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THE FOUR GOSPELS.

The following is condensed from Canon Farrar's introduction to the commentary on Luke in the "Cambridge Bible for Schools."

The existence of four separate, and mainly, if not absolutely, independent Gospels, is a great blessing to the church of Christ. It furnishes us with such a weight of contemporaneous testimony as is wanting to the vast majority of events in ancient history. A fourfold cord is not easily broken.

They come to us invested with the highest authority. MATTHEW and JOHN were apostles and eye-witnesses of the ministry of our Lord from the baptism of John until the ascension. The other two evangelists were, as St. Jerome says, "apostolic men." MARK may have been a partial eye-witness of some of the later scenes of the life of Christ, and it is the unanimous tradition of the early church that his Gospel reflects for us the direct testimony of Peter. LUKE expressly implies that he was not an eye-witness, but he made diligent use of all the records which he found in existence, and he derived his testimony from the most authentic sources. It may be regarded as certain that he sets before us that conception of the life and work of Christ which was the basis of the teaching of St. Paul. Thus we have the Gospel "according to" the view and teaching of the four great apostles, Matthew, Peter, Paul and John.

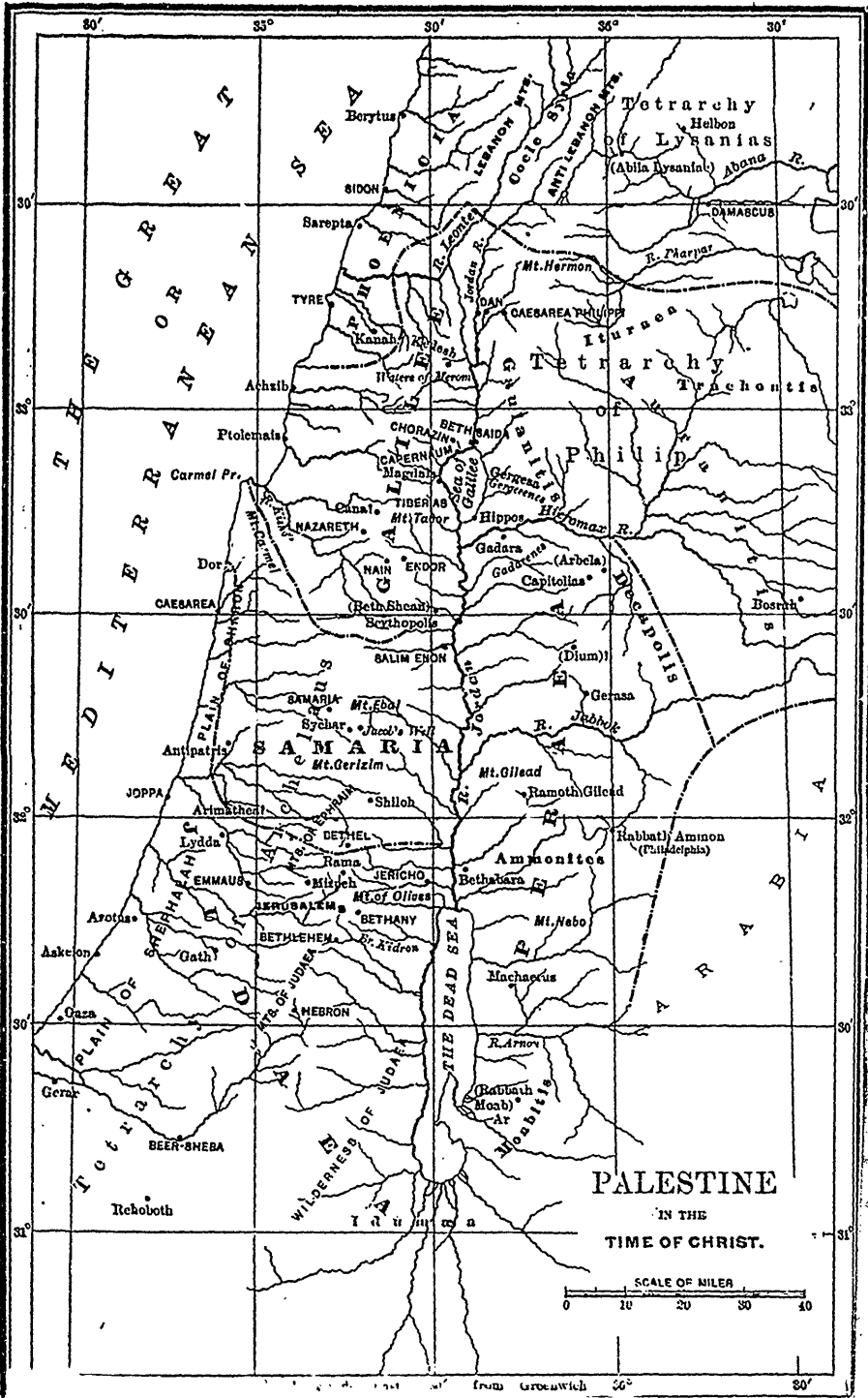
ST. MATTHEW's is the Gospel for the Jews. It is the Gospel of the *past*, the Gospel that sees in Christianity a fulfilment of Judaism. It opens with the words, "The book of the generation of Jesus Christ the son of David, the son of Abraham":—the son of David and therefore the heir of the Jewish kingdom: the son of Abraham and therefore the heir of Jewish promise. In it appears the constantly recurrent formula "that it might be fulfilled." It is the Gospel of discourses, the didactic Gospel. It records with fulness five great discourses (chaps. 5; 7; 10; 13; 18; 23-25), all bearing upon our Lord's offices as Lawgiver, King and Judge of the new kingdom. It represents Jesus of Nazareth as the Christ of prophecy.

ST. MARK's is the Gospel for the Romans. It is the Gospel of the *present*. It sets forth Jesus as the Lord of the world. The speech of St. Peter to Cornelius has been called "the Gospel of St. Mark in brief." It is the Gospel of incident, the anecdotal Gospel. It is characterized by a graphic vividness which is due to the reminiscences of an eye-witness. Its one aim is to describe our Lord as he lived and moved among men. It represents Christ as the Son of God and clothed with regal power and majesty.

ST. LUKE's is the Gospel for the Greeks. It is the Gospel of the *future*. Its literary style is the purest, its order the most artistic and historical. It is the Gospel of progressive Christianity, of the universality and gratuitousness of the Gospel. It sets forth Jesus to us neither as the Messiah of the Jews only, nor as the universal Ruler, but as *the Saviour of sinners*. It is the Gospel for the world. Hence the genealogy of Jesus is traced up to Adam and God. In it Jesus is the Great Physician and Redeemer of mankind.

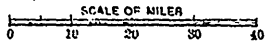
ST. JOHN's is pre-eminently the Gospel for the church. It is the Gospel of *eternity*. In it Jesus is the *Incarnate Word*. It is the spiritual Gospel and reveals the inmost life of Christianity.

Note the following special characteristics of the Gospel we are studying, that by Luke. (1) It records the first inspired hymns of the Church. (2) In it thanksgivings are prominent. Mention is made no less than seven times of "glorifying God" by the utterance of gratitude and praise. (3) It gives special prominence to prayer. It not only records, with Matthew's, the Lord's Prayer, but alone preserves to us the fact that our Lord prayed on six distinct and memorable occasions. It insists on the duty of unceasing prayer, and alone records the two parables of the Friend at Midnight and the Unjust Judge. (4) It sets forth clearly the universality and gratuitousness of the Gospel. Our Lord appears in it as CHRISTUS CONSOLATOR, the good physician of bodies and souls, the Gospeller of the poor, the desire of all nations. (5) It teaches the sacredness of Infancy as it alone tells of the birth and infancy of John and Jesus, with all the attendant circumstances. (6) It is the Gospel of womanhood, prominently recording the graciousness and tenderness of Christ towards the sex. (7) It is the Gospel of the poor and the outcast. Its human sympathy throbs all through, and comes to the front in the story of Zacchaeus, and the parable of the Prodigal Son. (8) Lastly, it is the Gospel of tolerance. It records also our Saviour's rebukes when his disciples would call down fire from heaven on the churlish Samaritan village, and when they would forbid good deeds done in Christ's name by one who did not connect himself with their band. This Gospel alone gives our Lord's words to the daughters of Jerusalem on their way to Calvary; his prayer for his murderers; the story of the penitent thief; the walk to Emmaus; and the particulars of the Ascension.



PALESTINE

IN THE
TIME OF CHRIST.



Notes on the Lessons.

LESSON IX—March 1st, 1896.

Jesus the Messiah. LUKE 9 : 18-27.

(Commit to memory verses 23-26).

GOLDEN TEXT: "This is my beloved Son : hear him." Luke 9 : 35.

PROVE THAT—We should confess Christ openly. Rom. 10 : 9.

SHORTER CATECHISM. Quest. 49. *Which is the second commandment?* A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them : for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me and keep my commandments.

LESSON HYMNS. *Children's Hymnal.* Nos. 30, 60, 146, 98.

DAILY PORTIONS. *Monday.* Jesus the Messiah. Luke 9 : 18-27. *Tuesday.* Testimony from heaven. Luke 9 : 28-36. *Wednesday.* Foretold in prophecy. Isaiah 53. *Thursday.* John's record. John 1 : 19-28. *Friday.* The Spirit's witness. John 1 : 29-34. *Saturday.* Christ's own claim. John 4 : 19-26. *Sabbath.* Not ashamed. 2 Tim. 1 : 1-12. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. After his discourse at Capernaum on "The Bread of Life," many of his followers forsook Jesus. They were disappointed in him. He would not come up to their expectations of an earthly prince, and his doctrine was above their spiritual comprehension. It was the turn of the tide of his popularity. Henceforth he met increasingly bitter opposition. For a time he leaves Galilee and takes a tour to the north, passing through Caes-ar-e'a Phil-ip'pi, where the conversation recorded in our lesson took place. Parallel passages Matt. 16 : 13-28; Mark 8 : 22-38; 9 : 1.

