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The Teacher's Monthly.

Vol. IV.

APRIL, 1898.

No. 4

TO THE TEACHERS.

The "HOME STUDY QUARTERLY" has been sent to your school this quarter. It is the *Senior and Intermediate* Quarterlies combined. A word is due as to causes and reasons.

The arrangement for preparation of the Lesson Helps having fallen through, owing to the one who had undertaken it writing that he was unable to continue and must ask to be relieved, the whole matter of preparing the Helps for *Senior and Intermediate Quarterlies* and *TEACHER'S MONTHLY* had to be provided for at short notice.

A number of ministers, on request, kindly took a lesson each, one generously taking three.

As much of the truth taught in the *Senior and Intermediate Quarterlies* was necessarily the same, it was thought that if the matter could be increased by a little, so as to include what was common to both, as well as what was special to each, there would be gain for all concerned.

The scholars would get more help. Junior scholars need all the great truths taught in the lessons and can understand them if presented in simple every day language. Then older scholars, even men and women, enjoy truths all the more when presented free from technical language and in a style that the younger can understand. Both Seniors and Intermediates lose some things when the lessons are separated that both would be the better of; and if the two can be combined in right measure, both will profit.

Another gain is in the work and expense of preparation and management. In many departments of life, and in many ways, unity is strength.

Owing to the shortness of time and the imperfections often incident to beginnings, it is not what we would like it to be, but we trust that it may prove helpful and meet the approval of the teachers and scholars. We would like an expression of opinion. Please drop a card.

An order of exercises has been added in the *Quarterly* and in this *MONTHLY*, page 121. It is by an experienced Sabbath School worker, Mr. Geo. H. Archibald. Teachers may adopt part or whole of it, varying it to suit. Whether followed closely or not, it will prove helpful to all as a useful, suggestive guide.

TELLING AND QUESTIONING.

tn teaching avoid the too common practice of "telling." Telling is not teaching. Teaching is causing another to know, and this is best done by "never telling anything which pupils may reasonably be expected to know," or which they may be led to know by judicious questioning. "The art of putting a question is one of the first and most necessary arts to be acquired by the teacher. To know how to put a good question is to have gone a long way towards becoming a skillful and efficient teacher.

The Art of Questioning.

1. The Object of Questioning.

1. To find out what the scholar knows and how he knows.
2. To excite an interest in the subject.
3. To discover misconceptions and difficulties.
4. To secure activity of mind and co-operation while teaching.

2. Qualifications of the Questioner.

1. A thorough knowledge of the subject.
2. Power to think logically and clearly.
3. A knowledge of good models of the art of questioning.
4. Practice in the actual effort of questioning.

3. Tests of a Good Question.

1. The language of the question should be simple and familiar to the scholar.
2. The question should be definite and free from all ambiguity.
3. The question should be suited to the capacity of the scholar.
4. The question should be asked in the fewest possible words.
5. The questions should be easy at first and gradually increase in difficulty.
6. The question should be in proportion to the importance of the subject.

7. The question should admit of a definite answer.

8. The answer should be given in such an order as to form a systematic and progressive development of the subject.

9. A good question must have the element of the unexpected in it. It should surprise the mind with some fresh and novel view of the subject.

10. Questions should be (1) On the words of the lesson ; (2) To exercise the understanding ; (3) To develop spiritual truths.

4. Manner of Putting a Question.

1. State the question to the whole class, and ask one to answer.

2. Simultaneous questions may be used with young pupils.

3. Important questions should be asked in a variety of ways.

5. Tests of a Good Answer.

1. It should be full and complete.

2. It should be given in the form of a sentence.

6. Manner of Questioning.—Earnest, Animated, Impromptu.

1. Never reject an answer given in good faith.

2. Always accept an answer in the scholar's own words.

3. Train your scholars to make their answers complete sentences.

4. Do not repeat the answer after the scholar.—*Handbook*.

A STUDY IN METHOD.

Reason underlies the present popular and scientific interest in child life. The baby has climbed upon the lap of the philosopher. Is there any real reason why the dialect of the nursery should not be used in expressing the simple beauty and pathos of life ?

The following exact verbatim report of a conversation between a father and his son, a child five years old, affords an interesting study of childhood and of method in teaching children. No effort is made to improve the conversation in its literary form. The introduction of bookish phrases would destroy the originality and naturalness of the whole, and would thereby impair its value as an example for study.

(Child, quietly amusing himself in his father's study. Father, busy with books and manuscripts, but incidentally observing his child at play.)

Father.—Let's study the Sunday-school lesson.

Child (who cannot read, but attends Sunday-school, and has learned something of Christ.)

—Well, let me hold the Bible. (He takes it, and holds it upside down)

Father (without regard to the lesson for the following Sunday.)—What did the people do to Jesus ?

Child.—Tied him with a rope.

Father.—What else ?

Child.—Spit on him.

Father.—What else ?

Child.—Killed him.

Father.—How ?

Child.—Hung him on a cross.

Father.—What else ?

Child.—I don't know.

Father.—Did they leave him hanging on the cross ?

Child.—Yes.

Father.—Always ?

Child.—I don't know.

Father.—Well, I'll tell you the rest. His friends took him down from the cross, when he was dead, and buried him. The grave was made so that they could shut it up with a large stone which they used for a door. They hadn't time to fix things for burying him the way they wished, so early on Sunday morning some women came to the grave to put perfumery on his body and to arrange it nicely. They found the stone rolled away. The grave was open. Jesus was gone. An angel was in the grave,

Child.—How does an angel look ?

Father.—This one looked like a nice man, and he wore a long white dress.

Child.—Didn't he have a coat like yours ?

Father.—No. The women were afraid. The angel told them not to be afraid, but to come and see the place where Jesus had been lying. He said that Jesus was not alive, and had gone out of the grave. They hurried out of the grave, and ran away, as fast as they could, to tell their friends.

Child.—What were they afraid of. Will angels hurt ?

Father.—No ; but they didn't know what to

think of such strange things. Maybe you can tell me now where Jesus went ?

Child.—To heaven.

Father.—Is he there now.

Child.—Yes.—

Father.—Alive or dead ?

Child.—Alive. Say, would it take us long to go heaven ?

Father.—We can't go there at all till we die. Then, if we are good, and love Jesus, he will take us to heaven right quickly.

Child.—Are we good ?

Father.—Do you think we are ?

Child.—I am.

Father.—You want to be good. Are you always as good as you want to be ?

Child.—(Hesitating. putting his finger in his mouth, and looking perplexed and troubled.) No, not every time.

Father.—Well, we can ask Jesus to help us to be good.

Child.—How can we ask him ?

Father.—We can ask him when we pray. I ask him, when we pray, to help all of us to be good.

Child.—Must I pray, too ?

Father.—Yes.

Child.—What must I pray ?

Father.—Pray this : " Create in me a clean heart, O God." Do you know what that means ?

Child.—No.

Father.—It means for God to make us so that we shall like good clean words, and to keep us from thinking or saying or doing bad things. It that the kind of prayer you want ?

Child.—Yes ; tell it to me again.

Father.—" Create in me a clean heart, O God."

Child.— " Cre-ate-in-me-a-clean-heart, O God." Papa, when you are reading the Bible, may I whisper that ?

Father.—Yes (kissing him.)

Child.—What did you kiss me for ?

Father.—Because I love you.

Child.—Do you love horses ?

Father.—Yes ; but not in the same way that I love you.

Child.—May I go out and play ?

Father.—Yes.

(Exit child.)

The aim of the following paragraphs is to show by example the use that may be made of such incidents in the study both of method and of the mind of the child. They are intended, not to exhaust, but merely to indicate, the field of observation presented by the foregoing case.

1. Of all places, the home is the best for religious instruction. Teaching is a parent's business,—the father's business as well as the mother's. Why not ? Let parents be alert for such opportunities. Failing, here, they fail utterly.

2. There is a right time to strike. Consult mood and environment. People are not often converted at a game of football. Seize the pensive moment. The Sunday-school lesson may be used to facilitate approach.

3. The child mind is easily interested in religion, but the interest cannot be long sustained without change. Children want to have a hand in things,—to hold the lines in driving, to hold the Bible (even though it be held upside down) in the lesson. The heart of a child is naturally tender and susceptible to religious impressions. Are all children equally so ? Is any one at all times equally so ? Was this child exceptionally so ?

4. Converse with children naturally. Use questions to find the limit of knowledge. Where ignorance begins let instruction begin. Let the child think freely. Guide, but do not repress. Truth and children love simplicity. Aim at the heart, but aim truth at it. Stop when enough has been said. When this child's mind began to turn to horses and play, ought the father to have reproved his lack of seriousness at such a time ? Ought he to have tried to continue the conversation herein related. He confessed Christ at ten years old, and is to-day living a faithful Christian life.

6. Agassiz is reported as saying that he could teach all he knew of science with a dozen specimens. Similarly, such an instance as the foregoing will furnish to a wide-awake teacher the elements of a whole system of educational psychology, and a whole code of rules for method in teaching. Every teacher ought to keep a notebook in which memoranda of striking cases may be preserved. Facts of priceless value are playing " I spy " all about us. Let us join them in the game.—*In S. S. Times.*

CHILDREN AS CHURCH MEMBERS.

"Tell me what to do about my boy," said a mother to the Sunday-school teacher; "he wants to join the church and I am afraid to encourage him."

"Do you think he is a Christian?" asked the teacher.

"I cannot tell, but I know he prays often, and loves his Bible and his Sunday-school lessons, and he always has some verse to say on all occasions. He is more afraid of doing wrong than of anything in the world. I am so anxious about him I want you to help me, for his father says he is only a child, and we would better keep him out of the church awhile. Tell me honestly, now, just what you think."

"My dear friend," said the teacher, "I am far more anxious for you and your husband than for your child. I advise you to get your boy to help you both to see what Jesus said and what he meant about those who offend one of those little ones who believe in him."

There are many objections urged against receiving the very young into church membership. Some one says, "I am afraid it is a passing excitement and will not last. Perhaps it is only because other children have joined."

A sudden interest in some improving game or study you would gladly encourage and strive to make permanent. Why not try wisely to develop and deepen an interest in religion, to extend even to another life than this? If the desire is first prompted by the action of others, see that it is genuine, and bless God, and pray and help that such examples may be multiplied.

"I am afraid the child does not know what he is doing; he is too young to realize the importance of such a step."

Does he know right from wrong? Has he power of reasoning and exercising choice in other matters? Are mental and moral faculties developed in proportion to his age and opportunities? Could he answer, understandingly and truthfully, such questions as these: Do you love Jesus Christ? Do you take him for your Saviour? Do you believe the Bible is God's word to you?

"I am afraid my child will not live as a Christian ought; he will not hold out."

Jesus warned the man who might look back,

having put his hand to the plow; but did he say anything about the children falling away? It was not the least among his listeners who called his word a hard saying, who "went back, and walked no more with him." Nor was it the children that he asked that wonderful question, "Will ye also go astray?" Those who we are told "will not depart from it" are the ones trained in "the way they should go." In these days of defaulting and overwhelming temptations to men of reputation, have you any forebodings for any fathers, brothers, sons, in responsible places of trust? any fears for yourself? Do you not peacefully trust them all with One "able to keep that which is committed unto him," and does not that include the children whom he loves?

"But," you say, "there are so many hard things in creed and doctrine a child could not understand, mysteries too deep for us all."

True, and all eternity is given for their unfolding when, in the presence of the Lord, once made flesh, his perfect light shall make the mysteries plain. Has the child begun to go to school? Can he comprehend now the sciences taught in the university? His inability to do so did not prevent your having him taught the rudiments of education nor your trying to make him thorough in fundamental knowledge on which all the super-structure of a finished course must rest.

Your little daughter is already taking music lessons, for you realize that little fingers must practice while they are flexible and pliant or she could never be proficient in instrumental performance. Did you hesitate because she cannot now comprehend the principles of harmony? Your boy is taught arithmetic orally, can do a little mental reckoning, and has he begun to sing-song the multiplication table? but you would not discourage him because he cannot solve an algebraic problem or explain the rules of geometrical progression. Ah! how many are pushed and crowded into the labyrinths of the temples of human learning but kept from the very threshold of the spiritual edifice where they might become polished stones in the temple of which Christ himself is the chief corner stone.

For no earthly wisdom, no merely intellectual acquirements have we assurance of perfect knowledge except this, "If any man will do his will, he shall know of the doctrine."

"The fear of the Lord is the beginning of knowledge," and to begin early gives most hope of usefulness in life. The duty and privilege of child membership and service is clearly taught in Scripture by precept and example. To those who come it is promised, "I will receive you, . . . and ye shall be my sons and daughters." At what age may they receive adoption and say, "Abba, Father?" Is one more a child at ten than on his twenty-first birthday? Are not the Bible promises, except a few to individuals, to the aged and the widow, as truly the property of the child, as of the mature Christian?

