

sionate Saviour to say, "Woe unto thee,"

**Hard
for Jesus**

Surely He said it with tears in His eyes, even as when He wept over the city of Jerusalem, when He thought of all their terrible

sufferings that were to come upon it for its sin. Shall we compel Him, by our sin, to say it again? If He says it, it will be our fault, not His; for verily He is "long-suffering, slow to wrath, abundant in mercy."

TEACHING HINTS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

Let the teacher bid the scholars trace the order of thought verse by verse, and further, point out the chief sections into which the address of our Lord may be divided.

Why did Jesus choose seventy persons? Some scholar may mention the seventy elders appointed by Moses, and it is likely that our Lord had this precedent in mind. (Compare Exposition.)

Who are the others (v. 1), the messengers of ch. 9:52, or the twelve? Note the import of the number twelve, and mention that the Jews were more affected by the symbolism of numbers than we are.

Why were the seventy sent two by two? Why have some clear-sighted men declared that two missionaries should be appointed to every station? For what purpose were the seventy sent forth? This is the final appeal of Jesus to the people. On the sphere of the seventy's ministry see Exposition.

Proceed to ask the class such questions as these: What is meant by the saying, "the harvest is great"? How is this phrase used to-day? In what sense were the seventy "lambs in the midst of wolves"? Were they likely to be devoured? Certain to be attacked? What is the force of the directions in v. 4? Why were they to "salute no man by the way"?

Do vs. 5-7 apply to houses standing by themselves, or in a mere hamlet, and those later to towns? What is the meaning of the phrase "son of peace"? Compare "son of Gehenna," "son of destruction." Why were the seventy not to go from house to house? Several true reasons can be assigned. Enforce the truth, that the supreme qualification of every messenger of the gospel is his devotion to the cause of Jesus. Dwell on v. 9, as furnishing the chief duties of the

messengers. Why were they enabled to heal the sick? Why did Jesus continually do so?

What is signified by the wiping off of the dust from the feet? Ask the class for any Old or New Testament parallels. Why was Sodom less guilty than Chorazin? What principle underlies this statement? How does this statement apply to us in Canada to-day? Get the class to tell what it knows regarding all the cities named. What is sackcloth? What is intended by exaltation to heaven and being brought down to Hades? Note the force of the question in v. 15.

What is the point of v. 16? Enforce the truth, that to reject the messenger or the message of Jesus is to reject Jesus.

For Teachers of the Boys and Girls

What a variety in the life of the great Master. In the lesson of last Sabbath He is on the mount of glory, Himself the most glorious of all. He speaks with heavenly visitors, and the voice of the Father in heaven demands for Him homage and obedience. Now He is down again in the thick of the thronging duties of daily life and ministry. But He is the same "Lord over all"—see, before closing the lesson, v. 16.

Perhaps the best way is to follow the seventy step by step.

Seventy. The work is larger and the time shorter than when the twelve were chosen, Matt. 10:1, 2.

Two and two; a wise way, for one plus one—two men of one mind and working heartily together often means a great deal more than two.

Before His face; to prepare His way. He was coming after, and would have all made eager to hear His teaching.

Into every city and place. He takes Gentile as well as Jew now: the first touch of world-wide ministry.

He Himself. Jesus does not place Himself