LESSON PLAN. I. The Christ of God. vs. 18-22. II. The Cross of Christ. vs. 23-27.

I. THE CHRIST OF GOD. 18. And it came to pass as he was alone praying—That is, engaged in private prayer. Luke frequently notes our Lord's habits of prayer (ch. 6 : 12, 13; 11 : 1). His disciples were with him—"Were gathered together with him." They found him praying and reverently waited, or silently joined with him, until he arose. From verse 23 it is evident that others also gathered around. And he asked them—Not to elicit information but to draw out a confession of their faith that he might teach them what discipleship involved, **Saying, Whom say the people that I am?—R. V. "the multitudes."** Those whom he had taught and healed and fed.

19. They answering said, John the Baptist—who had been beheaded a few months before. This was Herod's view (Matt. 14 : 1, 2). But some say Elias—Elijah was expected as the forerunner of the Messiah (Mal. 4 : 5, 6; 3 : 1). He came in the person of John the Baptist (Matt. 11 : 14; Luke 1 : 17). And others say that one of the old prophets is risen again—in Matthew's account Jeremiah is mentioned. He was associated in the minds of the Jews with the restoration of that national glory whose extinction he had wept over. They regarded him as

the greatest of the prophets. The "multitudes" evidently held Jesus to be but a man. No one said that he was the Messiah.

20. He said unto them, **But whom say ye that I am?**—This was the decisive moment in which the separation of the New Testament "church" from the Old Testament theocracy was to be made. The hour had come for the utterance of a distinct christian confession. (Lange.) Peter answering said—He spoke for himself and the rest of the apostles. That he should speak first is in keeping with his impetuous character. **The Christ of God—The "Anointed One," the "Messiah" of whom the prophets spake ; no prophet or forerunner, but "the Son of the living God" (Matt. 16 : 16).** See other confessions, Luke 2 : 26, 30, 32; John 1 : 49; 11 : 27; 6 : 69; Acts 8 : 37; Heb. 1 : 2-5. Luke omits the blessing pronounced on Peter (Matt. 16 : 16-18). The faith expressed was not exclusively Peter's and therefore it is incredible that any personal pre-eminence should be assigned to him merely for his forwardness in uttering the sentiments of all.

21. And he straitly (strictly) charged them and commanded them to tell no man that thing—For these perhaps among other reasons :—1. Because his work was not

yet finished. 2. Because as yet their faith was very weak and their knowledge very partial. 3. Because they had not yet received the Holy Spirit to give power to their testimony. 4. Because the public proclamation of the truth would have precipitated the working of God's foreordained plan (Eph. 1: 9; 3: 11). (Farrar).

22. Saying, The Son of man must suffer many things—So prophecy foretold and it must be fulfilled. His suffering was essential to the accomplishment of his work as the Christ. Jesus wishes now to dissipate their crude conception of an earthly Messiah and points out that the true road to triumph lay by the garden and the cross. This is the first clear announcement of his approaching death (Matt. 16: 21). **And be rejected of the elders and chief priests and scribes**—That is by the Sanhedrim, or Great Council of the Jews. The official representatives of the nation would disown their Messiah. **And be slain**—The mode of death, and the delivery to the gentiles, were culminating horrors which he mercifully kept back till the last journey to Jerusalem (Matt. 20: 19). Hitherto he had only spoken of his death in dim and distant intimations (John 2: 19; 3: 14; 6: 51). His revelation of it was progressive as they were able to bear it (Matt. 9: 15; 10: 38; John 3: 14; Matt. 16: 4, 21; 17: 22; 20: 18; 26: 2). (Farrar). **And be raised the third day**—Verse 45 shows that they entirely failed to attach any distinct meaning to these words (Mark 9: 10; Matt. 17: 23). Luke omits the presumptuous remonstrance of Peter and the severe rebuke which he received (Matt. 16: 22, 23). Jesus could not snatch a crown without the cross.

II. THE CROSS OF CHRIST. 23. And he said to them all—Mark 8: 34 states that he called up to him the people who stood at a little distance. **If any man will come after me**—Desires to be my disciple. **Let him deny himself**—Be prepared to give up earthly ease and comfort. (Spence). Self is Christ's chief and most cherished rival in every heart; and devotion to self, instead of to Christ, is the very soul and essence of men's sins. (Curry). **And take up his cross daily**—To follow Christ implies continuous and entire self-sacrifice. The Romans were accustomed to compel criminals to carry the cross on which they were to be crucified to the place of execution. The Galileans to whom he spoke would understand the dread significance of the word, for they had seen hundreds of their countrymen crucified after the fierce Galilean revolts which preceded the ministry of Jesus. (Lindsay). "If thou bearest the cross, the cross will bear thee." (Thomas a Kempis). Jesus says "his cross," that which is the result of a person's own character and providential position. (Godet). The words were a dim intimation of the mode of his death (ch. 14: 26, 27; Acts 14: 22). **And follow me**—This is not the same word as "come after me," which denotes outward adherence—this implies fidelity to the terms of discipleship.

24. For whosoever will save his life shall lose it—Whoever makes worldly happiness his chief aim, and, even to save his life, denies Christ, will lose eternal life, and with it all that makes this life really worth living. **But whosoever will lose his life for my sake the same shall save it**—He who counts his life not worth preserving at the cost of denying Christ will have real happiness in this world and heaven at last (2 Tim. 2: 11, 12). These solemn words of warning were uttered on at least four occasions, Matt. 10: 39; Luke 17: 33; John 12: 25, and here.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away—R. V. "Lose or forfeit his own self." Jesus supposes, in this verse, the act of saving one's own life accomplished with the most complete success, amounting to a gain of the whole world. But in this very moment the master of this magnificent domain finds himself condemned to perish! What gain! To draw in a lottery a gallery of pictures and at the same time to become blind! (Godet). The earthly minded man buys all of the world that he can and the price he pays for it is himself. Not to give oneself to Christ is to cast oneself away (Matt. 16: 26; Acts 4: 12; 1 Tim. 2: 5, 6).

26. For whosoever shall be ashamed of me and of my words—Because to shew himself my follower would bring upon him the censure or ridicule of others. **Of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's and of the holy angels**—Jesus will not always be despised and rejected. He will return surrounded with a three-fold glory. Then to be recognized by him will confer eternal blessedness, and to be disowned will involve eternal banishment from his presence. "In the poor rejected rabbi now before them, going to his bitter suffering and his death, they were looking really on the awful form of the Almighty Judge of quick and dead." (Spence). (Matt 25: 31-46; Luke 12: 9; 2 Tim. 1: 8, 12; 2: 12).

27. But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God—Mark adds "coming in power" (9: 1). Matthew says "till they see the Son of man coming in his kingdom" (16: 28). What time is referred to here? 1. *The transfiguration*, which occurred within a week. Compare 2 Pet. 1: 16. But the language implies a more remote time. 2. *The destruction of Jerusalem*. This is often referred to as a "coming of the Lord," but it can hardly be called the inauguration of Christ's kingdom. It was rather an awful judgment upon those who had rejected Christ. 3. *The events between, and including, the resurrection and Pentecost*. During this period the new dispensation was inaugurated. The disciples learned its true spiritual character and were endued with power from on high to proclaim it throughout the world.

PRACTICAL LESSONS.

1. *No confession of Christ which does not accept him as the Son of God is pleasing to him.* The Jews were willing to accord him the very highest place amongst men, even to acknowledge that he was the greatest of the ancient prophets returned to earth, but they would not acknowledge him as divine. Yet one less than the Son of God would be no Saviour. We do not need a new prophet to tell us our duty. Nor a perfect example who should reduce precept to practice for our guidance. But one clothed with divine saving power who can impart to us the will and ability to repent, believe and obey.

2. *The kingdom of Christ is founded upon his sufferings and death.* "And I, if I be lifted up from the earth, will draw all men unto me." The attractive power of christianity lies in the cross of Christ. As a system of moral truth the gospel is unrivalled. It is perfect. Its ideas of God and man's destiny are the loftiest conceivable. But these alone would never subdue the world. The story of redeeming love alone has power to melt the heart and inspire with ardent love to God. This wonderful, yet simple story, has regenerated human society again and again, and is to-day lifting nations out of barbarism. Eventually the whole world will be made morally new by its influence.

3. *Self-denial, not self-indulgence, must mark the follower of Jesus.* The command of the spiritual over the fleshly nature should be carefully maintained. Not only must the christian deny himself whatever is wrong, but he should not make the pleasing of self, the gratification of his own appetites, ambitions and desires, a controlling motive. To follow Christ is to take him for our master, our teacher, our example; to believe his doctrines, to uphold his cause, to obey his precepts. It is not merely to do right, but to do right for his sake, under his leadership. Therefore, his will, not our own, should govern our lives.

4. *Worldly gain or pleasure will not compensate for the loss of the soul.* Yet commonly the interests of the soul are made quite second-

ary to those of the body and outward estate. Men do not apply the ordinary business rules to their religious interests. Many who would not suffer themselves to be overreached in a bargain, are paying a tremendous price for the worldly success which they enjoy. The spiritual faculties are not exercised. The deepest and holiest emotions are not stirred up. There is no heart fellowship with Christ and holiness. Such persons are sacrificing the best part of themselves, "forfeiting themselves," in order to gain what death must deprive them of at last.