If children are admitted into the fold, what then? It was not to the loving John, not to the doubting Thomas, not to the questioning Philip, that the Master twice repeated the injunction which has ever since been the motto for all Christian nurture. He did not say, gather, watch, lead, but "feed my lambs." He might gather and they become scattered, might watch and yet overlook some weak one. lead and some might linger, but the feeding must be for each one—constant, judicious, regular—in order to insure health, growth, and beauty.

"Tell me all about your possessions and your difficulties," wrote an Eastern friend to another, who had gone into the business of sheep-raising in the West. He wrote in reply, "I have three thousand sheep, but my greatest trouble is to find herders who know how to take care of my lambs. On that, more than all else, my future prosperity depends." Shall the Christian church have less skill and foresight than a Colorado ranchman?

There are many ways in which the child of the church can be helped. The profession made, the good work is only begun. It should not rest on the pastor alone to teach and train; and yet scarcely any of his work would so warm his heart or yield such fruitful harvest as to help to develop the spiritual growth of his youngest members.

There are many plans for organization and work. Little "bee-hives" and "busy-bees" are found in many gardens, and to the Master their little gatherings in his name are sweet indeed. Every father and mother, pastor and teacher, ought gladly to help and bid God-speed every plan for instruction and true-hearted service which will prove to be a prac-

tical common sense method for good among the young of our churches. In mission work, home or foreign, in all deeds of benevolence, the lessons learned or work systematically accomplished by the rising generation, will determine the spirit and power for active Christian service in the future. The "look-up-Legions," the "Lend-a-Hand Societies," the "Half-hour Charity Clubs," the "One-Daily-deed Bands," the "Christian Endeavor," and all kindred societies of children if carried on in the Master's name will in time become levers to lift nations and people from darkness into the wonderful light of the gospel.—*Faith Latimer in Westminster Teacher.*

SEVEN ASSISTANTS.

Every teacher has seven assistants, at least, to help her in her work, and to these I want to-day to call attention.

First.—*Each teacher has two eyes.* Wonderful helpers these may be. Yet I have seen some teachers with two eyes who acted as though they were blind. Eyes are given to see with. With them we study the lesson, and so prepare ourselves for the work of the class. What, then, shall we say of that teacher who comes to the class unprepared? Eyes are given to us that we may see to it that our scholars are comfortably seated, especially in the primary classes, where we often let the children sit in most uncomfortable places, and, as a result, find that they do not behave themselves properly. The teacher who does not see when her scholars are misbehaving is acting as though she were blind. Pray, what was she doing with her eyes? Let the teacher, therefore, realize that her eyes are great helpers in all her work, and that if she fails to use them she will probably fail in her work.

Second.—*Each teacher has two ears.* Many a teacher acts as though, while the scholars had two ears, she had only a mouth. She talks and talks, and gives the scholars but little chance to use their mouths. Ears are given us to use, and the teacher should use her ears in teaching, as well as her other organs. Let her be a good listener as well as a good talker. Hear what the class has to say. Sometimes you will learn more about the real "inwardness" of your scholar through what the scholar says than in any other way. But the

teacher will also use her ears to get at the troubles that scholars have in their lives. Every scholar has troubles that are hard to bear. If the teacher uses her ears aright these troubles will be told to her, and she can then encourage and sympathize with her scholar, and in that way gain a great influence for good over the child.

Third.—*Each teacher has two hands.* These are great helpers in our work. In the first place, they are given to us to greet our scholars with most cordially on Sunday. A warm hand-shake is a wonderful power in Sunday-school work. Hands may be used to minister to our classes in many ways. You can use them to put up a basket of fruit, or a bouquet of flowers, which you take or send to your sick scholar. With hands loving letters are written. Letters are a great power in all of our work. The scholar who, on her birthday, gets a letter from her teacher, with congratulations and good wishes, is pleased.

Fourth.—*Every teacher has two feet.* With these one of the first places to which she should go is to the teachers' meeting, or the primary teachers' union. No first-class teacher neglect this, for here she gets much that will help her in her work in the class. Here also the good teacher can help others who have not the advantages that she has. But feet suggest visits to the members of the class. The good teacher is a great traveller. She sees her scholars in their homes, and there learns what their surroundings are. In this way she can all the better adapt her teaching to the wants of those committed to her care. Especially in times of sickness will the teacher's feet be used; for a visit at such times is worth two in ordinary times. But that teacher who never visit her class loses much in power over her scholars.

Fifth.—*Every teacher has one mouth.* This ought to convince us all that we cannot do all of our work with our mouths. Yet many teachers think that if only they use their mouths enough they have discharged all of duty. If God had intended this to be the case I think he would not have given us so many helpers. But since we have two eyes, two ears, two hands, and two feet, while we have only one mouth, it seems as though we were to do much more with the other helpers than we usually do. Do you not think so? Words

are a wonderful power. But not only in the class ought we to make good use of our mouths, but out of the class as well. I think that sometimes words that are spoken to the scholar outside of the class have even more power than those spoken in the class.

Sixth.—*Every teacher has one mind.* This it is that directs her in the use of all the other helpers to which we have alluded. If this mind is stored with that which is useful, the scholar will get the benefit of it all. But if not, then the scholar is the loser. There are many teachers, I fear, who know much more about the latest novel than they do about the Word of God. This is all wrong. Every teacher should aim to know the Word just as well as it is possible for her to do. She ought to study so as to know what are the important truths that her scholars must know. She ought to know more than this. She ought to know the nature of the material on which she works. But if she does not know anything about child nature, how can she in the best way get the Bible into that class? Every teacher, therefore, should study child nature, so that she may know not only the book, but the child as well.

Seventh.—*Every teacher has one heart.* If she has no heart she has no business to be a teacher at all. If things are on a right basis, it is the heart of the individual believer that first leads her to want to be a teacher at all. Without heart good work is simply impossible in our classes. Love lies at the bottom of all service, whether human or divine, and without it the teacher is but a poor worker.

See, then, what we have reached. We have reached the mainspring of all our work when we came to the point of HEART. . . . If the heart is right all else will fall into line. For the heart will dictate to the head, and command it to be well informed so that its work may be well done. The heart will compel the feet to travel to the homes of the class. The heart will suggest to the hands what they can do for the welfare of the individual scholar. . . . The heart will put words into the mouth of the teacher, so that her words will come with persuasive power. . . . The heart, again, will sharpen the ears, so that all may be heard and heeded that will advance the interests of the scholar. The heart will make the eyes quick servants of love, so that they will see all that needs to be seen which makes the teacher more effective. If the heart be positively right all else will be right. But, on the other hand, if the heart be wrong, or if it be only half a heart, then nothing else will be what it should be. There is no substitute for heart in our work. In a very true sense, for the Sunday-school all of the issues of life are out of the heart.

LESSON I.—April 3rd, 1898.

THE WOMAN OF CANAAN. Matt. 15 : 21-31.

Read Matthew 15 and 1 Kings 17: 1-24.

Commit vs. 25-28.

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.

25 But she came and worshipped him, saying, Lord, help me.

26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.

27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith; be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea of Galilee, and he went up into the mountain, and sat there.

30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them:

31 Inasmuch that the multitude wondered when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing; and they glorified the God of Israel.

GOLDEN TEXT.

"Then came she and worshipped him, saying, Lord, help me."—Matt. 15: 25.

LESSON PLAN.

1. Faith Exercised, vs. 22, 25, 30.
2. Faith Tried, vs. 23, 24, 26.
3. Faith Triumphant, vs. 25, 27.
4. Faith Rewarded, vs. 28, 30.

DAILY READINGS.

- M. The woman of Canaan, Matt. 15: 21-31.
 T. Cry of little faith, Matt. 14: 22-33
 W. According to faith, Matt. 9: 27-31.
 T. An urgent plea, Luke 18: 35-43.
 F. Faith commended, Luke 7: 1-10.
 S. Salvation through faith, Rom. 10: 1-13.
 S. Mark's narrative, Mark 7: 24-30.
The I. B. R. A. Selections.

CATECHISM.

- Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?
 A. The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

LESSON HYMNS.

Nos. 40 (Psalm), 394, 174, 168.

Much of Jesus' ministry was exercised in Galilee. There many of his wonderful works were performed, and many of his precious sayings were uttered. He drew many after him—various causes leading them to be classed as his disciples.

After a time the lukewarm became cold; others were disappointed and offended in him, his kingdom not being what they desired and expected, and they deserted him. (John 6: 66.)

About this time Pharisees and scribes came from Jerusalem, and found fault with him. (Matt. 15: 1, 2.) Jesus made a withering exposure of shallowness of their traditional

religion, and showed them the fountain of defilement was deeper than they thought of. (15: 19.) It was when thus deserted by professed friends, and bitterly opposed by enemies, that Jesus left Galilee as recorded in the lesson.

The situation may have been such that he could not there, for the time, carry on his work publicly; and also that it was necessary to escape the violence of his enemies, as his hour had not come; so he retired from Galilee, and there is no proof that he ever returned to labor publicly there again.

Time, probably the last six months of Jesus' ministry, A. D. 30, in the 33rd year of Jesus' life. Read account in Mark 7: 24-31.

NOTES ON THE TEXT.

21. Then.—After what is recorded in the preceding verse.

Went thence. From Capernaum, where he had encountered and offended (v. 12) the Scribes and Pharisees from Jerusalem. He was wont, even in the busiest periods of his ministry, to seek seclusion for the purposes of rest, or prayer, or the benefit of his disciples,

or to avoid the murderous hate of enemies till his hour would come.

He here went to the coasts of Tyre and Sidon, or the district of Phœnicia, a strip of country about 100 miles long, lying north of Palestine, along the Mediterranean, and bounded on the east by the Lebanon range. We believe that Jesus actually entered this

heathen territory. Two noted sites gave these coasts their name.

Tyre, an ancient city on the west coast, was a walled (strong) city in the time of Joshua, and was for a long period one of the great commercial cities of the world. For her greatness, commerce, and wealth, see Ezek. 26: 17; 27: 3-25; 28: 1-5. For prophecies concerning her fall, see Ezek. 26: 2-14; 27: 26; 28: 6-10. These prophecies have had signal fulfilment.

“Dim is her glory, gone her fame,
Her boasted wealth has fled;
On the proud rock, alas! her shame,
The fisher’s net is spread.”

“The Tyrian heart has slumbered long,
And Tyria’s mirth is low;
The timbrel, dulcimer, and song
Are hushed, or wake to woe.”

Sidon, twenty miles to the north, once great, wealthy, and the principal city of Phœnicia is now (on account of sin) little more than a miserable village. It is unlikely that Jesus entered these cities. When he came to their coasts he entered into a house, and Mark tells us “he would have no man know it.” This shows us it was not for public ministry he went there, but rather for seclusion. But the same evangelist adds, “He could not be hid.”

22. It got abroad that the worker of wonders was in that region. This led the woman of Canaan to come to him. What did she know of him, for he had not been there before? Mark (3: 8) tells us that “they about Tyre and Sidon, when they heard what great things he did, came unto him, i. e., to Galilee.” These went back to tell the wonders they had seen, and the wisdom they had heard. This woman heard their reports, and likely inwardly sighed for his coming near.

Reading the two accounts (Matthew and Mark) we learn that she was a Syrophœnician, i. e., a Phœnician belonging to that region; that in religion she was not of the Jewish faith, but a Greek, i. e., one of the Gentiles; and that she was descended from the Canaanites, who by the Divine command were exterminated or driven from the Holy Land. Thus she had difficulties to contend with—her race and religion being not in her favor.

But all these disadvantages did not hinder her in presenting her earnest request. Though not of Israel, she had evidently heard of Israel’s expected Messiah, and believed that this was he, so she addressed him with becoming reverence, “O Lord, thou *son of David*,” a title by which the Jews designated the Messiah.

23.—He answered her not a word. How different from his usual method! Often it was “What wilt thou?”

In the case of other applicants he was ready to hear before they called, and to answer while they were yet speaking. Why treat her with silence? Why act so differently from the report that had reached that region concerning him?

Edersheim (vol. II. p. 39) holds that his course here was due to wrong notions which she entertained concerning him as the Messiah. We see no sufficient reason for departing from the more generally accepted view, viz., that Jesus’ silence in the first instance, his seeming refusal later on, and what might appear as cutting her off entirely from any help from him or share in his benefits, were intended to draw out her faith, to increase it, to confirm it that it might be to the praise, honor and glory of God. May we not also believe that he, who sees the end from the beginning, had in view the good of many others in all future ages? “Send her away.” From Jesus’ reply the meaning of the disciples seems to have been, “Grant her request and let her be gone, for she is making too much ado, and will defeat the end for which we came hither.”

24.—Not sent, etc. Jesus’ ministry was a work of preparation; it was founding the kingdom, not carrying that kingdom to its consummation; and in that work he confined himself and his apostles, during his ministry, to the Jews to whom the kingdom belonged.

“Lost sheep.” The Jews were still God’s people, but they had wandered from the Shepherd and were lost sheep. This seemed to close the door in her face. A lost sheep she was, but not one of “the house of Israel,” to whom he was sent. Here was a further trial of her faith.

