

lic point with peculiar emphasis of gesture to the lady who reached the height of professional honour, and after securing phenomenal luxuries by way of a Sabbatical year of rest, and promise of an eventual life pension, deliberately avowed her preference for the profession masculine.

It is not for us to fight facts, but

rather accept the fact that teachers who are at the top are as distinctively professional men and women as the same persons would be in any profession and labour to bring within that circle the greatest possible percentage of the teachers of the country.—*New England Journal of Education.*

SCRIPTURE LESSONS FOR SCHOOL AND HOME.

NOTES ON ST. MATTHEW'S GOSPEL.

NO. 5. THE TEMPTATION. PART I.

To read—*St. Matthew iv. 1, 2, and various.*

I. **THE TIME.** Immediately after Baptism—just declared to be God's Son. Spirit had descended upon Him. Now His Sonship must be *tempted*, i.e., tested—put to the proof, as precious metals are. God's temptations, such as that to Abraham (Gen. xxii. 1) make proof to give strength when needed—the devil tempts that he may harm and ruin souls.

Temptations came at end of forty days' fast (ver. 2), spent in prayer and meditation—thus prepared for the trial. Other instances of forty days' fast: Moses in the Mount with God (Deut. ix. 9), Elijah before hearing God's voice at Sinai (1 Kings xix. 8).

II. **THE PLACE.** Wilderness of Judæa, i.e., the uncultivated tract between east of Judæa and west of the Dead Sea—wild and desolate—frequented by wild beasts. (See St. Mark i. 13.)

Contrast Christ's temptation and Adam and Eve's—

Christ alone.

Adam and Eve together.

Christ in wilderness.

Adam and Eve in garden.

Christ fasting.

Adam and Eve abundance of food.

Christ resisted.

Adam and Eve listened and fell.

III. **THE TEMPTER.** (a) *His names.* Called here *the devil*—most usual name—meaning “deceiver;” thus he deceived Eve. (Gen. iii. 5.) Also means “accuser,” “slanderer.” Other names for the devil—*Satan* or adversary. (Job i. 6.) *Beelzebub*, God of flies. (St. Matt. xii. 24.) *Apolon*, destroyer. (Rev. ix. 11.) *Draim* or serpent. (Rev. xii. 9.) *Prince of this world.* (St. John xiv. 30.)

(b) *His person and work.* Was once an angel in heaven. (2 St. Pet. ii. 4.) But rebelled against God—was overcome by Michael the archangel—cast down to earth. (Rev. xii. 9.) Appeared to Eve as a serpent—came as a man with the sons of God before the Lord (Job ii. 1)—to Christ in some form not told us. Comes to man now as evil spirit suggesting wicked thoughts and designs—always thus occupied (1 St. Pet. v. 8)—e.g. tempted David to murder, Judas to betray Christ. (John xiii. 2.) So tempts still.

To meet him Christ was led by the Spirit—and the tempter came to Him. How different to many who place themselves in way of temptation!

IV. **THE CAUSE.** Why was Christ tempted?

1. To go through all the experiences of man.