5. *It is a shame to be ashamed of Jesus.* Dr. Norman Macleod says: "Tom Baird, the carter, the beadle of my working man's church, was as noble a fellow as ever lived, God-fearing, true and unselfish. I shall never forget what he said when I asked him to stand at the door of the church, and when I thought he was unwilling to do so in his working clothes. 'If,' said I, 'you don't like to do it, if you are ashamed—' 'Ashamed!' he exclaimed, as he turned round upon me. 'I'm mair ashamed o' yersel', sir. Div ye think that I believe, as ye ken I do, that Jesus Christ, who died for me, was stripped o' his raiment on the cross, and that I—Na, na, I'm proud to stand at the door.'"

ADDED POINTS.

1. The duty of private prayer.
2. We should confess Christ as the Saviour.
3. Christ willingly suffered for sinners.
4. We should daily follow Christ.
5. Our crosses are to be cheerfully borne for Christ's sake.
6. The welfare of the soul should be our first and chief concern.
7. There is no reason why anyone should be ashamed of Christ, but many why he should be ashamed of us.
8. He will one day display his glory and honor those who have honored him.
9. What are you doing to advance the kingdom of God?

BETWEEN THE LESSONS.

What miracles followed the raising of Jairus' daughter? (Matt. 9: 27-34). What reception did Jesus meet with on his second visit to Nazareth? (Mark 6: 1-6; Mat 13: 54-58). For what purpose did Jesus send out his disciples? (Matt. 10: 5-8). What instructions did he give them? What did Herod say when he heard of the fame of Jesus? (Mark 6: 14-16). Describe the martyrdom of John. What miracle did Jesus perform near Bethlehem? (Matt. 14: 13-23; Mark 6: 30-46; Luke 9: 10-17; John 6: 1-15). Why did Jesus send his disciples away without him? Under what circumstances did he rejoin them? (Mark 6: 47-56; Matt. 14: 24-36). What discourse did Jesus deliver on the following day? (John 6: 22-58). Read our Saviour's teaching in regard to inward purity in Matt. 15: 1-20 and Mark 7: 1-23. To what region did Christ now retire for a time? Mark 27: 24). What miracle did he perform there? Returning to the east side of the sea of Galilee whom did he cure? What miracle, resembling that at Bethsaida, did he perform? (Mark 8: 1-10). What second miracle did he work at Bethsaida! (Mark 8: 22-26). To what part of the country did he then go? Why did he remain so long out of Galilee?

WHICH PAYS BEST?

LIVING FOR SELF.
WORLDLY GAIN.
ASHAMED OF JESUS.

SELF-DENIAL.
CROSS-BEARING.
CONFESSION OF CHRIST.

SUMMED UP

RUIINED.
REJECTED.

RICH.
REDEEMED.

“No man can serve two masters.”

LESSON X—March 8th, 1896.

True Love to One's Neighbor. LUKE 10: 25-37.

(Commit to memory verses 25-27).

GOLDEN TEXT: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself.”
Luke 10: 27.

PROVE THAT—We should love one another. I John 4: 11.

SHORTER CATECHISM. Quest. 50. *What is required in the second commandment?* A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

LESSON HYMNS—*Children's Hymnal*. Nos. 12, 36, 237, 118.

DAILY PORTIONS. *Monday*. True Love to One's Neighbor. Luke 10: 25-37. *Tuesday*. Samaritans despised. John 4: 1-9. *Wednesday*. The law to Israel. Lev. 19: 9-18. *Thursday*. The royal law. James 2: 1-9. *Friday*. Divine compassion. Matt. 5: 38-48. *Saturday*. Overcome with good. Rom. 12: 9-21. *Sabbath*. Love, the chief. I Cor. 13. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The intervening history includes Matt. 18: 15-36; Luke 9: 57-62; John 7: 11; 10: 21, and Luke 10: 1-24. The parable of the Good Samaritan was probably spoken in Perea, the district beyond Jordan, as Jesus was going up to Jerusalem to the Feast of the Dedication. (Luke 9: 51). There are no parallel passages, the parable occurs in Luke only.

LESSON PLAN. I. A Great Question. vs. 25-29. II. Answered by an Example. vs. 30-37.

I. A GREAT QUESTION. 25. This incident is similar to, but distinct from, that recorded by Matthew (19: 16-22), Mark (10: 17-22), and later on by Luke himself (18: 18-23). And behold a certain lawyer—A scribe whose special duty it was to teach the law of Moses (Titus 3: 13). Stood up and tempted him—Put him to the proof. It does not appear that he had any hostile feelings to Jesus. The word implies that he had made up his mind to test him *thoroughly*, with the expectation that he would discomfit him. His faults were self-righteousness and self-conceit. Yet he had some real desire to learn the truth, or Jesus would not have given him such a gracious and charming reply. Saying, Master—“Teacher.” This was one meaning of “master” in old times, and it survives in our word “school-master.” What shall I do—

The question is not asked in the same spirit as that of the young ruler (ch. 18: 18), and therefore receives a different answer. Compare also John 6: 28 and Acts 16: 30. He supposed that heaven was to be merited by pre-eminent service. Christ shews him that it is given to those whose affections are like God's. To inherit eternal life—(John 17: 3). He regarded this as immortal blessedness beyond the grave rather than a moral condition to be in a measure attained on this side of the grave.

26. He said unto him, What is written in the law? How readeest thou?—He refers him to the Bible for his answer. (Gal. 3: 24). The reply of Jesus is very courteous; he virtually invites the lawyer to speak first.

27. And he answering said, Thou

shalt love the Lord thy God—See Deut. 6: 5; 10: 12; Lev. 19: 18. This was the answer Jesus himself gave (Matt. 22: 17-40). The first passage quoted by him was repeated in the daily morning and evening prayers of the Jews, and was worn in the phylactery, a little square box bound upon the forehead. With the second passage compare Rom. 13: 9; Gal. 5: 13, 14; Jas. 2: 8. **With all thy heart, and with all thy soul, and with all thy strength, and with all thy mind**—These need not be carefully distinguished from one another. The culmination of words is for the sake of emphasis. **And thy neighbor as thyself**—This is, essentially, the "Golden Rule." Its general observance would make heaven upon earth.

28. And he said unto him, Thou hast answered right; this do and thou shalt live—Jesus does not say that anyone could keep this law perfectly, so as to obtain eternal life by his obedience. The ground of the sinner's justification is not the subject that is coming up, and he does not enter into it. Compare Lev. 18: 5; Neh. 9: 29; Ezek. 20: 11, 13, 21; Rom. 10: 5; 1 John 4: 16, 21; Gal. 5: 14. Complete surrender of the heart to God involves the acceptance of Jesus Christ as the Saviour of sinners.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbor?—For having asked such an apparently simple question. The rabbis understood "neighbors" to mean Jews only, appealing to Lev. 19: 18. Christ rebukes this false view in Matt. 5: 43-44.

II. ANSWERED BY AN EXAMPLE. 30. And Jesus answering said—lit. "taking it up," implying that he continued the subject beyond a mere answer to the question. **A certain man**—presumably a Jew. **Was going down (R. V.) from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead**—The road descended 3,500 feet, through a deep ravine, abounding in caves, and infested with bandits. It was called "the bloody way." Even at the present day travellers require an armed escort. The distance is about twenty miles.

31. And by chance—lit. "by coincidence." There came down a certain priest—About 12,000 priests and Levites resided at Jericho, and went up to Jerusalem to serve in the temple as their turn came. If any one would be expected to help a man in distress one would expect a minister of religion to do so. See Exod. 23: 4, 5; Deut. 22: 1-4; Isa. 58: 7. **That way**—There was another and a safer road. **And when he saw him he passed by on the other side**—Perhaps he thought there was danger, and he had better hurry on; he would be ceremonially defiled by touching the man if he were dead, or died on his hands; somebody else would help him, perhaps, etc. It is easy to make excuses if we are selfish and cowardly.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side—It is evident that "passed by on the other side" is intended metaphorically, not literally. The roadway was but a "bridle path," and the opposite side of the ravine was probably impassable for travellers. The word expresses the moral character of the act. It is literally "went past over against" him. "In face of such a spectacle they passed." (Grotius). They abandoned him as heartlessly as one who would cross the road to avoid him. This is the only passage in the New Testament in which a Levite is mentioned.

33. But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion on him—(John 4: 9; 8: 48). The Jews despised and hated the Samaritans, and they returned these feelings heartily (Luke 9: 53). The lesson becomes the more striking by making the benefactor one of this nationality.

34. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn—These were customary remedies. The wine would cleanse the wounds and the oil would help to heal them. **Inn**—"This is the only place where an inn, as we understand the word, a house for the reception of travellers kept by an host, as distinguished from an empty caravanserai, is mentioned." (Alford). **And took care of him**—Dressed his wounds, fed him and waited upon him.

35. And on the morrow, when he departed he took out two pence—a denarius, or "penny," was equal to about 17 cents, but its purchasing power was equal to \$1.50 of our money now. He took the money out of his girdle. And gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more when I come again I will repay thee—The "I" is emphatic. He was not to ask the unfortunate man for any remuneration. Notice his considerate kindness. He did not even hint that the innkeeper ought to make a special case of this, and reduce his charges almost to nothing.

36. Which, now of these three think-est thou was neighbor unto him that fell among the thieves?—This gives quite a different turn to the question. Not "who is my neighbor and therefore has claims upon me?" But "What is the neighborly spirit which I ought to display?"

