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The Teachers' Monthly.

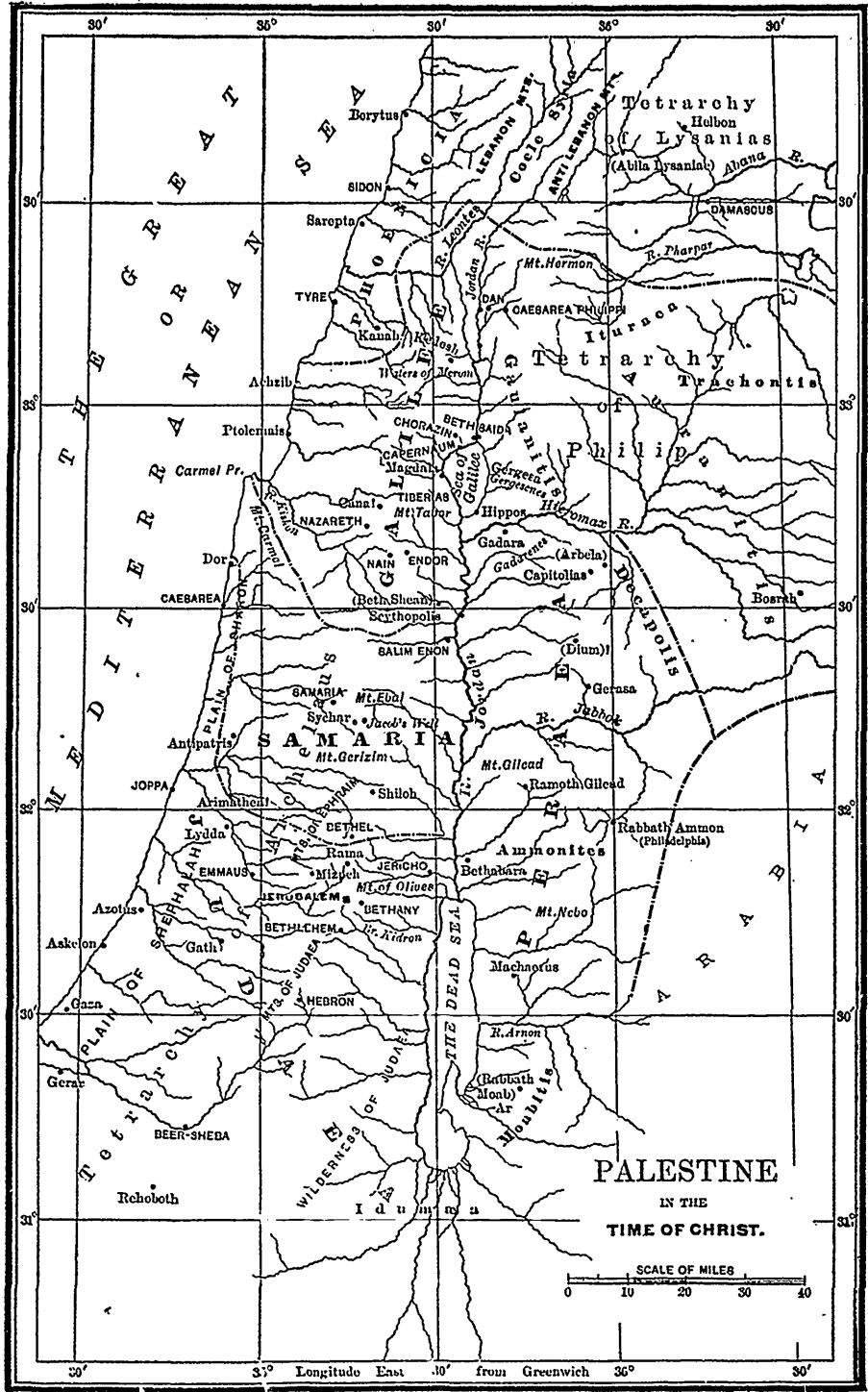
Vol. 1.

FEBRUARY, 1895.

No. 2.

ORDER OF EVENTS IN THE LIFE OF CHRIST.

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Notes on the Lessons.

LESSON V ← February 3rd.

The Transfiguration. LUKE 9: 28-36.

(Commit to memory verses 29-31.)

GOLDEN TEXT.

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

PROVE THAT

We also may be transfigured. 2 Cor. 3: 18.

SHORTER CATECHISM.

Quest. 7. *What are the decrees of God?* A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

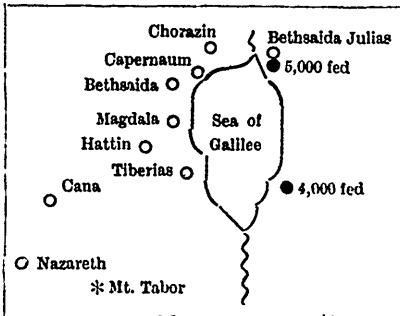
LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 59, 62, 69, 192.

DAILY PORTIONS. *Monday.* The Transfiguration; Luke 9: 28-36. *Tuesday.* The Voice from Heaven; Matt. 3: 13-17. *Wednesday.* Witness of the Father; John 5: 31-39. *Thursday.* The Glorified Name; John 12: 23-33. *Friday.* Glory of the Lord; 2 Cor. 3: 7-18. *Saturday.* The Glorified Saviour; Rev. 1: 9-18. *Sabbath.* Peter's Testimony; 2 Pet. 1: 16-21. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. The events of our lesson occurred just one week after the discourse with



the disciples concerning the crucifixion. Matthew and Mark say six days after; Luke calls it eight days, evidently including the first and last in his reckoning. The traditional Mount of Transfiguration is Tabor. But the summit of Tabor was then occupied by a fortified town and would not have afforded the solitude implied in the expression "high mountain apart" *i. e.* "by themselves" (Matt. 17: 1), and by Peter's bewildered proposal to build there three tabernacles. Besides, Mark 9: 30 implies that they did not return to Galilee until after the Transfiguration. The tradition referred to cannot be traced back to less than 400 years after Christ. The common opinion now is that the mountain mentioned in the

lesson was one of the southern spurs of Hermon near Caesarea Philippi. Parallel passages, Matt. 17: 1-3; Mark 9: 2-13.

LESSON PLAN. I. Heavenly Companions. vs. 28-31. II. Earthly Disciples. vs. 32, 33. III. The Father's Approval. vs. 34-36.

