

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. 29.]

FEBRUARY, 1895.

[No. 2.

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## The Sunday-School Banner

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Canadians don't laugh. Social Committees must be chief mourners. Not a solitary answer came to my "Aids" in November and December issues of the BANNER. Don't you ever have Concerts in Canada? If so, drop me a postal. I'll tell you of one Yankee enjoy.

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# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

VOL. XXIX.]

FEBRUARY, 1895.

[No 2.

## The Bible.

THE light of the Word shines brighter and brighter.

As wider and wider God opens my eyes;  
My trials and burdens grow lighter and lighter,  
And fairer and fairer the Heavenly Prize.

The wealth of this world seems poorer and poorer.

As farther and farther it fades from my sight;

The prize of my calling seems surer and surer,  
As straighter and straighter I walk in the light.

My waiting on Jesus is dearer and dearer,  
As longer and longer I lie on His breast;  
Without Him I'm nothing, seems clearer and clearer,

And more and more sweetly in Jesus I rest.

My joy in my Saviour is growing and growing,  
And stronger and stronger I trust in His Word;

My peace like a river is flowing and flowing,  
And harder and harder I lean on the Lord.

My praise and thanksgiving is swelling and swelling.

As broader and broader the promises prove;  
The wonderful story I'm telling and telling,  
And more and more sweetly I rest in His love.

—Edwin S. Robbins.

## Opening the School.

A CORRESPONDENT from the Halsey Street M. E. Sunday-school, writes:

We do not know how extensively the bell is being used in Sunday-schools, but in our school it is a thing of the past, and we think it should

be so in every school in the county. After a tap on the bell is sounded, it usually takes a school that is in commotion some little time to quiet down, and quite often two or three taps are made before perfect order is secured. The sound of a bell is of too short duration to accomplish the end desired at once. Sometimes superintendents hammer away at the bell until it has secured a question who could stand it the longest, the superintendent or the bell.

A great improvement over this was the plan used for several years in the Halsey Street Sunday-school. Promptly at the time of opening, the organist selected some short piece of lively music and played it through. The school understood that when the music ceased they were expected to be in order and ready to begin the exercises of the afternoon. Under this plan there was seldom any difficulty experienced in beginning promptly when the music ceased. This plan is at present followed at the close of the lesson, with the same pleasant result.

The plan now in use at the opening of the school, however, is what may be called the honour or self-ruling system. The superintendent has thrown it upon the school that a half-past two (the time of opening), each officer, teacher and scholar shall be in place, and when the minute hand of the clock reaches the appointed time, perfect quiet prevails, and the school is ready for the duties of the session. It is seldom that the superintendent has to call attention to any neglect of this rule, or, if he does, it is only a word that is required. This is the pleasantest of all ways we have heard of, and works to the pleasure and profit of the entire school.—*New Jersey Sunday-school Messenger.*

LET us then live and die with Him who came to show us the true way to heaven; and let our only fear be lest we should not finish our sacrifice on the same altar whereon His was consummated.—*Fenelon.*

## OUR PUBLICATIONS.

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## Sunday School Banner.

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W. H. WITHROW, D.D., EDITOR.

TORONTO, FEBRUARY, 1895.

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### A "Harmony" Essential.

THE lessons for the next five months deal especially with the closing scenes in the life of our Lord. These are related more fully than any others by the evangelists. Each Gospel gives something which the others omit. In commenting on this fact Dr. Peloubet, in his "Notes on the Lessons for 1895," writes: "Some harmony is almost essential to the best understanding of these lessons; if possible, have a 'Harmony' before you while studying these lessons." He refers to that of Dr. Broadus, by Armstrong & Co.; that of Robinson, by Houghton, Mifflin & Co., each, \$1.50. Most of the other "harmonies" are the same price. That by Dr. Withrow, issued by the Methodist Publishing House, Toronto, is only fifty cents, or one-third this price. It is thus commended by a practical Sunday-school teacher:

"REV. WILLIAM BRIGGS, D.D.,—I have received 'The Harmony of the Gospels,' a Monotessaron, by Dr. Withrow. After a careful perusal of it, as a layman and Sunday-school worker, I want to express my gratification for the effort of the author, as I consider it an invaluable aid to an intelligent study of the life of our Lord Jesus Christ. Were it in my power, I would place a copy in the hands of

every teacher in the land. To me it has been a long-felt need, and I dare say there are hundreds like me. I have the 'Life of Christ' by different writers, but none, to my mind, will take the place of this little volume.

"Yours truly, W. E. DYER.

"Oshawa, June 20th, 1894."

The first edition of one thousand was exhausted in less than six months. The second edition, now on sale, while printed from the same plates, is a much larger and handsomer book.

Price, 50 cents. Methodist Book Rooms, Toronto, Montreal and Halifax.

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### New Series of the Methodist Magazine.

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*The Methodist Magazine* for January, 1895. Price, \$2 a year; \$1 for six months; 20 cents per number. Toronto: William Briggs.

Its old friends will hardly recognize in its new form this oldest magazine in Canada, now entering its forty-first volume. The page is enlarged, printed in double columns and contains a larger number and greater variety of articles than heretofore. Special prominence is given to the features which have proved so attractive for family reading, the high-class and well-written serials and short stories of distinctly religious character. Beautifully illustrated articles and papers of popular interest are also given.

This number leads off with an article by Prof. Goldwin Smith, in his own matchless style, on that Oxford which he knows so well, with numerous engravings of the picturesque old buildings of the ancient university. The editor begins a series of papers on "Our Own Country," with one on the striking scenery of Grand Manan and its vicinity on the Atlantic coast, so beloved of artists. The accompanying illustrations are among the best ever published in this *Magazine*, which is saying a good deal. Mrs. Zella Carman, the accomplished wife of Judge Carman, who accompanied Dr. Withrow's Eastern excursion, writes charmingly of her adventures in Greece, with numerous engravings of the world-famed ruins of ancient Athens. A brilliant study of that distinguished Methodist Statesman, the Right Hon. H. H. Fowler, M.P., by W. T. Stead, with portrait, will be read with interest. Dr. Daniel Clark, of the Asylum for the Insane, Toronto, has a very practical article on the "Mind Stress" which is impairing the energy of so many persons in this hurrying age. The Rev. Dr. Rose, of Montreal, tells with graphic pen the wonderful story of "Moravian Missions," which are an inspiration to all the churches.



Prof. Reynar, LL.D., of Victoria University, has a fine critical article on that great poem, Browning's "Saul." "The Wrecker's Light" is a striking Canadian story by a Daughter of the Itinerancy. "The Star in the East" is a very clever story of London life, by Richard Rowe, a Methodist minister, as good in its way as anything in Dickens'. The opening chapters of "The House on the Beach," at once get a grip upon our minds, which makes us eager to complete the story. Notes and illustrations of Current Topics, brief Book Reviews, Religious Intelligence, complete the number, which marks a long stride forward in Canadian magazine literature.

Many schools take from two to forty copies. Rate to schools for two or more copies \$1.00 each.

## The Transfiguration.

BY JOHN RUSKIN.

THE tradition is, that the Mount of Transfiguration was the summit of Tabor; but Tabor is neither a high mountain, nor was it in any sense a mountain "apart"—being in those years both inhabited and fortified. All the immediately preceding ministries of Christ had been at Cesarea Philippi. There is no mention of travel southward in the six days that intervened between the warning given to His disciples, and the going up into the hill. What other hill could it be than the southward slope of that goodly mountain, Hermon, which is indeed the centre of all the Promised Land, from the entering in of Hamath unto the river of Egypt; the mount of fruitfulness, from which the springs of Jordan descended to the valleys of Israel. Along its mighty forest avenues, until the grass grew fair with the mountain lilies His feet dashed in the dew of Hermon, He must have gone to pray His first recorded prayer about death; and from the steep of it, before He knelt, could see to the south all the dwelling-place of the people that had sat in darkness, and seen the great light, the land of Zabulon and of Naphtali, Galilee of the nations;—could see, even with His human sight, the gleam of that lake by Capernaum and Chorazin, and many a place loved by Him, and vainly ministered to, whose house was now left unto them desolate; and, chief of all, far in the utmost blue, the hills above Nazareth, sloping down to His old home: hills on which yet the stones lay loose, that had been taken up to cast at Him, when He left them forever.

"And as he prayed, two men stood by him." Among many ways in which we miss the help

and hold of Scripture, none is more subtle than our habit of supposing that, even as man, Christ was free from the fear of death. How could He then have been tempted as we are? since among all the trials of the earth, none spring from the dust more terrible than that fear. It had to be borne by Him indeed, in unity, which we can never comprehend, with the foreknowledge of victory,—as His sorrow for Lazarus, with the consciousness of the power to restore him; but it *had* to be borne, and that in its full earthly terror; and the presence of it is surely marked for us enough by the rising of those two at His side. When, in the desert, He was girding Himself for the work of life, angels of life came and ministered unto Him; now, in the fair world, when He is girding himself for the work of death, the ministrants come to Him from the grave.

But from the grave conquered. One, from that tomb under Abarim, which His own hand had sealed so long ago; the other from the rest into which he had entered, without seeing corruption. There stood by Him Moses and Elias, and spake of His decease.

Then, when the prayer is ended, the task accepted, first, since the star paused over Him at Bethlehem, the full glory falls upon Him from heaven, and the testimony is borne to His everlasting Sonship and power. "Hear ye him."

If, in their remembrance of these things, and in their endeavour to follow in the footsteps of their Master, religious men of by-gone days, closing themselves in the hill solitudes, forgot sometimes, and sometimes feared, the duties they owed to the active world, we may perhaps pardon them more easily than we ought to pardon ourselves, if we neither seek any influence for good nor submit to it unsought, in scenes to which thus all the men whose writings we received as inspired, together with their Lord, retired whenever they had any task or trial laid upon them needing more than their usual strength of spirit. Nor, perhaps, should we have unprofitably entered into the mind of the earlier ages, if among our other thoughts, as we watch the chains of the snowy mountains rise on the horizon, we should sometimes admit the memory of the hour in which their Creator, among their solitudes, entered on His travail for the salvation of our race; and indulge the dream, that as the flaming and trembling mountains of the earth seem to be the monuments of the manifesting of His terror on Sinai,—these pure and white hills, near to the heaven, and sources of all good to the earth, are the appointed memorials of that light of His mercy, that fell, snow-like, on the Mount of Transfiguration.

YOUR life must be lived here and to day; and if it is to be in the right it must be inspired by Christ's spirit.—*Fremantle.*

## The Home Class Department Connected with D. L. Moody's Schools, Northfield, Mass.

THE Home Department work of the Northfield Sunday-school is organized in ten classes, under the care of a superintendent, who has as associates nine class visitors. It numbers about 170. It extends over a region eight miles long, by six broad.

The members are not only encouraged to draw books from the library of the home school, but, in the remoter classes, a small special library is put in circulation. These libraries are so made up that after a time they can be interchanged. Each is in charge of a librarian belonging in the district in which the library circulates. The books are brought before the eyes of the people, and passing from family to family are sure to be read by many persons who would not be attracted to books by the list of a catalogue, and who would not think of reading them unless brought under their eyes.

Associated with the Young People's societies somewhat, but more particularly with the Ladies' Missionary Society, are several missionary reading circles, which are also in some respects auxiliary to the Home Department. Several of these include mostly members of the Home Department classes. The missionary libraries are mainly distinct from the libraries above mentioned, which are not limited to missionary books, although including some of that character. Each reading circle has a leader who keeps an eye on the circulation of the books. The circles vary in numbers from a half dozen to twenty-five, and each has a library corresponding to its membership, so that every member, or nearly so, can have a book at the same time. Books can be retained from two weeks to a month, according to the size. When the book is read, it is passed to the next name on the list, the names of all the readers being pasted on the cover, or within the book. The last reader of the book passes it to the leader of the circle. When all the books in a circle have passed all the readers, they can be exchanged with those belonging to some other circle. The circles enroll about eighty persons, and the bond of membership is the agreement on the part of each to read at least four of the books in a year. But it is found that usually each member reads all the books which come to hand.

The Ladies' Missionary Society, when it has a meeting of some special interest, or on occasion of its anniversary, has found the Home Department a field open to its influence. Every lady member of the Home Department has been invited to the anniversary, and many

have responded, and have been brought thereby into closer touch with the whole work of the church. The missionary reading circles have done much to prepare these scattered families to respond to such an invitation from the missionary society.

A further auxiliary to the work of the department is found in a circle of King's Daughters, and a Chapter of the Brotherhood of Andrew and Philip. These two groups each engage to do respectively for young men and young women some definite Christian service every week. A part of their endeavour is to enlist members in the Home Department. The leader of these two groups of young people are expected to have in hand a list of all the young men and young women in town who should be sought out by them, and to see that each member of the circle has some work allotted, if they do not find it themselves. In some instances a member will be asked to get some one into the Home Department, and to have an interest in them when they may have become enrolled.

On a recent forenoon the pastor visited one district with the leader of the circle of King's Daughters, and introduced her to a number of young women for whom the circle might have a care. A list of eighteen persons was brought back, to whom the leader had been introduced, and for whom she could plan work according to their circumstances. Some of them might be added to the circle. Several could be enrolled in the Home Department. The same work will be done in other districts of the town.

It is to be hoped that by all these interlacing and mutually supplementary agencies all souls may, within the scope and responsibility of the Church, be cared for and won to Christ.—*International Evangel.*

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## Wesleyan Conference Office Issues.

*Guy and Gladys*; or, *The Two Small Westerners*. By M. CARRIE HYDE. London: Chas. H. Kelly. Toronto: William Briggs.

In addition to the "output" of native talent, the Wesleyan Conference Office has recently published a number of American copyright books, as the "Pansy" series and the like. The peculiar feature of this is that the English edition is much handsomer in print and binding and illustration than the American one; and, we believe, cheaper, too. The volume under notice is an example. It is a fresh, breezy story of Western American life, with an excellent religious moral, but with a good deal more of vivacity—not to say, dash—than most steady-going English stories.

*Master Sam and his Talkative Clock.* By the Rev. H. W. HOUGHTON. London: Chas. H. Kelly. Toronto: William Briggs.

This story is English to the core. Mr. Tressider's pictures bring before us a somewhat burly, fresh-faced Englishman of the indomitable type which has conquered the world. The book discusses some of the social problems of the times from a religious point of view, illustrating the eternal truth that "Love worketh no evil to his neighbour, therefore love is the fulfilling of the law."

*Strange, But True.* Experiences of WILLIAM SAMFSON, the Cornish evangelist. London: Chas. H. Kelly. Toronto: William Briggs.

These thrilling incidents in the life of an evangelist in the Duchy of Cornwall and elsewhere in England and in the West Indies abound in illustrations of the power of the Gospel being still able to save to the uttermost. It reads like a continuation of the Acts of the Apostles. It recounts some of the triumphs of early Methodism under the preaching of John Wesley and his helpers, as one hundred and fifty years ago they went everywhere preaching the word and casting out devils in the name of the Lord.

*Moses: His Life and Its Lessons.* By the Rev. MARK GUY PEARSE. London: Chas. H. Kelly. Toronto: William Briggs.

These studies in the life of the great law-giver derive additional interest from the fact that they cover largely the ground of the International Sunday-school Lessons for the first part of '94 and the latter part of '95. In his own lucid way the author of "Daniel Quorm" notes the salient features in the life and ministry of this divinely-appointed deliverer of the Israelites from bondage. The story of the Exodus, the sublime events of Sinai and the austere lessons of the forty years' wanderings in the wilderness are strongly brought out. A special note of these chapters is the pointed spiritual application made by the writer. It is not merely the biography, history and archaeology of the subject that are taught, but its lesson of personal import for the guidance of our lives and formation of our character.

THE Peace Society in England has made a protest against the formation of Boys' Brigades on the ground that they will foster an inclination for military life. The Brigade Movement, endorsed heartily by Professor Drummond, has become quite popular, and has proved itself to be quite an ally for the Sunday-school. Its officers are mostly Sunday-school teachers, and the drills have a capital influence upon the boys in teaching them obedience, neatness, promptness and order.—*Pilgrim Teacher.*

## Opening and Closing Services.

### FIRST QUARTER.

#### OPENING SERVICE.

I. Silence.

II. Responsive Sentences. [Rom. 12, 10-15.]

*Supt.* Be kindly affectioned one to another with brotherly love;

*School.* In honour preferring one another;

*Supt.* Not slothful in business; fervent in spirit; serving the Lord;

*School.* Rejoicing in hope; patient in tribulation;

*Supt.* Continuing instant in prayer;

*School.* Distributing to the necessity of saints; given to hospitality.

*Supt.* Bless them which persecute you; bless, and curse not.

*School.* Rejoice with them that do rejoice, and weep with them that weep.

III. Singing.

IV. The Ten Commandments, or the Apostles' Creed.

V. Prayer, followed by the Lord's Prayer in concert.

VI. Scripture Lesson.

VII. Singing.

#### LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson by Pastor or Superintendent.

V. Supplemental Lesson. [Special lessons in the Church Catechism may here be introduced.]

VI. Announcements (especially of the Church service and week-evening prayer-meeting.)

#### CLOSING SERVICE.

I. Singing.

II. Responsive Sentences. [Psalm 119, 33, 34.]

*Supt.* Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end.

*School.* Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart.

III. Dismissal.

## INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: LESSONS FROM THE LIFE OF OUR LORD.  
(Continued.)

A. D. 29.]

## LESSON V. THE TRANSFIGURATION.

[Feb. 3.]

**GOLDEN TEXT.** This is my beloved Son, in whom I am well pleased;  
hear ye him. Matt. 17. 5.

## Authorized Version.

**Luke 9. 28-36.** [Commit to memory verses 29-31.]

28 And it came to pass about eight days after these sayings, he took Pe'ter and John and James, and went up into a mountain to pray.

29 And as he prayed the fashion of his countenance was altered, and his raiment was white and glistening.

30 And behold, there talked with him two men, which were Mo'ses and E-li'as :

31 Who appeared in glory, and spake of his decease which he should accomplish at Je-ru'-sa-lem.

32 But Pe'ter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'as: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Je'sus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

## Revised Version.

28 And it came to pass about eight days after these sayings, he took with him Pe'ter and John and James, and went up into the 29 mountain to pray. And as he was praying, the fashion of his countenance was altered, and his 30 raiment became white and dazzling. And behold, there talked with him two men, which 31 were Mo'ses and E-li'jah; who appeared in glory, and spake of his decease which he was 32 about to accomplish at Jerusalem. Now Pe'ter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood 33 with him. And it came to pass, as they were parting from him, Pe'ter said unto Je'sus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Mo'ses, and one for E-li'jah: not knowing 34 what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying, This 36 is my Son, my chosen: hear ye him. And when the voice came, Je'sus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

**TIME.**—A. D. 29. **PLACE.**—Unknown, probably one of the foothills of Hermon. **RUIERS.**—Tiberius, emperor at Rome; Pontius Pilate, procurator of Judea; Herod Antipas, tetrarch of Galilee and Perea. **DOCTRINAL SUGGESTION.**—The immortality of the soul.

## HOME READINGS.

- M.* The transfiguration. Luke 9. 28-36.  
*Tu.* The voice from heaven. Matt. 3. 13-17.  
*W.* Witness of the Father. John 5. 31-39.  
*Th.* The glorified name. John 12. 23-33.  
*F.* Glory of the Lord. 2 Cor. 3. 7-18.  
*S.* The glorified Saviour. Rev. 1. 9-18.  
**S.** Peter's testimony. 2 Peter 1. 16-21.

## LESSON HYMNS.

No. 63, New Canadian Hymnal.

Come, let us join our cheerful songs,

No. 46, New Canadian Hymnal.

Forever here my rest shall be,  
Close to thy bleeding side:

No. 72, New Canadian Hymnal.

Arise, my soul, arise.  
Shake off thy guilty fears;

## QUESTIONS FOR SENIOR STUDENTS.

**I. Three Disciples,** v. 28, 29.

About eight days after what event did this incident occur?

What different method of reckoning had Luke from Matthew and Mark? (See Matt. 17. 1-13; Mark 9. 2-13.)

Name other cases in which these three disciples were selected by Jesus for companionship in climacteric hours. (See Matt. 26. 37; Mark 13. 3.)

What mountain was this, according to the best conjecture of modern scholarship?

Why is Mount Tabor, the traditional scene of the transfiguration, altogether unlikely?

Did the awful scene of the transfiguration take place in daylight or at night? (See verses 32, 33.)

Notice the connection between the prayer and the transfiguration. (See Acts 6. 15; Exod. 34. 29; 2 Peter 1. 16.)

In what other place does St. Luke lay stress on our Lord's prayer? (Luke 3. 21; 5. 16; 6. 12; 9. 18.)

To what does Mark compare the sparkling splendor of Jesus's appearance?

What comparison does Matthew make concerning the shining of his face?

### 2. Two Saints, v. 30-33.

How were Moses and Elias representatives of the old dispensation?

What strange circumstances had surrounded the "decease" of the great lawgiver and the great prophet? (Deut. 34. 6; 2 Kings 2. 11.)

How may the disciples be supposed to have identified these two men?

How was Moses connected with Christ in prophecy? (Deut. 18. 18.)

What prophecy relating to the Messiah was made concerning Elias? (Mal. 4. 6.)

Are we to understand that Peter and his companions were really asleep, or that they kept awake with difficulty?

What may we learn concerning Peter's character from this phrase, "Peter and they that were with him?"

Why was Peter always the first speaker in emergencies?

What probably suggested the thought of tabernacles to Peter's mind?

Was there any intrinsic absurdity in Peter's plan for a perpetual transfiguration?

Was Peter ignorant of what he was saying, or was he only talking without knowledge?

Why did Peter ignore the comfort of James and John and himself in his plans for the erection of three tabernacles?

### 3. One Saviour, v. 34-36.

Whom did the cloud overshadow?

What was this luminous cloud called?

In what holy place had it hovered for centuries? Who were afraid when the cloud concealed the others?

In what two other instances in our Lord's ministry did a voice speak from heaven? (See Luke 3. 22 and John 12. 28.)

What occurred when the voice was passed?

How do we know that Jesus enjoined silence upon the disciples?

Make a list of eight particulars given by Luke and not mentioned by Matthew and Mark.

Find how many particulars are given by Matthew or Mark, or both of them, not mentioned by Luke.

How many scenes of the Gospel Peter and James and John only saw.

How often the praying of Jesus is connected with an emergency in his career.

This lesson records the last appearance of the Shekinah to mortal vision. When did it first appear?

Give the other occasions when the divine Father publicly announced Jesus as his beloved Son.