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise—Had Jesus at first answered "A Samaritan is your neighbor," the lawyer would have had any number of good reasons for denying it. But his prejudice is disarmed and his conscience touched by the beautiful story. Anyone is your neighbor who needs kindness at your hand. Had the lawyer been in the mood in which he began

the interview he might have parried the question, but the pathos of the parable has subdued and solemnized him; so when Jesus bade him go and practice the virtue his conscience approved, he had no heart for further fencing, but went away profoundly impressed with the wisdom and moral authority of him whom he had tried to puzzle. (Bruce).

PRACTICAL LESSONS.

1. *Jesus is very patient with inquirers.* Even when questions were asked with a view of catching his words and using his answer against him he always gives a gentle and clear reply. How much more may we be sure that he will hear and help everyone who is trying to know his will and do it. He bears with our ignorance, and weakness, and folly, with infinite tenderness and compassion.

2. *The Bible is a complete guide to duty.* And it is the only perfect guide. We should take our standard of conduct from it and not from what other people say we ought, or ought not to do. If the Bible says that any course of conduct, or temper, or motive is wrong, then no excuse can make it right. The Bible may not give us the answer to our inquiries that we would like to get, or that our neighbors would give, but it will tell us what God thinks about the matter.

3. *The essence of religion is love.* "God is love." "Everyone that loveth is born of God, and knoweth God" (1 John 4: 7, 8). God's love moved him to provide a Saviour (John 3: 16), and Jesus died in order to win our love. If we love God we will hate sin and everything that displeases him. We cannot truly love God and not love our fellow men. Love is the source of every virtue, it renews the character, sweetens the life and brings heaven into the heart.

4. *We should love God supremely.* He deserves our love for himself. His perfect character should excite our warmest admiration and devotion. He has an additional claim upon our love for his goodness to us day by day. But the love manifested to sinners in

giving his Son to die for them gives him a right to our hearts infinitely stronger than any other object. Those who love God most, will love all that deserves our love with a deeper and stronger and purer affection.

5. *We should do a kindness to others whenever possible.* If we really try to be good-natured and obliging we shall be surprised to find how many opportunities occur every day for the exercise of these amiable qualities. Even without serious inconvenience to ourselves we might, by a little thoughtfulness for others, win a wealth of gratitude and good will.

6. *Be always "neighbourly."* It is easier to applaud the Good Samaritan than to imitate him. How much more pleasant our social life would be if there were more forbearance with each other, less readiness to take offence, more willingness to suffer a little inconvenience than brusquely to stand upon one's rights, and a readier appreciation of the good qualities in those around us, with a charitable blindness to their faults.

ADDED POINTS.

1. Eternal life is God's gift through Christ.
2. We should not go to the Bible to find justification for our conduct, but to learn honestly what it teaches us to do.
3. We are not excused from helping others when so doing involves danger and loss to ourselves.
4. The sympathy and personal service we render is often worth far more than the money we give.
5. He is our neighbor who needs our help.

BETWEEN THE LESSONS.

How long after the discourse in last lesson did the Transfiguration take place? (Luke 9: 28). On what mountain? Who witnessed it? Why was Jesus transfigured? On what other occasion was a voice heard from heaven? What was the significance of Moses and Elias talking with Jesus? What were they conversing with him about? What was the conversation of Jesus and his disciples as they came down from the Mount? (Mark 9: 10-13). What miracle did he perform at the foot of the mountain? (Mark 9: 14-30). How and why did Jesus pay the temple tribute? (Mark 9: 24-27). What lesson of humility did Christ teach his disciples? (Mark 9: 33-42; Matt. 18: 1-5). How should Christians settle their disputes? (Matt. 18: 15-35). For what purpose did Jesus send out his seventy disciples? (Luke 10: 1-16). Read the account of Christ's attendance at the Feast of Tabernacles. (John 7: 2, 10; Luke 9: 51-56; 17: 11-19; John 7: 11-53; 8: 1-59; Luke 10: 17-24).

THE BLACKBOARD.

THOU SHALT

GOD

SUPREMEELY.



NEIGHBOR

AS THYSELF.

ALWAYS HAVE

KIND

THOUGHTS
FEELINGS
WORDS
DEEDS

FOR ALL.

“God is Love.”

LESSON XI—March 15th, 1896.

Teaching about Prayer. LUKE 11: 1-13.

(Commit to memory verses 9 and 10).

GOLDEN TEXT: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” Luke 11: 9.

PROVE THAT—We should pray at all times. Eph. 6: 18.

SHORTER CATECHISM. Quest. 51. *What is forbidden in the second commandment?* A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

LESSON HYMNS. *Children's Hymnal*. Nos. 3, 135, 218, 139.

DAILY PORTIONS. *Monday*. Teaching about Prayer. Luke 11: 1-13. *Tuesday*.

Sincerity in prayer. Matt. 6: 1-15. *Wednesday*. In His name. John 16: 23-33.

Thursday. Ask in faith. 1 John 5: 9-15. *Friday*. Importunity in prayer. Luke

18: 1-8. *Saturday*. Prayer answered. 2 Kings 20: 2-11. *Sabbath*. Testimony of

experience. Psalm 34: 1-10. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. We cannot tell exactly when the words of our lesson were spoken. It was probably just before Christ's final departure from Galilee to Jerusalem when he began to denounce the hypocrisy of the scribes and pharisees. There are no parallel passages.

LESSON PLAN. I. A Model Prayer. vs. 1-4. II. An Earnest Petitioner. vs. 5-8. III. A Heavenly Father. vs. 9-11.

I. A MODEL PRAYER. 1. And it came to pass that, as he was praying in a certain place—Somewhere in Perea probably. This and the next chapter describe the events of the day on which Christ's decisive rupture with the pharisees took place (Mark 1: 35). When he ceased—Twenty-one instances of our Lord's praying are given in the gospels. One of his disciples said unto him—Perhaps one who had not been present when Christ spoke on this subject before (Matt. 6: 9-13). Lord, teach us to pray, as John also taught his disciples—It was common for the rabbis to give forms of prayer to their disciples. They wished to learn the secret of that holy delight which our Lord seemed to take in communion with his Father.

2. And he said unto them, When ye pray, say—This prayer has been called “the Epitome of the Gospel,” and “the pearl of prayers.” It is a pattern prayer after which all prayers should be more or less closely modelled, but the church has always considered it to be also a form to be devoutly used on suitable occasions. Our Father—We are to come to God in the spirit of children who love and trust him (Rom. 8: 15). Note that two petitions sum up the first table of the law and three the second; two exhibit the filial relationship and three the paternal. (Lindsay). Which art in heaven—The all-glorious Being, whom angels adore, condescends to regard us as his children and is pleased with our filial love and confidence. Hallowed be thy name—God's

name stands for all his attributes. Everything relating to God is to be treated with reverence (Isa. 6: 3; Ps. III: 9; Deut. 28: 58). **Thy kingdom come**—Christ's kingdom comes whenever a sinner is converted. It will be a world-wide kingdom when all the heathen are evangelized (Rev. 11: 15; Ps. 2: 8). **Thy will be done, as in heaven, so in earth**—With the willing and perfect obedience of the angels (Ps. 103: 20; John 5: 30; 6: 38).

3. Give us day by day our daily bread—We are not taught to pray for luxuries, although we may enjoy these thankfully if God sends them. Those who have fewest wants are happiest (Prov. 30: 8, 9; John 6: 27).

4. And forgive us our sins—Matthew has "debts." The use of the word "trespasses" comes from the episcopal prayer book version. **For we also forgive everyone that is indebted to us**—Unforgiving is unforgiven (Matt. 6: 14, 15; 18: 34, 35; Mark 11: 25, 26; Eph. 4: 32; Col. 3: 13). **And lead us not into temptation; but deliver us from evil**—God does not tempt us (Jas. 1: 13, 14), but he permits us to be tempted (John 17: 15; Rev. 3: 10). "Let not the tempting opportunity meet the too susceptible disposition. If the temptation comes, quench the desire; if the desire, spare us the temptation." (Farrar). (1 Cor. 10: 13).

II. AN EARNEST PETITIONER. 5. And he said unto them—Jesus assures his disciples of the efficacy of prayer by a parable (5-8), by appeal to common experience (9, 10), and from the Fatherhood of God (11-13). (Lindsay). **Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves**—By this parable, like that in ch. 18: 2-8, Christ teaches us that we should not cease praying because the answer does not come at once. If a selfish man will be prevailed upon by importunity, how much more will our bountiful Father yield to our earnest pleading (Matt. 15: 27, 28).

6. For a friend of mine, in his journey, is come to me, and I have nothing to set before him—Orientals often travel at night to avoid the extreme heat of the day. It has never been customary with them to keep a supply of prepared food at hand. Like many of our Saviour's illustrations, this is drawn from the home life of the poor.

7. And he from within shall answer and say, Trouble me not; the door is now shut and my children are with me in bed. I cannot rise and give thee—A rough and churlish answer. In the humble homes of the poor the "bed" was a raised platform, or dais, occupying one end of the room. Each person had a separate rug and covering.

8. I say unto you, Though he will not

rise and give him because he is his friend, yet because of his importunity—Greek, "shamelessness," "unblushing persistence" (Isa. 62: 6). He will rise and give him as many as he needeth—The one point taught is that we are not to cease praying until our request is granted in some form or other. Instances of importunate prayer, Gen. 18: 23-33; 32: 24-32; Neh. 1: 4-11; Jas. 5: 16-18.