I. HEAVENLY COMPANIONS. 28. About eight days—Matthew and Mark say "after six days," not counting the first and last. There were six full days between. These sayings—The confession of Peter, and the announcement of his own sufferings and death. Peter and John and James—These three were specially favored on other occasions (Mark 5: 37; 14: 33). They were "the flower and crown of the apostolic band; Peter, who loved him so much, John, whom he loved so much, and James, who should first attest that death could as little as life separate him from his love." (Trench.) "It is noteworthy that these three are the foremost afterwards in sin-

cere, though frail, devotion; one offering to die with him, and the others desiring to drink of his cup, and to be baptized with his baptism." (Chadwick.) Probably they understood Jesus better than the others and he found more comfort in their sympathy. They were also needed as witnesses of the Transfiguration. The other nine remained at the foot of the mountain (Mark 9: 14-29). The mountain (R. V.)—The tradition which points to Tabor as the scene of the Transfiguration is of very early date, and is difficult to account for if erroneous. It is proved that Tabor was inhabited and fortified from time immemorial (Josh. 19: 12), and also 200 years before Christ

and 40 years after the date of our lesson. All this makes it the more inexplicable how tradition could have fixed upon this spot if it had not some grounds to go upon. The reasons for preferring Hermon are, (1) it is in the vicinity of Casarea Philippi, and so appropriately called "the mountain"; (2) Mark 9: 30 would seem to imply that Jesus did not enter Galilee until after the Transfiguration; and (3) it is believed that the very limited area on the top of Tabor was occupied by a fortified town. To pray—It was one of his all-night seasons of devotion. Compare Luke 6: 12; 21: 37; 22: 39; Matt. 14: 23, 24; Heb. 7: 7. It was at night, for we find that the disciples were sleepy (verse 32), and it was "the next day" when they came down (verse 37).

As he was praying (R. V.)—See other answers to his prayers, Luke 3: 21; John 12: 28. The fashion of his countenance was altered—"He was transfigured before them" (Matt.) literally "metamorphosed," a change in his appearance only, and it was for their observation and benefit. Matthew says that "his face did shine as the sun." White and glistening—Matthew says that "his raiment was white as the light"; Mark that, "his raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Glistening means literally "flashing as with lightning." It was not the reflected glory of the heavenly visitants, but a radiance bursting forth from his own person. (John 1: 14; Ps. 104: 2; Hab. 3: 4; Rev. 1: 14-16.) "The face of Moses had shone (Ex. 34: 29-35), but as the moon, with a borrowed, reflected light, but Christ's shone as the sun, with an innate, inherent light." (M. Henry.) "His body was steeped in the splendour which was natural to holiness." (Chadwick.) Why was Jesus transfigured? (1) For his own comfort and encouragement. (2) To strengthen the faith of the disciples, and give them something to rest upon in the dark hours that were to follow. (3) To manifest the unity of the two dispensations. (4) To give a glimpse of what the resurrection state will be like. He "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory."

30. Moses and Elias—Representatives of the Law and the Prophets, the old economy which was passing away. Read Matt. 5: 17. That these were recognized by the apostles is evident from verse 33, but how they knew them is not told us. Both of these were specially honored by God at their departure from this life. Read Deut. 34: 1-12, and 2 Kings 2: 1-15.

31. Who appeared in glory—Shining with a heavenly radiance suitable to their condition of being. His decease—lit. "his exodus" or departure. The same word is used for death in 2 Pet. 1-15. What the disciples could not bear to think of, was the sublime subject of this wonderful conference. Doubtless his resurrection and ascension were included. Accomplish—"The departure is conceived of as divinely foreordained, there

fore as being fulfilled when it actually occurred." (Meyer.)

II. EARTHLY DISCIPLINES. 32. When they were fully awake (R. V.)—The margin of R. V. gives "having remained awake." They were very drowsy before but managed to keep awake; when, however, this scene burst upon them they were wide awake. It was no dream, or vision. No historical event is better attested than this. It was witnessed by them, recorded fully in three trustworthy narratives, and referred to in other writings (John 1: 14; 2 Pet. 1: 16-18.)

33. As they were parting from him (R. V.)—Peter wished to detain the heavenly visitors and prolong the blessed companionship. It is good for us to be here—A child-like and simple exclamation, expressing a state of felicity too ravishing for utterance. "O, Master, it is good to be entranced, enrapt alone with Thee; Till we, too, change from grace to grace, Gazing on that transfigured face." (Stanley.) Some understand Peter to mean "It is opportune that we are here, for we can build three tabernacles for you." Perhaps Peter thought that now Jesus would manifest himself in his glory, between Moses and Elijah, as Israel's Messiah. He did not understand that he would be "lifted up," as "King of the Jews," on a cross, between two malefactors. Even while he was speaking, a poor demoniac boy was waiting for them at the foot of the mountain. Let us make—According to Matthew he said "Let me make." Tabernacles—Booths, such as were constructed of leafy branches at the feast of tabernacles." "Peter and his fellows were so taken with the sight of the felicity they saw, that they desired to abide on the mount with Jesus and the saints. What moved them shews what will delight us when this transient world is over, and God will gather his people to himself. Here was but Hermon, and there will be heaven; here were but two saints, there the mighty multitude no man can number; here was but Christ transfigured, there he will sit at the right hand of God, enthroned in the majesty of heaven; here was a representation for a brief interval, there a gift and permanent possession of blessedness." (Lindsay.) Not knowing what he said—"A subjective reflection which manifestly proceeds from Peter himself." (Lange.) He was "dazed with the vision of glory." (Lindsay.) A moment's reflection would have shown him the foolishness of trying to detain the inhabitants of heaven by offering to house them in booths of branches. When these gospels were written, all three understood better what the Transfiguration meant, and that the glory of Calvary was greater than that of Tabor (or Hermon):

III. THE FATHER'S APPROVAL. 34. A cloud—Matthew calls it "a bright cloud." It was the *Shekinah*, or visible sign of the divine presence. (Ex. 3: 2; 14: 19, 20; 24: 15-17; 40: 34, 35; 1 Kings 8: 10, 11; Ezek.

1: 4; 10: 4; Luke 2: 9; Acts 1: 9.) Over-shadowed them—"It was first above them, and then seemed to descend over them, and envelop them." (Sadler.) The "them" refers to Moses, Elijah and Jesus, and does not include the disciples. These three entered into the cloud, and the disciples "feared" as they saw them disappear. Compare the fear of Moses (Heb. 12: 21), of Isaiah (6: 5), and John (Rev. 1: 17). Matthew says "they fell on their faces and were sore afraid." Peter refers to this occasion in 2 Pet. 1: 16-18, and John in John 1: 14, and 1 John 1: 1. There may have been also the dread that Moses and Elijah were about to escort their Master away from them.