### Practical Teachings.

1. The eve of every great emergency in Jesus's life was spent in prayer. "The disciple is not greater than his Master."

2. Happiness and purity make the countenance bright; guilt and suffering darken the face. The moral beauty of Jesus's character now clearly pervades and glorifies his physical nature. All God's revelations harmonize. Moses did not contradict Elias, nor Elias's teachings jar with those of Jesus.

3. It always seems desirable to us to have the good things of life made permanent. But God knows best, and all transfiguring scenes are brief. The spectacle on Calvary would transcend that of Hermon, but Jesus was not to die with Moses and Elias on each side, but between two thieves.

4. "Hear ye him," says the voice from heaven. Moses and Elias are no longer to be attended to.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Three Disciples, v. 28, 29.

What three disciples are here meant?

Where did these three go with Jesus?

What occurred while Jesus was praying?

How did John later describe Jesus in glory? (Rev. 1. 13-15.)

#### 2. Two Saints, v. 30-33.

What two saints suddenly came?

What was their appearance?

About what did they talk with Jesus?

In what condition were the disciples?

When they awakened what did they see?

What did Peter say as the saints went away?

What did he propose to build?

#### 3. One Saviour, v. 34-36.

While Peter was speaking what occurred?

How were the disciples affected?

What did they hear? (GOLDEN TEXT.)

When and by whom had these words been heard before? (Matt. 3. 17.)

After the voice who was to be seen?  
To whom did the disciples tell what they had seen?

Why were they silent, and how long? (Matt. 17. 9.)

What did Peter afterward write about this scene? (2 Peter 1. 16-18.)

What miracle did Jesus perform the next day? (Verses 38-42.)

What did Jesus say to his disciples? (Verse 44.)

How fully did they understand? (Verse 45.)

#### Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of prayer?
2. That death does not end all?
3. That we shall know our friends in heaven?

#### QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go one day?

Who went with him?

What mountain did they go up?

What for?

What did the disciples do when Jesus stopped?

What did Jesus do?

For whom did he pray?

What did the disciples see when they awoke?

How did Jesus look?

Who stood with him?

Where had they been for a great while?

What had they come to talk with Jesus about?

Which of the disciples was the first to speak?

What did he say?

Is it always "good" to be where Jesus is?

What came over them all as Peter spoke?

What did a voice from heaven say?

Who was left there when the cloud was gone?

#### A Question and Answer.

Would you like to see the Lord's glory?

Then go with him where he goes. John 12. 26.

#### EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH. D.

##### General Statement.

The date of the transfiguration cannot be certainly fixed; it was probably A. D. 28 or 29. Neither can we say positively where it took place. Mount Tabor is the traditional scene; but this is unlikely for many reasons, and modern scholarship inclines to some one of the peaks of Mount Hermon as probably the scene of this wonderful revelation of divine power. This mountain is adjacent to the site of Cæsarea Philippi, where, some time after the miraculous feeding of the multitude, Jesus informed his disciples that he must be killed and raised from the dead. The conversation was a memorable one. It is alluded to in Matt. 16 and Mark 8. Luke's record of it begins with the eighteenth verse of the ninth chapter. Whether or not Jesus and his disciples traveled immediately after that conversation we have no means of knowing, but it has been generally assumed that they lingered in the vicinity of Cæsarea. At all events, eight days after this conversation Jesus took his three most intimate friends up into a mountain, and the transfiguration took place. Matthew and Mark say "six days," reckoning the interval of time from the day in which the last incident occurred to the day mentioned in this lesson. Luke includes both these days as well as the days intermediate, and so counts eight.

**Verse 28. Eight days after.** An inclusive reckoning. See "General Statement." **These sayings.** The conversation recorded in the immediate context (Luke 9. 18-27), in which Jesus foretold his death. **Peter and John and James.** The three apostles whom Jesus selected to witness the crowning and pivotal events of his life, probably as being best able to understand his deepest experiences. "The object of this occasion," says Dr. Farrar, "was to fill their souls with a vision that would support their faith amid the horrors they afterward witnessed." **A mountain.** In the "General Statement" are given reasons for this mount having been Hermon, the meaning of which is "the mount." Tabor was at this time probably a "mountain cited to the top," an inhabited and fortified place, and utterly unsuited to such a retirement as this. Besides, Tabor is in Galilee, and this mountain evi-

dently was not. From verses 32, 33, and 2 Peter 1. 18, 19, it seems plain that Jesus ascended the mountain in the evening, and that the transfiguration took place at night. It is a singular fact that these three apostles, who were formerly partners in secular business, now became the three chosen "eyewitnesses of his majesty," and afterward were recognized by the great apostle to the Gentiles as the three "pillars of the Church" (Gal. 2. 9).

**29. As he prayed.** Luke always laid stress on our Lord's prayer. See chaps. 3. 21; 5. 16; 6. 12; 9. 18. (1) "It was in the act of communion with his Father that the divine glory flowed out into visible brightness." **The fashion of his countenance was altered.** Even with ordinary men tumultuous passions, like guilt, shame, hope, and love, modify the countenance and alter the gait. Jesus was now experiencing the closest inti-



macy with the Godhead of which the human soul is capable, and his body was glorified by the excess of spiritual power. On an infinitely lower plane analogies may be found in the splendor of the face of Stephen, when before his eyes the heavens opened (Acts 6. 15), and in the glory which lingered about the face of Moses when he descended from the mount (Exod. 34. 29). **Raiment . . . glistening.** His very garments were ablaze with heavenly light.

**30, 31. Two men.** Representative men. Moses stood for God's law; Elias for his prophetic relations. The instant identification of these men by Peter, James, and John gives good ground for our confident hope of the recognition of our friends in heaven. It is a singular fact that these were the two holy Hebrews whose demise was different from the "common death of all men." "Their presence now," says Ellicott, "was an attestation that their work was over and that Christ was come." **Appeared in glory.** Not merely with a halo about their heads, as painters have fancied, but the brilliance of the heavenly world still lingered all about their garments. **Decease.** Going forth, passing away. The word "decease" doubtless includes both the death and ascension of Jesus. How much of this wonderful conversation did the disciples understand?

**32. Peter and they that were with him.** Peter, etc. Such a phrase is one of many evidences of Peter's strong individuality of character.

Wherever he goes he monopolizes attention. **Heavy with sleep.** Intense feeling sometimes acts like an intoxicant, a soporific. But it is plain from the Greek that neither Peter nor his companions were really asleep. Keeping awake through the night they saw his glory, is the sense of the text. They were burdened with drowsiness. This vision was no dream.

**33. Peter said.** Peter was always "saying" something. He was the natural spokesman for his less emphatic companions. **Three tabernacles.** Booths, places of shelter. He thinks only of the holy trio who blaze before him. Such mean and unworthy mortals as himself and John and James might well spend their lives shelterless if only the three immortals would remain. **Not knowing what he said.** He was talking without knowledge, being wild with delight.

**34. While he thus spake.** The splendor of the heavenly vision was too great for men to endure it long. The night now overshadowed them, and the magnificent vision was gone.

**35. A voice.** On two other occasions this voice spoke from heaven (Luke 3. 22; John 12. 28). The other gospels tell us that at this voice the three apostles fell on their faces and remained in terror till Jesus touched them. **This is my beloved Son.** The sacrifice of Jesus was the fulfilling of the Father's good pleasure. **Hear him.** Turn from the doctrines and traditions of the past to the teaching of the Incarnate Word.

#### INDUCTIVE NOTES.

The miracle of the transfiguration of Jesus coordinates with that of his incarnation, his resurrection, and his ascension. The particular purpose of this miracle was to reveal the divine glory of Christ. The disciples were surprised at Christ's refusal to receive royal honor and authority from the people (John 6. 15). The transfiguration revealed to them his heavenly majesty and the supremacy of his spiritual kingdom. In the twenty-seventh verse of this chapter Jesus said: "I tell you of a truth, there be some standing here who shall in no wise taste death until they see the kingdom of God." Some eminent writers, Jerome, Chrysostom, Hilary, Theophylact, and others, think this promise was fulfilled in the transfiguration. They saw the glory of the kingdom of God in the effulgence of the Son of God.

**Verse 28. And it came to pass about eight days.** Matthew and Mark say "six days," omitting the portions of the first and last days included by Luke. **Peter, John, and James.** The "rock" and the two "sons of thunder."—*Whedon.* The same reasons which led to the selection of twelve apostles out of a multitude of disciples would lead to the selection of three out of the

twelve for extraordinary service. The three witnesses of the transfiguration were also the witnesses of the raising from death of Jairus's daughter (Mark 5. 37) and the agony of Gethsemane (Matt. 26. 37). **The mountain.** For a long time this was supposed to be Mount Tabor. It is claimed that Saint Helena, the mother of Constantine the Great, erected a church on this mountain in commemoration of this miracle. As a result of exploration and closer historical study it is believed that a spur of Hermon, not far from Caesarea Philippi, was the place of this glorious event.

**29. As he was praying.** Jesus was pre-eminently a man of prayer. It was his habit of prayer that led the disciples to say, "Lord, teach us to pray" (Luke 11. 1). He gave many beautiful teachings upon this great subject (Matt. 5. 44; 6. 5-13; 26. 41; John 14. 13, 14). His example of seeking solitude for prayer is very impressive (Mark 1. 35). At this time it seems that he went up into the mountain in the evening, intending to spend the night in prayer. **The fashion of his countenance was altered.** Probably some time after midnight, for the disciples "were heavy with sleep" (verse 32), heaven seemed to



descend upon him. His face shone with a glorious radiance, and even his garments became white and brilliant, "so as no fuller on earth can whiten them" (Mark 9. 3). Correctly speaking, this was Christ's natural appearance. The real miracle was in his transfiguration into "the likeness of sinful flesh" (Rom. 8. 3).

**30. And behold.** More wonderful still. **There talked with him two men, which were Moses and Elijah.** The disciples were informed in some way who these personages were. It would be natural for each one of them, in paying homage to Christ, to refer to himself and the part he had performed under the old covenant, "the shadow of the better things" which had now come (Col. 2. 16, 17). Moses would hail him as the Shiloh, the greater lawgiver and the greater gatherer of the people (Gen. 49. 10). Elijah would adore him as the supreme prophet of all dispensations (Luke 7. 16; 24. 19).

**31. Who appeared in glory.** They represented separate functions in their earthly careers, but they now unitedly represented the glory of the heavenly life. **And spake of his decease which he was about to accomplish.** When the disciples expressed such earnest opposition to Jesus exposing himself to death (Matt. 16. 22), they thought only of his sufferings and his separation from them. But Moses and Elijah could look beyond the cross and consider the glorious results. The blessedness of human redemption was the theme of their conversation. When Jesus went into the mountain to pray he may have been depressed and sorrowful. It is no reflection on his holiness or his divinity that his sensitive human nature keenly anticipated the ordeal of his humiliations, sufferings, and the mystery of death and the grave. In answer to his prayers the heavenly visitors and the transforming power came to make more real the glory that should follow his death (Heb. 12. 2).

**32. When they were fully awake.** At first they were not sure whether they were in a dream, a vision, or a trance. But as the various scenes of the great event unfolded they became fully aroused and excited, and knew that they were beholding a sublime reality.

**33. As they [Moses and Elijah] were parting.** Not necessarily moving away, but becoming invisible. **Peter said.** It is easy to imagine the excitement of Peter in such a scene; the most easily elated in victory and the most quickly discouraged in defeat (John 21. 7). **It is good for us to be here.** Two interpretations of this expression have been given. The first places the emphasis on "us;" "It is fortunate that we disciples are here" (Paulus, Baumgarten, Meyer). The second makes "here" the emphatic word; "It is good for us to be in this place" (Chrysostom, Lange). **Let us make three tabernacles.** "In this place of safety and of blessedness thou

canst dwell with these holy visitors." Peter was thinking of the proposed journey to Jerusalem and the persecutions of "the elders, the chief priests, and the scribes." How much better for the good Master to abide here with Moses and Elijah! **Not knowing what he said.** Not knowing the consequences of his suggestion should it be adopted.

**34. There came a cloud.** Matthew says, "A bright cloud." It was a luminous, refulgent cloud, not reflecting the rays of the sun, but shining with an incandescent light. **And overshadowed them.** Not making a dark shade, but enveloping them. **And they [the disciples] feared as they [Jesus, Moses, and Elijah] entered into the cloud.** Possibly the disciples feared that Jesus would go with Moses and Elijah in their return to heaven.

**35. A voice came out of the cloud.** On two other occasions God spake clearly in attestation of Jesus (Matt. 3. 17; John 12. 28). **This is my Son, my chosen: hear ye him.** It is not enough to wonder at his splendor and rejoice in his glory, he must be obeyed implicitly.

**36. Told no man in those days.** But over a quarter of a century after the resurrection Peter referred to this event with great force and beauty (2 Peter 1. 17, 18), and at a much later period John also alluded to it (John 1. 14). We have no account of Christ speaking of his transfiguration. He claimed to be glorified in his faithful disciples (John 17. 10).

### The Lesson Council.

**Question 1.** *What was the design of the transfiguration?*

The transfiguration was simply the natural manifestation of the law of cause and effect in the spiritual realm. Professor Godet says, "Glorification is as much the normal termination of a holy life as death is of a corrupt life!" The spiritual forces in Christ became so full and intense that during this season of prayer his spirit shone through his body and clothing. At the resurrection the spiritualization of Christ's body became complete. It was then perfectly responsive to his will, appearing and disappearing at his wish.

**Question 2.** *For what purposes were Moses and Elijah summoned to the transfiguration?*

1. To acknowledge the incompleteness of the law and the prophets (see Gal. 3. 24; Acts 10. 43), and that they now gave place to the higher dispensation of the Gospel. 2. To comfort and strengthen the Messiah for the final trial and triumph of the cross, which even now threw its shadow across his path (see Luke 12. 50). 3. To correct the errors and confirm the faith of the disciples in regard to

Jesus as the Messiah (see Mark 9, 9, 10).

**Question 3.** *How did Peter recognize Moses and Elijah?*

I think that by some unrecorded word Jesus made known to the three disciples who the two men were that came to him and were talking with him of his crucifixion. It may be, however, that Peter was in such an unusual state of spiritual excitation that he was aware, as it were, intuitively that the two men were Moses and Elijah. The swoon and the fear would give some reason for this supposition. The first answer is, however, the more simple and probable.

**Question 4.** *Why should the disciples "tell no man" of this vision until after the resurrection?*

The transfiguration was valuable in confirming the faith of the three leaders who had recently been much perplexed by disclosures of Christ's approaching death. It could not be evidence to the people or Jewish leaders. It would only provoke them to blasphemy, and would precipitate the death scene before its time. When the greater glory of the resurrection should have been accomplished this lesser glory would be believed, and its light added to the divine epiphany.

Analytical and Biblical Outline.  
**The Saviour on the Mount.**

- I. A PRAYING SAVIOUR.  
*Went up... to pray.* v. 28.  
Draw nigh to God. James 4. 8.  
Nigh... them that call. Psalm 145. 18.
- II. A GLORIOUS SAVIOUR.  
*Countenance was altered.* v. 29.  
We beheld his glory. John 1. 14.  
As the sun. Rev. 1. 16.
- III. A COMMUNING SAVIOUR.  
*Talked with him.* v. 30.  
To him... prophets witness. Acts 10. 43.  
We shall see him. 1 John 3. 2.
- IV. AN ATONING SAVIOUR.  
*His decease... accomplished.* v. 31.  
His life a ransom. Matt. 20. 28.  
Ought... to have suffered. Luke 24. 26.
- V. AN ATTESTED SAVIOUR.  
*My beloved Son.* v. 35.  
A voice from... glory. 2 Peter 1. 17.  
Declared... Son of God. Rom. 1. 4.

Thoughts for Young People.  
**The Glory of Christ.**

1. *It was revealed in prayer.* Even Christ felt the need of prayer, and while in communion with God became transfigured.

2. *It was revealed in visible splendor.* A glory so great that the apostles fell like dead men before it.

3. *It was expressly declared by God.* "This is my beloved Son." There is no excuse for those who would by vain philosophy belittle our divine Saviour.

4. *It was enhanced by his death for us.* Of this the three talked; for this Jesus came to earth; and this was the crowning reason for the "great pleasure" of the divine Father.

5. *Before it the law and the prophets bowed.* Moses and Elias were great in their spheres, but Christ was their Saviour too.

6. *By it the Christian Church is awed.* Peter, James, and John were not proxies in that wonderful scene; and as it was then, so always since, when the glory of Jesus is revealed the Christian Church is awestruck.

7. *It will be our chief cause of enjoyment throughout eternity.* "It is good for us to be here," exclaimed Peter, in rapture. He is there now, not on a bleak mountain top, indeed, but in the midst of heavenly glory. So are all saved souls; so will you and I be, if faithful.

Lesson Word-Pictures.

BY REV. E. A. MAND.

Something wonderful is coming off to-night. On a mountain somewhere in the Holy Land a dazzling glory will descend from heaven. Out of this glory will speak the voice of God, pronouncing the divine Sonship of one now upon the earth.

Where will it be, this manifestation?

O, ye hilltops of Judea, that the sun's rays have just ceased to illuminate, which of you will burn as if multiplied suns were shining? Is there a sign anywhere of such visitation? None. The shadows of the night darken on every mountain top. Who, too, will be the glorified one? Is there any sign of the ascent of any distinguished personage from the cities of Judea to receive this coronation? At Jerusalem has anyone high in the Hebrew thought left altar or council chamber to climb a mountain and stand still higher in the nation's regard? There is no one going up a mountain at this time of day—stop!

There is a party toiling up a mountain side, but what has this party of four, Jerusalem would say, to do with the expected coronation? Three of this party bear respectively the names Peter, James, and John, plain men from Galilee, and knowing nothing of earthly honors. They follow a fourth, whom they call "Master." He has had a great name in Galilee and among the common folks of all the land, but Jerusalem has no crown for him. It is said that Jerusalem has stones, scourges, and death for him. Jerusalem's leaders would sneer at the idea of his coronation

But who then is going up to a mountain glory, attended by a great, triumphant retinue thronging a rough mountain way? No one. There is the Galilean teacher, though. He and his band of fishermen are climbing a mountain. Let us follow him. Why it is he thus goes up, who can say? It is a way he has, of going up lonely mountains. He likes to pray in such isolated places. He has reached the end of the weary way, and is now kneeling. As for Peter, James, and John, they too have knelt, but they are so tired after their journey they all quickly go to sleep. Be assured the crowd going up with some great one of earth, and to witness his coronation, will not go to sleep. They will all be wide awake to see the descending glory resting like a crown of gold on their lord. But look at the teacher from Galilee! Why, a strange radiance is already breaking out from his form! His countenance shines! His robes flash! And all about him is a light above that of the sun! In the midst of this glory is Moses, the great lawgiver! There too is Elias, the great prophet! Up, Peter, James, and John! What, sleeping yet? Up! Your Master is the one to be honored to-night! Peter is rubbing his eyes. James raises his head and wonderingly looks around. John gets upon his feet. Peter confusedly suggests that it is good to be here, and—and—why not pitch three tents? Peter, you do not know what you are talking about. No tent here for the Master. No halt for the weary feet. No stay until Love has reached the cross, and no rest until it is found in the tomb. And they are talking about it, the Saviour, Moses, Elias! No throne but Calvary, no reign but that of Love! Look, though! A cloud is gathering about the group on the mountain! A voice is speaking: "This is my beloved Son: hear him!" And then suddenly, as if a great gust sweeping up the mountain side had blown out the light, all is dark! Just the old friend, teacher, Master, Jesus, is with the disciples, and the transfiguration is a memory.

### Orientalisms of the Lesson.

BY REV. J. T. GRACEY, D.D.

Verses 28-36. The Jew was always expecting Elias; he was to come and restore the pot, the manna, and the rod, and make a general readjustment of conditions. Hence the common formula, when an article of unknown ownership came into the possession of one, that he might keep it "till the coming of Elias."

It has been stated that according to Jewish notion Moses represented the souls after death before their reunion with the body, while Elias was the type of the ultimate state of the glorified resurrection body.

No oriental has any higher conception of glory than to look upon the "golden face" of his sovereign; and royalty seeks to seclude itself from the popular gaze that the awe and reverence of the royal presence may be increased. The diplomats of Europe at the court of Peking have failed by any and all means to secure either interview with or personal view of the Emperor of China. He remains to them a myth; his presence is invisible. The Hebrew believed that from the time of the burning bush to the destruction of Solomon's Temple the "Visible Presence" of Jehovah had been manifested to his fathers. Alas, he had never so appeared in the second temple! But, trained in a religion of hope, wherein expectation always stood on tiptoe, the Jew said he would see appear again when the Messiah should come.

The Targum concept of the "Visible Presence" of Jehovah was that of the common people. Onkelos would not write, "I will dwell," but substituted "Shekinah;" the Visible Presence; "Shekinah will dwell;" "I will make Shekinah [my Visible Presence] to dwell." Jonathan's Targum says of Solomon's Temple: "The Lord is pleased to make Shekinah [Visible Presence] to dwell in Jerusalem. The temple was to be "the house of the Shekinah forever." Jehovah's Shekinah was on the "throne of glory in the lofty heavens above the ark of the covenant." The Talmudist never used "Shekinah" for the "clouds" or the "glory."

The "Visible Presence" was wholly distinct from these. There is no reason to think that the disciples' minds were free from the coloring of the Talmud. The whole nation anticipated the return in Messianic times of this "Visible Presence." When verse 22 says Peter did not know what he said, we must not misunderstand it. He did know very well what he said. He said what any common Jew of the period might have said. The "Visible Presence" was realized before his eyes. It had shone on Moses's countenance, had lingered at his tent door before the tabernacle was erected (Exod. 33. 7-11), and lo! it was here beaming and bursting through the body and the raiment of the Master. Here were the representatives of the "Visible Presence" of the olden economy. Why not build tabernacles, though they be as humble as the little travel-stained Arab tent at which the "Visible Presence" had lingered in Moses's day. Nothing could have been more natural and spontaneous to a Hebrew of the period.

Yet there is a sense in which Peter did not know what he said. He was not a Jew of the period. No living Jew had ever seen what he saw. He had no business with Talmuds now. He did not know how far his speech was away from the vernacular of this environment. He did not know what to say; he did not know what ought to be said.

## Blackboard.

BY J. T. HARTNAGEL, ESQ.



BY GEORGE W. PEASE, ESQ.

## THE DISCIPLES' VISION.

THEY BEHELD

THE GLORY OF JESUS.

THEY HEARD

THE VOICE OF GOD.

LOOK TO THE VOICE.

"HEAR YE HIM."

"Without faith it is impossible to please him."

## OUR VISION.

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LOOK. LIVE. LEARN.

PAUL'S TESTIMONY:

"I WAS NOT DISOBEDIENT TO THE HEAVENLY VISION."