25.—Lord, help me! At first she followed him crying after him; now she put herself in his way, and fell at his feet (Mark 7: 25).

How earnest, how importunate, how bent on securing the blessing for her child !

26.—This seemed to be the greatest trial of all, for to silence and refusal, insult, she might think, was added. The dog was, in the estimation of the Jews, an unclean animal; the Gentiles were also unclean, so they called them unclean dogs. But through all, her faith triumphed. When not answered she followed and cried; when refused, she fell at his feet and cried for mercy; and when reminded that she was not of those for whom the bread was first intended, she still clung to the only One who could help—and not despairingly.

27.—Truth, Lord! She seems to have thought, "I thank thee, Lord, for that word; I now have strong hope, yea, I now have hold of thee: 'dog' didst thou call me? then I take the place of a dog, and I ask a dog's portion: the children may have their bread, give me a crumb from thy rich table and I am content."

To such faith and importunity nothing is impossible. A law of the kingdom is, "According to your faith be it unto you," and so it was here. The purposes of the trial was served; her faith was tested and stood proof; was strengthened and increased; and we may well believe that he who tried it so sorely, was at the same time *nourishing* it. He did not try her above that she was able to bear. Yea, the very word "dog" may have been uttered to give her an opportunity of strengthening her plea.

28.—Jesus was both pleased and surprised at her faith. It was not among the sheep of Israel he met with such, but among the Gentile dogs; and wherever met with he rewarded it. So here, "Be it unto thee even as thou wilt." The victory was won. Her daughter was delivered from the power of the demon that vexed her.

"Oh, what a change his word can make,
Turning darkness into day!"

29.—The news would quickly spread that he had preformed this wonder. This would

give him publicity instead of being hid as he desired. This likely led to his hasty departure from that locality. Mark 7: 31 helps to settle the route taken by him.

He proceeded northward through the region of Sidon; then eastward, probably through one of the passes of the Hermon range; and then southward through Decapolis. Farrar says "Decapolis...a district east of the Jordan, extended as far north (apparently) as Damascus and as far south as the river Jabbok." Others, however, place it farther south. Through that territory Jesus came nigh the sea of Galilee, on its eastern side. It was a semi-pagan district; but there Jesus met with a favorable reception.

30.—Opposed, deserted at Capernaum he left the place (v. 21); and on the east side of the lake great multitudes ascended the mountain side that they might come to him. Thus it ever was: blessings lightly esteemed by some are eagerly sought and highly prized by others. These brought to him the lame, the blind the dumb and the maimed or deformed. They "cast them at Jesus' feet," leaving their sad condition to appeal to him. And he healed them, rewarded their own faith and that of those who brought them.

The miracles of Jesus were not simply wonders, but also signs. All the cases mentioned here very aptly typify sin. The lame speak of those who do not walk in the ways of God; the blind point to those whose minds are blinded so that they do not see nor know the things of the Spirit of God; the dumb are they who are silent in the matter of God's praise, glory, his Christ and salvation; and the maimed represent those who are deformed in life in character and soul. Jesus is the great Physician for all. His power and grace and remedy.

31.—Glorified the God of Israel. The people of this heathen district assigned the power, the honor and glory of these works of mercy, not to the heathen deities known in that region, but to the true God.

PRACTICAL LESSONS

This portion is very rich in valuable lessons. We are here taught,

1. If gospel privileges are not prized and used they will be withdrawn. Some of the

followers of Jesus in Galilee were lukewarm, some because of the nature of his preaching and kingdom were disappointed and went back, walking no more with him. Pharisees and scribes opposed him; then Jesus withdrew from the place, and it is not known that he exercised his ministry publicly there afterward. When, later, the Jews contradicted and blasphemed when the apostle preached the gospel to them, he left them and turned to the Gentiles (Acts 13: 46.) There are many ways in which our blessings may be withdrawn if not prized and used.

2. Grace may be found where not expected. It was in the case of the *Roman Centurion*, and the women of Canaan that Jesus met with such faith as to cause him to wonder. We should therefore not despair of the grace of God reaching and changing those who, like the prodigal, have gone into the far country.

3. We should go to Christ with our wants, and intercede in prayer for ourselves and others. The Centurion went in behalf of his servant, the women of Canaan in behalf of her daughter, and the multitudes with the lame, blind etc., pastors for their people, parents for their children and teachers for their scholars should go to Christ for his blessing. Bring all our care to him.

4. In thus coming our faith may be tried: the answer to our prayer may be delayed. He who knows all may see good reasons for such trial and delay. Abraham's faith was put to severe test when Isaac, the son of promise, was to be slain. Jacob's prayer at the fords of Jabbok, was not at once granted. He wrestled all night. Joseph's faith was

tested in Egypt, and Daniel's in Babylon. Is this cruel on the part of God? No; such trial of faith is more precious than Klondike gold after which thousands are rushing. See Pet. 1: 7.

5. When tried we should persevere in faith and prayer and not faint. See Luke 18: 1-7. It was well for this woman that she did not become discouraged, but that her faith surmounted every difficulty. Like Jacob she refused to let him go till she secured the blessing. What a lesson this Gentile woman teaches us!

“O for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe;

That will not murmur or complain
Beneath the chastening rod,
But in the hour of grief or pain,
Can lean upon its God;

A Faith that shines more bright and clear
When tempests rage without;
And when in danger knows no fear,
In darkness feels no doubt.”

6. There are many who are spiritually lame, blind, dumb and deformed (v. 30,) and we should endeavor to bring these to Christ. The multitudes in Decapolis did excellent missionary work in bringing the helpless to Christ. The blindness of millions in heathen lands cries to us aloud for guiding help. Will we not try to bring them to Mount Zion where the King sitteth?

QUESTIONS FOR STUDY.

What led Jesus to depart from Capernaum? For what purpose did he leave?

21.—To what region did he go?

22.—What was the country, the race and religion of the women who came to him? What did she mean by “Son of David”? What did she wish to express by saying that her daughter was “*grievously vexed with a devil*”?

23.—Why did Jesus give her no answer? What did the disciples mean by the request, “Send her away”?

24.—What is meant by “the lost sheep of

the house of Israel”? To what extent was it true that his mission was to them?

25.—When she was twice denied, how did she show her earnestness and faith?

26.—Who are the children (a) literally, (b) spiritually? What is the bread? How do you understand the term “dogs”?

27.—To what great use did she turn the term?

28.—How was her faith rewarded? What does Jesus say about the possibilities of faith? Why is the answer to prayer at times delayed?

What does Jesus teach us to do on such occasions? Give instances of *trial of faith*.

29.—After leaving Phœnicia where do we find Jesus next? What was the probable route? Where was Decapolis, and what was the character of the population?

30.—How did *they* manifest their faith in Jesus? Of what are the lame, blind etc., a type? What does their healing teach us for to day?

31.—What is the force of the phrase, "God of Israel,"?

THE BLACKBOARD.

<p>BRING IN PRAYER AND FAITH</p>	TO	JESUS	}	Our Own Wants. The Sin Oppressed, The Afflicted.
TRUST	IN			When Answer to Prayer is Delayed, When Faith is Tried, Till Within the Jasper Wall.

LESSON II.—April 10th, 1898.

SUFFERINGS OF JESUS FORETOLD. Matt. 16: 21-28.

Read Matt. 16: 1-28. Commit vs. 24-26.

21 From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22 And Peter took him, and began to rebuke Him saying, Be it far from thee, Lord: this shall never be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me; for thou mindest not the things of God, but the things of men.

24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

GOLDEN TEXT.

"He was bruised for our iniquities."—Isa. 53: 5.

LESSON PLAN.

1. Christ and his cross, vs. 21-23.
2. The Christian and his cross, vs. 24-26.
3. Christ and the Christian crowned, vs. 27, 28.

DAILY READINGS.

- M. Peter's confession, Matt. 16: 13-20.
 T. Sufferings of Jesus foretold, Matt. 16: 21-28.
 W. A second prediction, Mark 9: 30-37.
 T. A third prediction, Mark 10: 23-34.
 F. Reward to followers, John 12: 20-36.
 S. "That ye might believe," John 14: 19-29.
 S. Isaiah's prediction, Isaiah 53. *The I. B. R. A. Sel.*

CATECEISM.

Q. 16. Did all mankind fall in Adam's first transgression?
 A. The covenant being made with Adam, not only for himself but for his posterity, all mankind, descending from him by ordinary generation, sinned in him and fell with him in his first transgression.

LESSON HYMNS.

Nos. 58, vs. 8-11 (Psalm), 241, 235, 137.

EXPOSITORY NOTES.

LESSON ANALYSIS.

Career of Master and followers:—

- | | | |
|-----------------------------|---|-----------------------|
| 1. Sufferings of Jesus. | { | 1. Jesus' prediction. |
| | | 2. Peter's reproof. |
| | | 3. Jesus' response. |
| 2. Sufferings of Disciples. | { | 1. Self-denial. |
| | | 2. Cross-bearing. |
| | | 3. Self-sacrifice. |
| | | 4. Incisive question. |
| | | 5. Future results. |

At the sixteenth verse of this chapter, Peter had made for himself and his fellow-disciples a confession of their belief that Jesus was the promised Messiah. But Jesus knew that his disciples shared the common, though erroneous, opinion of the Jews generally, that the chief work of the Messiah was to be a temporal redemption of the Jews as a nation, and their restoration by himself as their sovereign to a

supreme position among the nations of the earth.

If these disciples are to be of any use as his apostles, they must learn what the true mission of the Messiah is, and how he must accomplish that mission; and Jesus feels that the time of Peter's strong confession—"Thou art the Christ, the Son of the Living God," is a fitting moment for him to say in effect:—"Yes, I am the Messiah, but as such, I must accomplish my mission by means of suffering and death and resurrection; for my mission is not a temporal and material, but an eternal and spiritual mission." This explains the reference of the first phrase of the lesson *from that time* as meaning not merely *as soon as* Peter had made confession of his faith; but *because* he had so done.

21. Began.—This was not the only occasion upon which Jesus instructed his followers as to his coming sufferings and death. There seems to have been at least three such occasions—(1) Mk. 8: 31; Lu. 9: 22 and our lesson; (2) Mk. 9: 31, and Lu. 18: 31; (3) Matt. 20: 17, and Mk. 10: 33. It was a lesson which was liable to be swallowed up by their previous conceptions, and thus required repetition and enforcement.

His Disciples.—They alone believed him to be the Messiah, and therefore they alone required or could make any use of the teaching

Must.—This word does not merely foretell, but expresses necessity, and brings before us the gracious purpose of the Father in regard to our salvation, a purpose into which the Son has fully and freely entered; but a purpose which can only be accomplished by the sufferings and death of the Son. Thus the compelling power implied in this word **must** is the love of God, Father and Son, to lost man.

Raised the third day.—If Jesus spoke these words plainly, as here set down by Matthew and elsewhere by Mark and Luke, it seems almost incomprehensible how the disciples could have so entirely disbelieved or utterly forgotten them, as is indicated by their conduct after Jesus' death. It seems probable that Jesus foretold his resurrection by figures such as we find in Jno. 2: 19, and that the evangelists after the event construed these figures in the plain language which we find in the gospels. And this agrees with what we find at Jno. 20: 9.

22. Be it far from thee.—The phrase, literally rendered, would be "*gracious to thee,*" and the meaning is *God be gracious to thee,* and therefore forbid such calamities. We thus see how totally foreign to the mind of Peter, and even abhorrent to him, was the thought of a suffering Messiah. We also see in Peter's further statement—*this shall not be unto thee.* how far his self-assertion could lead him, as he thus directly contradicts the word of the Master. But his conduct here is exactly in line with the event recorded in Jno. 13: 8 and Mk. 14: 31.

23. He turned.—Turned away his face, as from an enemy who desired to allure him from the path of revealed duty.

Behind me.—The act of turning his back towards Peter thus illustrated his rebuke, and the scene brings to our minds the temptations of Jesus recorded in Matt. 4.

Satan.—Jesus thus identifies the suggestion of Peter with the third form of temptation by Satan, the offer of earthly power and rule.

An offence.—A stumbling-block, that which tends to cause a fall, here a moral fall, a fall into sin, or failure in duty. The words *offence, offend, etc.*, which occur frequently in the New Testament, always have this force.

Savourest, etc.—Peter's words and feelings were in line with man's idea of what is desirable in human life,—ease, comfort, honor, immunity from sufferings; whereas God's idea of a true life is obedience to God and help to our fellow-men, no matter what sufferings or privations may be necessary.

24.—Having indicated his own career, Jesus now points out the true course of life for any who wish to be his disciples. This is the connection between the two parts of the passage.

Come after and follow.—These two expressions might mean the same thing, but for the unnecessary repetition involved. It is, therefore, probable that in the words *come after me* Jesus alludes to life here, death, and the eternal state; but that the words *follow me* refer to the present duty, the conditions of which are self-denial and cross-bearing. To deny self is to curb the natural appetites and desires for indulgence and ease, whenever their gratification would interfere with our complete performance of duty as taught by the life of Jesus.