35. A voice—that of the Father, as before at his baptism (Matt. 3: 17), and afterwards just before his death (John 12: 28). It was addressed to the disciples, and through them to all mankind. Out of the cloud—From this it is evident that the disciples were standing apart from it. This is my son, my chosen, R. V.—"The testimony comprehends the sum of the Old Testament, and refers to the three offices of our Lord. *This is my Son*, is from Ps. 2: 7, and shows us Christ as King. *In whom I am well pleased* (see Matthew) is out of the prophet (Isa. 42: 1), and points to him as the Mediator and High Priest, in whom God reconciles the world to himself. *Hear ye him*, represents to us that prophet of whom Moses said "Unto him ye shall hearken." (Deut. 18: 15; Acts 3: 22.) (Krum.) "My chosen," my elect one (Isa. 42: 1), refers to the office of Redeemer to which Jesus had been appointed by the Father. (Luke 22: 29; John 6: 27; 12: 49, 50; 13: 3; 16: 28; Acts 10: 38; Rom. 8: 32.) Compare the scornful scoffing at the cross, "If this fellow be the chosen of God" (Luke 23: 35). *Hear him*—means obey him, surrender yourselves to his guidance. "The divine ratification of the words of Moses in Deut. 18: 15, according to their Messianic

import." (Meyer.) "He who is to be heard is the Son, not Moses, nor Elijah." (Bengel.) 36. *Jesu: was found alone*—Matthew tells us that "Jesus came and touched them, and said, Arise, and be not afraid." "The familiar and effective touch" (Bengel.) "They raised their eyes and gazed suddenly all around them, and found that all was over. The bright cloud had vanished. The lightning-like gleams of shining countenances and dazzling robes had passed away; they were alone with Jesus, and only the stars rained their quiet lustre on the mountain slopes." (Farrar.) "The former objects of their veneration are no more; Christ remains alone, their unrivalled and undisputed Sovereign." (Bp. Porteus.) "The illustrious representatives of the old economy had now solemnly consigned into his hands, once for all, in a symbolical and glorious representation, their delegated and expiring power." (Alford.) They kept it close—Matthew tells us that Jesus charged them to tell no one till after his resurrection, and Mark adds that they questioned one another "what the rising from the dead should mean." They believed in a general resurrection at the last day, but could not conceive of one after which it would be more proper to speak of the vision than now. "To announce it to their fellow disciples might awaken their jealousy, and their own self-satisfaction; until the resurrection it would add nothing to the faith of others, and might only confuse their conceptions of what was to be his work on earth." (Farrar.) Jesus did not wish to excite the minds of the people. He wished to win them by the moral glory of his teaching. Matthew and Mark tell us also that the vision of Elijah had recalled to their minds the prophecies regarding him as the herald of the Messiah, and that they asked concerning their meaning. It seemed to them that the Christ had come before Elias appeared. The answer pointed them to John the Baptist as the Elijah who was to come. (Matt. 17: 10-13.)

SUMMARY AND REVIEW.

This lesson contains, as its central thought, the right of Jesus to our undivided allegiance because both of what he is and of what he has accomplished. The former is revealed on Hermon, the latter on Calvary. A wonderful parallel and contrast may be drawn between the two scenes.

ON HERMON.

Quiet Midnight
Clothed with Brightness
Between two Saints
Adoring Disciples
Cloud of Glory
The Father's Approval

ON CALVARY.

Blazing Noonday
Crowned with Thorns
Between two Thieves
Mocking Crowd
Veiled Sun
Forsaken by the Father

Yet the glory of Calvary is greater than that of Hermon, where the theme of conversation was the coming departure in which the law and the prophets should find their accomplishment. (Teachers who can procure a sermon of Mr. Spurgeon's on "Jesus Only," No. 924, Vol. 16)

should read-it in connection with what follows. It is in the ninth volume of the American reprint of Spurgeon's Sermons.)

Write on the blackboard, **JESUS, MOSES, ELIJAH**. Suppose when the disciples had looked up they found that all three had vanished (wipe out the names), what a terrible disappointment that would have been? There would have been no cross of Calvary and no Saviour for sinners. (Write the names again.) Suppose when they looked up they saw only **MOSES** (wipe out the other two names), what would that have meant? That the law of Moses remained a permanent institution for mankind. Like the Jews of to-day, we should have no one who had taken away the curse of the law, having been made a curse for us. Suppose when they looked up they saw only **ELIJAH**. He would have represented reformation but not salvation. He could urge to decision, but could not save. He could say "How long halt ye between two opinions," but not "Come unto Me." He could point Godward, but could not lift us heavenward. Suppose all three had remained, **MOSES, ELIJAH, JESUS**, and all three had come down with them, would that have been better than "Jesus only"? No. They would have turned the eyes of some away from Jesus. Others would have tried to make up parties and sects, claiming the one or the other as leader, as at Corinth afterwards. Better far as it was. We now see Moses and Elijah vanish into heaven, and Jesus, only, Jesus wholly, remain with us. "God forbid that I should glory save in the cross of Our Lord Jesus Christ." So we wipe out all the rest and leave



LESSON VI — February 10th.

Christ and the Children. MATT. 18: 1-14.

(Commit to memory verses 2-4.)

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.

PROVE THAT

The children of God's people are the objects of God's special favor. Isa. 44: 3-5.

SHORTER CATECHISM.

Quest. 8. *How does God execute his decrees?* A. God executeth his decrees in the works of creation and providence.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 34, 214, 32, 215.

DAILY PORTIONS. *Monday.* Christ and the Children; Matt. 18: 1-14. *Tuesday.* In His Arms; Mark 9: 33-37. *Wednesday.* Blessing the Children; Mark 10: 13-16. *Thursday.* Taught of the Lord; Isa. 54: 11-17. *Friday.* How to be Great; Matt. 20: 20-28. *Saturday.* The Humble Spirit; 1 Peter 5: 1-7. *Sabbath.* Christ's Humility; Phil. 2: 1-11. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

INTRODUCTORY. The day after the Transfiguration our Lord healed a demoniac boy whom the disciples could not cure (Mark 9: 14-29). He then returned to Capernaum where the temple tribute-money was demanded and miraculously provided for (Matt. 17: 24-27). Our lesson immediately follows the narrative of this incident. Parallel passages, Mark 9: 33-50; Luke 9: 46-50.

LESSON PLAN. I. Be Humble. vs. 1-5. II. Hate Sin. vs. 6-10. III. God Loves you. vs. 11-14.

I. BE HUMBLE. 1. In that hour (R. V.)—namely, when Jesus was conversing with Peter about the tribute money. Who then is the greatest (R. V.)—The question is suggested by the incident of the tribute money, when Jesus spoke as if the kingdom were already set up, and arises out of a discussion on the subject among the disciples (Mark 9: 33, 34). Comparing the other accounts, we find that Jesus knew their thoughts (Luke 9: 47), and began the conversation in order to call out this one. Their unseemly rivalry broke out again at the Last Supper (Luke 22: 24-26). **The kingdom of heaven**—Who ever heard of royalty without its "table of precedence," setting forth in due order the dignitaries of the realm?

2. A little child—"a little boy." Tradition says that he was afterwards the great church father, Ignatius. Had Jesus made Peter "primate" when he said "upon this rock will I build my church," he would not have given such an answer as follows. He would have said, "Peter, of course, did I not give him the keys?" It must be clear that no such rank was ever conferred as is claimed by Romanists for this apostle. The whole spirit of our Saviour's teaching is opposed to such unworthy ambition as the disciples displayed. Mark says that he took the child in his arms. Notice how often Mark mentions the hand-grasp of Jesus (1: 41; 5: 41; 8: 23; 9: 27; 10: 16).

