

ration. James and John saw that glorious sight. This, in their view, made the conduct of the Samaritans more heinous. See 2 Kings xix. 12.

V. 55.—What the Saviour here censures is that the disciples should overlook the difference between the New and the Old, between the Law and the Gospel.

V. 57.—Here we have one offering himself as a disciple without due consideration. *Lange* conjectures that this was Judas Iscariot.

V. 58.—*Foxes* or jackals. The Saviour does not flatter with pleasing pictures of happiness. He plainly tells the dangers and discomforts of discipleship.

V. 59.—Mark how the Lord deals differently with different tempers. The sanguine He seems to repress; the dull and slow He urges forward.

V. 60.—The first *dead* are the spiritually dead; the second, the naturally dead. This was a sharp and severe test of obedience; but the Searcher of hearts knew that it was needed.

Vv. 61, 62.—Compare 1 Kings, xix. 19, 21, and illustrate by referring to Lot's wife. In this lesson we see (1) How gently, yet faithfully, the Saviour deals with the violent tempered disciples; (2) How skilfully He represses the ill-considered promises of the sanguine; (3) How firmly He insists on the paramount claims of the spiritual life; (4) How faithfully he deals with the vacillating.

#### LESSONS.

1. If our Saviour could deal so successfully with all sorts of tempers and cases, how vast His wisdom, how perfect His character!

2. The Samaritans would have welcomed Jesus had He told them that Gerizim was the proper spot for worshipping Jehovah. But party spirit blinded them to the truth and led them to reject the Saviour.—Let us beware of zeal without knowledge, and of a fierce party spirit.

3. The Samaritans hated the Jews; the disciples hated and despised the Samaritans and thirsted for fiery vengeance upon them. Contrast with both these parties the gentle and loving Jesus.

4. We should beware of a revengeful spirit. Nothing can justify persecution.—The power to destroy men's lives has not been given to the church.

5. See how great the claims of religion are! Everything must yield to them.—Christ demands entire devotion on our part; but earthly desire, earthly love, earthly sorrow—these are the three powers that scare men away from Christ.

6. Note the deep humiliation of our Lord. Heaven and earth are His, but when He seeks a lodging among His creatures

they refuse Him! And still, His love overcomes the insult.

#### DOCTRINE.

Zeal should be enlightened. Rom. x. 1, 2; Gal. iv. 18; Tit. ii. 14.

#### SECOND SABBATH.

SUBJECT: *The Seventy sent forth.* Luke x. 1-24.

Christ was Himself a Missionary, and He had authority to send forth other missionaries. He might have chosen Angels to proclaim the Gospel, but in His great mercy and infinite wisdom He chose frail and fallible mortals. The seventy had only a limited commission, they were sent forth for a short time and into a particular range of towns and villages, to urge the people to accept the Messiah. He sent them in thirty-five pairs. They probably preceded Him as He went on His way to Jerusalem. This was a true HOME MISSION enterprise.

V. 3.—*Lambs*—emblems of simplicity and helplessness. *Wolves*—fit emblems of fierce and cruel men.

V. 4.—*Scrip*—wallet, bag in which provision might be carried. *Salute no man*—they were in urgent haste, and must waste no time on ceremonies.

V. 6.—*Son of Peace*—one who is worthy of peace.

V. 12.—*That day*—the day of Judgment. The punishment of Sodom is not yet exhausted; but still more terrible the fate of nominal Christians who reject the Saviour.

V. 13.—*Chorazin*—This name is only found in this place and in Matt. xi. 21. It was probably near Capernaum. *Bethsaida*—(house of fishes) a town on the west side of the lake of Galilee, the home of Peter, Andrew and Philip. Its site is now unknown. It appears from this verse that our Lord did many mighty works in these two places, yet none of these miracles are recorded in the gospels, which shows that comparatively few of the Lord's miracles have been recorded. See John xxi. 25.

*Tyre and Sidon* were the original site of the worship of Baal. *Sackcloth and ashes*, symbols of mourning. Sackcloth was black, coarse stuff made of goat's hair; used for sacks or bags, and for making rough garments for mourners. The mourners sat in the dust or "ashes."

V. 15.—*Capernaum*—a town on the west of the sea of Galilee, the scene of many of the Lord's miracles. It was "exalted to heaven" in its religious privileges. *Hell*—this word is here used to signify the utter degradation and ruin of the favoured city. It does not here mean the place of lost souls.

V. 18.—The Saviour saw with the eye of the spirit the kingdom of Satan overthrown. The demons (or devils) were the servants of Satan; they were subject to the