

dianee from his person. Read Matt. 17: 2; Mark 9: 3. (John 1: 14; Ps. 104: 2; Hab. 3: 4; Rev. 1: 14-16.) **30. Moses and Elias**—Representing the law and the prophets—the Old Testament dispensation. The disciples must have gathered from their conversation who they were. **31. Who appeared in glory**—their glorified bodies. **His decease**—R.V. marg. "departure." They strengthened him for the coming trial.

II. EARTHLY DISCIPLE. **32. They were fully awake**—(R.V.) Although they had been very drowsy yet they were wide awake when they saw and heard all this. It

was no dream or vision. **33. Three tabernacles**—Booths of leafy branches.

III. A FATHER'S APPROVAL. **34. A cloud**—"a low, dark cloud." (Matt.) the *Shekinah*, or visible emblem of the divine presence. They were enveloped by it. **35.** The same voice as at his baptism (Matt. 3: 17.) Peter refers to this in 1 Peter 1: 17. It was heard again just before his sacrifice (John 12: 28.) **36. Kept it close**—Jesus told them to do so. It was to remain a secret until after his resurrection (Matt 17: 9.) Jesus did not wish to excite the minds of the people. He wished to win them by the moral glory of his teaching.

LESSONS.

1. If Jesus needed to pray, how much more is it necessary for us. 2. The death of Christ is the most important subject that men or angels can speak about. 3. If Jesus was so glorious when on earth, what must he be now? 4. We shall be like him when we get to heaven. 5. If Peter felt the society of two heavenly beings so blessed, what must it be to mingle with the multitude whom no man can number? 6. We shou'ld now tell others about our glorious Saviour.

LESSON VI — February 10th.

Christ and the Children. MATT. 18: 1-14.

(Commit to memory verses 2-4.)

GOLDEN TEXT.

"It is not the will of your Father which is in heaven that one of these little ones should perish." Matt. 18:14.

PROVE THAT

The children of God's people are the objects of God's special favor. Isa. 44: 3-5.

SHORTER CATECHISM

Quest. 8. *How does God execute his decrees?* A. God executeth his decrees in the works of creation and providence.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 34, 214, 32, 215.

DAILY PORTIONS. *Monday.* Christ and the Children; Matt. 18: 1-14. *Tuesday.* In His Arms; Mark 9: 33-37. *Wednesday.* Blessing the Children; Mark 10: 13-16. *Thursday.* Taught of the Lord; Isa. 54: 11-17. *Friday.* How to be Great; Matt. 20: 20-28. *Saturday.* The Humble Spirit; 1 Peter 5: 1-7. *Sabbath.* Christ's Humility; Phil. 2: 1-11. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The day after the Transfiguration our Lord healed a demoniac boy whom the disciples could not cure (Mark 9: 14-29). He then returned to Capernaum where the temple tribute-money was demanded and miraculously provided for (Matt. 17: 24-27). Our lesson immediately follows the narrative of this incident. Parallel passages, Mark 9: 33-50; Luke 9: 46-50.

LESSON PLAN. I. Be Humble. vs. 1-5. II. Hate Sin. vs. 6-10. III. God Loves you. vs. 11-14.

I. BE HUMBLE. 1. **In that hour**—when Jesus was speaking to Peter about the tribute-money. **Who then is the greatest** (R. V.)—This question arose out of a discussion among themselves (Mark 9: 33, 34), which may have been occasioned by his announcement that "the kingdom of heaven" was about to be set up. This unseemly rivalry broke out again at the Last Supper (Luke 22: 24-26). **The kingdom of heaven**—They wanted to know what prominent positions they were to get when Jesus became king. 2. **Set him in the midst**—Mark adds that he took him

in his arms. Notice how often Mark mentions the hand-grasp of Jesus (1: 41; 5: 41; 8: 23; 9: 27; 10: 16). 3. **Be converted**—This does not mean here "regenerated," but, as in R. V., "except ye turn"—i. e. turn away from this spirit of pride and selfish ambition. **As little children**—gentle, teachable, humble, loving, etc., the qualities characteristic of childhood. Without these there can be no question of greater or less for you; you cannot enter the kingdom at all. (1 Cor. 14: 20; 1 Peter 2: 2.) 4. **Humble himself**—think of himself last, of others first, and of pleasing