3. Converted—(R. V.) "except ye turn." They were pursuing an ambitious course, they must turn right round and display an opposite spirit. **As little children**—gentle, teachable, humble, loving, etc., the qualities characteristic of childhood. Without these there can be no question of greater or less; we cannot enter the kingdom at all. (1 Cor. 14: 20; 1 Pet. 2: 2.) The tense of the verbs "be converted, etc.," shows that our Saviour did not insinuate that the disciples had not undergone the moral change indicated. He is laying down a general law of the kingdom. Such scoldings as they had exhibited were a violation of it, and called for disapproval on his part and reformation on theirs.

4. Humble himself—"The real greatness of the child consists in its perfect contentment with its littleness and dependence." (Lange.) He who is of most service to others, and is least ambitious for himself, is greatest in the kingdom of Him "who emptied himself," and "took upon himself the form of a servant." (Matt. 20: 27; 23: 17; Mark 9: 35.)

5. One such little child—We must understand this both literally and figuratively. We should take an affectionate interest in the young because Jesus loved them, and was himself a child. The childlike are to be esteemed because they are like Him. "One such," means "a single one," the numeral is emphatic. "So very precious are they. (Meyer.) **In my name**—"For my sake," because he knows that I would wish him to do so, or because such belong to me (see Mark 6: 41), both

ideas are combined. **Receiveth me**—What a precious word for Sabbath School teachers. Be patient and gentle then with the dull and the troublesome ones. Carry them on your hearts all the time. You are receiving them for Jesus' sake. You are as Christ to them. "The expression 'in my name,' seems to have suggested to John a sudden question, which broke the thread of Christ's discourse (Mark 9: 38-41). They had seen, he said, a man who was casting out devils in Christ's name; but, since the man was not one of them, they had forbidden him. Had they done right?" (Far-rar.) "Was it right for us to forbid one to cast out devils in thy name, when the receiving of even a little child in thy name is the same as receiving thee?" (Owen.) His answer was as if he had said "We must not narrow the cause of God to our own party, but rejoice in goodness wherever it appears. If we are right, it is all coming our way." (Ker.) The narrative in Matthew omits this digression, and gives, in verse 6, the continuation of Christ's discourse.

II. HATE SIN. 6. Shall offend—(R. V.) "cause to stumble." This does not mean "wounding the feelings," but tempting to sin. We may not be responsible if others misunderstand us, and it may sometimes be impossible to avoid giving pain; but we are guilty if any are misled by our words or example, as when a father teaches his son to drink or swear, or a young man leads another into Sabbath-breaking and evil courses. The word means putting a stone in the way for another to trip over. **It were better for him**—(R. V.) "it is profitable for him," compared with the punishment which he will receive from God. A suggestion of an awful and irremediable doom. **A millstone**—A large millstone turned, as the word signifies, by an ass. Smaller stones, for grinding or bruising grain, were turned by hand (Matt. 24: 41). Better die a thousand deaths than be the cause of the loss of a soul. Death by drowning was not a Jewish method of punishment, but it was practised by the Greeks, Romans, Syrians and Phœnicians. It was considered as degrading as crucifixion.

7. Woe . . . offences—Bad example and temptations to evil are the cause of most of the misery and sorrow of the world. It must needs be—"This necessity has its foundation in the morally abnormal condition of mankind." (Meyer.) "Such is the corruption of human nature, such the depravity of man, that there will be always some attempting to make others sin. Such, alas, is the strength of our native depravity, and the force of passion, that our besetting sins will lead us astray." (Barnes.) (1 Cor. 11: 19; Rom. 14: 13.) **Offences** (R. V.) "occasions of stumbling." We cannot live in a sinful world without meeting many temptations, but God will punish those who lead others into sin. **That man**—The singular number is used in order to give emphasis to the general conception. Some see here a reference to Judas

(Matt. 26: 14); but the sin of Judas was his own; he was not pre eminent as a cause of stumbling to others, a seducer of the innocent.

8, 9. **Wherefore**—(ch. 5: 29, 30). "Wilt thou avoid being the man on whom this woe is pronounced? then cut off all occasion of offence first." (Alford.) "Our Lord makes special mention of the hand, the foot, the eyes, those members whereby we do amiss, or walk astray, or gaze on what is sinful." (Maclean.) If anything, no matter how dear, or how useful, is the cause of our doing wrong, or stands between us and perfect obedience to God's will, we must part with it whatever the cost may be. It is better—R. V., "it is good for thee." The Greek includes the idea of beauty as well as advantage—"it is fair for thee"—and this suits the context well. Moral completeness is secured by the sacrifice of physical symmetry. **Enter into life**—the life eternal. We know that the resurrection body will be perfect (1 Cor. 15: 42-44). Our Saviour merely carries out this rhetorical figure, and means that it is better to go to heaven without these members, than to retain them if they endanger our salvation. **Halt**—lame in the feet. **Maimed**—deprived of the use of a limb. **Everlasting fire**—R. V. "the eternal fire." In Mark there is the solemn repetition three times of "Where their worm dieth not and the fire is not quenched." (Isa. 66: 24.) The figure refers to the two modes of disposing of the dead, by burial and by burning. The awful and sublime imagery is lost when we try to work out the details of the metaphor. It simply means that loathsome, dreadful and eternal sufferings are the inevitable consequence of sin. (2 Thess. 1: 8, 9; Rev. 14: 10.) **Hell-fire**—R. V. marg. "Gehenna of fire." *Gehenna* is Hebrew for "the valley of Hinnom." It was "a narrow glen to the south of Jerusalem where, after the introduction of the worship of the fire gods by Ahaz, the idolatrous Jews offered their children to Molech. In consequence of these abominations the valley was polluted by Josiah (2 Kings 23: 10); subsequently to which it became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast." (Smith.) It is said by some that perpetual fires were kept burning there to consume the refuse, and by others, that the region is volcanic, and subterranean fires sometimes burst out there. The Jews regarded this accursed and loathsome spot as "the gate of hell," and used the name as synonymous with the abode of the lost. The R. V. always translates it by "hell."

10. **Their angels**—Jesus prefaces this with a solemn "I say unto you;" it is therefore an important truth to be reverently and undoubtedly received. What is meant by "their

angels?" (1) "Angels in general who are the ministering servants of God's people (Heb. 1: 14)." But this view robs the statement of much of its force. (2) "Their spirits after death." But these are never called angels, which are a distinct order of beings from the souls of men. (3) "Each one has a particular angel as his guardian, and these guardian angels are of a rank very near the throne of God himself." Read Ps. 34: 7; 91: 14; Luke 1: 19. The Jews of our Saviour's time believed this, and would so understand his words. Alford and most recent commentators take this view. If angels minister to God's people, is it not likely that their service is regulated by definite appointments? Our Lord here assures us that this is the case, and that the highest of the holy ones are entrusted with the charge of the humble and the meek—the children in age and the children in grace. (Alford.) Those who hesitate to go so far as this, may take the first view. The meaning is, "If such exalted beings count it an honor to wait upon 'these little ones,' it is not for you to treat them with scorn."

