

secutive for a year and a half, devoted to the salient points in our Lord's ministry, ought surely to do this much: At the end of the eighteen months, if you have observed the connecting links between these successive lessons, you ought to have a well grounded knowledge of the Lord's life; that will be the most important feature of Bible study that you could attempt.

I met in Decatur, Illinois, not a great while ago, two old people who were celebrating the seventieth anniversary of their wedded life. One who had known them a long time, and had been their family physician, marked a singular resemblance in the faces of the aged husband and wife. He said, "When I knew them first in their younger days they were wholly dissimilar in appearance, in speech, apparently in temperament. Now, they are as twin brother and sister." There is a deep philosophy in the psychological or physiological remark of that physician. You and I come to look like those with whom we associate, not in mind and spirit only, but in face. Any Sunday School teacher, at the end of the eighteen months, ought not only to have a large and well grounded knowledge of Christ's life, which you can do by carefully systematizing your study of eighteen months, but you ought to grow more and more into the image and likeness of Jesus Christ. When we have studied with the spirit of meekness and companionship and docility, begotten of eighteen months familiar intercourse with our study, it ought to make us to look like Christ.

A general proposition relating to these miracles and parables: that saying which I am fond of quoting and which I verily believe, "that the miracles are parables and the parables are miracles," has more in it than appears upon the face. John, for instance, habitually uses a Greek word for miracle, which Matthew, Mark and Luke do not use; the word for a "sign" is the only word John uses in the Greek descriptive of a miracle. When our Lord opens the eyes of a man born blind, and follows it with the discourse upon the Light of the world, you can see very plainly that the miracle was but a sign of a great spiritual truth. And when our Lord, according to John, the others as well, takes a picnic boy's basket of fishes and bread and feeds a hungry multitude, 5,000 men, besides women and children, and follows it by a discourse upon the Bread of Life, the miracle had within it more than mere supernatural power; it meant to point to a great spiritual truth. Therefore the miracles are signs.

You take the first recorded miracles; we have only a glimpse of them. I doubt if we have got a thousandth part of the miracles on record. The four writers took little account of the miracles of our Lord and give us only about thirty-five of them. Take the first three recorded miracles: Water is turned into wine. Is that miracle recorded as the beginning of our Lord's ministry simply to show us that our Lord could turn water into wine? By no means. It was right at the beginning of his ministry. It was wrought in a home.

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