

the sun," "and his garments became glistening, exceeding white and dazzling as the light," etc. Yet Peter clung to the "Law" and to the "Prophets," and wished to rear three tabernacles—one for each, in which the "Law" and the "Prophets," as well as the "Higher Law" (to which God through Jesus was endeavoring to lead them) might be taught. "While he thus spake, there came a cloud, and overshadowed them." The vision of the disciples was often clouded, but God in his goodness did not desert them, but while in this cloud (caused by still looking to, and depending upon the Hebrew theology), he spake to them saying, "This is my beloved Son, (the Higher Law), hear him." And when the cloud passed away, Moses and Elijah—the Law and the Prophets, passed away also, and "Jesus (the Higher Law of love and good will), was found alone." It was undoubtedly one of the most important missions of Jesus to lead the people away from traditional and formal and outward religion, to that which was spiritual and of the heart, and this insight into the nature of the teachings of Jesus, thus given to the disciples as figured in our text was, no doubt, intended to weaken their faith in the traditions of men, and turn them to the higher law written in their hearts. I think that when we allow Moses to represent "The Law," Elijah, "The Prophets," and Jesus the "New Covenant," it clears up all the mystery which hangs around this lesson, and this view, I think, is still farther confirmed farther on in the lesson where Jesus, in referring to the teachings of the scribes that "Elijah must first come," says, "I say unto you that Elijah is come already," alluding no doubt, as the disciples thought, to John the Baptist. John the Baptist was the last of the "Prophets," and his teaching was in harmony with "The Prophets"—he was a representation of (Elijah) "The Prophets."

This view of the incident of "The Transfiguration," as given in the Gos-

pels was expressed in our School, and I think, produced light where before there had been groping in darkness.

S. P. Z.

Coldstream, 4th mo. 23, 1894

### LITTLE KINDNESSES.

BY SUSAN COOLIDGE.

If you were toiling up a weary hill,  
Bearing a load beyond your strength to bear,  
Straining each nerve untiringly, and still  
Stumbling and losing foothold here and there,  
And each one passing by would do so much  
As give one upward lift and go their way,  
Would not the slight reiterated touch  
Of help and kindness lighten all the day?

If you were breasting a keen wind, which  
tossed  
And buffeted and chilled you as you strove,  
Till, baffled and bewildered quite, you lost  
The power to see the way, and aim and move,  
And one, if only for a moment's space,  
Gave you a shelter from the bitter blast,  
Would you not find it easier to face  
The storm again when the brief rest was past?

There is no little and there is no much;  
We weigh and measure and define in vain.  
A look, a word, a light responsive touch  
Can be the ministers of joy to pain.  
A man can die of hunger walled in gold,  
A crumb may quicken hope to stronger breath,  
And every day we give or we withhold  
Some little thing which tells for life or death.  
—*Sunday School Times.*

### PROTESTS AGAINST CALVINISM.

Bishop Goodsell:—"The new theology will have very little effect or influence upon educated men in Methodism. This arises from the fact that the new theology is a protest against Calvinism; one of the refuges from the terrors of that scheme. I will not say that there are not men among us who look in that direction, but the number is very small, so far as I know, and I have been in a position to know something about it. Methodism has never believed in a God who would punish a man for what is not his fault; consequently it is not believed that if an unjust probation were possible God could hold a man accountable for it. The Methodism that I have known has held that a