III. **GOD LOVES YOU.** 11—This verse is omitted in the R. V. It occurs, however, in Luke 19: 10, and some of the best critics believe that it is genuine. **For**—This is an additional reason for not despising the "little ones." Christ came to save them. Verse 14 adds another, the Father does not wish them to perish. "Here is Jacob's ladder planted before our eyes; beneath are the little ones; then their angels; then the Son of man in heaven; and above him again the Father himself and his good pleasure. (Stier.) Lost—Those who have strayed away and are in danger of eternal ruin. (Luke 9: 56; 19: 10; John 3: 17; 12: 47; 1 Tim. 1: 15.)

12—See Luke 15: 3-7. Jesus left the millions of holy angels who never sinned, and came to the wilderness of this sinful world to find lost man. So we should care most for the weak and erring.

13. **Rejoiceth more**—(Luke 15: 7-10). Not that he values it more highly, but he knows the danger in which it stood, and calls upon his neighbors to share his joy. So the angels are represented as rejoicing with the Father over the penitent sinner. (Isa. 53: 11; 62: 5; Jer. 32: 37, 41; Micah 7: 18.)

14. It is not the will of your father—God sincerely desires the salvation of all men. Those who are lost, are lost because they refuse to be saved. (2 Pet. 3: 9; Ezek. 33: 11; 2 Sam. 3: 33; Hosea 11: 8.) Dr. Riddle finds in this parable and its application a warrant for the belief that children dying in childhood are all saved; yet not on the ground of their innocence, but because the Son of man came to save them.

SUMMARY AND REVIEW.

We would impress three points upon the minds of the scholars: Be humble, Hate sin, God loves you.

BE HUMBLE.—Pride and self-conceit are not the marks of real worth. Be ready to

take any place that God assigns to you, and do any work that he gives. Don't push yourself forward, if you are needed you will be asked. Don't wait to be coaxed and pretend to bashfulness, but consent cheerfully and try to do your best. Those who are willing and unselfish are most beloved.

HATE SIN. — If you had a cancer in your hand, you would be glad to have it cut off to save your life. So if anything leads you into sin, give it up at once. Any company, any books or papers, any amusements that put bad thoughts and feelings into your hearts, or keep good and holy ones out are worse than cancer, for that can destroy the body only, but those ruin the soul.

GOD LOVES YOU. — You cannot say over to yourselves too often "God loves me." Try and think of it always. We cannot see them, but Jesus says that there are angels watching over us. They can go into the presence of God at any time and do his bidding in regard to us. Jesus came all the way from heaven to seek us out and save us, and our heavenly Father does not want one single child to be lost. God, Jesus and the angels are all trying to bring home the "little ones." How very wicked it must be to refuse such loving care.

THESE LITTLE ONES.

Image of
Honored as
Tended by
Redeemed by

THE KING'S

Character.
Representatives.
Servants.
Love.

"Of such is the kingdom."

—S. S. Times.

LESSON VII — February 17th.

The Good Samaritan. LUKE 10 : 25-37.

(Commit to memory verses 25-27.)

GOLDEN TEXT.
"Thou shalt love thy neighbor as thyself." Lev. 19: 18.
PROVE THAT
We should help strangers. Hab. 13:2.
LESSON HYMNS.
CHILDREN'S HYMNAL, Nos. 12, 36, 224, 118.

SHORTER CATECHISM.
Q.uest. 9. *What is the work of creation?* A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

DAILY PORTIONS. *Monday.* The Good Samaritan; Luke 10: 25-37. *Tuesday.* Old Testament Teaching; Lev. 19: 11-18; *Wednesday.* Recognition of Service; Matt. 25: 31-40. *Thursday.* Overcoming by Love; Rom. 12: 10-21. *Friday.* God's Love an Example; Matt. 5: 43-48. *Saturday.* The Fast of Mercy; Isa. 58: 6 12. *Sabbath.* The Royal Law; James 2: 1: 9. (*The I. B. R. A. Selections.*)

NOTES AND EXPLANATIONS.

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

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

I. A GREAT QUESTION. 25—This incident is similar to, but distinct from, that recorded by Mat. (19: 16-22), Mark (10: 17-22), and later on by Luke himself (18: 18-23.) A certain lawyer—A scribe whose special duty it was to teach the law of Moses (Titus 3: 13), Tempted him—put him to the proof. It does not appear that he had any hostile feelings to Jesus. The question was one often discussed, and he wished to measure wits with this new rabbi. The word implies that he had made up his mind to test him *thoroughly*, with the expectation that he would discomfit him. His faults were self-righteousness and self-conceit.

Yet he had some real desire to learn the truth, or Jesus would not have given him such a gracious and charming reply. Master — "Teacher" — this was one meaning of "master" in old times, and it survives in our word "school-master." Luke here translates the Hebrew word *Rabbi*, which was probably the title given to him by the lawyer, for the benefit of his Gentile readers. What shall I do — The question is not asked in the same spirit as that of the young ruler (ch. 18: 18), and therefore receives a different answer. Compare also Lesson III. (John 6: 28) and Acts 16: 30. He supposed that heaven was to be merited by pre-eminent service. Christ shews him that it is given to those whose affections are like God's. Eternal life — (John 17: 3). He regarded this as immortal blessedness beyond the grave rather than a moral condition to be in a measure attained on this side of the grave.

26. How readest thou? — He refers him to the Bible for his answer. (Gal. 3: 24.) The reply of Jesus is very courteous; he virtually invites the lawyer to speak first.

27. Thou shalt love — See Deut. 6: 5; 10: 12; Lev. 19: 18. This was the answer Jesus himself gave (Matt. 22: 17-40). By such a reply the lawyer shewed how well he had caught the true spirit of the law, and that he was "not far from the kingdom of God" (Matt. 12: 34). The first passage quoted by him was repeated in the daily morning and evening prayers of the Jews, and was worn in the phylactery, a little square box bound upon the forehead. With the second passage compare Rom. 13: 9; Gal. 5: 13, 14; Jas. 2: 8. Heart . . . soul . . . strength . . . mind —

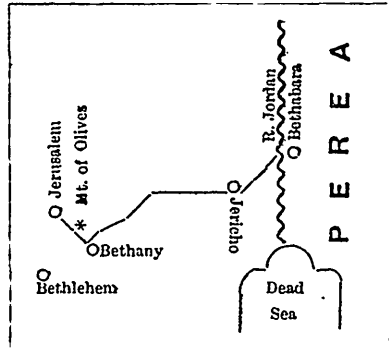
These need not be carefully distinguished from one another. The "heart" is regarded as the seat of the affections and desires; the "soul" is the seat of the profounder emotions and intuitions, which are concerned with things real and eternal; the "strength" embraces all the energies of our nature, moral and physical; the "mind," means, of course, the intellect and reasoning powers. But the cumulation of words is for the sake of emphasis. We use the expression "with all my heart and soul," to mean entire and warm approval. So here the meaning is that love to God should have supreme and entire control of our whole nature. As thyself — "This is, essentially, the "Golden Rule." Rightly understood, it is an absolutely perfect law, and suits the sinless angels as well as fallen men. Its general observance would make heaven upon earth.