... BE LIKE PAUL. ...

## By Way of Illustration.

BY JENNIE M. BINGHAM.

*Verses 28 and 29. The transfiguration.* It has been well observed that this was *not* the transfiguration; the mount but showed him as he was. The actual transfiguration was in the humiliation of the incarnate life. He, essentially glorious, was "transfigured" into poverty and shame. Now the apostles see his glory; they had suspected it before. There was a heavenliness in his teaching and a luster from his miracles and a brightness in his spotless life which, amid the meanness, had betrayed the God; and here the inner divinity shines through its fleshly covering.—*W. M. Panshon.*

The noblest of the ancient moralists looked upon man's body as a hopeless burden and fatal hindrance to the soul, and in this they have been followed by the noblest non-Christian moralists of every age. The famous thanksgiving of Plotinus, that he "was not tied to an immortal body," expresses the common feeling of all who have not felt the power of the resurrection. But Christianity transfigures what philosophy would destroy. St. Paul writes: "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up by life." The better change for which he longed was not the destruction, but the ennobling of his body, so that it might be fashioned like unto Christ's body of glory.—*Canon Westcott.*

*Verse 30. Moses and Elias.* Moses represented the law, which St. Paul says is only the schoolmaster to bring us to Christ; and Elias represented all prophecy, which led up to Christ as the roads about Rome led up and introduced one to the glory of the imperial city. And as viceroys and temporary governors quickly step down from the throne and take a subordinate position when the permanent king comes, so Moses and Elias appeared in a subordinate position while the Voice spoke alone of the Son.

*Verse 31. "Spoke of his decease."* The story of redemption is the theme of heaven. John saw "in the midst of the throne" the symbol of a crucified Saviour. Before Christ the cross was the symbol of infamy. A Roman citizen could never be crucified, no matter what his crime. Now the sign of the cross is made at coronations, and is connected with royal ceremonies. It gleams in diamonds and precious stones, and stands to crown the costliest architecture. It has been lifted from ignominy to highest honor, because it is the symbol of redemption.

*Verse 33.* A man in Mr. Moody's meeting said, "For five years I have lived on the Mount of Transfiguration." "How many souls have you led to Christ during this time?" asked Mr. Moody.

"Not any." "Then, my brother, I advise you to come down from the mount and get where you can be a coworker with Christ in saving this world."

In Raphael's famous picture not only the mountain height appears, radiant with celestial splendor and visited by heavenly spirits, but the base also, where the disciples are powerless to relieve the demoniac child. Not for an instant does Jesus stand bewildered between the vision of God and the need of man. The same voice which had just talked with heavenly visitants banishes the evil spirit from the suffering child. In the joy of that moment the human soul will see how the ideal and real are one; and how in that miracle the transfiguration of Jesus went out into the life of mankind.

—F. W. Gunsauls.

### The Teachers' Meeting.

Very carefully lead up to this lesson. The transfiguration stands as the center of Jesus's earthly career. Have a distinct knowledge of the leading incidents in our Saviour's life which had not yet happened.... Growing hostility should be traced.... Selection of Peter, James, and John; reasons.... Teachings of this scene concerning Christ: (a) Transfiguration succeeds prayer; (b) his divinity declared by God; (c) the Gospel the fulfillment of the law and the prophets; (d) the crown and climax of Jesus's career was his death; his humiliation was his chief glory.... Teachings concerning future state: (a) Conscious existence, Elijah and Moses individual men; (b) mutual recognition; (c) social relations; (d) intensely interested in Gospel, "which things the angels desired to look into; (e) communion with Christ.... Moral beauty of Jesus heretofore displayed in mobs and tempests, now seen in beauty of transfiguration.

### Primary and Intermediate.

BY MARTHA VAN MARGER.

#### LESSON THOUGHT. *Hearing Jesus.*

[Introduce the lesson by a little talk about light. Let children name some of the different lights, as sun and moon.] When the sun is out of sight and there is no light of the moon or stars, what do we say? Yes, "It is dark." Do you like the dark? It is not pleasant and cheerful like the light. If it were dark all the time we should have no flowers, or green grass, or sweet bird songs. Are you not glad God made the light? [Read from the Bible, slowly and impressively, Gen. 1. 3-5.]

When it is dark in the house at night what do we do till the sun shines out again? Yes, we light the lamp, or the gas, or the electric candle. Did God make these kinds of light, too? Tell how he put the oil in the bosom of the earth, the coal which

is used for making gas, and the electric fluid. Show that all the light we know anything about comes from the good God, who loves us all and wants to make us happy.]

*Lesson Story.* Jesus went up into a mountain one night to pray. When you say your little prayer, do you like to think that Jesus used to pray? Little Agnes said to her auntie one night, "Auntie, do you say a prayer, too?" "O, yes," auntie said. "All right," said Agnes. "Then I will." Jesus took Peter and James and John with him. Very often he went alone, but this time he had something for the disciples to see. Shall I tell you what it was? It was a sight of his glory—the light of God shining through him! Jesus and the disciples went climbing up the steep mountain side, and when at last they stopped in the silence and darkness the disciples lay down on the ground and soon were fast asleep. When they woke they saw a wonderful sight. Three shining forms were before them. A brilliant light, far more beautiful than the light of the sun, streamed from the face of Jesus. His clothes were pure white, and sparkled like the snow on the mountain above them. All the sad, tired look was gone. He was all glory and beauty. He was transfigured, which means changed in appearance.

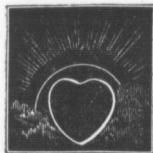
And who were these, one on each side of Jesus? They were Moses and Elijah. They had been dead hundreds of years. God had sent them back to earth now to talk with Jesus.

The disciples heard these glorious beings talk. How wonderful it all was! Peter begged Jesus to let them stay there always. He wanted to build three dwelling places and stay on the mountain, away from work and worry and care. Then a bright cloud came over them all, and God spoke out of the cloud. The Golden Text tells what he said. When the cloud passed Moses and Elijah were gone. Jesus was there, and the bright light had faded, but do you think the disciples could ever forget the wonderful sight? When Peter was an old man he wrote about it in one of his letters to the churches: This is what he says. [Read 2 Peter 1. 16-18.]

*God's Light for us.* Who gave us the light of the sun and moon and stars? And who gave the coal and oil from which we get artificial light? Yes, all light comes from God. Let us learn this little verse: "God is LIGHT." Now, there is a light of the soul which God would like to give us. It is God shining through us. God shone through Jesus that day on the mount, and it made him glorious to look at. It is the same kind of light that will shine through us if we "do always the things that please God," as Jesus did.

Do you know that we can keep the light from shining through us? [Light a lamp or candle on the table before the children. Hold up a piece of

fine white paper before it.] Can you see the light through? Now, I will hold up a piece of the same kind of paper, stained with ink and lampblack. Do you see how the stains keep the light from shining through? So naughty tempers and habits keep God's beautiful light from shining through us.



Just as the great sun in the sky shines wherever it can, so God's love and light shines into every place it can enter. If we shut up all the windows in this room, the sun could not shine in. If we shut up our hearts against God, his beautiful light cannot shine in. The light that gets into the heart will shine out through the eyes, the lips, the hands, and feet.

How can we have God's light shining through us? We must do what the Golden Text tells us, "Hear him." Jesus speaks to us every day. If we listen and obey, God will be pleased and send his beautiful light of love and truth into our hearts to shine out through all our words and acts.

#### OPTIONAL HYMNS.

##### NO. 1.

Holy, holy, holy.  
Hail, thou once despised Jesus!  
Majestic sweetness,  
In the secret of his presence.  
O could I speak.

#### NO. 2.

Jesus, thou everlasting King.  
In the rosy light.  
Praise the Lord!  
Lord! in the morning.  
Hail, to the Lord's Anointed.

#### The Lesson Catechism.

[For the entire school.]

1. Whom did Jesus take into the mountain? **Peter, John, and James.**
2. While he prayed what happened? **He was transfigured with glory.**
3. Who talked with him? **Moses and Elias.**
4. About what did they talk? **His approaching death at Jerusalem.**
5. What did Peter say? **"It is good for us to be here."**
6. What was spoken from the overshadowing cloud? **GOLDEN TEXT: "This is,"** etc.

#### CATECHISM QUESTIONS.

5. How shall we show that we love our neighbors as ourselves?  
By doing to others what we would wish them to do to us.
6. How does He teach us to act towards our enemies?  
That we should return good for evil.

**A. D. 29.] LESSON VI. CHRIST AND THE CHILDREN. [Feb. 10.]**  
**GOLDEN TEXT.** It is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. 18. 14.

#### Authorized Version.

**Matt. 18. 1-14.** [Commit to memory verses 2-4.]

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!

#### Revised Version.

- 1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom 2 or heaven? And he called to him a little child, and set him in the midst of them, and said,
- 3 Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter 4 into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of 5 heaven. And whoso shall receive one such 6 little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in 7 the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!



8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be

9 cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes

10 to be cast into the hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold

12 the face of my Father which is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

**TIME.**—The summer of A. D. 29. **PLACE.**—Capernaum; in a house, possibly Peter's. **RULES.**—Herod in Galilee; Pilate in Judea. **PARALLEL PASSAGES.**—Compare verses 1-5 of this lesson with Mark 9. 33-37, and Luke 9. 46-48. **CONNECTING LINKS.**—After they had come down from the mountain Jesus and his disciples lingered a while in the neighborhood of Caesarea Philippi. The miracle that healed the lunatic boy astonished the crowds. Jesus still sought solitude, but resumed his journeyings in Galilee. He gave no public teaching, but taught his disciples the principles on which his kingdom was to be founded. Our lesson brings one of them prominently forward. **DOCTRINAL SUGGESTION.**—Eternal punishment.

#### HOME READINGS.

- M.* Christ and the children. Matt. 18. 1-14.  
*Tu.* In his arms. Mark 9. 33-37.  
*W.* Blessing the children. Mark 10. 13-16.  
*Th.* Taught of the Lord. Isa. 54. 11-17.  
*F.* How to be great. Matt. 20. 20-28.  
*S.* The humble spirit. 1 Peter 5. 1-7.  
*S.* Christ's humility. Phil. 2. 1-11.

#### LESSON HYMNS.

- No. 269, New Canadian Hymnal.  
 Come to the Saviour, make no delay;  
 Here in his word he's shown us the way;  
 Here in our midst he's standing to-day,  
 Tenderly saying, "Come!"
- No. 262, New Canadian Hymnal.  
 When, his salvation bringing,  
 To Zion Jesus came,  
 The children all stood singing  
 Hosanna to his name;

#### No. 281, New Canadian Hymnal.

Jesus, blessed Jesus,  
 I would follow thee;  
 Meek, and pure, and holy  
 Thy disciple be.  
 Free from sin and folly,  
 Free from worldly strife,  
 Trusting in thy merit  
 For eternal life.

#### QUESTIONS FOR SENIOR STUDENTS.

##### 1. The Children's Friend, v. 1-6.

What spirit was displayed by the disciples in their question in verse 1?

Of whom were they evidently jealous?

What new occasion had there been to give Peter prominence just before this time?

What others were ambitious to be greatest in the kingdom of heaven?

What was the doctrine which Christ now for the first time preached?

What does the New Testament mean by one's "being converted?"

How can one become as a little child?

By what figure did Jesus teach a similar truth to Nicodemus?

Find proof in this lesson of the doctrine that they who cause others to sin will receive penalty.

Does Jesus mean that we ought to receive one who is a little child in years or a little child in spirit?

Tell (or better still, write down and read) your own idea of the meaning of verses 8 and 9.

##### 2. The Sinner's Saviour, v. 7-14.

What connection can you see between a little child and one who is lost?

Who are lost? Are there any who are not?



How does the parable show our Lord's mercy?

What is the will of God concerning every human soul?

If any are lost who will be at fault?

How does the doctrine of "predestination to condemnation" appear in the light of this lesson?

What is the great purpose of Christ's coming?

What are the great sins against which this lesson warns, and from which Christ would save us?

Find where in this lesson it is taught that God's watchful care extends to the least of his creatures.

### Practical Teachings.

The little child is simple, humble, joyous, pure in heart, happy, without care, artless, frank, and loving. Except we are such we cannot enter the kingdom.

The shepherd sought *one* lost sheep. So Christ seeks lost souls individually. Is yours that one? God wills that we be saved: what do we will? Even he cannot save us if we will not.

What a friend! He would save that which was lost. That is I. That is every "I" of the world. Are you lost or found?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. The Children's Friend, v. 1-6.

What question did the disciples ask of Jesus?

Whom did Jesus call to him?

What did he say about entering the kingdom of heaven?

Who will be the greatest in that kingdom?

Who is honored when a child is saved?

What is said about children and millstones?

#### 2. The Sinner's Saviour, v. 7-14.

What woe did Jesus utter?

What did he say about cutting off a hand or foot?

What would be worse than losing a hand?

What did he say about an offending eye?

Why did he give this advice?

Than what is the loss of an eye better?

Against what does Jesus utter a warning?

What does he say about angels?

For what purpose did the Son of man come?

What question is asked about a sheep?

What says Isaiah about lost sheep? (Isa. 53. 6.)

What is said here of the shepherd's joy?

What is the will of our Father about the little ones? (GOLDEN TEXT.)

What says Paul about the mission of Jesus? (1 Tim. 1-15.)

What said Jesus about forgiving men? (Verses 21, 22.)

What parable did he utter? (Verses 23-35.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. Who are members of the kingdom of God?

2. How to become members of the kingdom of God?

3. How to be great in the kingdom of God?

### QUESTIONS FOR YOUNGER SCHOLARS.

Who wanted Jesus to be an earthly king?

Where did Jesus and the disciples go one day?

What did the disciples dispute about on the way?

What spirit is it that wants the best place? **A spirit of pride.**

Whom did Jesus call to him?

What did he say to the disciples?

What did he mean to teach them?

What is a good child like?

What is he glad to do?

What spirit is this?

What is a very evil thing to do?

What must we do with pride?

What is better than to be sent away from God?

Who wants all people to be saved?

What is God always doing for his children?

### Remember—

That a child may be

Always humble,

Always unselfish,

Always kind,

Always ready to help.

Such a one is great in the kingdom of heaven.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

Once more, and for the last time, Jesus is at Capernaum, and under the roof of Peter's house; not now surrounded by the multitude, but followed by the twelve only. So little have the twelve understood their Master's utterances concerning the cross and the tomb that they have been disputing over the offices and honors to be enjoyed in his kingdom. To show them how unworthy is their spirit, he calls a little child and sets him in the midst, and declares that unless their natures are changed into the simplicity and teachableness and trust of little children they cannot possess citizenship in his kingdom, not to speak of high position. He warns them not to look lightly upon even the least of his followers, not to stand in the way of their salvation, or to cause them to stumble; for in so doing they are blighting the prospects of a soul, and would be held to a mighty responsibility before the throne of God. He declares that ties as strong as the right hand, friendships as dear as the right eye, were to be

renounced if they should become hindrances to their salvation. He depicted to them the Son of man as the good Shepherd walking over the mountains to find the one lost lamb from his fold, and rejoicing over it more than over the ninety and nine which went not astray. And if the Master would do so much to save a perishing soul, should not we give our endeavors to aid that soul in the way of righteousness?

**Verse 1. At the same time.** Not long after the transfiguration, when Jesus and the disciples were again in Galilee at Capernaum. **Came the disciples.** From Mark 9. 33, it would appear that a dispute had previously arisen among the disciples, and that Jesus drew them by inquiries concerning it to ask this question. **Who is the greatest?** Not "What character is the best?" but "Which of us shall be the highest?" We see how hard it was for the disciples to accept the spiritual views of their Master's mission which he was ever urging upon them. **The kingdom of heaven.** Their conception was of an earthly throne, on which Jesus should sit as supreme ruler over all the lands, and around which they should stand in the offices of state.

**2. And Jesus called.** Following his custom of preaching by illustration, and preaching to the eyes as well as to the ears. **A little child.** It would be interesting to know who this child was that enjoyed the honor of being held up as an example before the disciples. Different traditions, but without authority, relate that it was Ignatius or Ireneus, both afterward distinguished bishops. It may have been Peter's child, as this took place, probably, in Peter's house. As Jesus called him he was old enough to walk. (1) *Every child may hear the voice of Jesus.* **Set him in the midst.** By taking him into his own arms (Mark 9. 36).

**3. Verily.** The word is given to indicate that what follows is worthy of special hearing and heeding. **Except ye be converted.** Revised Version, "Except ye turn." The word "converted" in the New Testament almost invariably refers to man's act of turning from sin; though in our common speech we are apt to use it with reference to the divine work of transformation wrought by the Spirit. The Saviour meant that his followers must turn from the worldly ambition which possessed their hearts. **Become as little children.** Not that fully grown men and women are to imitate all the traits of childhood—its playfulness, ignorance, and impulsiveness—but that some traits of childhood should be sought in the Christian character, as its humility, its teachableness, its whole-heartedness, and its trustfulness. (2) *We may be childlike without being childish.* **Ye shall not enter.** Before asking for the highest place they would need to inquire whether they were fit for any place in the kingdom of Christ. (3) *He who would mount high in Christ must be willing to sink out of self.*

**4. Humble himself as this little child.** A little child has a dependence upon its parents

which is touching. He feels safe in the darkness if he can hold his father's hand. He has no happiness apart from his mother's presence. He has no anxiety about food or clothing or shelter; he leaves all care with those who care for him. He has no thought of honors or crowns, for all his thoughts are bound up in the home. So let the disciple leave all with God and lean hard on his Master. That is the humility which Christ honors.

**5. Whoso shall receive.** Welcome to his home, take to his heart in fellowship, and aid by his service as a brother in Christ. **One such little child.** To be taken literally, of little children, in whom every disciple of Christ should feel an interest; and also as referring to the lowly, poor, and weak among the followers of the Saviour. **In my name.** That is, fulfilling a service to a child, not because of its attractiveness or its relation to ourselves, but because it is a soul which Christ has purchased. **Receive it me.** The service to one who belongs to Christ is rewarded as a service to Christ himself. (4) *Thus does every deed reach up from earth to heaven.* (5) *Let us love every soul that the Son of God loves.*

**6. Whoso shall offend.** Revised Version, "Whoso shall cause one of these little ones which believe on me to stumble." This does not mean, "wounding the feelings," our definition of "offending;" but misleading, causing to do wrong in thought or action. We are not responsible if others misunderstand us, but we are if others are wantonly misled by us, as when a father's example teaches a son to drink or to swear, or when a young man leads a younger one into evil courses. **Better for him.** Revised Version, "it is profitable for him." **Millstone were hanged.** Literally, "a millstone turned by an ass," meaning a heavy millstone, as distinct from that turned by women. That is, it is better for a man to lose his life than for him to cause another to lose his soul; for one loss is for the present, while the other is eternal. (6) *Think of the power for evil in a bad book or a wicked example; and think, too, how it must all be accounted for.*

**7. Woe . . . because of offenses.** Revised Version, "occasion of stumbling." A vast amount of the world's sin and misery comes because of evil example and influence. **It must needs be.** The "needs be" is not in God's will, but in the fact of sinful human nature. As long as there is sin there must be misleading forces among men. **Woe to that man.** There sat one man among

the twelve who might well have taken this warning to heart; but it is equally applicable to all wrongdoers as well as to Judas. (7) *We are judged for our influence as well as our acts.*

**8, 9. Hand or . . . foot.** See Matt. 5. 28-30, where the same thought is presented. The hand and foot are necessary organs, having their innocent uses; but even those innocent uses must be renounced if they will lead into sin. "Whatever tempts the individual or the community into sinful courses, even though it be not only in itself innocent, but in its right employment important, is to be put away until it ceases to be a source of temptation."—*Abbott. Cut them off.* As when one leaves a profitable business because of its temptations to character, and submits to poverty. **In-to life halt.** It is not possible to be halt or maimed in the life eternal; but it is possible to renounce a complete, successful life here for the sake of one hereafter. **Everlasting fire.** A symbol of those fearful realities of suffering which our nature cannot comprehend.

**10. Despise not one of these little ones.** No soul worthy of salvation is unworthy of regard. **In heaven their angels.** Probably

pointing to the fact that there are guardian angels who watch over men, as intimated in Psalm 34. 7; 91. 11; Heb. 1. 14.

**11. The Son of man.** This verse is omitted in the Revised Version. If genuine here it means that, as Christ came to save the perishing souls of men, his disciples should not despise them, but seek them out and strive to win them.

**12. A hundred sheep.** These represent the souls saved and in the Church of Christ. **One of them be gone.** The sinner who is perishing, or the weak disciple who has strayed into sin. **Goeth into the mountains.** So Christ, the good Shepherd, came from his heavenly fold to find the sinners in this earth, the wandering star. (8) *If our Saviour seeks the lost, shall not we?*

**13. Rejoiceth more.** Not that in his heart he cares more, but that he gives greater rejoicing; just as do God's people when a sinner is converted. The lesson of the parable is that we should care for, seek for, and reclaim wanderers, and not lead astray even the weakest.

**14. Not the will.** If any soul is lost, it will not be because God willed it, but notwithstanding God's will, and by its own choice.

#### INDUCTIVE NOTES.

**Verse 1. In that hour.** Immediately after obtaining money from a fish's mouth to pay tribute in Capernaum. **Who is greatest in the kingdom of heaven?** It is difficult to conceive of a kingdom without thinking of official distinctions and preferments. Jesus himself recognized this fact (Luke 7. 38).

**2. He called to him a little child.** We can well believe that the benignity of Christ's countenance and the kindness of his voice made children delight to go to him. He did not need to say, "Send your children to me," but rather, "Suffer [permit] little children to come unto me" (Matt. 19. 14). It is one of the peculiar excellencies of the Gospel that its narratives and teachings are charming to children. This cannot be said of any of the sacred books of paganism. **Set him in the midst.** Jesus was in the teaching posture, sitting, with his disciples grouped around him and the little child in his arms. **Verily I say unto you.** Indicating the importance of the statement. **Except ye turn, and become as little children.** Turn from sordid desires and habits to the receptive and mobile state of childhood. Children are comparatively free from selfishness, prejudices, and obstinacy. They are easily won away from trifling objects and readily accept new truth. They have a capacity for growth, especially in intelligence and worthy purposes in life. These are most valuable traits in a true disciple. **In no wise.** Only one door into the new kingdom (John 10. 1-7). **Enter into.**

It is easier to discuss the conditions of access to the higher positions of the kingdom than to enter upon the duties of citizenship. **Kingdom of heaven.** Called the "kingdom of God" from its Creator (Matt. 6. 33), "the kingdom of Christ" from its governing head (Rev. 11. 15), "the kingdom of heaven" from its blessedness and holiness (Matt. 13. 44-46). The kingdom of heaven coming into this world is the new order of righteousness, peace, and blessedness produced by the Gospel.