Take up his cross.—The word here rendered *take up* means to *lift up* and *bear away*, and is used by John the Baptist when he refers to Jesus as the Lamb of God which *taketh away* the sin of the world. " Jno. 1 : 29. After all has been said as to the meaning of *cross-bearing*, the simplest and most natural interpretation is as follows :—To live in constant willingness to suffer and even to die rather than swerve from the path pointed out to us by the life and words of Jesus.

25. Will save.—Determines to avoid sufferings and death, and thus to live the very opposite of the life of cross-bearing.

Shall lose.—His life here will be fruitless towards God, and the future eternally lost.

Will lose.—This is the simple future, and denotes no purpose to lose life, which would only be suicide, but an actual loss of life brought about by adherence to Christ, which is the same as the cross-bearing life.

Shall find.—His life here shall bless his fellows, and he shall pass on into eternal glory.

26.—This question suggests the extreme case of life saving mentioned in the previous verse. Suppose the case of a man who refuses all self-denial and cross-bearing, and so enriches himself with material things that the whole world becomes his, and that thus by setting his whole heart upon earthly things, his soul—himself—is lost ; what is his clear profit? The answer evidently implied is—no profit, but infinite and eternal loss. The second question of this verse figuratively suggests the idea of a lost spirit desiring restoration after the period of probation is past, and teaches that no such restoration is possible.

27.—The final sealing of the destiny of every man is to be accomplished by Jesus himself, the glorified Redeemer ; because it is he who has offered life on the conditions mentioned. He also has shown the example of the true life, and has offered help to all who desire to follow him. The verse, in line with many statements by himself, and almost all the New Testament writers, points to a glorious coming of Jesus, glorious in contrast with his life of humiliation in connection with his first coming.

But this *second coming* of Christ is described in language so figurative and varied, that to undertake to determine the time or exact circumstances of that coming is to go beyond what is revealed, and is sure to lead to erroneous positions, which must afterwards be abandoned.

28. Taste of Death.—A figurative way of regarding the event which we call death. No doubt the ordinary death of the body is what Jesus refers to ; and this makes the interpretation of the verse very difficult, if the last words of the verse are to be taken in a literal way. Indeed such literal interpretation is scarcely possible, if our Saviour is to be regarded as omniscient.

But might not Jesus regard the fall of Jerusalem, which resulted, through the dispersion of believers, in carrying the Gospel to many places, and in enthroning Jesus in the hearts of men, as a coming of himself in his Kingdom? Or may not the descent of the Holy Spirit on the Day of Pentecost, resulting, as it did, in the submission of thousands to Jesus as king, be regarded as a coming of Jesus in his kingdom?

PRACTICAL LESSONS.

The passage carries its applications on its very face, so that no one can very well read it intelligently without applying it as he reads ; so that there will be less need for additional lessons under this special heading,

1. *Son of Man must suffer—and be killed, and be raised*, v. 21.

It seems strange to speak of God or God's Son being compelled to do anything, as the word *must* implies, but the compelling power

is in the nature of God himself, not from without.

Just as the only power which restrains God from working, the free will of man choosing wrong, comes originally from God, in his act of creating man ; so the only power which can force God to act comes from himself. That in God which forces him to do all that is needed for man's redemption, and which this verse implies, is his love to man. Our love to our

fellow-men should be such as to compel us to do what we can to help them, and especially to help them to a knowledge of that Divine love which compelled Christ to suffer for them.

2. *Get thee behind me Satan*—v. 23.

We learn from these words of Jesus that human beings are capable of doing the work of the great adversary of Mankind. Peter was doing this by attempting to turn Jesus away from the line of duty in the direction of worldly care and comfort. And we deserve the name here applied by Jesus to Peter, if at any time we try to allure one another from the right way.

Whenever a boy or girl, man or woman, uses his influence to induce another to break the Sabbath, or to be idle, or to become disobedient to his parents, or to speak a false or profane or impure word, that boy or girl for the time becomes a helper of Satan in the work of destroying human spirits; since every sin to which any one yields is a step towards the destruction of the sinner.

3. *Thou art a stumbling-block unto me*—v. 23.

But Jesus did not stumble over Peter. Peter acted the part of Satan in trying to lead Jesus into a wrong course. While we shun Peter's example, let us follow that of Jesus; and thus we shall not only refrain from all attempts to lead others astray, but we shall also resist the attempts of others, devils or men, to lead us astray.

A boy or girl does not need to fall over every block or stone on the path; neither is any one compelled to be seduced by the attempts of others to lead him into the wrong way. Jesus was tempted as we are, but did not sin; and we are told that having so triumphed over evil himself, "He is able also to help those who are tempted." So that we have both the example and assistance of the Christ to keep us right.

4. *Thou savourest not the things of God, but...of men*—v. 23.

Peter had in mind what pertained to men, not to God. To have in mind the things of men is to look at things from the point of view of the natural man, and act accordingly.

This would imply that all our actions and words are done and spoken with a view to this life alone. The natural, unbelieving man

gives his attention only to the pleasures and riches and honors which belong to this lower life.

Jesus does not wish us so to live; but desires us to look at human existence as God does, realizing that this life is but the initial stage of existence; and should not be dealt with by itself and for its own sake, but with a view to the whole of our existence. He would thus have us use the body and time to purify the spirit and prepare for eternity.

5. *Whosoever will save. . . shall lose. . . will lose. . . shall find*—v. 25.

Jesus here shows us that although we are not to act in this life with a view to itself, but to our eternal existence, yet this very way of using this life, disregarding pleasures and luxuries and wealth, is the way in which most good results not only to ourselves but others. And so history and biography also teach.

The lives which have been spent with the least thought of self-pleasing and self-glorifying are the lives which have resulted in good; so that they have found life in caring little for life. Such were the lives of all true witnesses, Moffat, Livingston, Gordon, etc., beginning in this era with Jesus.

6. *What shall it profit.*—v. 26.

No matter how young a boy is when he begins to seek after wealth, and no matter to what age he may live, and no matter how hard he may strive, he cannot gain the whole world; and even if he should do so, he will, on the whole, be a great loser; because he has given his whole mind and energy and time to the things of the body and of time, and has not thought about God or eternity or his immortal spirit. Thus when this life is ending he is forced to part with all material things, and having no spiritual possessions or treasures laid up in heaven, he descends to everlasting death, with no hope of restoration.

7. *Every man according to his works*—v. 27.

So then our works or conduct have much or all to do with our everlasting state. Jesus speaks thus with a view to what he has already said about following him. It is only when we determine to follow Jesus, and by his help live the life of self-denial and cross-bearing, that our works will be right both in their character and aims.

The gifts of two men to the poor may be very much alike, but if one is prompted by love to the poor, and the other by a desire to be thought generous, there is a great difference after all. Let our works be not only apparently good, but, prompted by love, such as Jesus can acknowledge when he comes.

SAVE	LOSE
LIFE	
LOSE	SAVE

LESSON III.—April 17th, 1898.

THE TRANSFIGURATION. Matt. 17 : 1-9.

Read Matt. 17 and 2 Peter 1:12-18. Commit vs. 1-3.

- 1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart.
- 2 And he was transfigured before them: and his face did shine as the sun, and his garments became white as the light.
- 3 And behold, there appeared unto them Moses and Elijah talking with him.
- 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.
- 5 While he was yet speaking, behold, a bright

cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.

- 6 And when the disciples heard it, they fell on their face, and were sore afraid.
- 7 And Jesus came and touched them and said, Arise, and be not afraid.
- 8 And lifting up their eyes, they saw no one, save Jesus only.
- 9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

GOLDEN TEXT.

"We beheld his glory, the glory as of the only begotten of the Father."—John 1 : 14.

LESSON PLAN.

- Lesson topic.—The glory of the suffering Christ unveiled, by
1. The Transfigured Christ,
 2. The Immortal Visitors,
 3. The Witnessing Voice,
 4. The Saviour's Charge.

DAILY READINGS.

- M. The transfiguration, Matt. 17 : 1-9.
 T. The beloved Son, Mark 1 : 1-11.
 W. The Father's testimony, John 5 : 19-32.
 T. Remembrance, 2 Peter 1 : 15-21.
 F. Glory of Christ, Heb. 1.
 S. The heavenly glory, Rev. 1 : 9-18.
 S. God manifested, John 1 : 1-14.
The I. B. R. A., Sel.

CATECHISM.

- Q. 17. Into what estate did the fall bring mankind?
 A. The fall brought mankind into an estate of sin and misery.

LESSON HYMNS.

Nos. 83 (Psalm), 45, 205, 570.

Purpose of the Transfiguration.—

Was it for Christ primarily, or the disciples? For his development or their establishment? For these few years past there has been much fascinating study of the consciousness of Jesus and the educative processes of his life, so that with many these topics overshadow all others, and the symmetry of truth is sacrificed. We may not say it was for either purpose alone. Doubtless it served to strengthen him; as surely it served to confirm their faith.

For him, after Peter's becoming a stumbling block, it was as the Angels' ministry after the great temptation; for him it was a solemn consecration for the cross, and a foretaste of the glory that should follow.

But it is their need chiefly which is apparent in the contest, their benefiting which is emphasized in the narrative. Their faith had failed when he announced his death. If he be divine, how can he suffer? If he suffer, can

he be divine? The answer is the transfiguration. It unveils the glory of the suffering Christ.

Place.—Tradition, from the fourth century down, points to Mount Tabor, but all recent scholars favor Hermon. For

1. Tabor was from time immemorial crowned by a fortified city. Its summit could not, though its wooded terraces might, afford seclusion.

2. The previous narrative leaves Jesus in the parts of Cæsarea Philippi.

3. There is no hint of a journey to Tabor, in lower Galilee, which, if taken would be the longest in his ministry.

4. Mark distinctly intimates that on the next day he was not in Galilee; 9: 30.

5. Luke calls it simply 'the mountain.' 'The mountain' near Cæsarea is the snow-capped Hermon. But it was probably not upon either of the twin summits of Hermon,

11,000 feet above the Jordan valley, but upon one of the nearer, lower, summits of the foothills.

Time.—One week after the great confession, and near the close of the Galilean ministry. In the summer of A.D. 29, the year of Rome 732.

Another question of time arises. Was it by day or night? We have these data for answer.

1. Jesus was wont to withdraw to mountain

solitudes for prayer at nightfall.

2. During part of the scene the disciples were heavy with sleep.

3. It was 'next day' when they came down from the hill. Luke 9: 37.

It was, then, against the background of the night, and while the world was wrapped in sleep, his glory was revealed. Probably these two great days, seven days apart, were Sabbath.

NOTES ON THE TEXT.

1. Six days.—"The time and the occasion of this event, which are of the utmost importance to the right comprehension of it, are most definitely fixed in the opening words." Brown. Luke says 'about eight.' There is no discrepancy. Six had intervened; eight includes the two extremes. Statements of time thus agreeing in fact, though differing in form, are among the surest signs of veracity in historical narratives." Neander.

Peter, James, and John.—Jesus here acts upon the principle set forth in Acts 10: 14 'Not to all the people, but unto witnesses chosen before of God.' Two or three witnesses were required by the law. Deut. 19: 15. There was no favoritism in the selection of some to see what others might not share. They were not fitted by faith to receive the disclosure. Already they were thus singled out, for they only had entered the death-chamber of the daughter of Jairus, and they were yet again to be alone with him in Gethsemane's awful hour.

'*Apart*' conveys the double idea of withdrawal from the rest, and into a solitary place. Luke adds that he went 'to pray,' "doubtless in connection with 'those sayings' since their reception required as much the direct teaching of the Father as had the previous confession of Peter, of which it was indeed the counterpart and twin-height."—Edersheim. As he prayed he was transfigured. So Moses' face shone while communing with God. And while Stephen looked up steadfastly into heaven, his face became as it were the face of an angel.

2.—Transfigured.—There are two words used in New Testament Greek to indicate a transformation. This, the stronger of the two, is

from *Morphe, form*, (who, being in the *form* of God—took upon him the *form* of a servant,) while the other is from *Schema, fashion*. The former is used of us in Rom. 12: 2. "Be ye transformed by the renewing of your mind," while the latter, and weaker, is used of Satan and his ministers in 2 Cor. 11. 'Transformed into an angel of light,' 'transforming themselves into the apostles of Christ.'

Jesus had "originally the form of God, in which he appeared unto the inhabitants of heaven." This he laid aside, taking here the form of a servant. Now for a brief season the form of God lit up the servant's form. It was no reflection from without, as was the transient and unconscious brightness on the face of Moses. It was the shining forth of his own glory.

Before them.—Those words point out the purpose of the change. It was for their sake. 'Them' is emphatic in all three parts of the transaction. 'Transfigured before them.' 'There appeared unto them,' 'overshadowed them,' i.e. the disciples, for 'they feared as they entered into the cloud.'