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

29. Justify himself — for having asked such an apparently simple question, the answer

to which he knew already. He wished to shew that it was not so simple a matter after all; it was really a difficult, practical question. The rabbi understood "neighbors" to mean Jews only, appealing to Lev. 19: 18. Christ rebukes this false view in Matt. 5: 43-44.

II. ANSWERED BY AN EXAMPLE. 30. Answering — lit. "taking it up," implying that he continued the subject of neighborliness beyond a mere answer to the question. A certain man — presumably a Jew. Was going down, R. V. — The road descended 3,500 feet, through a deep ravine, abounding in caves, and infested with bandits. It was called "the bloody way." Even at the present day travellers require an armed escort. The distance is about twenty miles.



31. By chance — lit. "by coincidence." Our scholars don't need to be reminded that there is really no such thing as "chance." God arranges and overrules every event. It here means that the priest did not go that way because this traveller was there, Priest — About 12,000 priests and Levites resided at Jericho, and went up to Jerusalem to serve in the temple as their turn came. If any one would be expected to help a man in distress one would expect a minister of religion to do so. See Exod. 23: 4, 5; Deut. 22: 1-4; Isa. 58: 7. That way — There was another and a safer road. Passed by on the other side — Perhaps he thought there was danger, and he had better hurry on; he would be ceremonially defiled by touching the man if he were dead, or died on his hands; somebody else would help him, perhaps, etc. It is easy to make excuses if we are selfish and cowardly.

32. Levite — The Levites assisted the priests in their duties. He was more heartless than the priest, for he came and looked at the wounded man, and yet passed on without helping him. It is evident that "passed by on the other side" is intended metaphorically, not literally. The roadway was but a "bride path," and the opposite side of the ravine was probably impassable for travellers. The word expresses the moral character of the act. It is literally, "went past over against" him.

"In the face of such a spectacle they passed." (Grotius.) They abandoned him as heartlessly as one who would cross the road to avoid him. This is the only passage in the N. T. in which a Levite is mentioned.

33. Samaritan—(John 4: 9; 8: 48). The Jews despised and hated the Samaritans, and they returned these feelings heartily (Luke 9: 53). The lesson is made the more striking by making the benefactor one of this nationality.

34. Oil and wine—These were customary remedies. The wine would cleanse the wounds and the oil would help to heal them. Inn—"This is the only place where an inn, as we understand the word, a house for the reception of travellers kept by a host, as distinguished from an empty caravanserai, is mentioned." (Alford.) Took care of him—dressed his wounds, fed him and waited upon him.

35. Two pence—a *denarius*, or "penny," was equal to about 17 cents, but its purchasing power was equal to \$1.50 of our money now. He took the money out of his girdle. I will repay thee—The "I" is emphatic. He was not to ask the unfortunate man for any remuneration. Notice his considerate kindness. He did not even hint that the innkeeper ought to make a special case of this, and reduce his charges almost to nothing.

36. Which . . . was neighbor—This gives quite a different turn to the question. Not, "who is my neighbor and therefore has claims upon me?" But "What is the neighborly spirit which I ought to display?"

37—Had Jesus at first answered "A Samaritan is your neighbor," the lawyer would have

had any number of good reasons for denying it. But his prejudice is disarmed and his conscience touched by the beautiful story. Anyone is your neighbor who needs kindness at your hand. Had the lawyer been in the mood in which he began the interview he might have parried the question, but the pathos of the parable has subdued and solemnized him; so when Jesus bade him go and practice the virtue his conscience approved, he had no heart for further fencing, but went away profoundly impressed with the wisdom and moral authority of Him whom he had tried to puzzle." (Bruce.)

Jesus Christ the Good Samaritan—(1) "The human race is the man fallen among thieves, robbed of his hope, his character, his righteousness, his joy, his heaven; sick unto death through sin. (2) The robbers are Satan and his emissaries—all who mislead and tempt. (3) Those who pass by on the other side are all those religions and societies which are unable to save men; which give good advice, but give no power to practice it; which point to heaven but cannot shew the way; which say "be good," but cannot forgive the past nor renew the heart. Self-righteousness, formalism, infidelity, godless education pass by on the other side. (4) Jesus himself is the ideal Good Samaritan. He had compassion; he came to man; he bound up his wounds at infinite cost; he poured upon him health, and comfort, and strength; he bore his burdens of sin and sorrow; he brought him to his church, "the Palace Beautiful"; he cares for him to the end, restoring him to perfect spiritual health." (Peloubet.)

SUMMARY AND REVIEW.

Love is the topic of our lesson. Love to God showing itself in love to man. No one can love God as he desires to be loved who does not love Jesus, who is the "express image of his person." "We love Jesus, we shall love all whom he loved. This lawyer wanted to know what person he was bound by the law to treat kindly. Jesus shewed him that love does not restrict itself by the claims which it cannot evade, but is ready to lavish its kindness wherever a needy object presents itself. The answer to the lawyer's question was found in his own breast, not in the external relations of life. Not "who is my neighbor?" but "what is it to be neighborly?" As you place the following on the board, elaborate the ideas naturally suggested. The second list follows the successive acts of the Samaritan.

WHAT MUST I DO? THOU SHALT

ALL
FOR
JESUS

Heart
Soul
Strength
Mind



Pity
Help
Kindness
Unselfishness
Generosity
Goodwill

Freely,
Cheerfully
for
Everybody

"Love is the fulfilment of the law."

LESSON VIII—February 24th.

Christ and the Man Born Blind. JOHN 9: 1-11.

(Commit to memory verses 1-3.)

GOLDEN TEXT.

"I am the light of the world." John 9: 5.

PROVE THAT
Christ works wonderful cures. Matt. 11: 5.

LESSON HYMNS.

CHILDREN'S HYMNAL, Nos. 5, 23, 35, 176.

SHORTER CATECHISM.

Quest. 10. *How did God create man?*

A. God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

DAILY PORTIONS. *Monday.* Christ and the Man Born Blind; John 9: 1-11. *Tuesday.* Questions by Pharisees; John 9: 13-23. *Wednesday.* Cast Out; John 9: 24-34. *Thursday.* Spiritual Light; John 9: 35-41. *Friday.* Bartimeus; Mark 10: 46-52. *Saturday.* Light in the Heart; 2 Cor. 4: 1-6. *Sabbath.* Light of the World; John 1: 1-3. (The I. B. R. A. Selections.)

NOTES AND EXPLANATIONS.