**4. Whosoever therefore shall humble himself.** Not a providential poverty or lowliness, but a voluntary and complete subordination to Christ (Mark 8. 38). **The same is greatest.** The most implicit obedience to authority is the most legitimate ground for preferment (Matt. 25. 23). The soldier most considerate of the order of his superior is the soonest promoted to command. Men and institutions have sometimes practiced unsound methods of preferment, but the Lord of glory never.

**5. Whoso shall receive one such little child.** The disciple who is humble and devoted is entitled to recognition as a true representative of Christ. It is as much the duty of the world to appreciate the true Christian as to denounce the hypocrite and the place-seeker. **Receiveth me.** If Christ should now come to the world in the splendor of his glorified life, with what pomp of music, oratory, processions, and displays men would receive him! But he insists that he is now in the world, not in robed and mitered ecclesiastics.

tions, but in even the least of his disciples (Matt. 10. 42; 25. 40, 45).

**6. Whoso shall cause one of these little ones.** Not simply one in his natural childhood, but the babe in Christ. **Believe on me.** Even if his faith is weak and defective, he is to be received into fellowship, his errors treated with charity, and his mind informed as to the true nature of the kingdom of God (Rom. 14. 1-17). **To stumble.** To make a misstep or turn back. It is a grievous sin to mislead or discourage a weak convert. **It is profitable for him.** That is, less disastrous to him. **Great millstone.** Not a stone used in a handmill, but the large stone turned by a mule. **Sunk in the depth of the sea.** Drowning was one of the Roman methods of putting a criminal to death. According to Jerome, criminals were thus executed in the Sea of Galilee. If a recent instance had occurred, this teaching would have been especially impressive. The picture is a graphic one, and shows that to violate the civil law and be drowned as a criminal is not as bad as to ensnare an immortal spirit.

**7. Woe unto the world because of occasions of stumbling.** Ambitious and unworthy disciples have brought woe upon the world by their misrepresentation of the spirit and principles of the Gospel. **Needs be.** Not by divine preference, but by human frailty and depravity. **Woe to that man.** Each offender is personally guilty, even though many others may be involved in the same iniquity. The statistics of crime may show that in a given community so many thefts may occur annually, but that does not excuse the thief.

**8. If thy hand or thy foot cause thee to stumble.** These are divine blessings of great value, but if we pervert them to a use which injures the soul, then we have changed them into curses. All of God's gifts must be used with discrimination. The best interests of our spiritual nature is the principle to guide us in all the activities of life. **It is good for thee.** This is the origin of every duty we owe to Christ. His commands do not flow from pleasure in authority, but from his desire for the blessedness of his followers. **The eternal fire.** Eternal guilt makes eternal remorse. Jesus was too wise a teacher to be imposed upon by any false doctrine of future punishment. He was too honest to impose any such doctrine upon others. More than any evangelist or apostle he taught the dreadful penalties of the impenitent (Matt. 8. 12; 22. 13; 25. 46).

**9. If thine eye causeth thee to stumble, pluck it out.** Did God make such a beautiful organ as the eye to be plucked out and cast away? It is the most precious physical medium of knowledge and pleasure that we possess. But great and precious as is the eye, the soul is much more pre-

vious. The greater must not be destroyed by the less (Matt. 5. 29).

**10. Despise not one of these little ones.** An ambition for superiority would easily disregard the weak. The spiritual welfare of children and young converts should be a great incentive to ministers and teachers to live and work with the utmost fidelity to Christ. One misstep by a popular leader may cause many admirers to stumble to their soul's serious peril. It is not enough to be free from the spirit of disdain toward the young and weak; their interests must not be forgotten. **I say unto you.** An expression denoting especial earnestness in the following statement. **In heaven their angels.** Their representatives, possibly kindred who dearly love them. **Do always behold the face of my Father.** As in a royal court the chief officials are nearest the throne, and are therefore supposed to have the greatest influence with the sovereign, so these little ones are known and loved by saints and angels. If they are so highly regarded in heaven, they should be carefully cherished on earth.

**12. How think ye?** An appeal to a well-known conviction. The simple parable of "the ninety and nine" would excite tender sympathies as well as the recognition of a just responsibility. The little ones are not only to be tenderly led into the fold, but if they are wayward and troublesome the Good Shepherd will patiently and lovingly care for them.

**14. Even so it is not the will of your Father . . . that one of these little ones should perish.** But it certainly is his will that they should be kindly assisted to gain eternal life. The best remedy for an unholy ambition for pre-ferment is to keep busy in leading God's little ones into safety and blessedness. The joy of the recovery of the one who has wandered away is greater than the greetings of the ninety and nine comfortably resting in the fold.

### The Lesson Council.

**Question 1.** *What is the quality, or group of qualities, represented by the little children as essential to entry into the kingdom of heaven?*

A child instinctively believes until by sad experience it learns distrust; a child trusts often when trust is misplaced; a child loves spontaneously and unreservedly; a child obeys until taught disobedience by those who know and should have done better. To become "as a little child" is to have a believing mind, a trustful spirit, a loving heart, and a docile disposition.

**Question 2.** *Why are "the little ones" of this lesson?*

Any person with a childlike disposition—with the humility and openness of mind, with the trust-

fulness and the quickness to follow directions which characterizes children.

**Question 3.** *What is it to "offend a little one?" Is it to give displeasure? Is it to do what he considers wrong?*

It is not to give displeasure, neither is it to do what another considers wrong. It is to do that which will "cause one of these little ones to stumble," as the Revised Version states so plainly. The child's conscience may be morbid or wrongly educated, so that it would consider wrong what is wholly right. It might, therefore, be necessary to do what the child thought wrong in order to lead it out into the right way. Another child might need the act which would cross its pleasure and limit its privilege, and that act, though it were offensive, would the rather keep "the little one" from stumbling than cause it to offend.

**Question 4.** *What is the present application of the injunction to cut off the offending hand or to pluck out the offending eye?*

Pride and selfish ambition have been the curse of God's hosts from the rebellion of Lucifer to the latest church quarrel. The wounds Christ receives in the house of his friends are usually from this dagger. Even the much censured doctrinal controversies of the Church have been inflamed, if not begun, by personal jealousy between leaders. To guard against this spirit, already fermenting among his disciples, Jesus teaches with a little child—embodiment of humility—as an object lesson. "Shatter your darling idol," says Christ, "wrecker of the faith of the weak, or you yourself shall perish utterly."

## Analytical and Biblical Outline.

### Tokens of True Discipleship.

#### I. LOWLINESS.

1. *Become as little children.* v. 3.  
Respect unto the lowly. Psalm 138. 6.
2. *Humble himself.* v. 4.  
I dwell... humble. Isa. 57. 15.

#### II. BROTHERLY KINDNESS.

1. *Receive one such.* v. 5.  
We love the brethren. 1 John 3. 14.
2. *Whoso shall offend.* v. 6.  
One another's burdens. Gal. 6. 2.

#### III. SELF-SACRIFICE.

1. *Cut them off.* v. 8.  
Keep under my body. 1 Cor. 9. 27.
2. *Enter into life maimed.* v. 8.  
Crucified the flesh. Gal. 5. 24.

#### IV. THOUGHTFULNESS.

1. *Despise not one of these.* v. 10.  
The apple of his eye. Zech. 2. 8.

2. *One should perish.* v. 14.

Not willing that any. 2 Peter 3. 9.  
V. LOVE OF SOULS.

1. *Come to save.* v. 11.

Not to judge....to save. John 12. 47.

2. *Goeth and seeketh.* v. 12.

Love....constraineth. 2 Cor. 5. 14.

## Thoughts for Young People.

### "These Little Ones."

1. The little ones are dear to our Saviour. Among the great teachers of antiquity, Jesus alone noticed children. And if dear to him they should be dear to us. (Verse 2.)

2. The little ones may teach us the lessons of humility, of teachableness, and of trust; lessons which every disciple needs in the Christian life. (Verses 3, 4.)

3. We should take an interest in the little ones, should feel for their weakness, and should regard them as our brothers in Christ. (Verse 5.)

4. We should avoid hindering the little ones in their service of Christ, and should be careful of our example before them. (Verses 6-9.)

5. We should seek after the wandering ones and bring them to Christ, even at some cost and loss to ourselves. (Verses 10-13.)

6. We should remember that these little ones have an almighty Friend in heaven. (Verse 14.)

## Lesson Word-Pictures.

The babble of a discussion!

A discussion that is a dissension!

The disciples are chattering away, their eyes kindling, their hands gesticulating, their heads tossing. What is it all about? Is it the excitement of a piece of good news? Has some poor sufferer been healed? Has an old drunkard forsaken his cups? Has the lost lamb been found and brought home? Has any disciple distinguished himself by some special sacrifice, some great act of self-denial? Is this a remonstrance against pride? Answer, Peter and the others! Anyone been getting low down and you bear witness? No; but—but—who is the greatest—in the—kingdom of heaven! Did the disciples' minds go back over the list of Bible worthies? Did anybody mention Moses or Elias or Daniel? Did anyone suggest that it might be a person like Peter or like James or—O, what a babble! They are so excited over the matter that they hurry to Jesus and interrupt him with the question,

"Who is the greatest in the kingdom of heaven?"

He makes no answer directly, but looks about the group gathered in his dear presence. The greatest, the greatest? His eyes rest on—not a tall, great, distinguished disciple, but on a little

child. Come, little one, the Saviour wants you! And the child hurries away to Jesus, resting his tangled locks against the loving breast of the children's Friend. And then in his deep, musical voice, as his hands wander over the child's golden hair, Christ says,

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

He pronounces a blessing on those receiving little children in the Saviour's name, and woe to them giving offense! That little one! Soon he leads the thoughts of his listeners up to heaven. O, what crowds in the celestial courts, the keenest in intellect, the fairest of face, the most shapely of form! And those great ones are the special friends and guardians of little children! It is a part of their high duties. But look up once more! Has anyone glanced with slighting thought at a child? See! That child's guardian has such favor with God as always to see his face! How honored is childhood!

And will any one of these little ones be lost?

The Saviour is bringing before his hearers' minds that familiar pastoral scene—the shepherd and his flock. The sheep are coming home now. They are soon in the fold. The shepherd looks about him. Are all there, the one hundred? Ah, he can count ninety-nine; where is the one hundredth? He cannot stay there in peace. He leaves the fold. He goes out into the night, the black night, perhaps the rain dripping and the wind blowing keen. He wanders far. O, where is the lost lamb?

The shepherd lifts his voice.

Hear him calling!

Hark!

He stoops before the storm. He listens. It is the bleating of a lost lamb! He runs. He searches. He finds. He lifts him in his arms. He folds him to his breast. He bears him home. O, happy shepherd!

What if his feet were cut by the stones, and what if blood marks are on his hands and thorn prints are on his brow, and pain, as of a horrid wound, in his side!

The lamb is found!

Rejoice, rejoice!

The lost is home again!

Hark, everybody!

Listen, disputing disciples, selfish hearts, you who want the greatest things! A little one, a tender soul, just a child, is precious! It is not the will of the heavenly Father that any of these little ones shall perish.

### Originalisms of the Lesson.

The Jews had a beautiful custom which led parents to bring children at an early age to the synagogue to receive the blessings of the elders. After

the father of the child had laid his hands on the child's head, he led him to the elders, one by one, and they also blessed him and prayed that he might grow up famous in the law, faithful in marriage, and abundant in good works. Children were brought to any rabbi of special holiness, and doubtless were thus brought many times to Christ.

*Verse 6.* "A stone turned by an ass" was in contradistinction with the handmill in commoner use, turned by two women who sat or knelt at their work opposite each other, each taking hold of the handle, and turning the upper stone together. But in large mills the upper stone was turned by an ass, and designated an "ass millstone." The great size of these made this expression significant of utter destruction by drowning "in the main sea of the sea," or the deepest depths of the ocean.

*Verse 10.* "Their angels always behold the face of my Father," suggests the high rank or dignity of this guardian protection. In oriental courts the highest in rank and authority stand nearest the king, and are permitted to see his face. The entire Semitic world, Jew and Arab, believed and believes in angelic existences who have to do with men.

This emphasis of exaltation of child life is in strong contrast with the low estimate put on the life of a girl in particular in China and India, where tens of thousands are drowned like kittens, deserted in the jungle where wild beasts may consume them, or otherwise disposed of when inconvenient in number or esteemed cumbersome.

### By Way of Illustration.

*Christ and the children.* A little girl looking at an illustrated copy of Bunyan's *Pilgrim's Progress* remarked to her mother, "I think that Christian's wife was a great deal nicer than Christian." "Why?" asked her mother. "Because," said the little girl, "when she started for the beautiful city she took the children with her." Christianity, which began with a child, has always included the children. A heathen father brought his children to the school of one of our missionaries, saying, "Your religion has taught you to care for children, and so I bring my children to you."

*Verses 1-4.* The trust of childhood is beautiful. The child is helpless to provide for itself. But it does not fret and wonder how it will get clothed, nor say anxiously, "How do I know that my father will feed me? I fear he may forget." Note the unworldliness of a child! The offer of gifts will not win it from father and mother. You



cannot buy its love. Glitter and glory will not draw it from mother's arms. See, also, the humility of a child! It is willing to be cared for, willing to be a little one, never knowing that its very helplessness is its greatest strength. In these things the disciples of Christ must become as little children.

*Verses 5.* When John Wesley visited Rathby to preach in the church, as he ascended the pulpit a child sat on the steps directly in the way. Instead of inquiring, "Why is that child allowed to sit there?" he gently took the little one in his arms, kissed her, and put her back on the step.

*Verses 6 and 10.* Lord Shaftesbury, who used his political power and social position to abolish the cruelties of child-labor in England, said that he asked for no reward other than the approval of Jesus Christ, the friend of children, and the knowledge that the suffering of many hundred children was lessened.

*Verses 8 and 9.* "It is your arm or your life," said the surgeon to an injured man. "Then save my life even though the cost is this strong right arm," declared the patient. "How could you give up your home and leave your friends for a foreign land," was asked of a missionary girl. "The Lord called me to this work, and I couldn't afford to lose heaven. Better to surrender a temporary pleasure than to lose an eternal inheritance." A correct calculation of values must take in eternity.

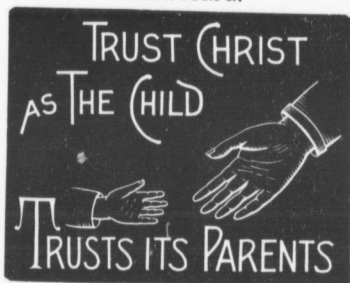
### The Teachers' Meeting.

Trace on the map the journey of Jesus and his disciples from Caesarea Philippi to Capernaum.... Present a word-picture of the scene—Jesus with the child in his arms, surrounded by his disciples.... This may be taught as a lesson of warnings: (1) Against ambition (verse 1); (2) Against contempt for the lowly (verses 2-4); (3) Against hindering or misleading others (verses 5, 6); (4) Against sacrificing the higher to the lower interests, the soul to the body (verses 7-9); (5) Against neglecting the lost (verses 11-14).... We may take the word "converted" as the keynote of the lesson, and may show from it the marks of a true conversion.... For lessons concerning the little ones see "Thoughts for Young People."

### References.

FREEMAN. Ver. 6: Millstone, 676; Punishment by drowning, 676. Ver. 12: "Ninety and nine," 677.

Blackboard.



### REQUIREMENTS FOR CITIZENSHIP.

TAUGHT BY A CHILD.

LIKE A CHILD IN

HUMILITY, || TRUST,  
RECEPTIVITY, || AFFECTION,

SUCH SHALL ENTER INTO

THE KINGDOM OF HEAVEN.

SHALL I?

CONSIDER. COUNT COST. CHOOSE.

"The Son of man is come to save that which was lost."

### CHRIST'S FOLD.

NINETY-NINE | ONE  
SAFE. | MISSING.

AM I THAT ONE?

THE SHEPHERD IS SEEKING.

WAIT AND BE FOUND.

"Joy shall be in heaven over one sinner that repenteth."

Primary and Intermediate.

LESSON THOUGHT. *The Way into the Kingdom.*  
*Review.* [Recall the last lesson, letting one child tell about different kinds of light, another give the



Golden Text, and another show how we may have God's light shine into us.]

*Blackboard.* [An open door, and a path leading up to it. Print on the path, "God's way into the kingdom."]

*The Lesson.* Jesus and his disciples came to Capernaum. [Let a child find it on the map.] The disciples had heard Jesus talk a great deal about the kingdom, and they hoped that it would be on earth. They loved him and wanted him to be their King. When they were walking along the road they talked about the kingdom, and wondered who would have the best places in it. Each one wanted the highest place for himself, and so there was a dispute.

Did you ever hear little children dispute about the best place, the biggest piece of cake, or the finest orange? The disciples were like big children, each wanting the best for himself.

Perhaps Jesus had walked on ahead and did not hear them. So they thought he did not know it. They forgot, just as children do sometimes, that God hears all we say and knows all we do. Nothing is hidden from him!

When they came to Capernaum they probably went right to the house where Peter's family lived. When they were alone Jesus asked the disciples why they disputed. Do you not think they were ashamed when they found he had heard their foolish talk? Then they asked him who would really be the greatest in his kingdom.

Jesus called a little child to him. Maybe it was Peter's little son. He told them that anyone who was humble and loving and obedient, like a good little child, was great in the kingdom of heaven. Then Jesus told the disciples many things about the way into his kingdom.

Perhaps you think that if you had lived when Jesus did, and heard him speak to you, it would have been very easy to be good. But you would have had temptations to be naughty and selfish, just as you have now. Jesus speaks to you now, just where you are, and you may hear his voice in your heart if you will listen for it. The kingdom of heaven is for little children, and they may all learn the way into it. This lesson will help you to learn the way.



Do you see this open door? We will call this the door into the kingdom. Here is a path leading up to it. [Print "Humility" in the path.] Do you think the disciples had learned to be humble? No, for they were wanting the best places for themselves. The big disciple or the little one, who wants to go through the open door into God's kingdom, must care more for others than for himself. He must be willing to do as he is told [print "Obedience" on the path],

and to do just the very thing in the very way he is told. He must have something in the heart that makes him like to put self last. Do you know what that is? I will print it in the path, "Love."

What a beautiful path this makes—Humility, Obedience, Love! And it leads into a beautiful kingdom, the kingdom of peace and joy.

*The Shepherd's Love.* Do you know why God has made a way into the kingdom, and opened the door wide for us all to go in? It is because he is such a loving Friend and Shepherd. Just as the shepherd on earth watches and cares for his flock, and goes after every straying lamb, so the heavenly Shepherd watches and tenderly cares for his sheep and lambs. He loves them so that he has fitted up the beautiful kingdom of peace for them to be in even while they live on earth, and he wants to help every child find the way into it. Now that you know the door is open, and the way to get to the door, you will want to make sure of getting into the kingdom, will you not?

Let us all say this prayer from our hearts:

Saviour, lead me by thy grace  
Safe into that happy place,  
Where my sweetest joy shall be  
Loving, serving, pleasing thee.

#### OPTIONAL HYMNS.

##### No. 1.

The children's Friend,  
My Shepherd.  
I think, when I read,  
Jesus loves the children.  
Growing up for Jesus.

##### No. 2.

Heavenly Father, send thy blessing,  
Our Father watcheth o'er us.  
Jesus is our Shepherd.  
Ever looking upward.  
See, Israel's gentle Shepherd stands.

#### The Lesson Catechism.

[For the entire school.]

1. What does the disciples' question show that they expected? **An earthly kingdom of heaven.**
2. What does Christ's answer teach concerning human ambition? **That it cannot enter heaven.**
3. What must every citizen of this kingdom be like? **Like a simple, artless child.**
4. Who does Christ declare will be the greatest in his kingdom? **He who is most childlike.**
5. What does Christ say is not the will of God? **GOLDEN TEXT: "It is not," etc.**

## CATECHISM QUESTIONS.

7. And how towards those who have injured us? He commands us to forgive them, if they repent. Matthew vi. 15.

8. What does St. Paul teach us about love to our neighbour? That love is the substance of our duty to men. Romans xiii. 8.

A. D. 29 or 30.]

## LESSON VII. THE GOOD SAMARITAN.

[Feb. 17.]

GOLDEN TEXT. Thou shalt love thy neighbor as thyself. Lev. 19. 18.

## Authorized Version.

Luke 10. 25-37.

[Commit to memory verses 25-27.]

25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30 And Jesus answering said, A certain man went down from Je-ru'-sa-lem to Jer'i-cho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Le'-vite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## Revised Version.

25 And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus,

30 And who is my neighbor? Jesus made answer and said, A certain man was going down from Je-ru'-sa-lem to Jer'i-cho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.

31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32 And in like manner a Le-vite also, when he came to the place, and saw him, passed by on the other side.

33 But a certain Sa-mar'i-tan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine;

34 and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him;

35 and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor

37 unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

**TIME.**—A. D. 29 or 30. **PLACE.**—Some village in Perea. **RULERS.**—Pontius Pilate, of Judea; Herod Antipas, of Galilee and Perea. **CONNECTING LINKS.**—On the approach of the Feast of Tabernacles Jesus went to Jerusalem, where he probably remained till after the Feast of Dedication, when he was mobbed and fled from the city to Perea, that region "beyond Jordan" where he spent the greater part of the last year of

his life. Nearly all that wonderful series of parables which gives the broadest views of God's love for us and our duty to love our fellow-men were spoken in Perea. **DOCTRINAL SUGGESTION.**—The value of good works.

## HOME READINGS.

*M.* The Good Samaritan. Luke 10. 25-37.

*Tu.* Old Testament teachings. Lev. 19. 11-18.

- W. Recognition of service. Matt. 25. 31-40.  
 Th. Overcoming by love. Rom. 12. 10-21.  
 F. God's love and example. Matt. 5. 43-48.  
 S. The fast of mercy. Isa. 58. 6-12.  
 S. The royal law. James 2. 1-9.

## LESSON HYMNS.

No. 168, New Canadian Hymnal.

There is work to do for Jesus.

No. 164, New Canadian Hymnal.

Gather them in, for there yet is room.

No. 184, New Canadian Hymnal.

There are lonely hearts to cherish.

## QUESTIONS FOR SENIOR STUDENTS.

## 1. The Law, v. 25-28.

Who were "the lawyers," and what was their attitude toward Jesus?

Was the distinction between lawyer and scribe clearly drawn? (See Matt. 22. 55; Mark 12. 28.)

What is the meaning of the phrase "tempted him?"

Wherein does this case differ from the similar one recorded in Matt. 19. 16-22; Mark 10. 17-22, and Luke 18. 18-25?

What was the purpose of our Lord's reply?

