled with joy, saying, Lord, even the devils are subject unto us through thy name. They had, by the power of God, cast out demons from those who were possessed, and healed the afflicted ones. Jesus rejoiced with them and told them that he had seen Satan falling down from his place of power, for now he was to be defeated by even the humblest of the true believers in the Lord Jesus. 'Greater is he that is in you than he that is in the world.' (I. John iv., 4.) The power of God is greater than the power of the devil, and God gives to all who will receive him, the power of the indwelling Holy Spirit.

Satan trembles when he sees
The weakest saint upon his knees.

Nevertheless there is something even greater for us to glorify in and that is the glorious fact of God's personal individual love to each one of us and the assurance that our names are written in the Lamb's book of life. (Rev. iii., 5.) This assurance means much more than a hope of heaven, it means that we are expected there when we leave this earth, but it also means that while we are on this earth, we are to live as citizens of that kingdom whose subjects are filled with righteousness and peace and joy in the Holy Ghost. (Rom. xiv., 17.) Is your name written there? Jesus Christ died for every one.

Questions.

- How were the seventy missionaries sent out?
What was their message?
Why did our Lord command them to pray?
Is the harvest of souls as ripe now as it was then?
Whose business is it to prepare the way for the Lord Jesus?
How could we prepare any one to receive him?
What is the greatest cause for a Christian's joy?

Junior C. E. Topic

FINDING THE LOST.

- Mon. Aug. 27.—What is a lost soul?—John iii., 18.
Tues., Aug. 28.—Jesus's example.—Luke xix., 10.
Wed., Aug. 29.—The disciples' example.—II. Cor. v., 20.
Thu., Aug. 30.—Seeking.—Matt. x., 6.
Fri., Aug. 31.—Giving.—Rom. x., 15.
Sat., Sept. 1.—Praying.—Luke x., 2.
Sun., Sept. 2.—Topic.—How can we help Christ to find lost souls?—Luke xv., 3-10.

C. E. Topic.

- Sept. 2.—Seek souls.—Luke xv., 1-10.



Bible Wines.

(Dr. R. H. Macdonald, of San Francisco.)

CHAPTER III.—UNFERMENTED WINE.



This is taken from a picture of Bacchus, dug out of the ruins of the city of Pompeii. The city was destroyed by the eruption of the volcano Vesuvius, about seventy-nine years after Christ, or over 1800 years ago.

1. Q.—What does this picture represent?
A.—Bacchus, holding a bunch of grapes in both hands, and squeezing the juice into a cup.
2. Q.—Where is such a way mentioned in the Bible?
A.—In the butler's dream, given in Gen. xl., 11.
3. Q.—Did this wine contain any alcohol?
A.—It did not. It was the pure juice, or 'blood' of the grape.
4. Q.—How do we know that wine without alcohol was made in Bible times?
A.—Moses, in the thirty-second chapter of Deuteronomy, 14th verse, speaks of the 'pure blood of the grape' drunk by the Jews; in other places it is spoken of as 'sweet wine.'
5. Q.—Have we other proof?
A.—The Egyptian kings drank wine fresh from the grape; and there are pictures taken from the tombs in Upper Egypt, showing the process of preparing and storing unfermented wine.
6. Q.—How old are these pictures?
A.—About four thousand years old.
7. Q.—Give further proof.
A.—The Jews always used unfermented wine at their passover, marriage feasts, and other religious ceremonies.
8. Q.—Mention one way in which wines were kept from fermenting.
A.—Bottles of goat skins were coated