III. A HEAVENLY FATHER. 9. And I say unto you—"Also I say unto you." If persistency will avail to overcome man's unwillingness much more may you rely upon the readiness of your Heavenly Father to give what you ask for. **Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you**—We ask for what we wish; we seek for what we miss; we knock for that from which we feel ourselves shut out. For similar promises see Matt. 7: 7-11; Mark 11: 24; John 18: 7; Jas. 1: 6; 1 John 3: 22.

10. For everyone that asketh receiveth, and he that seeketh, findeth; and to him that knocketh, it shall be opened—Certain conditions are, of course, implied. 1. We must ask for what is good. 2. In Christ's name (John 14: 14; 16: 23). 3. Believing (Matt. 21: 22). 4. And in submission to God's wisdom as to what is best for us (Matt. 26: 39, 42).

11. If a son shall ask bread of any of you that is a father, will he give him a stone?—The small loaves used at that time were not unlike stones in color and shape. **Or if he ask a fish, will he for a fish give him a serpent?**—Which might, until fully disclosed, be supposed to be a fish.

12. Or if he shall ask an egg, will he offer him a scorpion?—The white scorpion, with the tail folded under it, would look not unlike an egg at a careless glance. The scorpion resembles a lobster in shape but its only a few inches in length. No earthly father would mock his child's hunger by offering him what was uneatable or hurtful, how much less would our heavenly Father withhold any blessing from his dear children.

13. If ye, then, being evil—Morally imperfect, sinful, selfish, &c. Know how to give good gifts unto your children—Few are so "unnatural" as not to give the best they have, even life itself, for their children. **How much more shall your heavenly Father give the Holy Spirit to them that ask him**—Matthew (7: 11) has the more general expression "good things." The Holy Spirit is the sum and source of all blessing (Rom. 8: 16; Gal. 3: 2, 3; 5: 22, 23; Luke 12: 12). Doubtless the teachings of our lesson were repeated on more than one occasion with slight variations.

PRACTICAL LESSONS.

1. *We learn to pray by praying.* Forms of prayer are helpful but cannot bring the soul into that sweet fellowship with God which is enjoyed when its own spontaneous desires and

holy affections are expressed in its own words. The habit and practice of prayer develops the spirit of devotion in the heart and facilitates its expression in suitable words. Begin to pray

and the Holy Spirit will teach you how to pray.

2. *We may well arrange our prayers after the model here given.* Here we are taught to approach God with filial reverence and confidence; to pray for the success of all efforts to evangelize the world; to ask for such temporal mercies as we stand in need of; to cast ourselves upon his mercy for forgiveness of sin, and to seek divine guidance and protection amid the dangers of life. The particular blessings we need will all come under one or other of the six petitions.

3. *God does not always answer at once, but bids us continue praying.* Sometimes God answers with a gentle but firm "no," but when he does so he supplies grace to bear the trial which he will not, for wise and loving reasons, avert, and shews in a thousand ways that he loves to answer every desire consistent with his fatherly discipline.

4. *Some answer, and the best answer, every prayer is sure to receive.* This holds good of every true prayer without exception. Some one has used the dead letter office as an illustration of unanswered prayers. Letters are sent there because the postage is not prepaid, or they have been misdirected, or the address is illegible, or they contain matter that is unmailable. So prayers that fail of answer are not

presented in the name of Jesus, or they are not really directed to God but to the audience, or we do not really mean them, or we ask for something that is not good for us.

5. *We may trust the wisdom and love of our heavenly Father.*

"Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray."

ADDED POINTS.

1. Don't be ashamed to let others see you pray.
2. There can be no true brotherhood amongst men except under the fatherhood of God.
3. We should cultivate reverence for everything connected with the service of God.
4. We should render prompt and cheerful obedience to all God's commands.
5. Real success in life can only come through God's blessing.
6. Do not cherish resentment against others.
7. Be ready to oblige.
8. God's delays are not always denials.

TEACHING TO PRAY.

As there are no incidents between this lesson and the last, we give here a brief Bible reading on prayer.

The impenitent person cannot offer acceptable prayer. (Prov. 15: 8; 28: 9). We must first repent and believe before we can claim the child's answer from our Father. Therefore we must come to him, 1. *Confessing.* (Ps. 60: 18; 1 John 1: 6). Our first duty is to acknowledge our sin. 2. *Giving thanks.* (1 Tim. 2:1; Phil. 4: 6). Thanks for past mercies should precede new requests. 3. *Adoring.* (Matt. 6: 9; Ps. 95: 6, 7). This is rendering loyal homage and stirs up a devout and reverent spirit. 4. *Supplicating.* (Ps. 6: 9; Luke 11: 5-13). We base our petitions on our need and God's promised grace in Christ Jesus. 5. *Submitting.* (Rom. 8: 26, 27; 1 John 5: 13, 14). Because we have no claim beyond God's good pleasure, and his wisdom and love are infinite. *Interceding*—(John 16: 23, 24; 14: 6). All our prayers are presented in the name of our great High Priest and Intercessor. We plead the merits of his blood and righteousness.

THE BLACKBOARD.

OUR FATHER'S PROMISE.

ASK
SEEK
KNOCK

A^ND

RECEIVE.
FIND.
ENTER.

"Pray without ceasing."

LESSON XII—March 22nd, 1898.

Faithful and Unfaithful Servants. LUKE 12: 37-48.

(Commit to memory verses 37 and 38).

GOLDEN TEXT: "Be not drunk with wine, wherein is excess; but be filled with the Spirit."
Eph. 5: 18.

PROVE THAT—We should be ready for Christ's coming. Luke 12: 40.

SHORTER CATECHISM. Quest. 52. *What are the reasons annexed to the second commandment?* A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

LESSON HYMNS. *Children's Hymnal.* Nos. 71, 70, 169, 176.

DAILY PORTIONS. *Monday.* Faithful and Unfaithful Servants. Luke 12: 35-48. *Tuesday.* Need of Watchfulness. Matt. 24: 42-51. *Wednesday.* Ready and unready. Matt. 25: 1-13. *Thursday.* Be Watchful. Rev. 3: 1-8. *Friday.* Walking wisely. Eph. 5: 6-21. *Saturday.* True service. Eph. 6: 1-9. *Sabbath.* Reward of integrity. Isa. 33: 13-17. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The exact time when Jesus spoke the discourse in which our lesson occurs is a matter of much dispute, and is of no practical consequence to us in studying the passage. Some place it in the connection in which it stands here, immediately after the feast in the Pharisee's house; others think that it belongs to his last journey through Perea to Jerusalem. There are no parallel passages.

LESSON PLAN. I. Faithfulness and its Reward. vs. 37-44. II. Unfaithfulness and its Punishment. vs. 45-48.

I. FAITHFULNESS AND ITS REWARD. 37. Blessed are those servants—This implies a very high honor and reward for special virtue (Matt. 24: 46). Whom the Lord, when he cometh, shall find watching—Christ's disciples are to be like loyal and devoted servants whose master has gone from home and may return at any moment. He must find them busy with the duties he has assigned to them as if his footsteps were even now heard on the threshold (Matt. 24: 42, 44, 50). Verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them—He will honor them as they have honored him. Jesus did thus serve his disciples (John 13: 4) but not because he wished to reward their faithfulness. Compare Rev. 3: 21.

38. And if he shall come in the second watch—From nine o'clock to midnight. Or come in the third watch—From midnight to 3 a. m. And find them so, blessed are those servants—Christ is coming (Matt. 25: 5-19; 2 Pet. 3: 8, 9) and unexpectedly (ch. 21: 34-36; 1 Thess. 5: 2-6; Rev. 3: 3; 16: 15).

39. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through—R. V. marg. "digged through." The walls of the houses of the poor were of earth, or sun-dried bricks.

40. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not—If we are ready for Christ's coming we are ready for death's coming.

41. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?—Are these glorious rewards reserved for a choice few, or free to all?

42. And the Lord said, Who then is that faithful and wise steward—Are you such a servant? Whom his lord shall make ruler over his household to give them their portion of meat in due season?—At the proper time. The reason why God gives you any talent or position, or influence, is that you may use it for the good of others (1 Cor. 4: 2).

43. Blessed is that servant whom his lord, when he cometh, shall find so doing—He will be rewarded abundantly. Those who love God and try to do always what is pleasing to him are blessed now with a foretaste of heaven's peace and joy in their hearts.

44. Of a truth I say unto you that he will make him ruler over all that he hath—The rewards which Christ bestows are for everyone. All will be kings in his kingdom. The better we serve him, the higher service will he bestow. The more we love him, the richer in love we become (Matt. 25: 21, 23; Luke 19: 17, 26; 22: 29).

II. UNFAITHFULNESS AND ITS PUNISHMENT. 45. But and if that servant say in his heart—Evil actions proceed from evil thoughts. Bad men will act wickedly if they think they are in no danger of being punished for it (Deut. 15: 9; 2 Kings 5: 26; John 13: 2; Acts 5: 3). My lord delayeth his coming—"The time of reckoning is far away, perhaps he will never come." Read Rom. 2.

4; 2 Pet. 3: 9 for the reason why Christ tarries. And shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken—He ceases to care for the things entrusted to him, uses his position only to tyrannize over and abuse his fellow servants and gives himself up to self-indulgence (1 Sam. 2: 13-15; Ezek. 34: 3; Phil. 3: 19; 1 Pet. 5: 3; Jude 12).

46. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware—Punishment usually comes unexpected (Prov. 29: 1; 1 Thess. 5: 3; Rev. 3: 3). And will cut him in sunder, and will appoint him his portion with the unbelievers—A terrific form of capital punishment. See 2 Sam. 12: 31; Heb. 11: 37;

Dan. 2: 5; 3: 29; 1 Sam. 15: 33; 1 Kings 3: 25.

47. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more—Rewards and punishments will be apportioned with strict justice. There are degrees of penalty as well as degrees of glory. Read ch. 10: 13-15; Isa. 4: 17; 2 Pet. 2: 21; Jonah 4: 11; 1 Tim. 1: 13; John 15: 22; Lev. 5: 17; Rom. 2: 14, 15.

PRACTICAL LESSONS.

1. *Watching does not imply inactivity.* On the contrary, it means that we are to be active and alert. Few christians have ever been more useful in their day and generation than Leigh Richmond, and yet on his deathbed, so urgent appeared to him the call to earnest effort, that he said to one that stood by, "Brother, brother, we are none of us more than half awake."

2. *God's blessings to us should be shared with others.* The business of the steward was to serve out to the household what was necessary for their comfort and convenience. Instead of doing this he acted as if he were the absolute owner and had no duties of service to others. Whatever we possess is entrusted to us as stewards. Some have less and others more of the good things of life, not because God is partial, but because he wishes to test our fidelity, and give an opportunity for the exercise of charity on the one hand and gratitude on the other.

3. *Beware of self-indulgence, it leads to sinful excess.* One of the hardest things for young people to learn is when to stop. They have gone too far before they realize that they are even near the line of safety. The only safe plan is to practice self-restraint and self-control. It is a good thing to guide our chariot of life with a firm hand and a tight rein.

4. *God's punishments are sure and terrible.* The most awful words in Scripture regarding

the doom of the impenitent come from the lips of Jesus. He did not speak them because he liked to dwell upon such a theme but because what he said was solemnly true. There is but one way of escape. (Give your love and trust to Christ as your Saviour.

5. *The love of Christ in the heart is the only antidote against "fleshy lusts."* There is an "expulsive power" in love which drives out baser affections. When Christ is its object it teaches us to loath whatever is displeasing to him. No one is safe until he places himself in Christ's keeping, and lives under the constraining power of his love.

ADDED POINTS.

1. "Blessed" means far more than "happy." It points to the source of our joy.
2. Be ready for Christ's coming.
3. At his coming he will honor his faithful servants.
4. If we are faithful in little duties, larger responsibilities will be entrusted to us.
5. Abuse of God's blessings will be punished.
6. We are all stewards, accountable for the use we make of what God has given us.
7. Rewards and punishments will be apportioned with strict justice.

THE BLACKBOARD.

CHRIST IS COMING.

WAIT.
OR.
WATCH.

BE FAITHFUL.
SOBER.
KIND.

"Behold I come quickly."

LESSON XIII—March 29th, 1896.

REVIEW.

GOLDEN TEXT: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12 : 8.

PROVE THAT—We should study God's word. Luke 12 : 40.

SHORTER CATECHISM. Review Quests. 39-52.

LESSON HYMNS. *Children's Hymnal.* Nos. 42, 50, 91, 98.

DAILY PORTIONS. *Monday.* The boyhood of Jesus. Luke 2 : 42-52. *Tuesday.* Early ministry of Jesus. Luke 4 : 14-22. *Wednesday.* The power of Jesus. Luke 5 : 17-26. *Thursday.* Jesus the Great Helper. Luke 7 : 1-16. *Friday.* Faith encouraged. Luke 8 : 41-56. *Saturday.* Jesus the Messiah. Luke 9 : 18-27. *Sabbath.* True love to one's neighbor. Luke 10 : 25-37. (*The I. B. R. A. Selections.*)

REVIEW CHART—FIRST QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Luke 1: 5-17	F. C.	Thou shalt go.....	G. P.—B. A.—C. D.	Prepare for Christ's coming.
II. Luke 2: 40-52	B. J.	Jesus increased.....	J. F.—J. T.—J. N.	Obeys your parents.
III. Luke 3: 15-22	M. J. B.	Behold the.....	M. P.—M. P.—M. P.	Point others to Christ.
IV. Luke 4: 14-22	E. M. J.	His word was.....	F. J.—P. J.—P. J.	Go to Church regularly.
V. Luke 5: 17-20	P. J.	The Son of.....	S. J.—S. F.—S. H.	Jesus is all powerful.
VI. Luke 6: 41-49	S. M.	Why call ye.....	M. B.—T. F.—R. S.	Conduct shows belief.
VII. Luke 7: 2-16	G. H.	They glorified.....	S. C.—S. C.	Jesus is loving.
VIII. Luke 8: 43-55	F. E.	Thy faith hath.....	T. W.—A. F.	Jesus wishes us to trust Him.
IX. Luke 9: 18-27	J. M.	This is my.....	C. G.—C. C.	Confess Christ openly.
X. Luke 10: 25-37	T. L. N.	Thou shalt love.....	G. Q.—A. E.	Love one another.
XI. Luke 11: 1-13	T. P.	Ask, and.....	M. P.—E. P. H. F.	Pray at all times.
XII. Luke 12: 37-48	F. U. S.	Be not.....	F. R.—U. P.	Be ready for Christ's coming.

REVIEW QUESTIONS.

PERSONS. What aged priest saw an angel? What was his wife's name? What was to be his son's name? In whose reign was he born? With whom did Jesus visit Jerusalem? Who else joined with them? With whom did Jesus tarry at Jerusalem? Whom did John reprove for his wickedness? What was his wife's name? Who was let down through the roof to Jesus? Who accused Jesus of blasphemy? Whose servant did Jesus cure? Who asked him to do it? What young man did Jesus raise from the dead? What young girl? What woman did he cure? Who spoke for the rest of the disciples in confessing Christ to be the Messiah? Who did the people think Jesus to be? Whose questions gave rise to the parable of the Good Samaritan? Who passed by the wounded man?

PLACES. Where was Zacharias when the angel announced the birth of John? To what place was Jesus brought when twelve years of age? Where was he found by Mary and Joseph? Where was John baptizing? In what part of the country was the ministry of Jesus chiefly exercised? What city rejected him? When was the Centurion's servant healed? When was the widow's son raised? Where did Jairus live? To what place was the man going who fell among the thieves? Point out on the map the places mentioned in the lesson.

EVENTS. What took place in the temple by the altar of incense? What journey did Jesus take at twelve years of age? What caused Mary and Joseph much anxiety on that visit? What happened to John for his fidelity? How did he know that Jesus was the Messiah? What occurred in the synagogue at Nazareth when Jesus returned to that place? What notable instance of perseverance and faith is mentioned in the lessons? On what occasion is Jesus said to have "marvelled"? To whom did Jesus say "weep not"? What incident occurred as Jesus went to the house of Jairus? What led Jesus to say "she is not dead but sleepeth"? On what two occasions in our lessons is Jesus said to have been praying? What led Jesus to speak the parable of the "Good Samaritan"? Why did the disciples ask Jesus to teach them to pray?

TEACHINGS. How did John describe Christ's ministry? What prophecy did Jesus say was fulfilled in him? What warning against fault-finding did Jesus utter? How did he describe those who believed on him and obeyed his teachings? Of whom does he say that he will be ashamed? How does he answer the question "Who is my neighbor"? By what parable does he illustrate importunity in prayer? By what parable does he illustrate watchfulness? What does he say of the punishment of unfaithful servants?

Primary Department.

Edited in connection with the *Primary Quarterly for Little Folks*, by MR. & MRS. GEORGE H. ARCHIBALD, Montreal, P. Q.

PRIMARY REVIEW—FIRST QUARTER, 1896.

GOLDEN TEXT: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Luke 12: 8.

REVIEW THOUGHT: Confessing Jesus.

For conducting the Review, see the Preview in January number, and the Preview chart supplement published separately. A good Review takes three months to prepare, and this is one reason for publishing it in advance.

Select hymns suitable to the Review Thought, and let all the exercises of the session bear on the same subject.

After the Blackboard Review and the bringing out of the Central Thought—Confessing Jesus—perhaps the following exercise might be used to impress the quarter's teaching.

- C** Stands for confessing, that means telling others about Jesus, the one we love.
- O** Stands for obey. One of the best ways of confessing Jesus, is to obey mother, father and Jesus.
- N** Stands for never be afraid, and God says: "Fear not for I am with you."
- F** Stands for following Jesus. He once said: "Follow me and I will make you fishers of men."
- E** Stands for early. The Bible says "Those that seek me early shall find me."
- S** Stands for Satan, who wants to keep us from telling others about Jesus.
- S** Stands for synagogue, the name of the church that Jesus went to in Nazareth.
- I** Stands for incense, that is what Zacharias was offering up when the angel appeared to him.
- N** Stands for Nazareth, the place where Jesus grew up. "He increased in wisdom and stature, and in favor with God and man."
- G** Stands for Gospel and for good news. Jesus brought the good news of the Gospel to us.
- J** Stands for John the Baptist. He came to prepare the way for Jesus.
- E** Stands for example—that means a pattern. Jesus is the best pattern to follow.
- S** Stands for Sunday-School. The place I love to be in, where I learn how to confess Jesus.
- U** Stands for useful. That is what I want to be—Useful, so that the world will be the better, because I live in it.
- S** Stands for Spirit. The Golden Text tells us to "Be not drunk with wine, but be filled with the Spirit."

LESSON IX—March 1st, 1896.

Jesus the Messiah. LUKE 9: 18-27.