Where did the lawyer get his answer? (Deut. 6. 5; 10. 12; Lev. 19. 18.)

Try to find a fact concerning the particular text which was always wrapped in the phylactery, which sheds interesting light on this lesson.

Was the part of his answer which relates to his neighbor as correct as the first? (Rom. 13. 9; Gal. 5. 13, 14; James 2. 8.)

What did Jesus reply?

Is this reply inconsistent with Rom. 3. 20?

## 2. The Example, v. 29-37.

What was the purpose of the lawyer in asking, "Who is my neighbor?"

Would a sincere lover of his fellow-beings have asked such a question?

Was Jesus ever embarrassed by a direct question?

Try to make a list of the beautiful parables and exquisite teachings for which, humanly speaking, we are indebted to men who asked questions of Jesus.

For what was the road from Jerusalem to Jericho noted?

What class of people resided in great numbers in Jericho?

What word should the translators have used instead of "chance?"

Is there any "chance" in this world?

What might have been expected of the priest because of his holy profession?

In what did the conduct of the Levite differ from that of the priest?

What motive inspired the Samaritan's kind deed?

Who were the Samaritans?

Why were they hated by the Jews?

Were all Samaritans kind-hearted? (See Luke 9. 53.)

Were Levites always unkind? (See Acts 4. 36, 37.)

Why were oil and wine mentioned? (Isa. 1. 6; Mark 6. 13; James 5. 14.)

Was two pence a reasonable price to give to the host?

What other qualities besides tender-heartedness were exhibited by this Samaritan?

What was Christ's application of this parable?

\* How does it answer the question in verse 29?

## Practical Teachings.

How does this lesson show—

1. That Christ was not impatient when questions were asked?

2. That need is neighborhood: he is my nearest neighbor who most needs my help?

3. That the love of Christ effaces all lines of separation and unites men in sympathy? Differences of race, party, wealth, social class, or color never keep real Christians away from those who need them.

## QUESTIONS FOR INTERMEDIATE SCHOLARS.

## 1. The Law, v. 25-28.

Who sought to test Jesus's wisdom?

What question did the lawyer ask?

What two questions did Jesus ask in reply?

What duty toward God does the law require?

What duty toward man? (GOLDEN TEXT.)

What does James call this law? (James 2. 8.)

What did Jesus then reply?

What says Paul about love and law? (Rom. 13. 10.)

## 2. The Example, v. 29-37.

What question did the lawyer next ask?

Why did he ask this question?

What did Jesus say about a traveler and his trouble?

What about a priest and his conduct?

What did a Levite do?

Who next saw the wounded man?

How was the Samaritan affected?

What did he do for the man?

What did he do the next day?

What question did Jesus then ask?

- What was the lawyer's reply?  
 What was he bidden to do?  
 What is Paul's rule about helping others? (Gal. 6. 10.)  
 What ought to be our rule? (Matt. 7. 12.)  
 Whom did Jesus send out?  
 What report did the seventy make? (Verses 17-24.)

#### Teachings of the Lesson.

- What are we taught in this lesson—
1. As to whom we should love?
  2. As to who is our neighbor?
  3. As to our duty to our neighbor?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- Who tempted (or tested) Jesus?  
 What question did he ask?  
 Why was he called a lawyer?  
 Where do we find the law of Moses? **In the Old Testament.**

- Did the lawyer know the truth?  
 What did he lack? **The heart to do it.**  
 What did he not like to believe? **That all men were his neighbors.**  
 Who were some people that he did not like?  
 How did Jesus teach him the truth? **By a parable.**  
 Where did a traveler go one day?  
 What happened to him?  
 Who came along presently?  
 What did he do?  
 What did the Levite do?  
 How did the Samaritan treat the poor man?  
 Which one proved himself a neighbor?  
 What did Jesus bid the lawyer do?

#### Remember—

- That God has love to give to us. John 3. 16.  
 That we may have it if we will. John 3. 17.  
 That God tells us what to do with it. John 3. 21.

### EXPLANATORY AND PRACTICAL NOTES.

#### General Statement.

Jesus is now in Jerusalem attending the Feast of Tabernacles. He had come in secrecy, yet was soon recognized and followed by vast throngs, in which were a few friends, but many enemies. For a fortnight he remained in and around the city, calmly meeting his foes in the colonnades of the temple, and retiring at evening to the shelter of the home at Bethany. In one of these discussions at the temple a man learned in both the written and traditional laws of Israel, and possessing a deeper penetration into the truth than most of his order, offered to dispute with Jesus, and asked the old question, how immortality might be won. His aim was not to obtain light, but to entrap the Master into some statement which might expose him to criticism or lead to controversy. Christ referred him back to his own law, and asked what were its teachings. He responded with the summary of love to God and the neighbor, which Jesus himself had declared embodied all the commandments. "Do this," said Christ, "and thou shalt live." Still intent on discussion, the scribe added another question, "But who is my neighbor, that I may love him?" The great Teacher gave no direct answer, but told the story of a wayfarer, robbed by enemies, neglected by passers-by of his own race and religion, but succored by an alien stranger, and then bade the questioner follow his example, and count as his neighbor every fellow-man in need.

**Verses 25, 26. Lawyer.** A professed interpreter of the Mosaic law and of the rabbinical comments upon it, which were far more extensive than the law itself. **Stood up.** To indicate a desire for discussion with Jesus. **Tempted him.** Rather, "tested him," to ascertain the measure of his knowledge and wisdom. **Master.** The word means "teacher." **What shall I do?** It was not the question of a convicted sinner, but of a self-conscious theorist, who sought not for light, but for the opportunity of airing his own learning. **To inherit eternal life.** The question so closely pressed upon Christ as upon every religious teacher. (1) *The deepest hunger of the human soul is for immortality.* **What is written.** Instead of giving detailed precepts Christ sends him back to the law of which he was a teacher. (2) *God's word contains an answer for every question of the soul.* **How redest thou?** (3) *How we*

*read is of more importance than what we read.* Ten persons may read the same book, yet no two of them may bring out of it the same results.

**27. He answering said.** He presented the very summary of the law which Christ himself gave on another occasion, showing either that he had already heard it from Christ, or that he had penetrated much deeper than most of his class into the spiritual meaning of the word. **Love the Lord.** Love involves communion, fellowship, and the relation of unity with God. No man who neglects God or fails to obey his law can be truly said to love him. **All thy heart.** With sincerity and earnestness, as opposed to a formal or divided affection. **All thy soul.** With the emotional nature, having feeling and warmth. **All thy strength.** With intensity and devotedness, as the one great purpose. **All thy mind.** An intelligent affection, the tribute of reason rather

than blind passion. **Thy neighbor.** Not more, not less, but to the same measure with ourselves, in absolute justice of dealings as between man and man, and with true benevolence of heart.

**28, 29. Answered right.** Christ was ever ready to recognize and commend whatever was worthy, even in an enemy. **This do.** A personal application of the great principle. (4) *Christ's words are always addressed to the individual, and definite in their directions.* **To justify himself.** The burden of the argument had already been thrown from the questioned to the questioner, and the lawyer felt that he must somehow extricate himself from his own dilemma. **Who is my neighbor?** He would start a new discussion on an abstract question: "To whom is the obligation of neighborliness due?" Whether to kinsmen or tribesmen?

**30. Jesus answering.** Instead of a definition the lawyer finds pointed at himself another application in the shape of a story. **A certain man.** Who, by the terms of the parable, is supposed to be a Jew. **Went down.** The journey of eighteen miles from Jerusalem to Jericho is a continuous descent, through the wildest ravines, which in all ages have been haunted by robbers. **To Jericho.** In the early days a royal city of the Canaanites, destroyed by Joshua (Josh. 6. 24), but afterward rebuilt (1 Kings 16. 34), at one time the home of the prophet Elisha, and just before Christ's day adorned by King Herod. **Fell among thieves.** More correctly, "highway robbers." Jerome says that in his time the road was called "the bloody way." **Stripped him.** The word "raiment" is not in the original. They probably robbed him of both money and clothing. **Half dead.** Unable to help himself, yet with a chance of life if assisted. (5) *See how far crime will lead from the paths of right.* (6) *There are robbers who plunder in business and under forms of law who are guilty as these in God's sight.*

**31, 32. By chance.** "By a coincidence." Not by accident, but by divine order the sufferer was met that day. (7) *What men call chance is often a divine plan.* (8) *Seeming chance reveals real character.* **A certain priest.** Many priests had homes in Jericho, from which they went up to the temple for their fortnight of service each year. **He saw him.** So that his passing by was not an oversight through ignorance. (9) *Every man is responsible for whatever of wrong he sees and can remedy.* **Passed by.** Doubtless he could find abundant excuses in the danger of the way, the impossibility of saving the wounded man's life, the haste of his journey. (10) *Men may shape the excuses, but God marks the neglect.* **On the other side.** In a cheap compassion, he would not look on the suffering which he did not think to cure; just as many hasten out of the way of the needy, and stay at home from church when

contributions are to be taken. **A Levite.** One from the priestly tribe, though not of the tribe of Aaron; employed in subordinate duties at the temple, and in religious instruction. **Came and looked.** Pausing to glance at the sufferer, perhaps to drop a sentimental tear, and then passing on his way unwilling to incur legal pollution by touching the bloody form. (11) *True sympathy spends itself not in feelings, but actions.*

**33, 34. Compassion.** Not all priests were cold-hearted, and not all Samaritans generous. Indeed, Christ had recently experienced unkind treatment from that very people. The extreme case is employed to make the lesson of the parable more impressive. (12) *There may be true saints in a false Church, and true faith under a defective creed.* **Saw him.** He did not turn his eyes from the sickening scene, but at once set to work to wash away the blood and bind up the wounds. **Oil and wine.** "Wine to search and oil to supple," says an old commentator. Such was the ancient treatment of flesh wounds. **His own beast.** From which it may be inferred that both the "passers-by" had beasts of burden likewise. He gave up his own comfort and ease that a stranger might ride. **An inn.** The inn or khan of the East is an open building by the wayside, where the traveler finds shelter only, and must provide and prepare his own food.

**35. When he departed.** Being himself unable to remain longer, and the sufferer being unfit for removal farther. **Two pence.** Not far from thirty cents of our money in value, but in that time the wages of two days, and able to buy as much as two dollars now. **The host.** The janitor of the khan, not a landlord of a hotel in the modern sense. **I will repay thee.** Showing that he was a man of some distinction and credit, as well as of sympathy and generosity.

**36, 37. Which . . . thinkest thou.** Thus Jesus leads the lawyer not only to answer his own question, but to a consciousness of his own individual duty. (13) *The Gospel aim is not to give specific precepts for cases of conscience, but to establish fundamental, widely-reaching principles by which men are to direct themselves.* **Was neighbor unto him.** By the parable and its closing question Jesus turned the lawyer's inquiry from "Who is my neighbor?" to "How shall I be neighborly?" **He that showed mercy.** The lawyer is unwilling to praise one of the despised race, and so answers by a circumlocution, yet answers sufficiently to condemn himself. **Do thou likewise.** The lawyer is bidden not to stay questioning about the theory of religion, but to go out and practice it. The answer to the lawyer's question, then, was simply this, "Whoever needs your help is your neighbor, whatever may be his race or condition." Some expositors spiritualize the parable, and find in it (or put into it) these

mystical meanings: in the *traveler*, Adam, as the representative of fallen, lost humanity; in the *robbers*, Satan and his angels; in the *priest* and *Levite*, the law and the sacrifices, unable to save;

in the *Samaritan*, Christ, who redeems us by his own sacrifice of self; and in the *host*, the ministry of the Gospel, left in charge of men's souls. Such "spiritualizing" is to be avoided.

### INDUCTIVE NOTES.

This lesson shows how boldly and effectually Jesus rebuked the spirit of caste. The manner in which he opposed this evil and the humanitarian principles he taught have been greatly admired by scholarly skeptics as well as by believers. In these teachings he was not only far in advance of his own times, but of ours also.

**Verse 25. And behold.** A sudden change in thought and scene. Jesus had been privately talking with his disciples about the special privileges they enjoyed, and while they were most elated with his words, an unpleasant interruption occurs. **A certain lawyer.** Not an attorney at civil law, but a teacher of the Mosaic law (Titus 3. 13). He was likely by his profession to be a conspicuous type of a high caste, anti-Samaritan Jew. **Tempted him.** "Put him to the proof." "There is no reason to suppose that the lawyer had any hostile intention toward Jesus."—*Alford*. "The rabbi resolved to show his wisdom at the expense of the hated Galilean, and trap him, if possible, into some doubtful utterance."—*Geikie*. **What shall I do to inherit eternal life?** No more appropriate question could be presented to the Prince of life (Acts 3. 15), if asked in the right spirit. The lawyer asked it, not because he felt anxious about eternal life, but to hear, with a view to controversy, what the new teacher might say.

**26. What is written in the law?** This counter-question was evidently a surprise to the rabbi. He expected to hear Jesus say that he must be baptized, or that he must do some extraordinary thing. **How readest thou?** Not strictly reading or quoting. If that had been the meaning, a different interrogative particle would be found in the Greek. But how do you interpret the law as to the inheriting of eternal life? **Thou shalt love the Lord thy God.** The lawyer's entire answer is not found in the Old Testament in the form in which he gave it, but it correctly represents the teaching given in various clauses of the law (Deut. 6. 5; 10. 12; Lev. 19. 18). This law of love is the perfect standard in religion and morals (Matt. 22. 37-40; Rom. 13. 10). He who loves God loves the characteristics of God: power, wisdom, mercy, holiness. He cannot love too much these qualities as united in the personality of God. He might overlove power alone, or mercy alone, but when he loves God he loves all these attributes in their proper relations. Nothing else can produce in man a symmetrical and complete character. Love is the fulfilling of the law and the fulfilling of human blessedness.

**28. Thou hast answered right.** Whatever merit there is, even in a wayward soul, Jesus recognizes and commends (Matt. 15. 28; Luke 7. 37-50; John 4. 17). **This do and thou shalt live.** If he had made the attempt sincerely and heartily, he would have passed through the same experience as another lawyer, then a student under Gamaliel (Rom. 3. 20-22; 7. 10-18; 10. 5-10; Gal. 3. 21-22).

**29. Desiring to justify himself.** He was conscious that while he was saying many things to others about the law, he was not keeping it himself (Matt. 23. 2-4). Not being honest enough to make a frank confession, he seeks relief by quibbling (Luke 16. 14, 15). **Who is my neighbor?** He dares not trifle about the first commandment, so he seeks an argument about the second. The Jews considered a Jew only as a neighbor. If Jesus had made a sweeping assertion about the unity of the human race and the brotherhood of man, it would have greatly increased the enmity of the Jews against him. Possibly the lawyer recognized this as an opportunity to place him at a disadvantage. But the question, so far as the lawyer's welfare in the argument was concerned, was more unfortunate than the first one.

**30. Made answer.** Literally, "taking him up," which implies that the lawyer received more than a mere answer. **A certain man.** Indicating one of a well-known class of occurrences (Matt. 18. 23; Mark 4. 3). This may be the narration of a real incident or a parable based upon the many such outrages in that region. **Went down.** Quite true literally. Jericho was eight hundred feet below the Mediterranean Sea, while Jerusalem was two thousand five hundred feet above it. In the distance of eighteen miles there was, therefore, a descent of three thousand three hundred feet. **Jerusalem to Jericho.** The road to Jericho was through a narrow, deep ravine, abounding in holes, caves, and hiding places. So many assaults, robberies, and murders were committed here that it was called the "red" or "bloody road." **Fell among robbers.** The unexpected and furious attack of the robbers was to the traveler very much like a sudden fall. **Stripped him.** Showing that they were extremely vicious. The "honor among thieves" allows the taking of money, jewels, and other valuables, but not the clothing being worn. **Beat him, leaving him half dead.** Exasperated because they did not obtain greater treasures.

**31. A certain priest.** Returning from his



official duties at Jerusalem. It is said that over ten thousand priests and Levites lived in Jericho and its vicinity. **When he saw him, he passed by.** No chance to construe his passing by as an accident. He saw him, naked, bleeding, dying, and hurried on to avoid hearing a call for help. His religious performances in the great temple had not been a means of grace to him, or he would have shown more grace to his brother in distress. How much the world needs the teaching of Christ respecting a human spirit (Matt. 25. 31-46), when an ordained minister of a true religion can be so destitute of it (John 10. 12, 13).

**32. Likewise a Levite.** The Levitical law enjoined the care of a neighbor's property if about to be injured and kind treatment of a stranger (Exod. 23. 4, 5; Deut. 22. 1-4; Lev. 19. 33, 34). Both the priest and the Levite should have remembered that in the sight of God merey is better than sacrifice (1 Sam. 15. 22; Prov. 21. 3; Hosca 6. 6).

**33. Samaritan.** "The Jews have no dealings with the Samaritans" (John 4. 9). The Samaritans had given them great provocation by plagiarizing their religion and then claiming it as their own peculiar possession. **Was moved with compassion.** All saw him, but only the despised alien pitied him. **Came to him.** The others crossed the path to avoid; this one crossed to help. **Bound up his wounds.** Life is often saved by very simple and timely attentions. So many have died on the battlefield on account of bleeding to death from slight wounds, that soldiers now carry small packages of lint and bandages.

**34. Pouring on oil and wine.** Olive oil and wine was an excellent liniment, much used in those times (Celsus, *De Med.* iii, 19; Pliny xxiv, 10). **Set him on his own beast.** A less compassionate man would have thought that he had done enough in dressing the sufferer's wounds, and would have left him to the mercy of the next passer-by. **Brought him to an inn.** Not fearing publicity, meddlesome questionings, the gaze of the curious, or increased expense and trouble. **Took care of him.** Became as a nurse and body servant to one who considered it a pollution to have even his garments touched by him.

**35. Two pence.** Two days' pay for a laboring man (Matt. 20. 2-10). **I, when I come back again, will pay thee.** A very justifiable emphasis of *Ego*. He did not say: "I will return the favor some day," "Do as much for you," or "God will reward you" (Prov. 19. 17), but he made the promise personally and explicitly.

**36. He that showed mercy.** Again Jesus might have said, "Thou hast answered right." But it would have been a much nobler answer if the lawyer had frankly spoken the hated name and said, "The Samaritan." **Go and do thou**

**likewise.** Jesus does better than merely to approve the answer. He directs the self-righteous questioner to make a personal application of his truthful saying. "Go," that is, for the remainder of your life, "and do likewise!" that is, keep the law in the fullness of its spirit as well as in its letter (2 Cor. 3. 6).

### The Lesson Council.

**Question 1.** *Does God ask nothing of men but love? Does he not require also a belief in certain truths?*

"The true worshippers shall worship the Father in spirit and truth." We fulfill the first of these conditions when our motives are right—when we love God with all our hearts. We fulfill the second of these conditions when our actions are in accordance with the laws of the universe. Truth is simply the correspondence between our words and external realities, especially spiritual and eternal realities. It is idle to suppose that love for God and for souls can be complete without any effort upon our part to ascertain and apply the laws by which alone we can serve either. Upon the other hand, mere belief in truth, without obedience to it, is no more helpful to a soul than is belief in medicine, without using it, helpful to a body.

**Question 2.** *If simply love to God and man brings eternal life, what is Christ's relation to salvation?*

Love to God and love to man are correlatives. The first is the fountain; the other is the flowing stream. The last is both fruit and proof of the first. But no one knows God save through Jesus Christ. True love to God is born at the cross. There the arms of love stretched the widest; there the infinite heart was revealed; there the atonement was made without which no sinner could find pardon; and because of that the Holy Spirit came, who alone can move any heart to supreme love. "The love of Christ constraineth us" to love God and to love men as his children.

**Question 3.** *Is it possible for a man to love his neighbor as himself in business life? Can he succeed in business on that principle?*

The Master gives his rules for all sorts and conditions of men. I therefore believe they can be obeyed as well in business life as in the home or society or the church. More and more the business world is coming to recognize that methods of mutual helpfulness bring greater general prosperity than methods of strife and antagonism. It is therefore becoming more and more easy for a man to apply his Christian principles to his business. Many men have already succeeded in business on these principles. These principles will not neces-



sarily insure success, as that is dependent on the possession of business capacity and push, but the person who has in him the elements of success will be able to reach it and keep the Golden Rule.

**Question 4.** Does the law of love to the neighbor apply to the Churches and nations as well as to individuals in their relation to each other?

Yes. Nations and Churches are aggregations of individuals. A Presbyterian church burns; the Methodist church divides its hours of service with it; right. Russia is famine-stricken; our government sends gifts of food; right. Yet the law of love has limitations. The individual must not neglect his own family, saying, "Corban," else he is "worse than an infidel." So with our nation and immigration and foreign commerce. Canada has a destiny to work out more valuable to mankind than an imperiling participation in her prosperity by the Old World just now.

## Analytical and Biblical Outline.

### How to be Saved.

#### I. OBEY GOD'S LAW.

1. *What is written?* v. 26.  
Law and . . . testimony. Isa. 8. 20.
2. *How readest thou?* v. 26.  
Meditate therein. Josh. 1. 8.
3. *Do, and thou shalt live.* v. 28.  
Keep the commandments. Matt. 19. 17.

#### II. LOVE GOD.

1. **Singly.** *Thy heart.* v. 27.  
Eye be single. Matt. 6. 22.
2. **Earnestly.** *Thy soul.* v. 27.  
Cleave unto him. Josh. 22. 5.
3. **Actively.** *Thy strength.* v. 27.  
Keepeth his word. 1 John 2. 5.
4. **Thoughtfully.** *Thy mind.* v. 27.  
In knowledge. . . . wisdom. Phil. 1. 9.

#### III. LOVE MAN.

1. **Interest.** *He saw him.* v. 33.  
Look . . . things of others. Phil. 2. 10.
2. **Sympathy.** *Had compassion.* v. 33.  
Compassion one of another. 1 Peter 3. 8.
3. **Helpfulness.** *Bound up.* v. 34.  
Do good unto all men. Gal. 6. 10.
4. **Generosity.** *Two pence.* v. 35.  
A cheerful giver. 2 Cor. 9. 7.

## Thoughts for Young People.

### The Law of Love.

1. Love is the essential element of life with God hereafter; for none can be with God unless he loves God. (Verse 27.) Sin is death; love is life.

2. Love must control every side of man's nature—affections, intellect, life. (Verse 27.) A man may easily develop a lopsided moral life. But God requires a complete consecration to him, and the love which springs from such a consecration is symmetrical.

3. Love to God is not complete unless it be rounded out to fullness by love to man. (Verse 27.) "Love thy neighbor as thyself" is the second commandment, without which the first is not complete.