There is a fine fitness in the two similes, "as the sun"—"as the light." His whole person emitted light, which flashed with dazzling brilliance from his face, and glowed with softer lustre from the robes of white he wore. The face was radiant, the garments irradiated.

3.—In all the narratives the appearance of Moses and Elijah is set forth as having reality and not as an apparition. This outward reality Peter long afterwards insists upon. 2 Pet. 1: 16-18. The disciples saw and heard them, understood their words, and knew that they were none other than Moses and Elijah. How they recognized them we are not told.

That question is quite distinct from this one: shall we know each other in heaven? But the fact that Moses and Elijah knew each other has a bearing upon universal recognition there. Edersheim is surely wrong in attributing the disciples' knowledge to "their heightened sensitiveness to spiritual phenomena." Most probably it came through the conversation, perhaps by Jesus, Moses, and Elijah addressing each other by personal names.

Luke adds that they "appeared in glory," not in the same form their bodies were on earth, but in these glorified. The body of Elijah had been translated; that of Moses may have been raised again as a pledge of the resurrection.

These two men were typical in more ways than one.

1. They were types of the economy, which by sacrifice and prophecy pointed to his death. "What a testimony to the evangelical scope of that economy! Not only is Christ the great end of it all, but a dying Christ." "Hence we gather that a dying Messiah was the great article of a true Jewish theology, from which it had fallen quite away. Thus, while false Judaism rejects the Messiah, the true, in the persons of its most eminent representatives, owns and adores."—Brown,

2. They were types of all the redeemed when he shall come again in glory. Moses who had died alone with God upon another mount, was typical, in his softened and glorified death (the Rabbis said it was by the kiss of God) of those who fall asleep in Christ; and Elijah, who tasted not of death, of those who shall be 'changed' and caught up with their Lord in the air.

He spake of his decease, Luke 9: 31. The Greek word is exodus, departure. "It implies not only his death, but its manner, and even his resurrection and ascension. Thus we can understand the better on the lips of Moses and Elijah, this about 'accomplishing' that exodus in all its fullness.—Edersheim."

4.—'Answered' here, as so often in Scripture, refers, not to words spoken to Peter, but to events which suggest his thought. Luke makes clear that the occasion was the approaching departure of Moses and Elijah. He spoke in unreflecting eagerness. Yet he still refers his wish to his Master's will.

Luke has a remarkable expression, 'they

were heavy with sleep, but having kept awake throughout,' Revised Version, margin. Sleep was natural, yet they struggled against it while their Master prayed. Who that has sat as a watcher by a sick-bed has not experienced this condition?

'It is good.'—There are two possible meanings.

1. It is a pleasant experience, which he wished to prolong.

2. It is an opportune circumstance, inasmuch as they can provide for the comfort of Jesus and his guests. The latter is probably to be preferred.

The R. V. adopts, as correct the reading, 'I will make,' Peter taking his usual place as leader and speaking for the rest. Such booths would be made of branches, similar to those of the Feast of Tabernacles. Travellers often used them for a night.

Fleetwood suggests that Peter imagined Jesus had now assumed his proper dignity and that Elijah had come according to Malachi's prediction. Accordingly, he would provide booths, intending to bring the rest of the disciples and the multitudes to behold his matchless glory.

5.—While he yet spake.—A close comparison of Matthew and Luke shows that Moses and Elijah had gone before the cloud appeared. This is no ordinary cloud. Its brightness connects it with the Pillar of cloud and Fire. It is the Shechinah, which led Israel forth from Egypt, rested on Sinai, stood over the Tabernacle, filled the temple at its dedication; whose return Ezekiel prophesied; which shone upon the shepherds at the birth of Christ, received him at his ascension, and will again surround him at his second coming.

A voice.—The same which had been heard once before at his baptism, and should again be heard before his passion, the voice of God. Doubtless now as then it came 'for their sakes.' John 12: 30. The testimony given is threefold.

1. To the mystery of his person;
2. To his absolutely holy character and perfect work;
3. To his divine authority. 'Hear him' has a special emphasis, and is supposed by many to be the end-in-view of the whole scene.

Coming after his announcement of his death it sealed that testimony, and in view of it,

proclaimed him as the prophet to whom Moses had bidden Israel hearken. Deut. 18: 15,

6, 7.—Such fear had always come upon men at the presence of God. Abraham, Moses, Isaiah, Daniel, John, alike experienced it. Yet Adam and Eve in innocency felt none of it. It is not pure reverence, but an instinctive dread, because of sin. It extends to everything supernatural,

Jesus lays his loving hand upon them and it is removed. Though divine, he as Saviour so reveals God that sinful men feel towards him the same emotions as innocent beings towards God. This was one of the purposes of his coming. Deut. 18:15, 16.

The shepherds were sore afraid when the angel spake, but were told to fear not, for Christ had come. The dread of the supernatural is removed by the gospel. The heathen tremble before their gods; christians feel reverence but not terror before God. His touching them reveals his tenderness.

8. *When they lifted up their eyes.*—Mark indicates that they looked up startled 'and suddenly looking round about.' How human, yet what a contrast to the calmness of Jesus! He was in his proper element.

Jesus only.—The point is they saw no man from whom the voice had come. It is evident too, that they saw Jesus again in his accustomed form. Jesus only, yet Jesus alone supreme and sufficient. Yet he is left alone—to suffer! He continues now the teaching begun in v. 21 of the previous chapter.

9. *Charged them.*—He had already charged

all the twelve not to blaze abroad that he was Christ until fit time should come. The reason lay in this, that knowledge of the fact, and not of its meaning, would cause men to interfere with the coming of his Spiritual kingdom by seeking to set up a temporal one. Now, even the rest of the disciples may not hear. "That they were not qualified to witness it, proud that they were not prepared to hear of it."

The charge was also "a test whether the three had understood the meaning of the vision, and their strict obedience, Lu. 9: 36; not questioning even the grounds of their injunction, proved that they had learned it. So entire was their submission that they dared not ask the Master about this new and seemingly greater mystery, the meaning of the Son of Man rising from the dead."—Edersheim.

'*Vision.*'—The word denotes 'the things actually seen,' and not a mental impression.

'*Until the Son of Man be risen.*'—They believed already in a general resurrection, but evidently they knew as yet nothing of Christ's own resurrection, as separate from that of others, and on the third day after his death."

The mystery of his sonship could not be revealed to the world until he was 'declared to be the Son of God with power by the resurrection from the dead.' But that fact would shed such a flood of light upon his work, that what was now incomprehensible should then be clear, and be proclaimed to the end of the earth, for death itself should have been transfigured, and the cross become the glory of the universe.

TEACHING HINTS.

To the teacher. There are two methods, either of which you may use chiefly, but neither solely, in imparting a lesson. The first and highest is, Teaching through the Reason; the second, often most efficacious where the first signally fails, Teaching through the Imagination. For the first, your knowledge must be clear; for the second, vivid. Yet either should but lead to a third, which make your real end, Teaching through the Conscience. For this you need not only knowledge, but intense love, of the truth.

1. *Through the Reason.*—Make very

clear that it was to minds, on one hand full of great hopes of the speedy setting up of Christ's visible kingdom, and on the other, full of troubled thoughts about his prediction of early rejection and death at the hands of his own people, that the Transfiguration was vouchsafed.

Point out that since all three evangelists so dimly connect this event with his prediction and their unbelief, there can be no manner of doubt that it was given to manifest the glory of that death in the eyes of heaven.

Notice now that there are three distinct

supernatural events in the whole transaction, and that each had its own bearing upon this one lesson.

Lead the class to ask what would the effect upon the minds of the disciples be when they saw Jesus transfigured? Would they not, knowing the scriptures, realize as never before the glory which he had laid aside, and could, when he would, reassume? And would they not, too, realize that this was a prophecy of glory he had spoken of in connection with his sufferings?

Next in drawing lessons from the appearance of Moses and Elijah, keep to the main point, the subject of their conversation. This verse opens a very wide field of discussion. Do not try to cover it all. They speak of the one theme the disciples had refused to listen to, the mystery and glory of his death.

Peter's words are a parenthesis, not, as perhaps some teachers might incline to make them, the main lesson. They show that he had partly, but far from fully, grasped so far the meaning of the scene.

Note that the third part also crowns the consecrated Sufferer. The Father's voice from out the Shechinah affirms that it is his good pleasure the Son should by death enter upon his kingdom. To put the next three verses in their connection, observe that when Jesus touches them and they are left alone with him, they realize that they can learn from his gracious lips truths which they cannot bear to hear from the Father.

Then show that Jesus' charge is a further revealing of the same truth. 'Until the Son of man be risen from the dead.'

Try now to discover whether your class can in turn show you that all was fitted to remove prejudices against his sufferings.

II. Through the Imagination.—You may choose rather to convey the lesson in this form. Then picture first the depression of the disciples, and their patient Teacher leading them to the mountain top to pray. Describe his praying, first with and for them, then alone for himself, while they rolling themselves in their abbas, lie down, and though heavy with sleep, strive to keep awake.

In bringing his prayer before your scholars, David Brown's words, are very suggestive. "Methinks as I steal by his side I hear from

him these plaintive cries: 'Lord, who hath believed our report? . . . Mine own receive me not. . . . Thou that dwellest between the cherubim, shine forth. . . . Show me a token for good. . . . Father glorify thy name.'"

While he *thus* prays, he is changed. They had thought that only shame and defeat were to be found in his death. They see that his true glory is to come through death. Here the narrative is so vivid that your scholar's imagination will require no spur. Ask them to picture the first scene.

But in the next verse imagination fails. We cannot conceive of the kind of glory Moses and Elijah had. But their conversation would be in Scriptural language. May we not imagine it? Try to do so, using especially the promises of his coming.

'We have read that the serpent shall bruise thy heel, but thou shalt bruise his head.' 'Hath he not said. In thee shall all families be blessed?' 'Lo, this is the chariot of Israel and the horsemen thereof.' "The Lord hath laid on thee the iniquity of us all." . . . Thou shalt see of the travail of thy soul, and shalt be satisfied.'

Then picture the Lord speaking freely to them of what he could not speak unto his disciples. Put your scholars in the disciples place. What must thy now think of their former conduct?

In conveying the lessons of verses 5 and 6, use as an illustration the fear of the Israelites when God spoke from Sinai, and their request that Moses might speak to them, and not God, lest they die. Then show from Deut. 18: 15, 16; that God had sent Jesus to speak in this gracious manner to them, and they had refused to hear him!

Then picture their glad relief when left alone with Jesus.

III Through the conscience.—Let your closing words be, whatever your method of teaching, an earnest personal application.

Another view of the lesson.—The significance of the transfiguration for Christ himself. Jesus had reached the crisis of his work as a teacher. All whom his words and miracles could move had been drawn to him. His

chosen ones had confessed him as Christ : Henceforth he set his face toward his death.

For him it was a solemn consecration for the cross.—One of the forms of the Temptation had been to take the kingdom without the ministry of suffering. This temptation Peter renewed. Jesus set it again aside, but it must have cost him sore trial. His unailing resource was prayer. In view of his sufferings he spends a night in prayer taking three of his disciples with him. As he sets himself apart for his work and seeks strength for it, his glory flashes forth, Moses and Elijah minister to him, and the Father declares his pleasure in the sacrifice.

It was a foretaste of his coming glory.—Having begun to drink of the cup of sorrows, he sees of the travail of his soul for his satisfaction. The glory was that which he had with the Father before the world was. It was not the halo of feeling and will, the glory of his

self-devotion, but that raiment of God which is light. The presence of Moses and Elijah was an earnest of his risen and glorified saints, and the voice of the Father, of that approval which shall be his when he renders up the kingdom that God may be all in all.

It was an assurance of the sympathy of heaven.—One of the sources of his sorrow must have been the want of sympathy from men with that dearest to him. Since he could not speak with his own disciples of his death, how welcome it must have been for him to commune with those who could speak of it with the calm wisdom of heaven."—Nicol.

It brought the approval of his Father.—"We can never understand how much the approval of the Father gladdened and uplifted the wearied soul of Christ, and so we leave it, remarking only that it must have meant much to him when it was three times repeated at the great turning points of his life."—Nicol.

PRACTICAL LESSONS.

The lesson-truth.—

The death of the Son of God for the sins of men is the truth of all truths hardest for the heart of man to receive.—Christ crucified for them is still a stumbling-block to many who would follow in the train of an ideal and idolized hero. Men are more willing to accept the moral truths of the Bible than its positive precepts, which must be accepted upon a simple word of God. Yet the supreme test of faith lies in receiving the word of the Saviour upon his own authority.

But unto all his elect God unveils the glory of the Divine Sufferer, and of suffering for his sake.—God often bestows his most marked favors to help his people's feeble faith. Many of life's most precious lessons can be learned only when we are apart with Jesus. Every supreme manifestation of Christ's power was preceded by prayer; so must every lofty privilege of our, and every efficient service, be entered into. Jesus receives all who come unto him, but not all are taken into the mount. Would you be of the favored few? According to your faith be it unto you. But if you go with him into the mount, you shall go also into the Garden of sorrows.