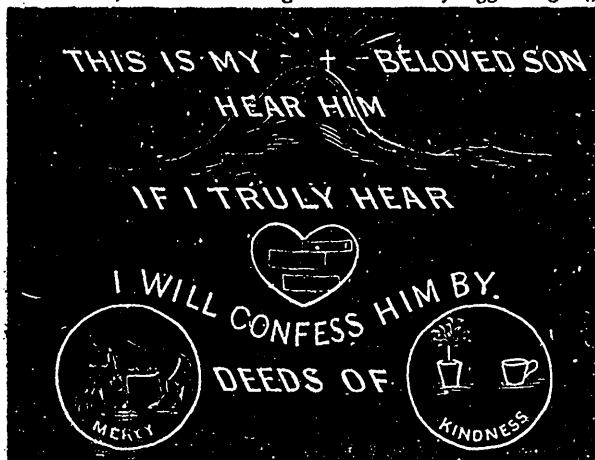
- I. **GOLDEN TEXT:** "This is my beloved son; hear him." Luke 9: 35.
- II. **PREVIEW THOUGHT:** Listening to Jesus.
- III. **REVIEW:** What was Jesus going to the house of Jairus for? What happened on the way? What did Jesus do when he reached the house of Jairus? What was the Golden Text last week? What was my prayer last week? (See *Primary Quarterly for Little Folks*.)
- IV. **INTERVENING EVENTS:** Healing of two blind men and a dumb demoniac. Jesus again rejected at Nazareth. Commission to the twelve apostles. Herod, and the murder of John the Baptist. The feeding of the five thousand. Jesus walking on the water. Jesus' discourse in the synagogue at Capernaum. Jesus' defense of his disciples for eating with unwashed hands. Healing the Syrophenician woman's daughter. Healing of a deaf and dumb man, and many others. Seeking a sign, by Pharisees and Sadducees. Warning against the leaven of the Pharisees. Healing of a blind man.

(For LESSON STORY see the *Primary Quarterly*.)

V. **HOW TO TEACH THE LESSON STORY:** To bring in the Golden Text in the lesson story it will be necessary to make clear the incidents surrounding the great confession of Peter, and also the transfiguration. Mould the sand map to represent the mountain top of Hermon, and the more level country of Caesarea Philippi below. Begin the teaching of the story by using a white cross cut out of cardboard, and twelve other pieces of cardboard to stick in the

sand to represent Jesus and the disciples. Tell how they all journeyed through this country up towards Mount Hefnon. Shew how after a time of prayer, Jesus asked Peter the question which brought forth the answer, Thou art the Christ, the Messiah, the Anointed One. Now moving the pieces of paper up the mountain side, relate the incidents of the transfiguration scene, leading up to the Golden Text. The same plan can be used on the blackboard as on the sand map, sketching the hills and pinning on the pieces of cardboard.

VI. HOW TO TEACH THE APPLICATION: Last quarter we had a lesson with the same central truth, but in the teaching of the lesson only suggested going as far as listening to God's



voice, through the Bible and conscience. Let us now review the boy Samuel lesson, remembering that we can learn by the ear, that the deaf and dumb hear through their eyes, and the blind man hears through his finger tips, all of which can be illustrated if desired. Now draw a heart on the board, and teach that true hearing is in the heart, and that if we truly listen to the command of God we will shew it by obeying his beloved Son—Jesus. Clip from an old Bible some verse or verses containing words of Jesus, the teaching of which will be suitable to

your class. If there is danger of your children being unkind to animals, for example, choose a verse that will have the effect of correcting that tendency. At the proper time pin the verse in the heart, and shew that confessing Jesus is the direct result of listening to him in our heart and truly hearing him. The circles in the cut are simply drawn with chalk beforehand and are helpful in making the illustration more vivid and attractive. Pictures of animals and flowers and a cup of cold water can be pinned inside the circles.

LESSON X—March 8th, 1896.

True Love to One's Neighbour. LUKE 10: 25-37.

I. GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." Luke 10: 27.

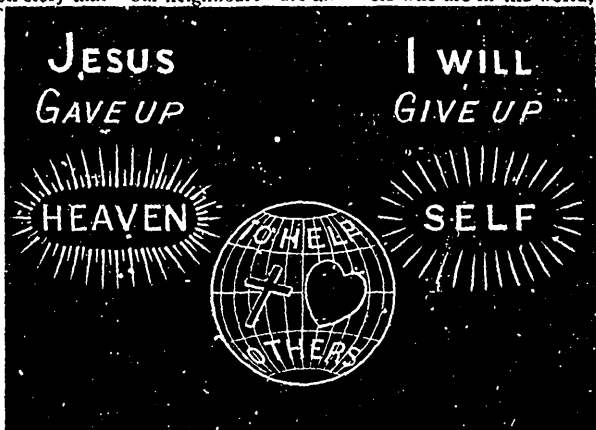
II. PREVIEW THOUGHT: Loving like Jesus.

III. REVIEW: What did Jesus do to shew that he was the Messiah? Whom did the people say he was? What did Peter say? What do you say? What was my prayer last week? (See *Primary Quarterly for Little Folks*).

IV. INTERVENING EVENTS: The first full prophecy by Jesus of his death and resurrection. The transfiguration. The healing of a demoniac youth whom the disciples could not heal. Jesus' second prophecy of his death and resurrection. The tribute money. Jesus' discourse upon greatness in the kingdom of heaven, forbearance, brotherly love, and forgiveness. The introduction and sending out of the seventy. Jesus' final departure from Galilee. Cleansing of ten lepers. Jesus' public teaching at the Feast of Tabernacles. The woman taken in adultery. (Omitted in Revised Version). Further teaching of Jesus at the feast.

V. HOW TO TEACH THE LESSON STORY: This lesson can be made real to primary scholars with the help of the sand map or board. With a few blocks or pieces of cardboard make in the upper corner of the sand board walls, to represent the city of Jerusalem. In one of the lower corners do the same, to represent the city of Jericho. Now heap the sand up to represent a rough and hilly road between the two cities. Take four pieces of cardboard of different colors, say 1½ or 2 inches long, to represent the four different men, the certain man, the priest, the levite, and the good Samaritan. A few other pieces of cardboard to represent the robbers, and a piece of paper folded to represent an inn, which latter should be placed near the road between the two cities. As you relate the story, place these representations in their proper places and thus make the lesson story very vivid.

VI. HOW TO TEACH THE APPLICATION: Have drawn on the blackboard beforehand a world. Shew by the lesson story that "our neighbours" are all others who are in the world, and write the word "others." Now bring out the thought that to be a good samaritan is to help others. Now write the word "to help." Shew next that this is just what Jesus did when he left heaven. As you speak, make a few strokes (for glory), write the word "heaven" and pin on a cross, thus representing Jesus in heaven. Tell how he left heaven and came to the world to help others. Make the application personal here. On the other side of the board



make a few strokes to represent those who "glory" in self. Have an outline of a heart made of paper (red or white) about a quarter of an inch wide. Pin this on board and write "self" in it, and at the proper time move the outline of the heart away from "self" alongside of "Jesus" as shown in the cut and write the word "love" inside the heart. Close with the thoughts as suggested in the Preview—Confessing Jesus, by loving like Jesus.

LESSON XI—March 15th, 1896.

Teaching about Prayer. LUKE II: 1-13.

I. GOLDEN TEXT: "Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you." Luke II: 9.

II. PREVIEW THOUGHT: Praying like Jesus.

III. REVIEW: Who asked Jesus a question? How did Jesus answer him? What story did he tell him? Who is our neighbour? What was my prayer last week? (See *Primary Quarterly for Little Folks*).




IV. INTERVENING EVENTS: Jesus' visit to Martha and Mary.

V. HOW TO TEACH THE LESSON STORY: It is difficult to know the place where this story was spoken, but it might be well to make an illustration on the blackboard that will help to teach the parable. A rough sketch of a house, with a stroke to represent a man standing at the door knocking, will help the pupil to grasp through this, the concrete, the abstract thought of prayer. Let us remember that the child mind ripens to an appreciation of the abstract prayer, through this little concrete illustration.

VI. HOW TO TEACH THE APPLICATION: What is true prayer? Much so-called prayer

is not prayer at all. We must teach according to the principle—from the known to the unknown, from the concrete to the abstract, from the tangible to that which is not seen. The great problem of life is to lift the child into the unseen, in other words to make them appreciate the nearness and reality of God. We have a great opportunity of doing so in this lesson, but we must, as before stated, proceed from the known to the unknown. Bring the pupil to the borderland of the unknown by getting him to state the

WHAT IS TRUE PRAYER?

1. ASK		TELL GOD ABOUT IT
2. SEEK		WORK FOR IT
3. KNOCK		EXPECT IT

known. Now if we have in our own mind clearly what true prayer is we can lift him into the unknown. Did the pharisee pray? No, he was only making remarks. What is true prayer? Not kneeling down, not folding hands, not speaking words; but talking to God and telling him what we really need and asking him for it, if it is agreeable to his will. If we really want what we ask for, we are always willing to seek for it, that is, we must do all we can to answer our own prayers. But true prayer is more than asking, and more than working. Knocking implies expectancy. We knock at the door of a true friend and we expect that it will be opened. So the true suppliant asks, works, expects, and always receives an answer. The use of the three symbols, the praying hands, the working hands, and the expecting hands, will help us to bring out the three steps in true prayer.

LESSON XII--March 22nd, 1896.

Faithful and Unfaithful Servants. LUKE 12: 37-48.

I. GOLDEN TEXT: "Be not drunk with wine wherein is excess; but be filled with the Spirit." Eph. 5: 18.

II. PREVIEW THOUGHT: Watching for Jesus.

III. REVIEW: What did the disciples ask Jesus to teach them? What prayer did he teach them? What is the Lord's prayer? What is the meaning of "Hallowed be thy name?" What was my prayer for last week? (See *Primary Quarterly for Little Folks*).