4. Love draws no lines of church, creed, condition, or country. (Verse 33.)

5. Love involves not only feeling, but action. (Verses 33, 34.)

6. Love is sometimes found in those whose doctrines are very defective. (Verse 33.)

7. Love is measured by the self-denial which it inspires. (Verse 35.)

### Lesson Word-Pictures.

Broad daylight in the old road running down from Jerusalem to Jericho! There is a man traveling in it. The Jericho road is a famous, or infamous, place for robberies, and this man ought to know it. Perhaps he does know it, but he is not one to care. He has a cheerful way of looking at hard places in life, such as dark coverts by the roadside where robbers may hide only to spring at him and strip him. Robbers won't hide there every day, though, and this probably is the day when they do not hide there. Then if anything should happen, why he has lots of friends and neighbors, and they will do what they can to right matters. How Bildad, the Levite, and Jedidiah, the priest, would bestir themselves, rescuing him if near by at the time, and, if not, what a hubbub they would make when they did know it, bringing all Jerusalem down the Jericho road to champion the cause of a Jew, a countryman, a neighbor. That cheerful, confident traveler approaching a dark, suspicious covert may be saying to himself,

"Don't be alarmed! Priests and Levites are my neighbors. All Jews are my friends. Of course I couldn't expect anything from an Edomite, a Philistine, or a Samaritan. But I am a Jew. I have the powerful of the earth for neighbors. I am safe!"

Suddenly there is a rush made out of the dark hole! A lot of men spring forward brandishing clubs, shouting, shrieking, going at him like a whirlwind from the south, a Euroclydon from the Great Sea! In a few minutes there is a poor fellow stripped of his good clothes, robbed of his money, cruelly beaten, lying half dead and alone there by the roadside!

But hark!

Somebody is coming, coming, too, down that

very side of the way. Why, it is Jedidiah, the priest; good old Jedidiah, a Jew, a friend, a neighbor, and—he stops before he gets to that still, wounded form by the roadside.

"Why," he says, "there is a man down there, and I may know him—but I can't stop. Somebody else will be along."

He crosses to the other side of the road; he is gone.

Hark!

Somebody else is coming.

"Why, it is Neighbor Bildad, the Levite, that friend devoted to all Jews, but—bah!"

He stops this side of the poor fellow by the road, and looks suspiciously at him.

"Ah, one of our people, I dare say, that has a way of always getting into trouble," he mutters. "But I am in a hurry to get to Jericho. Besides, if I don't look out there will be another man robbed, and then there will be two to be taken care of. Somebody else will be coming soon!"

He crosses to the other side.

Hark!

Somebody is coming.

And who is this arrival?

He is not a Jew, evidently. He looks like a Samaritan. He is not a neighbor, anyway, and he, too, will go to the other side of the road. No, he pulls in his donkey, jumps down, and goes to the man.

"A Jew?" he murmurs. "Maybe—yes, I think it is. No matter, he has my Master's image. Badly hurt! Poor fellow!"

Out of the sunshine, away from the dust, he lifts the man into the cool shade. Then he runs back to the donkey—how he does fly about!—and he takes some oil from his pack. He takes out wine. He cleanses the wounds. He bandages them, and then he takes the man to the inn where he stops.

"Ah!" says the landlord, "I know that bandaged fellow, and he is a Jew, and a Jew brings him? No, it is a Samaritan! And he desires care for the Jew?"

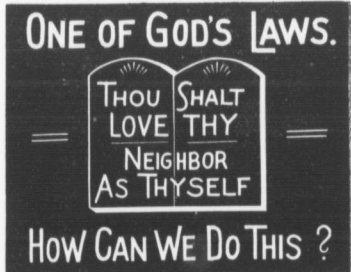
Yes, as tender care as possible the Samaritan demands for a homeless Jew. On the morrow he takes out two pence as he is leaving, and hands them to the landlord. They are for the poor fellow stripped by the robbers. And he will pay more if needed.

He rides off. He is gone.

Gone?

Yes; but there stays forever in our memories and in our affections this scene sketched by our compassionate Saviour, where the good Samaritan tenderly cares for the Jew, and so answers the question, "And who is my neighbor?"

Blackboard.



HOW READS THE LAW?

HEAVENLY INHERITANCE

THROUGH

LOVE

TO GOD. | TO NEIGHBOR.

THIS DO

AND

THOU SHALT LIVE.

"Love is the fulfilling of the law."

WHO IS MY NEIGHBOR?

THE SICK, THE NEEDY,  
SORROWFUL, THE NEGLECTED,

THE FRIEND,  
OF.

THE SAMARITAN SAW.  
PITIED.  
HELPED.

"Go, and do thou likewise."

Orientalisms of the Lesson.

The plan and personnel, as well as the location, of this parable are all perfect, and not difficult to reconstruct in imagination. The Knights Templars are among us, and, whether it be tradition or history, it is alleged that they were originally organized to guard this pass, on the way "down" the

three thousand five hundred feet descent of the eighteen miles of road between Jerusalem and Jericho. In Josephus's day it was the "bloody way," and in our day the traveler still needs an escort for his protection. There are the ruins of a large "inn" near the place, mentioned by travelers; a hostelry, as distinct from the ordinary "khan." There used to be a Roman garrison and fort there for the protection of travelers.

Twelve thousand priests were estimated to reside in Jericho, and as the "courses" were to be served in the temple at Jerusalem, they were constantly coming and going over this road.

The utter, bitter hatred between Jews and Samaritans needs scarcely a new illustration. The Jew called the Samaritans Cuthites—dove worshippers; he cursed him in his synagogues, and prayed that he might be excluded from the resurrection. The Samaritan was not allowed as a witness in his courts; should a Jew entertain a Samaritan, judgment would certainly overtake him, or he laid up for his children; to eat any portion of the Samaritan's food was equivalent to eating the despised swine's flesh, though in Christ's day the Samaritan's food was declared lawful, provided a Jew witnessed the killing of the animal. A common Jewish expression was, "May I never set eyes on a Samaritan." When they vented themselves in bitter reproach they said, "Thou art a Samaritan and hast a devil." On the other hand, the Samaritans refused all hospitality to Jews, and hesitated not to rob and murder them. Trench relates an instance of Samaritan hate, when one of this nation entered the temple at Jerusalem, and defiled it by scattering about human bones.

The exclusiveness of the Jews in general toward all idolaters prohibited their helping any idolater in distress or peril, because they, being heretics, were believed to have been led into these conditions. If the Samaritans were from Assyria, they had long since forsaken the Assyrian ethical standard, which made it unlawful to pass anyone in distress without asking the cause.

It was reserved for the blessed, large-hearted Christ to teach that every man is one's neighbor. Such sentiment does not obtain among heathen. The writer was once journeying in a pelting rain-storm in India, when he discerned something ahead on the side of the road, which proved to be a man. He was without clothing in this pitiless storm; his mouth was in the mud, and the blue lips were covered with froth; the eyeballs bulged from their sockets, and looked as if the shriveled eyelids could never have covered them. Dismounting, the man was asked, "Are you sick?" "No." "Are you drunk?" "No." "Well, what is the matter?" "I am cold." The poor creature was lying there shivering and dying from exposure. A living tide of humanity, thousands on thousands

strong, had been pouring all day long "on the other side" of that road, going to a religious festival, not one man of whom would cross that road to help or speak to this wretched, suffering, perishing brother, because he was not of their caste.

On another occasion I elbowed my way through a crowd to ascertain why they were gathered, and found that a man had fallen from the second story of a building, and was seriously injured. Heathenism had provided no hospital, but Christianity had, and I asked, "Why do you not take this man to the hospital?" With a shrug of the shoulder, so common in the Orient, they said, "How can we? We cannot touch him, he is not of our caste."

The Rev. Mr. Foster, of Canton, China, gives like instances of mere geographical limit to sympathy: men of the north side of the river refusing all recognition of, and exhibiting hatred for, men of the south side of the river, not because of past feud or present quarrel, but simply because they belonged over the river.

### By Way of Illustration.

*Verses 25-28.* Paul says that the greatest thing in the world is love. Peter says, "Above all things have fervent love among yourselves." And John goes further, "God is love." Paul said, "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days men were working their passage to heaven by keeping the Ten Commandments and the hundred and ten other commandments which they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things without ever thinking of them. If you love, you will unconsciously fulfill the whole law. If a man love God, he will not profane his name nor his day. If he loves his brother, he will not kill him, nor steal from him, nor covet his possessions. It is Christ's one secret of a Christian life.—*Drummond.*

*Verse 32.* "Come and looked on him." I was on board a train when a poor young man was thrown from the platform and seriously injured. He was picked up and put in the baggage car. Two ladies, richly dressed, sitting back of me, gave utterance to most extravagant terms of sympathy. They had just opened their lunch, and the conversation ran like this: "How terrible, and do have a sandwich." "O, it is undoubtedly very sad; and there, if my oook hasn't gone and put the pickles in with the doughnuts." Just across the aisle sat a little motherly woman who quietly went to the injured boy, and tearing her handkerchief into strips, bound up his wound, and brought her own shawl for a pillow, and food and medicine. Real sympathy costs something.—*Edward Carswell.*

Many of us are willing to be the good Samaritan without the oil and two pence.—*Sidney Smith.*

*Verses 33.* "Come where he was." We have not done all our duty when we have built churches and rung our church bells. We must go to the needy. "The word was made flesh, and dwelt among us." The college settlement and social settlement idea is scriptural. Refined, educated young people go to a wretched part of the city and live with the poor people, to share their burdens and relieve their suffering. "Go ye therefore into the highways." "Go ye into all the world."

*Verses 36 and 37.* Professor John Stuart Blackie gave up his chair of Greek in Edinburgh University to devote all his remaining energies to work for the Highland crofters. "Let Greek die," he said recently; "let Hebrew die; let learning go to the dogs, but let human beings and human brotherhood live."

### The Teachers' Meeting.

Describe the place, time, and circumstances when this parable was related.... The lawyer, his question and his purpose.... Draw a map to show the relations of Jerusalem, Jericho, Samaria.... Tell the story pictorially.... The Samaritans—their race, home, religion, character.... The spirit of the good Samaritan: (1) Liberal; (2) Sympathizing; (3) Prompt; (4) Active; (5) Self-denying; (6) Generous.... Who is our neighbor? What may we do for him?... Wherein Christ is like the good Samaritan in his treatment of us.

### References.

FREEMAN. Ver. 29: Neighbors, 769. Vers. 31, 32: Help for beasts, 128. Ver. 34: The inn, 751; use of oil and wine, 770. Ver. 35: "Pence," 683.

### Primary and Intermediate.

LESSON THOUGHT. *Loving Heart and Helping Hand.*

*Review.* [Talk about the heavenly kingdom, and let the children tell who may enter it, and how. Recall the words printed on the path to the open door.]

*Blackboard.* [Print in large letters, "Who is my neighbor?"]

*Jesus teaching.* There was never anyone who could teach like Jesus. He knew the way into a heart, and loved to speak the words which opened it. Sometimes he taught a lesson by telling a story. How many of you like to hear a story? Jesus often told one, and our lesson-to-day is one of his parables, which is a story with a meaning. Jesus told it one day when he was preaching to a man who stopped him to ask questions. Maybe you think that was impolite; if you should go to the

country where Jesus lived, and go to hear a missionary preach, very likely you would see some one stand up and begin to ask questions of the preacher. The people did this when Jesus lived, and they do the same thing now.

Jesus did not tell this story to the man alone who asked the questions. He told it to everybody, to you and to me, because he wanted us to learn who is our neighbor and whom we should help. Let us all offer this little prayer together:

"Dear Jesus, who dost love us and help us every day, teach us to love and help one another for thy sake. Amen."

Now we are ready for the story that Jesus told. A man started to go from Jerusalem to Jericho. I will make a little square, which we will call Jerusalem. Another, down here, will stand for Jericho. It was a wild, lonely road that the man took. Perhaps he did not know that robbers were hiding among the rocks along the way.

People who travel in that country say that this road is still a very dangerous one. Wicked men watch for passers-by still, and often rob and beat them, leaving them for dead. It was so then. Robbers jumped out from behind the rocks and trees, and caught the poor man. They stole all that he had, even his clothes. They beat him and left him lying there, not able to get away or help himself at all.

I will make this horizontal mark, and when you look at it you may think of the man lying half dead by the roadside. Here is another mark. This is standing up, you see. You call this one a priest who came along just then. What do you think he will do? Help the wounded man? O, no; he looks at him, and says, "Well, I would better hurry away," and off he goes on the other side.

Here is another, a Levite. He looks at the poor man too, and gets away from him as soon as he can.

But now another comes. You may call this mark the good Samaritan. See, I will put an 8 here. As soon as he saw the suffering man he felt sorry. He did not stop to think about himself. He did not say, "Maybe the robbers will catch me;" but he stopped and bound up the cruel wounds, and set him on his own beast, and took him to an inn, and took care of him. "Now," said Jesus to the man who asked, "Who is my neighbor?" "Which of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

What do you think? [Let some child tell what the priest did, and another describe the Levite's action. Another may tell what the Samaritan did.]

The lawyer thought just as you do, that the man who was kind and ready to help was the neighbor. Then, said Jesus, "Go, and do thou likewise."

He meant by this that when we see anyone who needs our help, we must forget ourselves, as the Samaritan did, and do what we can to help him.



Which of the three who saw the wounded man had an open hand? Yes, it was the Samaritan. His hand was open, ready to give and to help, because his heart was open. A selfish heart is a closed

heart. A selfish hand is shut tight. Hold up your hands, wide open. Now shut them tight, like this. The child who says, "This is mine; I want it all for myself," has the shut up hand. And what is that the sign of? Yes, of the shut up heart. If the heart be selfish, it is sure to show, although none but God can look into the heart. But the little hand will tell the story.

[Make a heart and in it print "Love." On the open hand print "Help." In another heart print "Self," and on a closed hand print "Hold fast." Tell the children that we will leave these on the board until next Sunday.]

#### OPTIONAL HYMNS.

##### No. 1.

Never alone.  
Seeds of promise.  
Rescue the perishing.  
Gather them in.  
Blest be the tie.

### A. D. 29.] LESSON VIII. CHRIST AND THE MAN BORN BLIND. [Feb. 24.] GOLDEN TEXT. I am the light of the world. John 9. 5.

#### Authorized Version.

**John 9. 1-11.** [Commit to memory verses 1-3.]  
1 And as Je'sus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Je'sus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Sil'o-am, which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.

8 The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

#### No. 2.

How to win.  
He was not willing.  
The Great Physician.  
"Inasmuch."  
Bringing in the sheaves.

### The Lesson Catechism.

[For the entire school.]

1. Who asked about eternal life? **A lawyer.**
2. Where did Jesus send him for his answer? **To the Scriptures.**
3. What command did the lawyer find there? **To love God and man with all his heart.**
4. What question did he ask Jesus? **Who is my neighbor?**
5. Which did the lawyer say was neighbor? **The merciful man.**
6. What did Jesus say to him? **Go, and do thou likewise.**
7. What is the GOLDEN TEXT? **"Thou shalt love thy neighbor as thyself,"**

#### CATECHISM QUESTION.

8. What more does the New Testament teach us about our tempers and dispositions?

To be meek and lowly, patient under sufferings, and kind to all men.

Matthew xi. 29. Learn of Me; for I am meek and lowly in heart.

- #### Revised Version.
- 1 And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Je'sus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.
  - 2 When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Sil'o-am (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. The neighbors therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Sil'o-am, and wash; and I went and washed, and I received sight.

**TIME.**—On a Sabbath day in the early winter of A. D. 29. **PLACE.**—Pool of Siloam, Jerusalem. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The omnipotence of Christ.

### HOME READINGS.

M. Christ and the man born blind. John 9. 1-11.

T<sub>o</sub>. Questions by Pharisees. John 9. 13-23.

W. Cast out. John 9. 24-34.

T<sub>h</sub>. Spiritual sight. John 9. 35-41.

F. Bartimeus. Mark 10. 46-52.

S. Light in the heart. 2 Cor. 4. 1-6.

S. Light of the world. John 1. 1-13.

### LESSON HYMNS.

No. 43, New Canadian Hymnal.

All the way my Saviour leads me.

No. 40, New Canadian Hymnal.

He leadeth me! oh, blessed thought.

No. 41, New Canadian Hymnal.

Lead, kindly Light, amid th' encircling gloom.

### QUESTIONS FOR SENIOR STUDENTS.

#### 1. Blindness, v. 1-3.

Where was Jesus at the time of our lesson?

From whom was he escaping?

What great declaration had he just made of himself?

What forlorn object did he see as he "passed by?"

What was the disciples' question?

Why did they suppose that anybody's sin had anything to do with anybody's blindness?

Do you believe that men are ever punished by God in this world?

Refer to two cases where Jesus recognized that disease and death were the fruit of sin. (Mark 2. 5; John 5. 14; see also Lev. 26. 16; Deut. 28. 22; Num. 12. 10; 2 Kings 5. 27.)

Is Jesus's answer in verse 3 merely an explanation of this case, or is it a great doctrine concerning all such cases?

How far were the Jews wrong in their belief concerning divine judgment for sin?

10 said, I am he. They said therefore unto him,

11 How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Sil'o-am, and wash; so I went away and washed, and I received sight.

How were the works of God made manifest in this poor beggar?

#### 2. Cure, v. 4-7.

What did Jesus mean by "the works of Him that sent me?"

What did Jesus refer to by the coming of the night?

Who is the Light of the world? (GOLDEN TEXT.)

What simple method did Jesus take in the exercise of his miraculous power?

Why may we suppose he did this?

In what pool did Jesus tell the beggar to wash off the clay?

What is John's interpretation of the word Siloam?

How many acts, and by what persons performed, entered into the working of this miracle?

Whose act was the most important?

What other blind men were given sight by Jesus?

#### 3. Testimony, v. 8-11.

What gossip arose about the beggar?

What did he say about his own identity?

Read aloud his simple narrative.

Can a man be as certain of the gift of spiritual sight and light as this man was that his blindness was gone?

### Practical Teachings.

1. Every man, until cured of his blindness by Christ, is totally blind. Do you believe it?

2. There is a fountain at which the sinner may wash and receive sight. Do you believe it?

3. Blindness was the man's best title to Christ's notice. What is your best title to his notice?

4. The only condition of our receiving our sight is obedience. This blind man obeyed. Will you?

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

#### 1. Blindness, v. 1-3.

Whom did Jesus see by the wayside?

What question did the disciples ask?

What reply did Jesus make?

What promise held out hope to the blind? (Isa. 42. 6, 7.)

#### 2. Cure, v. 4-7.

What did Jesus say about his own work?

What did he say about the light? (GOLDEN TEXT.)

What did he then do for the blind man?

What did he tell the man to do?



What was the result of the man's obedience?

What proof that he was the Messiah did Jesus give to John? (Matt. 11. 5.)

### 3. Testimony, v. 8-11.

What question did the man's neighbors ask?

What answers were given?

What did the man himself say?

What did the people then ask?

What was the man's testimony?

What testimony did he give later? (Verse 25.)

On what day was this cure performed? (Verse

14.)

What did the healed man think of Jesus? (Verses 17, 25.)

What did the Jews do to the man? (Verse 34.)

What noble confession did the man make? (Verses 35-39.)

### Teachings of the Lesson.

Where in this lesson are we taught—

1. To do good as we have opportunity?
2. To obey every command of Jesus?
3. To be witnesses for Jesus?

### QUESTIONS FOR YOUNGER SCHOLARS.

When did Jesus always want to help?

Is it so now?

Whom did he see one day in need of help?

How long had the man been blind?

What did the disciples ask? (Verse 2.)

What did Jesus answer? (Verses 3-5.)

What did he do?

What did he tell the blind man to do?

What followed?

Who wondered at this?

What did they ask?

What did the man tell them?

What more did Jesus do for the man?

Which was the more important work?

Was it the water or the clay which cured the blind man?

What was it?

What was the man's part in the cure?

### Remember—

“Whatsoever he saith unto you, do it.”

Do God's will and you shall know  
Peace and joy where'er you go.

## EXPLANATORY AND PRACTICAL NOTES.

### General Statement.

In the life of Christ only eight miracles are related by John, and each of these presents some one aspect of salvation, veiled in an acted parable, but readily penetrated by the enlightened believer. No miracle is more precisely related in all its details than this, and no one more clearly presents the Gospel plan. We are introduced to a blind man, begging by the wayside, a type of the imperfect, dark, helpless, needy condition of the sinner. Men ask, “Why is he in such a state? Whose fault is it?” Christ shows how his misfortune may become a blessing to him and a means of glory to God. The miracle has two sides, the divine and the human; just as in the conversion of a sinner there enter divine and human elements. On the one side he must come into contact with the Son of God, must feel the Saviour's touch upon his face, must have the clay of earth moistened by the Saviour. On the other hand he must believe, must confess Christ before a jeering and incredulous world. The man possessed the requisite elements of character. He received the two lumps of wet clay upon his sightless eyelids; he walked across the city regardless of spectators; he washed in the pool whose very name was a symbol of the One sent from God, and then the light dawned upon his darkened eyes. He was now no longer a type of the sinner or of the seeker, but of the saved soul transformed by the power of God, and brought out of darkness into light. A beggar yesterday, to-day he is a worker, with shining face, which his old friends can scarcely recognize. He begins his new life on the right basis, with a bold confession of Christ before all, a strong testimony of his experience, and a clear insight into his Saviour's personality.

**Verse 1. As Jesus passed by.** On some occasion during the three months of his stay near Jerusalem. **He saw a man.** Others saw only a blind beggar, but Jesus saw one who might become a monument of mercy and a bold confessor of the faith. **Blind from his birth.** He was a well-known person, who had long sat begging at his accustomed place. (1) *Sin is an inborn defect, like blindness.* (2) *Christ seeks out men before they seek out him.*

**2. His disciples asked him.** Attracted perhaps by the look of inquiry which their Master fixed upon the man. **Who did sin.** They

state the opinion of their time, that every misfortune is the result of some sin. If they had generalized, and said, “All evil is the result of sin,” without trying to specify the particular cause, they would have stated a truth. **This man, or his parents.** “This man in some previous state of existence,” may have been their meaning, for many of the Jews believed in the transmigrating of souls. Stier interprets, “This man, or, for that is out of the question, his parents?”