Jesus is transfigured before everyone who receives him as the Saviour.—From being 'the Nazarene'

he becomes 'the Lion of the Tribe of Judah.' The loathed cross of the Roman slave becomes the Christian's symbol, glorious beyond all words.

Christ is a transfiguring power in his people's lives.—Moses' face shown after communion with God; Stephen was as the face of an angel when he gave his life preaching Christ. So may every believer's life be glorified by communion and service. The Christian affections do now give to every face in which they are seen a beauty lovelier than the play of any other emotion.

The state of the believing dead is a happy one.—They come as conscious, active persons, with thought and feeling engrossed in the kingdom of Christ.

The death of Christ is the most glorious part of his work.—If his decease be so absorbing a theme, should we not glory in the cross? He sits upon the throne, bearing, not the insignia of the creator, but the crown of thorns. Let us join in the song 'Worthy the lamb for he was slain for us.'

It is good for us to be where the Saviour is.—It is good for us to dwell upon all testimony which exalts him. But it is not good to expect the crown without the cross. Nor is it good to admire his character but turn from

his cross. 'If thou wilt' is a good motto with which to begin all proposals.

God can speak to men, and men can hear God's voice.—All God's appearances are to us mingled obscurity and glory. The Father is our authority for Christ's divinity. We should be well pleased with Christ since God is so. God's voice bids us hear Christ voice. Let our hearts answer 'Speak, Lord, for thy servant heareth.'

Sin makes men sore afraid before God.—Jesus was promised (Deut. 18: 16); that men might hear God without such dread. Man's instinctive dread of the supernatural is removed by the gospel.

Jesus only is worth all else besides.—This is the fulness of revelation. All else, history and prophecy, theophany and apocalypse, serve but as a foil to him. It is the fulness of history. All sages, rulers, conquerors, fade away in the past. His figure heightens with increasing

distance, and brightens with the lapse of time. "May it be a prophecy of our deaths. A brief darkness, a passing dread, and then his hand and his voice 'Arise, be not afraid.' So shall we lift up our eyes and find earth faded, its voices fallen dim, and 'see no man save Jesus only.'"—McLaren.

Jesus wisdom is our surest guide.—We must do what Jesus charges us even when we might seem to honor him by doing otherwise. The Resurrection makes all other truths plain.

THE BLACKBOARD.

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GLORYING IN CHRIST.

LESSON IV.—April 24th, 1898.

A LESSON ON FORGIVENESS. Matt. 18: 21-35.

Read chapter 18. Commit vs. 21, 22.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him, I say not unto thee, 'till seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 And the Lord of that servant, being moved with compassion, released him, and forgave him the debt.

28 But that servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30 And he would not: but went and cast him into prison, till he should pay that which was due.

31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besougest me.

33 Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT.

"Forgive and ye shall be forgiven."—Luke 6: 37.

LESSON PLAN.

1. The extent to which the Forgiving Spirit is to be exercised. vs. 21-22.

2. The parable illustrating forgiveness, vs. 24-35.

3. The forgiveness of God the Father through Christ the Son.

DAILY READINGS.

M. God's mercy, Matt. 18: 1-14.

T. Gaining a brother, Matt. 18: 15-22.

W. A lesson in forgiveness, Matt. 18: 23-35.

T. As you are forgiven, Eph. 4: 25-32.

F. Forbearing and forgiving, Col. 3: 8-15.

S. Brotherly love, Rom. 12: 10-21.

S. Be merciful, Luke 6: 27-36.

The I. B. R. A. Ser.

CATECHISM.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin, together with all actual transgressions which proceed from it.

LESSON HYMNS.

Nos. 218, 529, 527, 572.

The narrative gives an interesting glimpse of the character of Peter. He is always the practical man dealing with the practical affairs of life. Even while a disciple he showed traits of leadership which were afterwards fully developed. Thus the question has suggested itself to his practical mind: "What is the limit to forgiveness in the case of one man in his dealing with another?" That Peter had advanced in no small degree in the Christian life is evident from his even suggesting the idea that an erring brother should be forgiven seven times.

In the narrative Jesus Christ gives us a hint regarding the great doctrine of his religion, namely, forgiveness of sins through his vicarious sufferings upon the cross. Our Saviour continually spoke in parable; and great spiritual truths are taught in these parables which are not, at first sight, apparent. Thus, in the present parable our Saviour foreshadows to us the infinite love of the Father freely forgiving man through the sufferings of Calvary.

Read Luke 17:3, where our Saviour's teaching on the subject of forgiveness is given in slightly different form.

NOTES ON THE TEXT.

21.—The Rabbis taught that the transgressor should be forgiven three times and no more, justifying this by the authority of Amos 1:3. Our Saviour teaches that there should be no limit to forgiveness. We are reminded of the petition in our Lord's Prayer: "Forgive us our debts as we forgive our debtors."

Compare with this the action of our Saviour in the judgment hall when he was ill-treated by the servants of the high priest, and when, upon the cross, he prayed for his murderers. Compare also Stephen's prayer for his murderers while he was being stoned to death. The whole of Paul's life after conversion is also a lesson on forgiveness. Notwithstanding all the wrongs he received, he never, on a single occasion, uttered an unkind word in retaliation.

22.—What is forgiveness? It is difficult to give a full definition of the term. Perhaps it would be better to analyse the thought underlying the word and to formulate its component parts.

First then, forgiveness is closely allied to *penitence*. We do not forgive then till we realize that we were in the wrong as well as those who injured us; and that in cherishing the unforgiving spirit we have grievously sinned. These two then, are twin sisters in the Christian religion—Penitence and Forgiveness. The one never appears without the other.

To forgive also, is to *forget* the injury done. St. Paul gives us a description of this element of forgiveness in the 13th chap. of the 1st Epistle to the Corinthians.

The next element in forgiveness is Love as

expressed in Rom. 12:19-21. There Paul teaches us that the essence of forgiveness is Love.

23.—Our Saviour very often speaks of the kingdom of heaven. Thus, he says: "Blessed are the poor in spirit; for their's is the kingdom of heaven." Matt. 5:3. He speaks of the kingdom of heaven in the parable of the talents, etc.

By this expression our Saviour means the kingdom of grace which is gradually formed in the believer's heart through the indwelling Christ, and which will be succeeded by the kingdom of glory at the second coming of the Saviour. The servants spoken of are ministers or stewards.

The imagery of the parable is drawn from Gentile and Jewish life, the master mentioned being some Gentile ruler possessed of great wealth and authority who has satraps or governors under him, which governors have frequent opportunities of embezzling in the provinces over which they rule. Mention is frequently made in classic literature of such extortion.

"The King Eternal in various ways and at various periods takes account of men, as by a commercial crisis, a personal affliction, a revival, or by those heartsearchings which come without explicable cause on almost all men at some period of their life."

24.—Trench says that we can best appreciate the sum of ten thousand talents by comparing it with other sums mentioned in Scripture.

In the construction of the Tabernacle, 29 talents of gold were used. Exodus 28:34.

David prepared for the temple 3,000 talents of gold, and the princes 5,000 (1 Chron. 29:4-7); the queen of Sheba presented to Solomon 120 talents (1 Kings 10:10); the King of Assyria laid on Hezekiel 30 talents of gold. (2 Kings 13, 14.)

The total amount mentioned in the parable has been reckoned variously from nine to fifteen millions of dollars. Thus we are reminded of the debt we owe to God which it is impossible to measure. We are reminded that the wages of sin is death; but the gift of God is eternal life through his Son.

25.—Compare II kings 4, 1; Nohemiah 5, 7, 8; Isaiah 50, 1. The imagery, however, as we have seen, is rather taken from oriental despotism than from customs prevailing among the Jews. Imprisonment for debt was not permitted by Jewish law. Torture also was not allowed. The steward had wasted the revenues of his province, and, hence, it was impossible for him to pay.

26.—The steward perhaps thought of making the attempt to extort the large sum he owed from the inhabitants of the province he governed. He is the type of the man who desires to be saved by works.

27.—This verse teaches us the central truth of scripture, namely the Divine forgiveness. It hints to us the meaning of the scene in the garden of Gethsemane where our Saviour drank to the dregs the cup of suffering.

28.—The closing words of the parable show us how unworthy the servant was of the forgiveness he has obtained. By the smallness of the second debt mentioned here in comparison with the other sum our Saviour meant to teach us how insignificant are the offences committed against us by our fellow-men in comparison with our sinfulness toward our Heavenly Father.

30.—It is a strange fact that so many of the punitive measures of this world are not only

not restorative or reformatory in their effect but, naturally, make amendment impossible. In all countries and in all ages not merely bankrupts and sinners of every sort, but the weak morally, mentally, and physically, have been too often shut up in prison until they pay their debts, surrounded by circumstances which make relief and restoration an impossibility, cut off from all opportunity of relief."

31.—Alford finely remarks: "Anger is not man's proper mood towards sin, but sorrow. These fellow-servants are the praying people of God who plead with him against the oppression and tyranny of the world."

34.—He was to have been sold into slavery before; but now, his punishment is to be very much greater. Trench remarks that, in the East, where there is a continual suspicion that those who may appear the poorest are actually in possession of secret hoards of wealth, the torture would be applied as it is often now to make the debtor reveal these hoards, or in order to wring the money from the compassion of friend.

Words can hardly picture the horrors of imprisonment among heathen nations. The Romans were very cruel, witness the sufferings of our Saviour at the hands of Pilate; but the tortures perpetrated upon prisoners under the rule of eastern monarchs was very much greater. Indeed it is only in modern times that prisoners have been treated as human beings at all.

The servant mentioned here shows that his heart was not touched by the kindness of his master. He is, thus, a type of those who know the message of Christ's forgiveness, but who do not truly repent of their sins, and accept Christ's as their Saviour.

35.—Compare Christ's account of the Last Judgment, Matt. 25: also proverbs 21, 13; Matth. 11: 20-24.

PRACTICAL LESSONS.

1. *The extent to which the forgiving spirit is to be exercised.*

Our Saviour says there is to be no limit to this. Our Saviour taught a morality more advanced than that of Jew or Gentile. Compare Matt. 5: 35-44. It is unnecessary to speak of the need of our Saviour's teaching

among the Gentiles where such cruelties were continually practised, and where the spirit of love was so little known.

2. *The Parable.*

Our Saviour, pursuing his usual method, teaches this great lesson of forgiveness by means of a parable. Indeed we may, by com-

paring scripture with scripture, learn all the great truths of religion from the parables our Saviour uttered.

In this parable we are, in thought, conveyed to the scene of one of the great empires of the East where the despot rules. We see the satrap sent to the distant dependency, as Britain sends the Governor-General to rule over India. We see him, there, false to his charge, embezzling the monies received by him as tribute to his lord. We see him called to account and then freely forgiven by his master.

And then we are asked to picture the dungeon into which he is thrown and the instruments of torture awaiting him there when he shows the unforgiving spirit to his fellow-servant. Thus we are continually being called to account for our stewardship at the bar of conscience; and, by this means, we can judge whither we are growing in grace or no.

II. *The source of the forgiving spirit.*

The prime source is the new heart spoken of in Ezekiel, 36,26. Thus the gaoler at Philippi, when he believes, shows at once evidence of a change of heart, taking the apostles and washing their stripes. The great theme of the New Testament after atonement is that of *heart culture* in Christ's followers—the gradual process of sanctification through the work of the Spirit. This is one of the gifts of the Spirit, comprehending, indeed, them all—the spirit of love. I John IV. 20.

There is a remarkable illustration of our lesson narrated in the Life of Dr. Geddie missionary to the New Hebrides. The missionary was conducting a communion service with his congregation of native converts. While engaged in the service he was struck by the conduct of a young man who arose from his seat in the front part of the church and took his place among those sitting in the rear.

After waiting there, for a time, he arose and resumed his former seat where he partook of communion. At the close of the service Dr. Geddie asked him the meaning of this strange proceeding. The young man answered that, on first sitting down, he found that, beside him, was the murderer of his father; and he himself was so filled with murderous hate that he could not remain where he was, but was compelled to take a seat at a distance from that of the murderer.

After praying for grace, however, the feeling

of hate passed away; and he was enabled calmly to take his seat near the man who had so deeply injured him, and to partake of the communion by his side.

W. Edgerton Young, the missionary to the North West, also tells us a similar tale regarding a christian chief who forgave the murderer of his son.

It is true that in tales of fiction, as for example. "God and the man," the attempt has been made to show that the feeling of forgiveness may spring from pity only; but the experience of actual life has shown that only *the love of Jesus* can change the heart.

This is the evidence of Christian experience; and theologians are recognizing that it is one of the strongest proofs of the truth of the Christian Faith.

This constitutes the charm of Church History. There, in page after page, we read what God has done in ennobling man and enabling him to conquer sin.

