

idea of the Christian life. Then you may speak of the heavenly visitants, the two grand worthies of the Old Dispensation—the great lawgiver and the great reformer. Give reasons for the special fitness of these to take part in this transfiguration scene, from their lives, office, death of one and translation without death of the other. Dwell fully on the voice from the cloud, the witness to Christ from His Father, and press especially the duty it enjoined—"Hear Him"—a duty as incumbent upon us as upon the disciples; to hear Him, not merely as a teacher, but to obey, to be His disciples, to follow Him, to take His yoke, yea, His cross, and then will come the glory on the mount of God, with Christ and the glorified saints, not for a brief moment, but for the "rest"—the "Sabbath keeping" of the life beyond.

On the second topic, there is a question of one another, "what the rising from the dead should mean." We wonder at their ignorance and dulness, and yet are we not as slow to receive some spiritual truths, especially those truths most opposed to our own carnal ideas? There was a question of Christ, "Why say the scribes," etc? To this Jesus replies that so far as the scribes kept to the word they were right, but that that prophecy had been fulfilled; Elias had come. So, then, while we are looking for the fulfilment of prophecy, it may be already fulfilled. Teach elder scholars from this the responsibilities and solemnities of life. In the midst of the answer to the second occurs a third question; this time by Christ: "How is it written of the Son of man?" The predictions respecting the forerunner have been fulfilled; shall not those also respecting the Messiah, connecting with the thoughts of vers. 9-10? Show here how all the O. T. prophecies of Messiah point to a suffering, rejected, dying Christ, and how perfectly all were fulfilled in Jesus. Press the fact noted on ver. 4, that the subject on which Moses and Elias talked with Jesus was about this very thing—his death; and show that every scholar in your class has an interest in this that ought to be all-absorbing, for in the sufferings and death of Christ is the salvation of each and all.

**Incidental Lessons.**—That prayer and consecration will change men.

That the mount of prayer often becomes the mount of glory.

That the New and the Old Dispensations meet in Christ.

Moses and Elias on the mount witnesses of immortality.

That where Jesus is there is communion and glory.

How near to us is the invisible world: Luke 23: 43; Heb. 1: 14; 12: 1.

The glory of Christ on the mount an earnest of our own future glory.

That we shall know each other in the glorified state.

That retiring from the world is not the will of the Master.

"Jesus only" the central fact of our faith; all else comes and goes.

**Main Lessons.**—The work of Christ the object of saintly and angelic interest: Eph. 3: 9, 10; 1 Pet. 1: 10-12. At the birth, temptation, agony, resurrection, and ascension.

Jesus the Son of God; God attests it: Matt. 17: 5; Luke 3: 22; John 12: 28.

The duty to which this glorious manifestation points: "Hear Him," Matt 7: 24; John 6: 45; 14: 24.

If the glory on the mount was so great and joyful, how much more when His people shall see Him as He is, and be like Him?—1 Cor. 15: 49; 2 Cor. 5: 1-5; Phil. 1: 23; Heb. 12: 22-23; 1 John 3: 2.

## PRIZE BIBLE QUESTIONS.

[For prizes and conditions see INDEPENDENT for January.]

PRIZE BIBLE QUESTIONS FOR MAY.

A very common New Testament designation of God's

people is used once in the Old Testament to signify angels. What is it?

At what trade did the Apostle Paul work, and in what city?

Quote the testimony which the servants of the Sanhedrim, sent to arrest Jesus, gave of His teachings.

## LADIES' HOME MISSIONARY SOCIETIES.

The Ladies' Home Missionary Societies of Nova Scotia and New Brunswick render good service in the way of supplementing the funds outside of the regular contributions. The Treasurer of the Congregational Union of Nova Scotia and New Brunswick informs us that the amount received for the year 1880-81 was \$223.47, as follows:—Liverpool, \$30.51; Milton, \$32; St. John, \$30; Brooklyn, \$23.78; Economy, \$22; Yarmouth, \$20; Cornwallis, \$20; Beachmeadows, \$10.47; at Union meeting, 1880, \$8. Unfortunately the greater part of these amounts were not given in the last Year Book, the return having been made up before the meeting of the Union at Noel, when the larger portion of the contributions were handed in. These amounts were, however, included in last year's accounts.

## AN AMERICAN'S IDEAL.

BY WILL M. CLEMENS.

A commonplace young girl;  
A decidedly rare young girl;  
Stay at home night,  
Do what is right,  
Help-her-old-mother young girl.

A hard-to-find young girl;  
A reader-of-fact young girl;  
An extra poetical,  
Anti-æsthetical,  
Care nothing-for-novels young girl.

A minus-her-bangs young girl;  
A show-all-her-brains young girl;  
With an unpowdered face,  
One that don't lace,  
A dress-for-her-health young girl.

An up-in-the-morning young girl;  
A help-with-the-wash young girl;  
One that can rub,  
Not afraid of the tub,  
A roll-up-her-sleeves young girl.

A quiet-and-modest young girl;  
A sweet-and-pure young girl;  
An upright, ambitious,  
Lovely, delicious,  
A pride-of-the-home young girl.

A remarkably-scarce young girl;  
A very-much-wanted young girl;  
A truly-American,  
Too utter paragon,  
The kind-that-I-like young girl.

—N. Y. Independent.