**3. Neither hath this man sinned.** While the general principle is true that all evil comes from sin in the world, yet we cannot always fix a

relation between a certain evil and a certain sin as its cause. **But that the works of God should be made manifest.** Christ directs the thought of his disciples away from the cause to the purpose of this man's misfortune. It had come upon him that by means of it God's grace must be all the more abundantly exhibited in his healing. (3) *Let us seek rather to know what benefit can be gained from our troubles than the reasons why they are sent upon us.*

**4. I must work.** Revised Version, "we must work," a better reading, since it unites the followers with their Master in the gracious work of the Gospel. **The works of him that sent me.** God's work of restoration and of uplifting. The healing of the blind man is made a type or suggestion of God's work of grace in bringing light to darkened souls. **While it is day.** Christ's "day" was the time while he was bodily on the earth. So our day is the time of our life. **The night cometh.** Other works the Saviour might do after he had passed within the veil, but not this work of miracle upon men's bodies. **When no man can work.** What work may await us in the other world we know not, but so far as this life is concerned our work ends at death. (4) *Then let us not omit any opportunity of doing good.*

**5. As long as I am in the world.** While Jesus was in the material world, the world of the body, he was the light of men, giving life and health, and presenting in his benefits to men's bodies a parable of the greater benefits he imparts to men's souls, now that he has passed out of the world material into the world spiritual. **I am the light of the world.** Then he was the light seen by the physical eye; now he is the light of the soul, seen by the eye of faith.

**6. He spat on the ground.** Often Christ wrought miracles by a word; but sometimes he used instrumentalities, perhaps in order to impart some spiritual teaching. He took common clay, moistened it with his own saliva, showing that the most common instrumentality becomes might when touched with divine power. **Anointed the eyes.** Upon each eye he placed a blotch of mud from the street.

**7. Go, wash in the pool of Siloam.** This was to test and train the blind man's faith, obedience, and willingness to confess Christ. Think of him walking the breadth of the city, feeling his way as he went, with two patches of street mud on his face! **The pool of Siloam**

was south of the temple inclosure, outside the wall. It is still to be seen, an oblong reservoir, with a flight of steps leading down to the water. **By interpretation, Sent.** The word "Siloam" means "sending," or "sent." John hints at the thought that the pool was by its very name a symbol of Christ, who was the one sent from God. **He went his way.** The after-conduct of this man shows that Christ chose well the subject of his miracle; one who was strong in faith, ready in obedience, bold, and even stubborn in his confession of the Master. **Washed, and came seeing.** The sight came after he had washed in the pool which by its name represented Christ, who is the water of life. **He came,** not to the Saviour, who had not remained at the place where he had met him, but to his own home. (5) *Greater than this transformation is the enlightenment of a blinded soul by the Son of righteousness.*

**8. The neighbors.** Those who lived near him were the first to notice the change in the once blind. (6) *So those who live nearest to the true convert will perceive that he is a new creature.* **Had seen him that he was blind.** Revised Version, "They which saw him aforetime, that he was a beggar" no longer, but a worker, a good trait in this man, who appears nobly throughout the story.

**9. Some said, This is he.** They remembered his appearance, and were sure that he was the same man, though changed. **He is like him.** The opened eyes made such a change in his looks that many were not sure of his identity. **I am he.** He knew that he was the one who had been once a blind beggar. (7) *So when a soul is saved there is a new creation, yet the same person.*

**10, 11. How were thine eyes opened?** Personal experience always has an interest to men, whether it be in the physical or the spiritual life. People who care very little for a sermon will listen to the testimony of a young convert. **He answered.** He told a straightforward, simple story, from which all the cross-examination of the rulers could not make him swerve. **A man that is called Jesus.** Rather, "the man," the well-known man, whose name was in everybody's lips. (8) *Let no one converted by Christ be ashamed to own his Lord. I went and washed.* He could not have preached a sermon, but he could tell the facts of his experience. (9) *And so can anyone who has an experience to tell.*

#### INDUCTIVE NOTES.

John is the only evangelist giving an account of this miracle, but his description is so minute and vivid that he was evidently an eyewitness, and deeply impressed by the various incidents of the healing and the discussions it excited. The exact

time of the event is uncertain. Fortunately, its great significance does not depend upon its chronological order. To enjoy the full force of its history and teachings, this and the following chapters should be read as one lesson.

**Verse 1. Blind from his birth.** His parents asserted this (verse 20), and it was probably well known to all the frequenters of the temple. Congenital blindness is sometimes owing to the entire absence of the organs of vision. In such cases all observers can tell that the blind one had never possessed sight.

**2. Who did sin.** The disciples seemed to have believed the doctrine then prevailing that special calamities are a divine punishment for special sins. A very unfortunate belief, as it tended to lessen sympathy for the sufferer. Before any appliances were devised for educating the blind, their lot was a very hard one. Superstition made it much harder. **This man.** Some of the wisest Greek philosophers taught metempsychosis, or the transmigration of souls. The doctrine is still held by the Brahmans. It was a feature of this system that each period or cycle of life determined the character of the succeeding one. The Hindoos had a very elaborate schedule of afflictions in this life consequent on offenses committed in the preceding life. **Or his parents.** Children often suffer seriously on account of the sins of the parents, but not in the sense implied in this question. The disciples were thinking of a judicial punishment. It was supposed that afflictions were sent upon the children of parents who were guilty of particular sins in order to make them a greater burden of care and expense.

**3. Neither did this man sin, nor his parents.** Not in the special sense meant by the disciples. They were sinners and needing salvation, not destruction or distress (Luke 9. 56). **The works of God . . . manifest.** Primarily in healing a disease beyond human science or skill, but in a much larger sense by bringing light and redemption to benighted and lost souls (John 11. 4, 40).

**4. We must work.** The Authorized Version gives, "I must work;" the Revised Version, "We must work." Why this difference? It is on account of the various readings in the ancient manuscripts. The pronouns being in the accusative, the difference is not so prominent in the Greek as in the English. Some manuscripts have *eme* and others have *emas*. The latter is now believed to be the true reading. "We must work," Master and disciples working together (2 Cor. 6. 1). **The works.** All deeds of mercy and wisdom in relieving souls of sorrow and sin are divine work. Sin produces a slavish bondage to evil, but righteousness gives honorable employment in Godlike pursuits (Rom. 6. 16-22). **Him that sent me.** There is much in this lesson about sending and being sent (verse 7). God sent Jesus to save the lost (Luke 19. 10). Jesus sends his disciples upon the same mission (John 20. 21). **While it is day.** The day is a common emblem of life, and the night of death. Health, strength, time, and opportunity are our day for diligence in divine

work. Christians are called "the children of light and the children of the day" (1 Thess. 5. 5). **The night cometh.** The time for active and productive service is like a very short day. The night is nearer than it seems.

**5. When I am in the world.** There are three ways in which Jesus is in the world: First, under the old covenant, as the Redeemer typified in every sacrifice; second, in his incarnate life, teaching, performing miracles, and making atonement for the sins of the world; and, thirdly, in the lives of his disciples. **Light of the world.** In each of the preceding ways Jesus was, and is, a great light. It was a bold thing to assert, "I am the light of the world," but the truth required him to say it. It was a stupendous claim, but it has been fully sustained.

**6. Made clay of the spittle.** Made slime of the saliva. Classical writers give instances of the use of clay and saliva in treating disorders of the eye (several references are given by Trench, Wetstein, and Alford). But there are no accounts of persons born blind receiving benefit from such remedies. Jesus used these simple and ineffectual means to provide certain details to deepen impressions with the one healed, the disciples, and other observers.

**7. Go, wash in the pool of Siloam.** A primary lesson in obedience. The pool was a "dipping place" or "swimming bath." It was about one thousand three hundred feet south of the Haram wall. It was fifty-two feet long, eighteen feet wide, and nineteen feet deep. It was cut in the rock, and at the southwest corner had steps leading down to the water. It is now in ruins. Originally the Hebrew name, Siloam, signified the outflow of water, or water sent forth (Isa. 8. 6). **Which is by interpretation, Sent.** Literally, "one sent." Some writers consider this an interpolation by an early copyist. But it is found in every leading manuscript and revision, except two, the Persian and the Syrian. Meyer thinks the "one sent" is an allusion to the blind man; many others think it refers to Jesus. Stier suggests "the Holy Spirit, but as one with and proceeding from Christ." These inferences are based upon the idea that the pool was named, not in prophecy, but consequent upon this miracle. **Came seeing.** After sending the blind man to the pool, Jesus went on his way, and the healed man returned to his house.

**8. The neighbors and they which saw him aforetime.** These persons were in the habit of seeing him every day. Their amazement was natural, and of course they would excitedly talk of the event, and make it known to many. **He was a beggar.** A blind beggar is likely to frequent the same place and become well known. **Is not this he?** The change was great, not only in his appearance, but especially in his ac-

tions. "Aforetime" he sat and begged, now he goes about freely. His delight in seeing gives him an erect, resolute, and cheerful movement which makes him seem quite like another man.

**9. I am he.** One of the most logical as well as beautiful features of this history is the prompt and hearty responses of the healed man to the questions of the incredulous and the prejudiced (verses 11, 15, 25, 27, 30-33, 38). This man in his blindness was a type of the sinner. He lived, moved, had some pleasure, could talk and laugh, but still he lived in the dark. After his healing he became a type of the Christian. He enjoyed more freedom, was greatly improved in his competency, and lived in the light. The process of his healing is also typical of the soul passing from darkness into light. He did not insist on understanding the mysteries of blindness, or sight, or the philosophy of the means of his cure before obeying Christ. He promptly complied with each simple direction, and "came seeing." There were many things about his healing which he did not know, but he could say: "One thing I know: I was blind, now I see."

### The Lesson Council.

**Question 1.** *Did Jesus work miracles of healing upon all whom he saw? If not, why not?*

No; because he did not come simply to cure the bodies of men, but also their minds and souls. The physical miracles were not only indications of the sympathy of Jesus, but the signs that he came from God and brought with him the powers of mental and spiritual regeneration. For Jesus to have healed the bodies of all the sick before their reception of the truth or their spiritual regeneration would have placed an undue estimate upon bodily health, would have unduly emphasized the work of the physician to the neglect of the work of the teacher and the preacher.

**Question 2.** *Why does not God always give prosperity to the good and misfortune to the evil? Are these given ever as reward or punishment in this life?*

In the highest sense he does. "We know that all things work together for good to them that love God," and that "the prosperity of fools shall destroy them." If, however, prosperity and misfortune in this life be meant, we may answer: 1. Worldly prosperity often proves an evil. Wealth becomes a snare. To be full may lead one to deny God; see Agur's prayer (Prov. 30. 7-9). 2. Affliction is God's servant for good to the trustful and obedient. Character is more than possessions. As gold is tried in the fire, so is sainthood developed in suffering. Earthly loss often turns to heavenly gain. 3. Anne of Austria said to

Richelieu: "My lord cardinal, God does not pay at the end of every week, but at the last he pays." There seems no impropriety in recognizing both reward and punishment in this life—but neither final nor complete. There is a to-morrow after death. The final judgment will adjust all the inequalities of this life. God can afford to wait.

**Question 3.** *What part did the clay and the pool bear in this miracle?*

The clay and the pool were in this case what the stretching forth of the withered hand was in the instance of the Sabbath day healing of the man in the synagogue—the method that Jesus used, both to assist and develop the faith of the one whom he healed, and to teach him and others that God desires man's cooperation in his work of bettering and saving the world. In the same way in earlier days God's prophet bade Naaman bathe in the waters of Jordan, and in later days the risen Jesus bade Saul go to Damascus and receive through Ananias, a fellow-disciple, the gift of the Holy Ghost and the announcement of his lifework. In this way the union of the divine and the human is emphasized, and men are lifted into a realization of their fellowship with God.

**Question 4.** *What was the design of this miracle, and why is it so fully reported by the evangelist?*

The miracle was to confirm timid faith and push bad-hearted Jews to open rejection of God. Incidentally, it revealed emptiness of religion that would give an artificial day rather than an immortal life; also, that misfortune here, as Job was written to show, is not necessarily the result of sin. This miracle is dwelt on because it is next the apex of an ascending series as given by John: 1. Nature (chap. 2. 1). 2. Man's acquired infirmities (4. 46 and 5. 1). 3. Birth infirmity as here. 4. Raising the dead (11. 44). Jesus's revelation of himself was reaching its climax.

### Analytical and Biblical Outline.

#### Four Pictures.

##### I. THE SINNER'S PICTURE.

1. *A man which was blind.* v. 1.  
Blinded the minds. 2 Cor. 4. 4.
2. *Sat and begged.* v. 8.  
Poor, and blind, and naked. Rev. 3. 17.

##### II. THE SAVIOUR'S PICTURE.

1. *He saw.* v. 1.  
Came to minister. Matt. 20. 28.
2. *He anointed.* v. 6.  
Went virtue out of him. Luke 6. 19.
3. *Said, Go, wash.* v. 7.  
Whatsoever I command. John 15. 14.

## III. THE SEEKER'S PICTURE.

1. *He went.* v. 7.  
What... have me to do. Acts 9. 6.
2. *And washed.* v. 7.  
Doeth his will shall know. John 7. 17.

## IV. THE SAVED MAN'S PICTURE.

1. *Came seeing.* v. 7.  
Eyes... being opened. Eph. 1. 18.
2. *Is not this he?* v. 8.  
A new creature. 2 Cor. 5. 17.
3. *He answered.... Jesus.* v. 11.  
With the mouth confession. Rom. 10. 10.

## Thoughts for Young People.

## Pictures of a Soul's Salvation.

1. *The first picture is that of a sinner,* in his condition from birth; a condition of imperfection and incompleteness, with one side of his nature undeveloped; a condition of blindness, unable to see or to know what sight is, just as a sinner has no true conception of what salvation is; a condition of helplessness and poverty. How many are in just such a state as this blind man!

2. *The next picture is that of a Saviour.* He saw the blind man when the man knew it not; he felt for him, not in curiosity, but in yearning sympathy; he perceived the glorious possibilities in him, of which others were ignorant; he placed himself in contact with him, and in that touch was power. So Christ comes to darkened souls, that he may bring them into light.

3. *The third picture is that of the seeker.* He did not cavil nor question, but obeyed. He let the Saviour put clay on his face, walked through the streets, washed in the pool. And in doing Christ's will with unquestioning faith he found light.

4. *The fourth picture is that of the saved man.* He was transformed "a new creature," so that old acquaintances scarcely knew him; there was insight, "Now I see;" there was assurance, just as the soul knows it has been forgiven; there was gratitude, for see how many times he repeated the story of his healing; there was confession of Christ in the face of opposition. How clear the illustration of one who has been saved by the power of Christ!

## Lesson Word-Pictures.

Tuphlos is sitting by the wayside. That is where he sits day after day. Indeed, it seems to him as if life were one continuous wayside, one prolonged holding out of the hand that somebody may put something into it. Blind from his birth? Yes. He hears people tell about seeing beautiful things. He would like to know why it is that others see and he cannot. Is he to blame for it? Anybody to blame?

Hark!

He hears voices.

What are they talking about?

They are talking about Tuphlos: "Master, who did sin, this man, or his parents, that he was born blind?"

O, must the charge of sin be heaped upon his misfortune?

O, what comfort in the assurance:

"Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Then listen again:

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

It is Jesus speaking, the great Master, teacher.

Does this mean that the Master will do a work for Tuphlos? How his face flushes with the excitement of wonder! In the midst of his wonder the blind man suddenly feels a gentle touch. Those poor, sightless eyes are pressed with marvellous gentleness, and an ointment is left upon them. It is the clay of the ground out of which Jesus has made as it were a seal, and he has put this on Tuphlos's eyes as if thereby saying, "This man's eyes have the seal of Jesus on them. The seal attests to the working of a wonderful work any time to be expected. Let no man trouble this seal of Jesus!"

And now a voice, "Go, wash in the pool of Siloam!"

Anywhere at the word of Jesus!

Off goes the beggar, feeling his way toward Siloam!

Make room! Give way!

"What a sight!" cries somebody. "There goes Tuphlos, clay daubs on his eyes! Let us follow!"

The men, the boys hurry after Tuphlos. Let no one hinder; the seal of Jesus is on his eyes. He may be blind, but what speed he makes! He knows the way. Often has he begged a mite of the people there at Siloam.

And now he has reached the pool.

He stoops.

He hurriedly lifts the water to those clay-stiffened lids.

He washes and bathes, he bathes and washes.

And what is it before him?

He never saw it before—his hand?

Can he believe it?

And what is that rising before him?

What is it bending above him?

Some one says, "It is a tree, Tuphlos! It is the blue sky!"

And now, O how strange, the faces about him, looking on, wondering!

Glory to God!

Tuphlos has his sight!

O, Siloam, flowing day after day, year after year, no suppliant for thy blessing from Jerusalem's streets, no child athirst, no woman with her water jar, no beggar from the hot, dusty ways, ever has obtained such a blessing as Tuphlos has received!

And when he gets home, what excitement is there!

When will the neighbors cease talking about it?

They look at him, they wonder, they ask questions, and how many! "Can this be Tuphlos, that blind beggar, that went about pitifully beseeching, holding out his empty hands? Is it he, this man erect, with eyes open, confident, proud, happy?"

Yes, some allow it.

"No, no!" says one of the positive folks, so sure about everything. "He looks like Tuphlos, but it is not Tuphlos. I know him very well."

And here is one of the inquisitive folks who would get a key for every closed door: "How could those eyes be opened?"

They are asking Tuphlos.

How he exalts the man Jesus who put his seal on Tuphlos's eyes, eyes to be opened by him!

Let everybody listen!

All souls in any darkness of fear or doubt, all souls in any spiritual gloom, all in any night whatever it be, listen!

It was a man that is called Jesus who healed Tuphlos!

O Jesus, Master, King, Redeemer, give to all eyes in any shadow thy gentle anointing, and seal them for the day of thy power!

### Orientalisms of the Lesson.

Blind persons were in Palestine, as they are everywhere in the East, considered as specially deserving of charity, and the giver acquired merit by his benevolence. Hence the common appeal of the blind beggar: "Gain merit by me!" "O, tender-hearted, by me gain merit to thine own benefit!"

Verse 2. "Who did sin, this man, or his parents?" The question would be natural enough to a Hindoo, who holds that the soul in transmigration carries the consequences of sin from one state of existence into the next. That the man was born blind would imply that it was the result of sin he had committed in some previous life, or a curse for some sin of his parents. How far this permeating impression of metempsychosis saturated the Palestine mind as well as the Egyptian, the Buddhist, the Hindoo, and of nearly all Asia, we cannot say. But the Jews themselves held theories which would explain this question. Specific disease and death were the result of specific sin. 1. Prenatal sin of the person himself would exhibit itself in an "evil im-

pulse" after birth. 2. The sin of parents might reach its punishment in the child, because up to thirteen years old the child was considered a part of the parent, suffering his guilt and punishment. 3. Specific sins of the parent resulted in specific blindness in the child. Christ says some suffering is allowed for the moral purposes it will subserve. This man's blindness was not specific punishment of special sin, but for the manifestation of the "works of God."

Verse 6. Jesus spat and anointed his eyes. Tacitus and Pliny are both quoted as teaching that *saliva jejuna* was a remedy for blindness. The Jews used saliva of a person who had not broken his fast as a remedy for weak eyes, and clay for eye tumors, but it was held that it failed in cases of congenital blindness. To anoint the eyes with spittle on Sabbath was specially prohibited. Not even one eye, except in cases of mortal danger, could be anointed, but Jesus anointed both eyes of this man.

Verse 7. "Go, wash in the pool of Siloam," would not be misunderstood now, for healing properties are still attributed to "Berket Silwan," a quarter of a mile beyond the present city limits. It was and still is one of several intermittent fountains found in Palestine, the peculiar ebb and flow of which are accounted for by the people because they are inhabited by *Jinns*, a species of inferior angels, believed in by Arabs and others, specially by Moslems. Thus the thought that an angel moved these waters. Some of the common people say a dragon lies there and causes these pulsations of the water. Whatever the cause the fact is assured.

As it is officially suggested that verses 12-38 be observed, we note in verse 34 that they "cast out," or excommunicated, this blind man. They "cast him out" of the synagogue. There was formal law for this. Several kinds of excommunication were, however, common. 1. That for thirty days, during which the person must not come nearer than four cubits from everybody, even his family. He might, however, observe this and yet attend on the synagogue. 2. Banishment from all religious privileges and instruction, and his separation pronounced with curses, for a season. 3. Perpetual banishment from all religious services and fellowship.

Farrar says that in the time of Christ the first could be extended to ninety days. The other expulsions he thinks were from the synagogue only, but not excluding from the temple, which the excommunicated might enter by a side door. These excommunications took place for a variety of offenses, from that of keeping a fierce dog to taking God's name in vain, for debt or for wanton insolence. Besides not being allowed to teach or be taught, he could not hire or be hired nor do any other busi-



ness, except to buy necessary food. Joshua Ben Peraiah, the reputed teacher of Jesus, was said to have excommunicated the Saviour "with a blast of four hundred rams' horns."

### By Way of Illustration.

*Verse 4.* When Wesley was about to go to Georgia as a missionary to the Indians, an unbeliever said to him, "What is this, sir? You have a good provision for life, and must you leave all to convert savages in America? You are mad." He answered calmly, "Sir, if the Bible be not true, I am a madman, as you conceive; but if it be true, I am sober-minded."

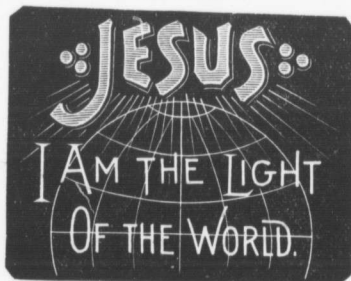
Duff, Scotland's missionary to India, after wearing himself out on the foreign field, came home to fire Scotland with enthusiasm. On one occasion he fainted in the pulpit. Recovering, he said, "I was speaking of India, was I not? Carry me back, that I may finish the story."

*Verses 5-7.* It is with man's soul as it was with nature. The beginning of creation is light. Till the eyes have vision the whole members are in bonds. Divine moment when over the tempest-tossed soul, as once over the wild, weltering chaos, it is spoken, "Let there be light!"—*Carlyle.*

The sun is the light of the world, and illustrates what Jesus is to the moral world. All our light is from the sun. Moonlight is but reflected sunlight; the light of lamps and gas is but sunlight which has been stored up in the earth. All color which makes the beauty of this world is "the sunbeam unbraided," as Bishop Simpson would say. The fires from wood and coal, which are the source of power, are the heat of the sun which was stored up in the earth. Then the sun has a chemical power which causes the life of plants. So is Christ the source of life and illumination and beauty and power.

*Verse 11.* The testimony of personal experience is strong. We had heard about the abuses of Siberia, but little was known until Kennan came to tell us what he had seen and experienced in Siberia, and his testimony was not questioned. We had heard vague, untrustworthy accounts of interior Africa, and they were regarded as myths, until Stanley came to tell us what he knew of the Dark Continent. The preaching of the apostles was little more than telling their own experience. "What led me to Christ," said one, "was the testimony of a friend whose word I implicitly believed. When she said that a Christian's faith gave her peace and joy indescribable, and her happy face shone with glory, I accepted it as truth."