It has been said that Gibbon's History, though written by a sceptic, is one of the greatest monuments to the power of the Christian faith, showing as it does, the work of Christ in winning the heathen to the truth.

IV. *The forgiveness of God.*

This is the great message of Scripture—Forgiveness of our sins through Jesus Christ. This note struck in the opening pages of Genesis, is never lost till the last book of Revelation is closed.

It is taught in symbol, history, prophecy; and above all, in the life and death of Jesus Christ. It is taught in the feasts of the Jews, taught in the Psalms, taught in the glowing pages of Isaiah, taught by our Saviour in his sermons, taught by the Cross of Calvary, taught in the vision of Heaven itself where we are invited to see the Lamb slain from the foundation of the world. No sweeter music can fall upon the ear of suffering humanity than that contained in the words. "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

HOW TO TEACH THE LESSON.

First ask your class to narrate the parable in their own words, helping them, yourself, to fill in the picture. Speak to them of the infinite love of God pardoning sin; and press

upon them individually whether they have asked and received pardon.

If your scholars are pretty well advanced in Bible knowledge, ask them to trace, with you, the Divine plan of forgiveness as revealed in Scripture, helping them on from history to psalm and Prophecy. If your class are juniors, a simple exposition of John III 16 will be sufficient.

When this has been done, press home upon them their duty to forgive those who have injured them. Ask them to repeat the petition of the Lord's prayer dealing with forgiveness; and ask them whether they can truly exercise the forgiving spirit while repeating the words.

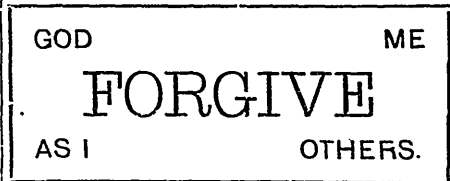
In order to teach this lesson thoroughly saturate yourself with the teaching of our Lord in the fifth chapter of Matthew; of Paul in the twelfth chapter of Romans, and in the thirteenth chapter of First Corinthians; of John in his First Epistle. These should, if possible, be learned by heart. Come charged

with the truth contained in this passage and with the love of Christ in your heart; and you cannot fail to be a blessing to the scholars.

SCRIPTURE REFERENCES TO AID THE TEACHER.

1. God's Forgiveness. Exod. 12; Psalm 103; Isaiah 1: 18; 53; John 3: 16; Rom. 8: 1; Eph. 2: 5, 6, 7; Col. 1: 12, 13, 14.
2. The Christian's duty of Forgiveness. Matt. 5: 38-48; Rom. 12: 10-21; 1 Cor. 13; 1 John 2: 9-11; 3: 14-17; 4: 7-12.
3. The Sources of Forgiveness. Phil. 4: 13; Col. 3: 1-3, Gal. v. 22-26.

THE BLACKBOARD.



AN ORDER OF SERVICE.

Song Service—For fifteen minutes previous to opening.

Silence—When organ sounds the chord all will rise and sing:

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost.

Silent Prayer—All standing.

Invocation of Superintendent.

Responsive Exercise.

Superintendent—O! how I love thy law, it is my meditation all the day.

Teachers and Scholars—Thy word is a lamp unto my feet, and a light unto my path.

Superintendent—Thy word is very pure, therefore thy servant loveth it.

Teachers and Scholars—Thy word is true from the beginning.

Superintendent—How sweet are thy words unto my taste, yea, sweeter than honey to my mouth.

Teachers and Scholars—The entrance of thy word giveth light. It giveth understanding to the simple.

Superintendent—Thy word have I hid in my heart, that I might not sin against thee.

Hymn of Praise—

Prayer.

Responsive Reading of the Lesson.

Golden Text for the Quarter.

Golden Text for the Day.

Hymn.

Lesson Study.

First Bell—Five minutes before closing Exercises begin.

Hymn.

Secretary's Report.

Notices.

Review of Superintendent.

Hymn.

Benediction.

Silence.

Distribution of Books and Papers by Teacher.

The lesson helps for this month have been prepared by the following:—

Ap. 3.—REV. J. R. McLEON, Three Rivers, P. Q.

Ap. 10.—REV. R. McKAY, Hemmingford, P. Q.

“ 17.—“ J. McDougall, Holton, P. Q.








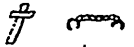

“ 24.—“ C. B. Ross, Lachine, P. Q.

Primary Department.

HELPS FOR TEACHERS OF LITTLE FOLKS, BY MR. & MRS. G. H. ARCHIBALD, MONTREAL.

GOLDEN TEXT FOR THE QUARTER: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 21.

Preview.

<p>Healing</p> <p>SICK BODIES SICK HEARTS</p>  <p>ALL CURED</p>	<p>Suffering</p> 	<p>Glorified</p> <p>HEAVENLY</p> 
<p>Forgiving</p> <p>WHY?</p>  <p>LOVE</p>	<p>Honored</p>  <p>HOSANNA</p>	<p>Inviting</p>  <p>COME FOR ALL THINGS ARE READY</p>
<p>Teaching</p> <p>W ORDS A CTIONS T HOUGHTS C OMPANY H ABITS</p>	<p>Rewarding</p> <p>A GOOD DEED</p>  <p>A REWARD</p>  <p>LOVE</p>	<p>Remembered</p>  <p>MATTHEW</p>
<p>Condemned</p> <p>JESUS BARABAS</p>  <p>CONDEMNED BY ALL</p>	<p>Crucified</p> 	<p>Risen</p> <p>LIFE</p>  <p>52111</p>

The second quarter of the year is taken up with the conclusion of the studies in Matthew's Gospel, from the 15th chapter to the end. The Lessons are as follows:

Lesson I. The Woman of Canaan. Matt. 15: 21-31.

Lesson II. Sufferings of Jesus foretold. Matt. 16: 21-28.

Lesson III. The Transfiguration. Matt. 17: 1-9.

Lesson IV. A Lesson on Forgiveness. Matt. 18: 21-35.

Lesson V. The Triumphal Entry. Matt. 21: 6-16.

Lesson VI. The Marriage Feast. Matt. 22: 1-14.

Lesson VII. Watchfulness. Matt. 24: 42-51.

Lesson VIII. The Day of Judgment. Matt. 25: 31-46.

Lesson IX. The Lord's Supper. Matt. 26: 17-30.

Lesson X. Jesus Condemned. Matt. 27: 11-26.

Lesson XI. Jesus Crucified. Matt. 27: 35-50.

Lesson XII. The Risen Lord. Matt. 28: 8-20.

Lesson XIII. Review.

It will be seen at a glance that the lessons very largely centre around the closing scenes of the life of our Lord. We suggest that in the teaching of our younger classes we cluster

the thought and unify the teaching of the quarter around the one great central truth, the Cross of Christ. To enable us to be very definite in our teaching, however, and to bring the Saviour nearer to the children than he has ever been to them, let us aim to keep prominent the thought of Jesus, our Loving Lord. This central thought is made prominent in the golden texts for the quarter. We have, therefore, chosen as the central thought for the quarter, Jesus, our Loving Lord.

Keeping this central thought for the quarter in mind all the time, we will choose one definite central thought for each lesson of the quarter, and suggest as follows :

Lesson I.	Jesus our	Healing Lord.
“ II.	“	Suffering Lord.
“ III.	“	Glorified Lord.
“ IV.	“	Forgiving Lord.
“ V.	“	Honored Lord.
“ VI.	“	Inviting Lord.
“ VII.	“	Teaching Lord.
“ VIII.	“	Rewarding Lord.
“ IX.	“	Remembered Lord.
“ X.	“	Condemned Lord.
“ XI.	“	Crucified Lord.
“ XII.	“	Risen Lord.

Following the law of definiteness, and keeping in mind

1. The Central Thought for the Quarter,
 2. The Central Thought for each lesson,
- let us go forward, bending all our energies to do one thing, and to teach one lesson, and not make the common mistake of attempting to teach too much.

To assist us in this work and to help us to keep the one Central definite Thought before the class all the Quarter, as well as to make the Review interesting as well as instructive, the following plan is suggested :—

1. Get twelve pieces of cardboard, nine inches square.
2. Get twelve pieces of black pattern paper, used by tailors for making patterns. Have them the same size as the cardboard.
3. Paste the black paper upon the card-

board on six of the pieces. Have the black paper cloth cover all the surface of the cardboard. On the other six pieces allow the paper to come within half an inch of the edge of the cardboard, thus leaving a white margin. Do this in such a manner so that when the whole design is completed and fastened to the wall or blackboard, the white margin will show in the form of a cross, as in black in the cut. This design will of course be built up from Sunday to Sunday (as suggested in the little Folks' Quarterly.) When the last piece is put in place, the Central Thought of the Cross (as seen in the cut) will show out very prominently.

4. Each week as the lesson proceeds, paint, draw, or paste, upon one of the twelve pieces, some picture or symbol or word that will recall that particular lesson. This will make a most effective Review. It will be found that the coloured chalks work nicely on the black pattern paper, but if paint and picture are used, the Review will assume a permanent form, and may be left fastened to the wall of the Primary room for some time to come, and be used as a reference again and again when Jesus our Loving Lord is referred to.

It will be observed that in the blackboard work for each lesson of the Quarter the words *I will* are made prominent. Let us endeavor to impress the thought of Jesus our Loving Lord this Quarter, and aim all through the teaching to have the child surrender his life, and in the truest sense make Jesus the Lord of his life.

The teacher who has not made the Christ his Lord will not succeed in teaching this great truth to the children. The first step in preparation, therefore, for the teacher for this Quarter's lessons, will be the absolute surrender of the will to our Loving Lord.

Fellow teacher, have you done this? If not will you allow the Loving Lord to manage your life in all its detail? If so, the present Quarter's lessons will be the greatest you have ever taught, and eternity only will reveal the results both to yourself and to your child.





LESSON I.—April 3rd, 1898.

THE WOMAN OF CANAAN. Matt. 15 : 21-31.

I. GOLDEN TEXT: "Then she came and worshipped Him, saying, Lord help me." Matt. 15 : 25.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus, our Loving Lord.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus, our Healing Lord.

IV. REVIEW: Briefly review the central thought of last quarter's lesson and recall some of the stories about Jesus. Some thoughts of Paul, the hero, bringing out the thought, that Jesus was Paul's loving Lord, and that last quarter, while we were studying about Paul, this quarter we are going to study about Paul's Lord.

V. SYNOPSIS OF LESSON: Our lessons for this quarter cover a period of just one year. The first year of the ministry of the Saviour, was spent in comparative obscurity. The second is commonly called the year of popularity. This year closed with the feeding of the five thousand, and the attempt to make Christ king. When He saw their purpose He changed His manner of life and departed from the great centres of population, taking with Him his twelve disciples.

After the discourse on the Bread of Life, delivered in the synagogue in Capernaum, He went into the coast of Tyre and Sidon. The only notable incident while there, is the one which has been selected as our lesson to-day. As He was passing along, a gentile woman met Him, and humbly asked Him to heal her daughter who was grievously vexed with a devil. Jesus healed the child, but before doing so He tested the woman's faith. After healing the woman's daughter He returned night to the Sea of Galilee, and great multitudes came unto Him and He healed them.

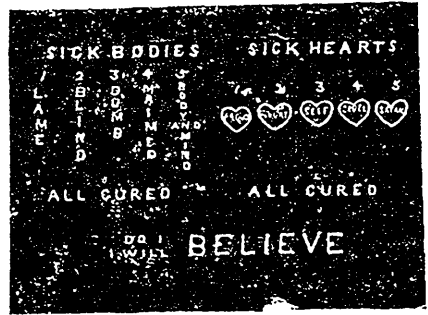
VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. We are going to learn this quarter about Jesus, our loving Lord. What is the meaning of the word Lord? What is it to have a Lord?

To make clear what it is to have a Lord, is going to be the hardest work of the teacher for the quarter. Seek therefore, for illustrations of the force and meaning of the idea.

2. We will find a point of contact probably with the child, with the history of Paul, for after having had lessons from Paul's life the children will surely have learned that Christ was the Lord of Paul's life, and he may be used as an illustration of a man, who made Jesus the loving Lord of his life. Let us leave the thought here and proceed to another point.

3. Boys and girls I want to tell you about two kinds of people.



- (1) People who have sick bodies.
- (2) People who have sick hearts.

Our lesson to-day is about a great many people who were sick. I want to put five kinds down on the blackboard, and then I want to tell you about five kinds of people who have sick hearts. Always be sure that the children understand that the heart means the Will. If the significance of a symbol is not understood, more harm will be done in using it than good.

Now tell about the lame, blind, dumb, and the maimed, who were brought to the Saviour to be cured. (See verses 30 and 31 of the lesson.)

To gain and keep attention, not through force, not through fear, but through *interest*, the blackboard will be found helpful, and as we teach may be used as suggested in the cut. If you have the picture of an eye, pin it to the blackboard and then cover it over with a black piece of paper, signifying blindness. When the proper time comes, in teaching the lesson story, rub out the crooked mark signifying the lame, and make a straight one; then uncover the eye when we teach Jesus opened the eyes of the blind. Under the figure 5 tell the story of the woman and her daughter. The child was sick both in body and mind, but Jesus cured her.