IV. INTERVENING EVENTS: There is difficulty in placing the intervening events in this lesson, as it cannot be exactly shown just when the words were spoken, but probably this lesson should have come in between seven and eight of this quarter to be in chronological order.

V. HOW TO TEACH THE LESSON STORY: Jesus and his disciples were journeying towards Jerusalem. The pharisees were trying their utmost to get Jesus to say something so that they could accuse him and make him a prisoner. The words of our lesson were perhaps spoken in the house of one of these pharisees, or perhaps outside where the multitude which had gathered around could hear him. If we make a little sketch of a road, with a house in the background, a cross for Jesus, and some strokes and dots for the disciples and the multitude, it will be enough to attract the attention and keep the co-operation of the scholars, as we lead on to the application.

VI. HOW TO TEACH THE APPLICATION: There are some things which the Bible tells us to "be" (write "be") and some things which the Bible tells to "be not" (write "be not").

Some of these things we have in the Golden Text, "Be not drunk with wine wherein is excess; but be filled with the Spirit." When Jesus left the world he sent his Spirit to live in our hearts. This was a good thing, for Jesus as a man could only live in one place, but his Spirit can live everywhere and fill all our hearts. If however, they are full of other things there will not be any room for the Spirit. Just as a glass when filled with water has no room for anything else.

Illustrate this with a glass of water, and shew that if the heart is full of self and other such things there is no room for the Spirit, and if our heart is full of the love of wine there cannot be room for the Spirit. We will not be drunk with wine if we do not love wine, and we will not have the love of wine in our hearts if they are filled with the Spirit. Jesus tells us to watch. He says blessed are those who watch. Here draw or pin on the board a picture of an eye. What is the eye for? So that we may see and not go astray. We need to watch as we walk along the street lest we stumble and fall, we also need to watch our habits lest they cause us to fall. If we listen to the words of the Golden Text, and are filled with the Spirit, there will never be any danger of our being drunk with wine.



Teacher Training.

CHRISTIAN EVIDENCES.

TEXT-BOOK: REDFORD'S "PRIMER OF CHRISTIAN EVIDENCES."

ANALYSIS, NOTES AND ADDITIONS, by Rev. Professor Ross, B. D., Presbyterian College,
Montreal, Quebec.

THE EVIDENCE OF JESUS CHRIST.

(Continued).

- V. **Jesus Christ as a worker of miracles stood above all others:** A miracle is an event which the forces of nature cannot of themselves produce, and which must therefore be referred to a supernatural agency. To one who believes in a personal God, miracles are possible, consistent with the order of nature, capable of being proved by testimony, and of being connected with the agency of God. (1) Christ's miracles fit naturally into His unique character and the work which He prescribes for Himself. (2) There are certain features of the gospel narrative that undesignedly support the truth of Christ's reported miracles. (a) Jesus frequently told those who were healed not to make the cure publicly known. There could be no reason for inventing these injunctions especially as they are said to have been disregarded. (b) He often cautioned his hearers against over-estimating miracles. No one composing stories of miracles would introduce an apparent disparagement of them. (c) The teaching and the miracles of Christ are often inseparably linked together. Luke 7: 22; 14: 5. (d) No miracles are attributed to John the Baptist nor to Jesus before His baptism. Why this reserve (in striking contrast to the apocryphal gospels) if the miracles are pure inventions? [Fisher]. (3) The main evidence for the miracles is presented in the arguments for the resurrection of Christ, which see. (4) The evidential value of the miracles of Jesus. [Text book 21-22].
- VI. **The crowning miracle and chief credential of Christ's divine mission in His Resurrection:** The writers of the New Testament stake their own veracity and the existence of Christianity on the truth of it. 1. *The positive evidence for it:* (1) Many witnesses declared that they saw Him and conversed with Him after He was risen [Text book 22]. This is the only case in history where such a claim has been made. (2) One of these witnesses was at first a persecutor of the Christians. We have four of his letters, unchallenged by any, written within twenty-eight years of the resurrection, which show that all Christians then believed it and admitted that the Church was founded on that belief. (3) The effect produced on the witnesses. Their belief in this miracle changed the whole course of their life; they passed the remainder of it in extraordinary toils and privations in order to make the resurrection known, and most of them suffered death to prove their faith in it. So that to believe them deceived or deceivers is a greater violation of probability and contradiction of experience than to believe in the resurrection. 2. *The negative evidence for it:* (1) The early enemies of Christianity were unable to disprove the fact which was everywhere openly preached by Christians. (2) Modern unbelief has failed to account for the universal belief of it which can be traced to the very beginnings of Christianity. "There are only three possible alternatives, either (a) Jesus actually rose from the dead; or (b) the belief in His resurrection was the result of deliberate fraud; or (c) the original followers of Jesus were the victims of some species of delusion." [Row]. Only the last deserves attention. It means that the appearances of Jesus were the creation of excited nerves and ardent expectations. It is confuted by (a) The empty tomb. (b) The sudden discontinuance, in six weeks, of the appearances, except the one to Paul. (c) The depressed and disappointed state of the disciples when the appearances occurred; the very opposite of the usual conditions of mental hallucination, viz., prepossession, fixed idea, and expectancy. (e) The simple, earnest sobriety of the narratives. (f) The erection, duration, and work of the church. A belief in mere marvels has never accomplished anything. The resurrection therefore remains a historical fact through which God sealed the claims of Jesus as divine truth.

THE EVIDENCE OF THE BIBLE.

If there be a God who is wise, good, and the Author of nature, and who has expressed some of His attributes there, will He be likely to manifest Himself to the creatures made in His image in a fuller and more special way?

I. REASONS FOR EXPECTING A SPECIAL REVELATION :

1. *Man's need of it.* This is seen in : (1) The deep consciousness of sin which possesses every man and his helplessness to get rid of it. (2) The insufficiency of nature, reason and intuition to teach man all that he needs to know about God, forgiveness and duty. (3) The confessions of the most thoughtful heathen. (4) The corrupt state of heathen religions as well as of Mohammedanism and perverted Judaism. (5) The claim to a special revelation made by almost every religion.

2. *God's nature.* His wisdom and goodness are so displayed in nature as to awaken the hope that He will unfold Himself more fully to man, e. g. (1) His ingenious contrivances for the supply of need, and the fact that the higher the need the more intricate are the means of supply. (2) His provisions for repairing injuries and counteracting disease. (3) His delay in bringing on the results of transgression.

II. CREDENTIALS WHICH CERTIFY THE HISTORICAL TRUTH OF THE BIBLE :

To prove this it is necessary to establish the genuineness, authenticity and credibility of the books of Scripture. Genuine is the opposite of spurious, and means that these books were written at the age to which they are assigned, and by the men or class of men to whom they are ascribed. Authentic is the opposite of vitiated—the books have come down to us substantially as their authors composed them. The credibility of these books is their trust-worthiness in relating matters of fact as these actually happened.

1. *Proofs of the genuineness and authenticity of the Old Testament.* (1) The extreme carefulness of the Jews over their sacred books. (2) The witness borne by the later portions to the earlier. (3) The Samaritan Pentateuch, 600 B. C., and the Septuagint Version, 280 B. C. (4) The general recognition of the Old Testament by Christ.

2. *Proofs of the credibility of the Old Testament Scriptures.* (1) The general character of the history interwoven with these books. (2) The measure of divine truth enjoyed by the people among whom they appeared. (3) The character of the individuals through whom they came. (4) The fact that one line of truth and promise in them comes into full expression in Jesus Christ, whose life and character have been proved a phenomenon in history.

3. *Proofs of the genuineness and authenticity of the New Testament :* (1) Manuscripts. (2) Catalogues of the books. (3) Versions in other languages. (4) Quotations from the books and allusions to them in the writings of christians, heretics and pagan sceptics. (5) The doubts which were at first expressed by certain parts of the church about some of the books, and which were finally overcome and the books in question accepted by all, imply a sifting of evidence on this matter in the early church. (6) The failure of unbelief to maintain historical consistency in accounting for the facts of New Testament history and literature in any other way than on the basis of the genuineness of the books.

4. *Proofs of the credibility of the New Testament.* (1) The character of the writers and their belief that endless suffering is the penalty of falsehood. (2) The losses they sustained and the sufferings which they endured in maintaining the central truths in their writings. (3) The agreement of their narratives with contemporaneous history. (4) The effects of the New Testament on the history of the world. It is impossible to believe that the benefits conferred through Christianity are the outcome of a series of falsehoods.

III. CREDENTIALS WHICH CERTIFY THE SUPERHUMAN AUTHORITY OF THE BIBLE :

After having proved it to be historically true, it is necessary to take a step further and show that its authors must have been supernaturally influenced.

1. *The unity of subject, spirit and aim which runs through all the books.* And this in spite of forty writers of different social position, various surroundings and education, and scattered over sixteen hundred years.

2. *The superiority of the moral teachings of these books to all others.* (1) Morally and religiously these books were greatly in advance of the age in which they appeared. (2) There is progress in Biblical morals from less to greater clearness and fulness in the unfolding of the truth, without any contradiction. (3) These moral ideas as completed by Christ are adapted to all men in every age. (4) They still lead the world's thought.

3. *The books of the Bible, and especially the teachings of Christ, are attested by miracles.* Some think this is a weakness instead of a strength to our Scriptures, and many christians are now attempting to make our faith entirely independent of the miraculous, but this seems impossible.