INTRODUCTORY. Jesus was now at Jerusalem attending the Feast of the Dedication, October, A. D. 29, about six months before the crucifixion. Read the accounts of cures of other blind men. Mark 8: 22-26; Matt. 20: 29-34; Mark 10: 46-52; Luke 18: 35-43.

LESSON PLAN. I. Misfortune Explained. vs. 1-3. II. A Sufferer Relieved. vs. 4-7. III. Sceptical Friends. vs. 8-11.

I. MISFORTUNE EXPLAINED. 1. **And as he passed by**—That this incident followed closely the stormy scene in the temple, described in the preceding chapter, is shown by the strong connective "and," together with the expression, "as he was passing along," which immediately follows, in the R. V., "went out of the temple." The only objection to this is the calmness of Jesus, the presence of the disciples, and their speculative mood of mind. But Jesus was always calm amid danger. It disturbed His serenity but little. The disciples were not scattered by the mob, which did not pursue them beyond the temple precincts, and the incident may have taken place an hour or two afterwards, when new thoughts may have come into their minds. **Blind from his birth**—Jesus probably stopped to look at him. What infinite pity must have shown itself in his countenance as he gazed upon that appealing face. He was probably a familiar character on the street, and the fact of his having been born blind was known to everybody. Of the six miracles connected with blindness, recorded in the gospels, this is the only case described as blindness from birth. Such cases are incurable still. (verse 32). Diseases of the eyes are exceedingly common in the East. I. Egypt one person in every hundred is blind.

2. **Who did sin?**—The disciples took for granted that somebody's sin was the cause of this man's blindness ("that, as a result, he was born blind"). That special suffering meant special guiltiness. The man himself could not be guilty—unless he had (1) sinned in some

previous state of existence. Some Pharisees believed this to be possible. (2) Sinned before birth—in support of which view reference is made to Gen. 25: 22; Luke 1: 41, 44; or (3) suffered a penalty in anticipation of sins he would commit, which would be strange justice. It was not so fanciful to suppose that the misfortune was owing to his parents' sins. Diseases are hereditary. How much misery a parent's dishonesty, or intemperance, may bring upon his family. God does not make a child suffer a penalty for his parents' sin, but by the physical and moral constitution of the family he often has to suffer innocently. The answer of Jesus brushes aside these questions, by giving a third reason and the true one. The disciples "did not see, at the moment when they put the question, the self-contradiction, so far at least as words go, which was involved in the first alternative which they put before their Lord; so that while they rightly, and by a most true moral instinct, discerned the intimate connection in which the sin and suffering of the world stand to one another, yet in this case they did not realize how it must have been the sin and suffering, not of this individual man, but of him as making part of a great whole, which were thus connected together. They did not at the moment perceive that the mere fact of this calamity reaching back to his birth at once excluded and condemned the uncharitable suspicion, that wherever there was a more than ordinary sufferer, there was also a more than ordinary sinner,—leaving only the most true thought, that a great sin must be cleaving to a race, of

which any member could so greatly suffer."—(Trench.)

3. **Neither**—Jesus does not mean that the man and his parents were sinless, but that the blindness was not sent as the punishment of any particular sin. (Compare Luke 13: 1-5, and the story of Job.) **But that**—The design of God in this case is here revealed by authority. God subjected him to this misfortune in order that he might be a means of glorifying Him. What is man's chief end? **The works of God**—That he might be a subject of Christ's healing power; that he might be an example of God's loving care of a helpless one from day to day; that he and his parents might experience the chastening of the Lord, which was for their spiritual profit; and that the pity and sympathy of others might find in him an occasion for exercise. (John 11: 4; Rom. 11: 33.) For all that he meekly suffered here the man would receive a rich reward hereafter. We should be glad to know that sin's cruel consequences are not always penalties, but are intended as means of blessing to us and others.

II. A SUFFERER RELIEVED. 4. **We must work** (R. V.)—Whether God calls us to active effort or patient suffering, like this blind man, we should live only to do God's will. Jesus often urges to ceaseless activity (John 4: 34; 5: 19, 36; 11: 9; 12: 35; 17: 4). **The night**—The immediate reference may be to our Saviour's death, but we take his words rather with the general meaning: "This life is the season for glorifying God in the face of sin and its consequences. Time and opportunities lost can never be restored."

"Through this toilsome world, alas!
Once and only once I pass.
If a kindness I may shew,
If a good deed I may do
To any suffering fellow-man,
Let me do it while I can,
Nor delay it, for 'tis plain
I shall not pass this way again."

5. **The light of the world**—The gospel of Christ dispels the moral and spiritual darkness of man. His miracles were types of his real work. He heals the leprosy of sin, restores our spiritual powers, casts evil out of our hearts, illuminates our consciences and minds, and raises up those dead in sin. Read and compare together Isa. 29: 18; 35: 5; 42: 7; Luke 4: 18-21; John 1: 5, 9; 3: 19; 8: 12; 12: 35, 46.

6. **Anointed his eyes** (R. V.)—Sometimes our Saviour used means in performing his miracles, and sometimes he spoke the word only. He knew best when they were called for and when not. But in every case the virtue lay, not in any natural remedy, but in his own supernatural and divine healing power. In employing them our Saviour graciously aided the weak faith of the sufferers and their friends. Here the blind man would feel the gentle touch of Jesus, applying a simple and

well-known remedy, and this would awaken trust and expectation in him. It would, moreover, connect more closely in the man's mind the cure and the physician.

7. **Go wash**—The water could not open his eyes, but his faith and obedience would be exercised. Compare the story of Naaman, 2 Kings 5: 10. **The pool of Siloam**—A fountain and reservoir at the south-east end of Zion, on the west side of Ophel, the southern spur of the temple hill. **Sent**—The name *Siloam* is derived from the Hebrew verb "to send." Perhaps, because, springing from the temple hill, it was regarded as the special gift of God. John sees in the name a typical reference to Christ himself. (Isa. 8: 6; John 5: 36-38; 17: 8.) **Came seeing**—His obedience and faith were rewarded. He went there groping his way stick in hand, he returned as if transported into a new world. Who can imagine the sensations that now thrilled him with delight.

III. SCEPTICAL FRIENDS. 8. **That he was a beggar** (R. V.)—instead of "that he was blind." The two terms are synonymous, for there was nothing that a blind man then could do but beg. They could hardly believe that it was the same man. No man had ever heard of such an one being cured (verse 32), and his opened eyes and lighted up countenance would make him look very unlike the beggar with blind, expressionless face.

11. **The man that is called Jesus** (R. V.)—The well-known wonder-worker, Jesus. He does not yet know him as the Christ, the Saviour from sin. This miracle was wrought on the Sabbath (verse 14). Read the conclusion of this very interesting story, and note the manly bearing of the man, and his prompt and hearty acceptance of his Healer as the Son of God.