4. Speak for a little about hearts that are sick with sin. Proud hearts, angry hearts, selfish hearts, cruel hearts, and those, who like the daughter of the woman, seem to be full of Satan.

5. Jesus cured all the sick bodies that were

brought to Him. Jesus can cure all the sick hearts that come to Him.

6. I wonder if there is anyone in this class who has a bad temper, whose heart is sick like this one (pointing to No. 2). Why this sickness? Because we do not believe that our loving Lord can heal.

7. The woman believed Jesus could heal her daughter. He tested her four times. Tell how Jesus tested the woman. Do I really believe? I may say I do, but actions speak louder than words. Believing in Jesus is making Him Lord of the life. Believing on Jesus is doing everything I know He would like me to do. He is going to test us this week, many times. Who is going to do everything that Jesus, our loving Lord, would have us do this week? Here the teacher might write on the board, I will, in large letters, and say your teacher is going to do this week all He would have me do. Who else will say, I will.

LESSON II.—April 10th, 1898.

SUFFERINGS OF JESUS FORETOLD. Matt. 16: 21-28.

I. GOLDEN TEXT. He was bruised for our iniquities, Isa. 53: 5.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus our Loving Lord.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus our Suffering Lord.

IV. REVIEW:

1. What did the woman who followed Jesus want?

2. What was the matter with her daughter?

3. Who else did Jesus heal?

4. If we have sinful hearts, how can they be cured?

Note. Next Sunday will be Easter Sunday, but the series of lessons would be so broken by the introduction of an Easter lesson here, that we have decided to take up the regular lesson. There is an optional lesson, however, given by the lesson committee. The last lesson of the Quarter is named "The Risen Lord," and the lesson may be changed by the teacher, if desired.

V. INTERVENING EVENTS, AND SYNOPSIS OF LESSON: After the healing of the daughter of the Syrophenician woman, the Saviour, re-

turning probably to the Eastern side of the Sea of Galilee, healed many. Among others, a notable case of a deaf and dumb man. Passing South, at Decapolis, He fed 4000. After this, He probably took ship, and crossed the Sea of Galilee to Magadan. Here the Pharisees, and Sadducees asked for a sign. After this, He journeyed to the North-east side of Lake of Galilee, and the disciples were warned against the Leaven of the Pharisees etc., etc. The journey was continued northward. At Bethsaida, Julius, the blind man was healed. When they came into the region of Caesarea Philippi, Peter, and the others, again professed their faith in Christ, after which, for the first time, the Lord foretells His own death and resurrection. Peter rebuked Him, but the rebuke evoked from our Lord the righteously indignant words "Get thee behind me Satan, for thou art an offence unto me." Jesus then showed the disciples, that if they would follow Him, there must be self renunciation, and laid down the great fundamental principle of the Kingdom "Whosoever shall save his life must lose it."

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Recall the thought of Paul having Jesus as the Lord of his life.

2. Under figure (2) we would suggest the use of an old and familiar story. It will be asked "Why use an old story like this one, are there not plenty of new ones?" There is no illustration like an old one. The better the illustration is known, the more helpful to the child, is the thought. This story is reprinted for the benefit of any teacher who may not have been following last Quarter's lessons; but to most of the teachers, as to many of the scholars, the story will be very familiar. In this latter case it will only be necessary to make a passing reference. Hence the beauty and helpfulness of a well known illustration.

THE STORY OF LITTLE PIERRE.

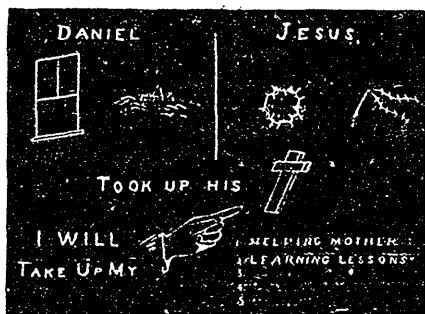
Pierre was fishing one day out of a hole in a deep pond. The pond was near the roadside, and just across was farmer Brown's orchard, and it was the time of year when the trees were loaded with apples. There was a high fence all around the orchard, so high that the boys could not climb over it, but just over the top the fruit could be seen on the trees. Three tramps came along and tried to get through a hole that had been made in the fence, but finding the hole too small, they turned to Pierre and said, "Here, you boy, crawl in through this hole and get us some apples." Pierre thought a moment, and then said "No, I won't steal apples for you or anybody else." "Nonsense," cried the men, "go in and get us some of these apples or we'll duck you in the pond." Pierre saw that they meant what they said, but again he said "No." The men drew near to him, took hold of him and said, "Now look here, boy, go in there and get us some apples or under the water you'll go." Pierre looked at them and said, "Mother says it is wrong to steal, and God says, Thou shalt not steal." But the men would not listen to him, and under the water little Pierre went. When they pulled him out they said, "Now go and get us some apples or we'll duck you under again." "No," said Pierre, and under the water again he was put. When they pulled him out again, they looked at him and saw by his face that he was determined not to do what was wrong. They left him and went their way. Brave

little Pierre, God was watching him, and was pleased with his faithfulness.

If however, the teacher prefers a new illustration tell the story of Daniel as found in the sixth chapter of the book of Daniel as follows.

- (a) The plot against Daniel.
- (b) The making of a law against prayer.
- (c) Daniel bravely opens his window towards Jerusalem and prays to God three times a day.
- (d) He is watched.
- (e) He is cast into the Den of Lions.
- (f) God's care.

3. Tell the story of the sufferings of Jesus, at the same time teaching the Golden Text. Do not make the sufferings too harrowing. As a help in gaining and keeping attention, draw or pin to the board, as suggested in the cut, a picture of the scourge, the crown of thorns, and the cross, and write the words "Jesus took up His cross." Refer back to the story of Pierre, or Daniel, who each took up their cross.



4. Are there crosses for children? (As the children name some of them, write them on the board.)

1.
2.
3.
4.

5. Is it easy to bear these crosses? No. What will make them easier, and lighter? Doing it, for Jesus sake. Paul's crosses were made bright, and he was always kept cheerful, and happy because Jesus was the Lord of his Life.

6. Jesus bore the cross for the sake of others. We should do the same. Who will take up their cross this week? "I will."

LESSON III.—April 17th, 1898.

THE TRANSFIGURATION. Matt. 17 : 1-9.

I. GOLDEN TEXT: "We beheld His glory, the glory as of the only begotten of the Father." John 1 : 14.

II. PREVIEW THOUGHT FOR THE QUARTER: Jesus, our Loving Lord.

III. PREVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus, our Glorified Lord.

IV. REVIEW.

1. How many persons were with Jesus when He foretold His sufferings?

2. Name them.

3. Where was Jesus to suffer? How?

4. Why was Jesus to suffer? (See Golden Text.)

V. INTERVENING EVENTS, AND SYNOPSIS OF LESSON: Six days after our Lord's prophecy

heard the voice of God saying, "This is my Beloved Son, in whom I am well pleased, hear ye Him." The disciples were fearful, but Jesus touched them, and told them not to be afraid, and when they had lifted up their heads, they saw no man, save Jesus only. As they came down from the mountain to meet the other disciples who were waiting below, Jesus commanded them that they should tell no man of the things they had seen until after the resurrection.

VI. SUGGESTIVE STEPS IN TEACHING THE LESSON.

1. Recall the story of Paul, emphasizing the thought that Jesus was the Lord of his life. How do we know that Jesus was the Lord of Paul's life? Because he obeyed Him.

2. Recall the story of Daniel or Pierre. How do we know that Jesus was the Lord of Daniel's life, and of Pierre's life? Because they obeyed Him. How will we know when a boy or girl has made Jesus the Lord of their lives? Who has been obeying this last week? Who has been disobeying?

3. How does God speak to us in these days? How are we to know what our loving Lord wants us to do? Briefly tell the story of the boy Samuel, to whom God spoke in the night. (1 Samuel.)

4. Teach that God speaks to us,

(1) Through the Bible.

(2) Through the conscience.

He spoke to Daniel and Pierre in both these ways.

5. When He speaks should we hear Him?

Here tell the story of the lesson to-day.

(a) The journey up to the hill top.

(b) The chosen ones, Peter, James and John.

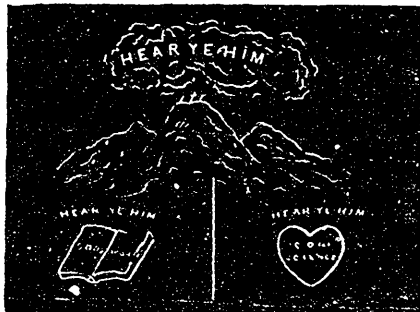
(c) The transfiguration.

(d) The heavenly visitors, Moses and Elias.

(e) The bright cloud. Here teach the Golden Text.

(f) God's voice emphasizing the words "Hear ye Him."

6. Close with the thought, I will hear. I will obey. Because Jesus is the Lord of my life. Because Jesus is God's Son, and I have made Him the Lord of my life.



regarding His death and resurrection, Jesus took with Him Peter, James and John, up to the mountain top. It was probably upon Mount Hermon that the transfiguration took place. These same three disciples had been with Jesus in the home of Jairus, the scene of His greatest power, and were afterward with Him in the Garden, at the scene of His greatest sorrow, and were also now chosen to be with Him here, the scene of His greatest glory.

There, before them, He was transfigured, and the disciples saw talking with Him, Moses, representing the Law, and Elias, representing the Prophets. So enraptured were they, that Peter, with his usual impulsiveness, suggested to the Lord that they should remain upon the mountain top. While Peter was yet speaking, a bright cloud overshadowed them, and they

A LESSON ON FORGIVENESS. Matt. 18: 21-35.

I. GOLDEN TEXT: "Forgive, and ye shall be forgiven." Luke 6: 37.

II. REVIEW THOUGHT FOR THE QUARTER: Jesus our Loving Lord.

III. REVIEW THOUGHT FOR TO-DAY'S LESSON: Jesus our Forgiving Lord.

IV. REVIEW:

1. Where did Jesus go with three of His disciples?
2. What were their names?
3. What happened upon the mountain?
4. How does God speak to us?

V. INTERVENING EVENTS, AND SYNOPSIS OF LESSON:—After the transfiguration, Jesus, accompanied by Peter, James and John, came down from the mountain, where they rejoined the other disciples. Here a demoniac boy was cured, whom the disciples could not heal. Again on the way to Capernaum, Jesus prophesied as to the manner of His death and resurrection. On the road the disciples contended who should be the greatest. Jesus saw this contention, and taking a little child, taught them a lesson in humility. He also exhorted them to forbearance, and brotherly love.

On being addressed by Peter with the question "How oft shall my brother sin against me, and I forgive him," Jesus taught them, that Christ's way is better than man's way, and gave them, and us, a "Lesson on Forgiveness." In the lesson we have the parable of the ungrateful servant, who, having been forgiven, forgave not again.

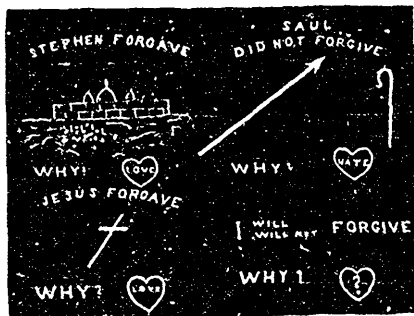
VI. SUGGESTIVE STEPS IN TEACHING THE LESSON:

1. Tell the story of Stephen. (Acts 6 and 7) emphasizing especially the last verse of chapter 7.
2. Write the words "Stephen Forgave." Tell the story of Saul's hatred for David. To gain, and keep attention, as these two stories are being told, draw roughly a picture of the city walls, and some simple dots, or strokes for the men stoning Stephen, and pin to the board a seal and shepherd's crook, as the story of Saul's pursuing David is told.

3. Tell the story of the crucifixion of the Saviour, emphasizing particularly the words "Father forgive them for they know not what they do."

4. Tell the story of a boy who though badly treated by another, forgave him. Positive stories, are better than negative ones, but at times it may be necessary, to impress a point, to tell a negative story. In this case it might be well to tell about a boy who would not forgive another. What was the difference between the two boys? Before this question is answered, let us go back and show:

1. That there was love in the heart of Stephen.
2. That there was dislike that quickly grew to hate in the heart of Saul.



3. That though Jesus was being nailed to the cross He so much loved His enemies, even those who were nailing him to the cross, that He forgave them.

4. Teach that if there is any dislike in the heart, it will soon grow to hate, and to worse things. We can never be forgiving until, like Stephen and like Jesus, we are loving.

5. How shall we get love instead of dislike into our hearts?

6. Make Jesus the Lord of the Life.

Stephen did.

Saul did not.

I will.

Our Lord will then fill our hearts with His love.