### Blackboard.



### GOD'S GLORY MANIFESTED.

THE BLIND FROM BIRTH  
MEETING WITH LIGHT.

THE DARKNESS  
DISAPPEARS.

"I went and washed, and came seeing."  
"One thing I know . . . now I see."

### JESUS THE LIGHT OF THE WORLD.

SPIRITUAL  
SIGHT

THE GIFT OF GOD.

THE NIGHT COMETH—ACCEPT  
WHILE IT IS DAY.

SEEK AND SEE.

"Jesus of Nazareth passeth by."

### The Teachers' Meeting.

Read carefully the "General Statement," the "Explanatory Notes," and the "Thoughts for Young People," in which we have endeavored to show the spiritual teachings of this incident. . . . Read also carefully the whole chapter, which presents the peculiar characteristics of John's narrations, and is full of interest. . . . Find in this lesson three traits of a sinner: (1) Blindness; (2) Poverty; (3) Helplessness. . . . Find here four traits of Christ:

(1) His individual notice; (2) His sympathy; (3) His helpfulness; (4) His power. Show how these traits are shown now in every conversion of a soul.... Find here the requirements for a sinner's conversion: (1) He must come in contact with Christ; (2) He must obey; (3) He must confess Christ.... Find also the traits of a saved soul: (1) Transformation; (2) Assurance, certainty of conversion; (3) Gratitude; (4) Testimony; (5) Steadfastness under opposition.

### Primary and Intermediate.

**Lesson Thought.** *Jesus—Loving, Helping Me.*

**Review.** [Call back the "loving and giving" lesson. Have the symbols on the board covered, and question about them. Some child may tell the story of the robbery, and others may tell what the men who came along did.]

**Introduction.** Jesus was in Jerusalem now. What was the big church in Jerusalem called? Yes, the temple. Jesus had been teaching in the temple, and some of the Jews were angry at his words and wanted to stone him. But Jesus went away, passing right by them, and they did not know it. Such wonderful power Jesus had that no one could harm him if he did not choose to let them!

**Lesson.** Jesus was going away from the temple now; the disciples were with him. Very likely they felt troubled, and wanted to get their dear Master away from the wicked Jews as soon as they could. Suddenly Jesus stopped. A blind man sat by the side of the road. Jesus could not pass him. His loving heart made him want to help, and he was not willing to pass by any who needed his help. Do you think Jesus had the neighbor-heart? Yes, I am sure he did!

In the country where Jesus lived there were a great many blind people. We often see them in our country, too. It is always sad to see one whose eyes are shut to all the beautiful sights in this world, but it is not quite so sad now as it was when Jesus lived on earth. Now a blind child may be taught to read and to do many useful things. There are large schools for the blind, and many are taught so that they can easily earn their own living.

It was not so with the poor man who sat by the road-side begging that day when Jesus came along. He could do nothing but beg, and kind people who saw him sitting there every day pitied him and gave him a little money to buy bread, so that he might not starve. But O, it was a sad life, don't you think so? Put your hands over your eyes, and shut out the light and the faces of your friends just for a moment. You do not want it to be so always, I am sure. Do not forget to thank God often for giving you eyesight.

But now help was coming to the poor, blind beggar. Are you not glad?

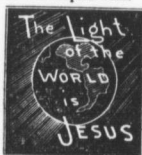
[Sing one verse of "The Light of the World is Jesus."]

**How Jesus opened blind eyes.** Jesus stooped down and took some common clay from the ground in his hand. Perhaps there was no water near by, so he moistened the clay from his mouth and spread it on the blind man's eyes. Then he said to him, "Go, wash in the pool of Siloam." This was a fountain not far away.

The blind man did not know Jesus, but he obeyed him right away. Can you think how he felt his way along to the pool, and stooping over took water in his hand to wash the clay from his eyes? And then, can you fancy his joy and surprise when, all in a minute, he found that he could see! There was the blue sky above, the sweet sunlight, the glorious temple, and the faces of men and women whom he met! All was new to him, and all was wonderful.

What do you think he would want to do first? I think he would want to see Jesus! But he could not find him. Don't you think he would hurry home then to see his father and mother? You know he had never seen their faces!

Do you think this man would be ashamed to tell who had cured him? O, no; he told the Pharisees boldly, though he knew it would make them angry with him, and when he saw Jesus afterward he worshiped him.



[Print on the board "Jesus. Loving. Helping." "Blind man. Believing. Receiving."]

Teach that just as Jesus was when he cured this man, just so he is now--always loving, always ready and able to help.]

Can he cure blind people now? Yes, he cures those whose soul-eyes are blind. [Sing again the first verse of "The Light of the World."]

Did the blind man have anything to do? Yes, he had to believe, and because he believed he received his sight.

So anyone who wants Jesus to make them see with the eyes of the soul must believe that he can and will do it.

[Print after "Loving" and "Helping," "Me," and help children to apply the truth that Jesus will love and help them just where they need it most.]

### OPTIONAL HYMNS.

#### NO. 1.

Come to the fountain,  
To Jesus I will go.

Hallelujah, 'tis done.  
A wonderful joy.  
Thanksgiving hymn.

## No. 2.

Sing his praise.  
The precious love of Jesus.  
I bring my sins to thee.  
Jesus Christ is passing by.  
To thee I come.

## The Lesson Catechism.

[For the entire school.]

1. What sort of a man did Jesus see as he passed by with his disciples? **A blind beggar.**
2. What did his disciples believe? **That each man who suffered had sinned.**
3. Why did Jesus say the man had been born blind? **To show forth the works of God.**
4. What did Jesus say of himself? **GOLDEN TEXT: "I am the light of the world."**
5. What did he do to the blind man? **He anointed his eyes with clay.**
6. What did he tell the man to do? **To wash in the pool of Siloam.**
7. What then took place? **He washed, and came seeing.**

## CATECHISM QUESTIONS.

10. Does the gospel give rules for outward conduct  
Yes; it gives us precepts for a godly life in all states and conditions.

11. What precepts are there for husbands and wives? Ephesians v. 25

## Kindergarten Hints on the Lessons.

BY MARY J. CHISHOLM FOSTER.

## LESSON V. (Feb. 3.)

## THE TRANSFIGURATION. Luke 9. 28-36.

KINDERGARTEN DEPARTMENT. The Transfiguration. Luke 9. 28, 29, 32-35.

GOLDEN TEXT. "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17. 5).

AIDS TO THE KINDERGARTNER. Holy Bible; *The Republic of God* (Mulford), pages 89-133; *Novum Organum* (Bacon, edited by Sevey), "Interpretation of Nature and the Empire of Man," pages 383-387; *The Freedom of Faith* (Munger), "Love to the Christ as a Person," pages 109-127; *Beauties of Ruskin*, "Mount of Transfiguration," pages 103-105.

## ATTENTION STORY.

Children, was it not wonderful that so many of the people said just what Peter had said about Je-

sus being God's Son? One night Peter heard a voice from a cloud, a "bright cloud" the Bible calls it, and the voice said just what he had said, that this was God's Son. That night Jesus had asked Peter and James and John to go with him upon the high mountain that they might be all alone and pray, but after reaching the mountain the three men went to sleep. Jesus prayed and all the place became light. When the men awoke they saw that the clothing of Jesus was bright and beautiful. The men never forgot the beauty of that night. Peter had sometimes been out fishing at night—he told Jesus once that he had been fishing all night and had not caught any fish—but Peter never had seen a night as beautiful as this one. They all heard a voice speaking to them—let us read about it: Read the Bible lesson (Luke 9. 28, 29, 32-35).

Explain unusual words: "Fashion," "countenance," "altered," "raiment," "glistening," "departed," "tabernacles," "overshadowed," "entered," "believed."

## OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Talk of the disciples going away along with Jesus to pray. Dwell upon the fact that when we are alone with Jesus, and in prayer, there is a brightness within and without such as there is at no other time (verses 28, 29).

*Tuesday.* The three men were tired and went to sleep. When they awoke they saw the brightness and the two other men who were with Jesus, but these soon disappeared, and Jesus was alone with Peter and James and John. They were so glad to be in that beautiful place that they wanted to stay (verse 32).

*Wednesday.* Peter said, Let us make tents and stay here all the time. They could not, though, for they must go down the mountain side and to their work again, but Jesus went with them. (The teacher may dwell upon companionship with Jesus.)

*Thursday.* A cloud came and the men were afraid. How could they be when God's word to all people says, "Fear not," and it had been written down long years and years before that night? We have talked about "fear not"—do you remember your Golden Text the first Sunday of this year? When you go home look over your lesson cards, and you will find one that says, "Fear not."

*Friday.* Talk of the voice from the cloud. What they thought would hurt them was really the voice of the heavenly Father telling them to hear what Jesus said, because he is God's Son.

NATURE WORK. Talk of mountains and clouds. The teacher will find "serene midnight," "upper clouds," "influence of higher mountains," "mountains the bones of the earth," etc., in *Beauties of Ruskin*, pages 69-103. What kinds of animals and birds live in the mountains? Sheep, eagles, etc.?

**ART WORK.** Show picture of mountains with clouds.

**HAND WORK.** In kindergarten, model mountains in clay and sand, and then make the same form with crayon upon the blackboard, thus using the hand in two ways.

The **TRANSITION CLASS** will have a picture to remind them of this lesson. The teacher may tell them of Raphael, who died before he finished this great picture. The upper part of it is given.

**SCIENCE AT HOME WITH MOTHER.** Talk of caves and little homes in the mountains and of miners, men who live and work inside the mountains. Mountains hide the coal and silver and gold. Inside the mountains are little paths of silver called "veins" (Job 28, 1, 2), and outside are little paths between the rocks where animals and people may walk. These are called "passes." Men have made paths through the mountains where trains of cars, real "choo-choo cars," go. These are called "tunnels."

### LESSON VI. (Feb. 10.)

#### CHRIST AND THE CHILDREN. Matt. 18, 1-14.

**KINDERGARTEN DEPARTMENT.** Christ and the Children. Mark 10, 13, 14, 16.

**GOLDEN TEXT.** "Suffer the little children to come unto me" (Mark 10, 14).

**AIDS TO THE KINDERGARTNER.** Holy Bible; *Life of Christ* (Geikie), pages 268-271; vol. ii, page 375; *Education of Man* (Froebel), pages 26-28. "A religious spirit fostered and nursed from earliest infancy will rise supreme in all storms and dangers of life."—*Froebel*.

#### ATTENTION STORY.

Soon after Peter and James and John came down from the mountain, perhaps the next day, while they were still with Jesus, some people asked him about heaven and who would be there. What do you think he said? He told them that little children would be there, and that any of the people who would be called strong and good and great must be kind and helpful and trustful, like a little child. He said that all people ought to like to serve each other and be helpful to each other, just as little children like to do things to help people. Here is the story in Mark 10, 13, 14, 16—only three verses, but they tell us a great deal. Read Bible lesson. It was one of the disciples who wrote this, and another one, named Luke (18, 15), who was a doctor, wrote this story too. He says, though, that they brought babies ("infants"), and so I like the way Mark has told it, for he says, "young children." Matthew wrote this same story, and he said, "little children" (Matt. 19, 13); so I think we like the story *all three of the ways*, because it means babies, and little children of the kindergarten, and the large children of the transition class, who are growing to be big boys and girls, and who are in the day schools. You see, children, that Jesus said he wanted them all to come to him now. If they

waited until they were men, they might be running around "as sheep without a shepherd," the way those men were when he gave them food. Perhaps the disciples thought Jesus did not have time to talk to children, but he had. He likes to have children talk to him in prayer now, and he speaks to your hearts.

Explain unusual words: "Rebuked," "displeased," "suffered," "let," "allow," "forbid," "verily," "whosoever," "enter," "therein."

**GOLDEN TEXT.** "Suffer the little children to come unto me" (Mark 10, 14).

#### OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Who brought the children? Who bring children to Jesus now? The story as Matthew tells it says, that he should put his hands on them and pray. Geikie says, for a blessing upon their future life, as was the custom of the rabbi (verse 13).

*Tuesday.* The disciples said not to trouble Jesus, but he was glad they came (verses 13, 14).

*Wednesday.* Talk of the Golden Text. How may they come (verse 14)?

*Thursday.* What is the kingdom of God? Where is it? Refer to "thy kingdom come" in our Lord's Prayer. We pray this each day in kindergarten, and we are helping to make it *real* to people when we are loving and helping them (verse 14).

*Friday.* Talk of the tenderness and affection of Jesus as shown in the three distinct facts of verse 16.

**NATURE WORK.** Talk about the hand and its uses. Touch. Jesus put his hand with a loving touch upon the children.

**ART WORK.** Show Overbeck's "Christ Blessing Children" (*The Great Artists*, vol. xviii, page 29). This does not represent the Saviour as touching the children, but it is a beautiful conception and grouping.

**HAND WORK.** The kindergarten children may model in clay and sand flat-roofed houses such as those children lived in. They may build houses with blocks of the fourth gift.

The **TRANSITION CLASS** will sew the words of the Golden Text upon the card in red silk or thread. Red always stands for a loud tone—it is called the "trumpet-tone color" and we wish every little child in the world could hear this text, so we will make it as loud as we can. Will we not?

**SCIENCE AT HOME WITH MOTHER.** Talk of the outdoor life of children and of the way children are dressed in that country. If possible, buy or borrow *Mother-Play and Nursery Songs*, by Froebel.

## LESSON VII. (Feb. 17.)

## THE GOOD SAMARITAN. Luke 10. 25-37.

KINDERGARTEN DEPARTMENT. The Good Samaritan. Luke 10. 30-37.

GOLDEN TEXT. "Thou shalt love thy neighbor as thyself" (Lev. 19. 18).

AIDS TO THE KINDERGARTNER. Holy Bible; *Life of Christ* (Geikie), pages 517-522; *Socialism and Social Reform* (Ely), "The Golden Mean," pages 253-261; "Philosophy of Mutualism" (*Arena*, May, 1894).

## ATTENTION STORY.

We have talked about the mothers and children coming to Jesus, but other people came too, and asked him how they could do good, and how they could be good, and sometimes they wondered what he would say when they asked him "real hard questions." The questions that seemed hard to them were easy questions for him, though, for he knew all things. One day a man came along, a lawyer—that means one who knows what laws or rules are written down for people to obey—and he was sure that he had a hard question for Jesus to answer. Lawyers sometimes try to ask very hard questions, and this one said to Jesus that he would like to know just what he should do so that he might always be happy and live always. That was "just as easy as could be" to answer, and Jesus said right off that he was to love God with all his heart—that means dearly, *dearly*, best of all—and love his neighbor as himself. Then he thought he had another hard question and he asked it. He said: "Who is my neighbor?" I do not know whether that was a saucy or a silly question, but Jesus was so kind and patient that he just told the man a lovely story that very minute. Here it is. Read Bible lesson (Luke 10. 30-37). It seems strange that the priest—that means the minister—should cross over to the other side of the street and not even try to help the poor man. And the Levite, the man who helped the minister, did the same way. Now, perhaps, if the minister had helped the man, the Levite, his helper, would have stooped down and done something also. [Speak of the influence of example.] Then when the good, kind Samaritan came along, for all would not have had to do everything alone, for all would be helping. That minister and his helper never went to kindergarten or Sunday school, where everybody tries to help. O, I am glad that the Samaritan wanted to help! You see that he took care of the sore places and put oil on them. Perhaps he was some little child's papa, and so knew just how to take care of bruises.

Explain unusual words: "Certain," "Jerusalem" (home of peace), "Samaritan" (a man from Samaria, meaning "watch heights"), "Jericho" (city of the moon, place of fragrance, city of palm trees), "stripped," "riment," "wounded," "departed," "journeyed," "compassion," "inn," "whatsoever," "spendest," "repay." The great thought is the Golden Text.

## OUTLINE.

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* A Samaritan means a man from Samaria, which was a pretty country, with broad

fields of corn, and with grapes and olives and walnuts. There was plenty of clear water to drink, and Roman soldiers thought it a very nice place, and they liked to live there.

*Tuesday.* He went right up to the man and tried to help him. He put oil on his lame places, and then put the man on his donkey and he walked. Of course he would rather walk. They went to the inn, and he took care of the sick man all night. [Impress lesson of sympathy and patience toward the sick (Rom. 15. 1).]

*Wednesday.* When morning came the kind man had to go away, but he wanted the man who lived in the house to be sure and take good care of the sick man, and he took out some money to pay for the things, and said if it cost more than that he would pay again when he came back (verse 35).

*Thursday.* After Jesus had told this lovely story he asked the lawyer which was neighbor to the sick man, and the lawyer said that the kind man was. Of course he saw that the two naughty men who were not helpful did not care much for people. Are you a little neighbor to somebody—helping by your smiles and kind words? If anyone is tired or sick at your house, do not play "soldier" or "horse" that day, but look at pictures, and weave your kindergarten mats, and walk softly.

*Friday.* The lawyer liked the story, and said he thought that the man from Samaria did the right thing; then Jesus told him to go and do just so, and he would always live and always be happy. Nothing else can make one feel so glad as caring for others and thinking of them and forgetting ourselves.

**NATURE WORK.** Tell the children of Samaria's limestone, olive yards, and vineyards. Some morning play a game of sense and cultivate "taste" with olives. Talk of almonds, pomegranates, and plums. Blackbirds, larks, and finches are some of the birds of that country.

**ART WORK.** Find some picture of Jerusalem and of its gates and buildings. A small picture passed around in the circle interests the children and fixes a lesson in their mind.

**HAND WORK.** Kindergarten children may make two mountains with clay or sand, and between them build a city with blocks of the third and fourth gifts. Others may lay out gardens and olive yards, using sticks of the tenth gift. Others may, with cubes, make the wall around Jerusalem.

The TRANSITION CLASS will have a ruled writing card. Upon this write what you can of the story, and bring it to show to your teacher.

**SCIENCE AT HOME WITH MOTHER.** Talk of the preparation of corn as food for cattle, chickens, and people. It will be worth while to read of the ancient method of grinding corn and talk it over with the children. Where does oil come from? Tell of a beetle in Sweden furnishing oil which

cures rheumatism. *Webster's Dictionary*, under "oil" and "olive," will give to a busy mother much material for home talk.

**LESSON VIII. (Feb. 24.)**  
**CHRIST AND THE MAN BORN BLIND.**  
John 9. 1-11.

KINDERGARTEN DEPARTMENT. Christ and the Man Born Blind. John 9. 7-11.

GOLDEN TEXT. "I am the light of the world" (John 9. 5).

AIDS TO THE KINDERGARTNER. Holy Bible; *Life of Christ* (Fattar), page 173; *The Senses and the Will* (Preyer), pages 3-71; *Annual Report of the Perkins Institute for the Blind* (South Boston); "A New Theory of Sight Sensation" (*Scientific American*, May, 1894); *The Creation* (Haydn), "Let there be light."

**ATTENTION STORY.**

Let us shut our eyes for a moment and see how dark it is. O, is it not dark—"as dark as can be!" Our Bible lesson for this week is about a man who had lived in darkness like that all his life. When he was a little baby his father and mother were very sorry to find that their baby boy could not see them. The very first things a baby notices are moving things, bright things, and things that have shape (motion, color, form), but that little baby did not see any of these, and when his mother tapped on the window and said, "See! see!" it was no use, for he could not see. He grew up to be a little boy, and then a big boy, and then a man, and he had never seen his father, or his mother, or the blue sky; neither had he seen a little bird or a flower. But he could hear, and we are glad of that. Somebody told him of Jesus and of the wonderful things which Jesus did; everybody was talking about him, and this man went and sat near the church. I suppose he thought that even if he could not see Jesus he might perhaps hear one of the beautiful stories which he told to the people. While the blind man sat there Jesus passed with his disciples, and they asked him if that man was blind because he or his father or mother had been naughty. Jesus said no, that was not any reason for it, and that he would show them what wonderful things God could do, for he must do the work of God. He told them, too, that he was light and he could make light everywhere. Now let us read the wonderful story from this book which we are learning to love. It has stories which are more wonderful than fairy stories, or any others, and each story shows us something which is as clear as a light on a path. Read Bible lesson (John 9. 7-11).

Explain unusual words: "Siloam," "interpretation," "therefore," "unanswered," "anointed," "pool," "received."

**OUTLINE.**

*Sunday.* Attention Story, Bible lesson, and Golden Text.

*Monday.* Talk of the man doing at once, "right off," just what he was told to do, and the result. How glad he must have been that he obeyed Jesus! We always are glad after we have obeyed his words, and one of his messages to us is, "Children, obey your parents" (verse 7). The teacher

has an opportunity here to dwell upon joy as a result of obedience.

*Tuesday.* His surprise at seeing this beautiful world. Name some of the things he saw.

*Wednesday.* The surprise of the people, and their questions. People are surprised now at the great goodness of God. Once his people said, "The Lord hath done great things for us, whereof we are glad," and we can say so too. If you have a little baby at home, watch him when he is looking at things and first learning of this beautiful strange country. God is teaching the baby and doing wonderful things for him (verses 8-10.)

*Thursday.* Jesus makes the inside darkness of the mind all bright and clear when we obey him. Good people here have worked the work of God, and have made books which the blind can read. They are made with raised letters, and people who cannot see can feel the letters. When a person cannot see he can hear and touch better than if he had all the senses we talk about in kindergarten. No one but God can give sight to blind eyes.

*Friday.* When you shut your eyes and all is dark, remember that this world would all be much darker than the darkest night without Jesus, but he said the beautiful words of the Golden Text, and he is our light.

**NATURE WORK.** The subjects may be the need of water, abundance of water; rain, or water from the sky; pure water. Only one fourth of the earth is land and three fourths, three times as much, is water. Snow is water. Ice is water. Talk of waterfalls.

**ART WORK.** Show picture of Niagara Falls, to illustrate abundance; of the sea, to illustrate grandeur; of lakes, beauty; of rivers, calm deep course, (shape also); and of brooks and rills, to illustrate joy and industry; also of Siloam.

**HAND WORK.** On a mild day let the kindergarten children play out of doors, making "falls" of rocks and stones, then slowly pour water over them. Those indoors may make paper snowballs (seventh occupation, second series, figure twenty-six), and represent the temple with blocks of the third and fourth gifts.

**THE TRANSITION CLASS** will color the lesson card with pencils or water color paints. The path may be light brown, the Bible binding in a pretty color which each may choose, and the rays of light orange or yellow.

**SCIENCE AT HOME WITH MOTHER.** Talk of springs in the country, water system in the city, and of the use of water. The need of cleanliness, which causes people to live happier and longer. There is no need of anybody being dirty, whether they live in nice, pretty houses, or in houses which are not pretty; all can be clean.

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