"The experience of this man is a type of the case of many a simple-minded believer in our times. Just imagine Jerry McAuley, or Bendigo the prize-fighter, called up before a council of men like Huxley, Darwin, Spencer and Tyndall, and questioned about theological speculations. They could not answer them one in a thousand. Tyndall says, 'McAuley, how can you reconcile prayer with natural law?' Poor McAuley would have to say, 'I cannot do it.' 'Well,' says Darwin, 'how can you explain Genesis in the light of modern science?' Again Jerry gives no answer. 'Come, now,' says Spencer, 'tell us what you know about Jesus.' Now Jerry's lips open. 'Once,' he says, 'I was a river thief, and a drunkard, and a low-lived man. But now I am a sober, honest man, changed in character from the crown of my head to the soles of my feet. Jesus wrought this change in me in answer to prayer.' 'Well, Bendigo,' says Huxley, 'what have you to say about this matter?' 'I have much the same testimony as McAuley. I was a prize-fighter, and had fought twenty-four regular battles. I was in prison at one time, and

then, by God's power, I was made a new man, and have been so ever since.' 'Well, can you explain the doctrine of the Trinity?' 'No; but one thing I do know: whereas I was once spiritually blind, now I see.' Such testimony is of far more value than the mere ability to answer hard theological problems; for, though a sinner were able to answer all questions, and to explain all mysteries, yet without any experience of the healing power of Jesus, all his knowledge would be vain. Satan can doubtless answer the question as to how he came to sin and was ejected from heaven; but that does not in any way help him to get back there again.

This experimental creed marks out the true way in which to set forth the 'evidences of

Christianity. Monuments, and prophecy, and moral arguments are all good; but personal experience far surpasses them all. The sinner who has been freed from the power of ruling sin,—the drunkard, the *roué*, the selfish man, the miser, the lustful person,—all these can have one fundamental proof of the truth of the Bible, if they desire it. Let them follow its directions, and there is no danger at all as to the nature of the witness they will afterwards bear. All will say, each in his turn, 'One thing I know; that, whereas I was blind, now I see.' Full creeds are good for the believer; but for the unbeliever no creed is of any value until he has come into an experimental realization of this short creed of the blind man."—*Rev. A. F. Schauffler in the S. S. Times, 1886.*

SUMMARY AND REVIEW.

Our lesson is but a portion of the narrative which we have to study. Jesus is not done with the man when he sends him to Siloam. He is to prove himself the Light of the World in its deeper sense. Nor has the man shewn us all that is in him when he confesses his cure. The selection before us is manifestly incomplete, and we must take in the whole chapter in our general review. The theme is, as the lesson title was in 1875, "The Light of the World." Christ throws light upon the mystery of innocent suffering; upon the life which we are called to live in the world; and upon the life of the soul in its relations to sin and God.

I. Here we are shewn that, while suffering may indeed be the consequence of our own sin, it is always intended to promote the glory of God and our own good. We should receive it *penitently*, for sin is the cause of it, and repentance will bring us into that humble and submissive state of mind through which alone spiritual blessings can be received. We should bear it *patiently*, that our meek and cheerful spirit may make others stronger in heart; *praisefully*, since it calls out so much love from others, brings Jesus so near, and renders us the means by which God is making his mercy and love manifest.

II. As this man found his eyes opened upon the world in which he had been living, and now he could see clearly what he had been but dimly familiar with before, so Jesus sets our earthly life in a new light, and enables us to see its true relations and the course of duty that is laid before us. His followers are called "*Children of the Light.*" (Eph. 5: 8; 1 Thess. 5: 4-8; 1 Pet. 2: 9.)

III. The blind man's faith grew stronger, until he confessed faith in Christ as his Saviour. So Jesus reveals to us our *need* of pardon and cleansing; the *condition* on which these are bestowed; and the *reward* of accepting salvation, eternal life.

JESUS SHEDS LIGHT



SUFFERING

Penitence
Patience
Praise

SERVICE

Walk as
Children of
Light

SALVATION

ITS Need
Condition
Reward

"The Lamb is the light thereof."

Primary Department.

Conducted by GEORGE H. ARCHIBALD, Superintendent St. Matthew's S. S., Montreal, Que.

LESSON V. February 3rd.

The Transfiguration. LUKE 9: 28-36.

GOLDEN TEXT: "This is my beloved Son in whom I am well pleased." Matt. 17: 5.

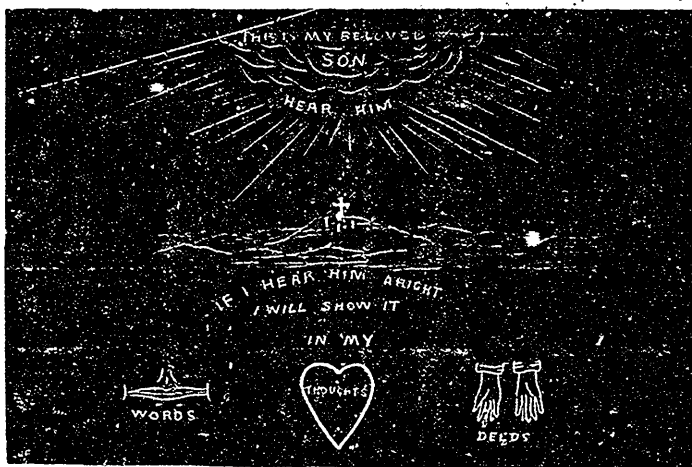
Usually put the golden text on the upper left hand corner of the blackboard in yellow letters trimmed with red underneath. But for this lesson it can so nicely be worked into the teaching that it will be best to begin without anything on the board.

PREVIEW THOUGHT: "True hearing." (See January number for Quarterly Preview.)

Before teaching this lesson read the hints given in the article "The Preview Thought in Primary Teaching" on page 39.

LESSON STORY. Here is a good chance to use your sand map if you have one. If not, with a few strokes of the chalk sketch a high mountain, and as you sketch it tell of Jesus and the disciples journeying into the north country, and coming to the foot of Mount Hermon. Picture the journey of Jesus and his three disciples to the peak. At the top draw a simple white cross to represent Jesus. Do not make it too large, then draw three white strokes to represent the three apostles. Be careful and always use white for Jesus, and if you ever use colored chalk for the disciples, always use the same color again for the same man. Now make the light from heaven with the yellow chalk and write in the golden text, or at any rate the part of it suggested in the blackboard sketch. Now some strokes of light yellow around the cross to represent the glory of Jesus, and this is about all that will be necessary to give the class a clear idea of the lesson story.

APPLICATION. "God says, hear Him." We hear with our ears, we heed with our heart. What we think in our hearts will shew in the words we speak (lips*), and in our actions (hands*). These symbols will be helpful to you again, keep them, and you will find the method so helpful, and the results so satisfactory, that you will soon get into the habit of obtaining pictures and symbols wherever you find them.*



* Patterns of any symbol used may be obtained by sending two two-cent stamps, either Canadian or American, and another two-cent stamp to pay the postage, to Miss Ethel Archibald, 93 Catherine Street, Springfield, Mass.

LESSON VI. February 10th.

Christ and the Children. MATT. 18: 1-14.

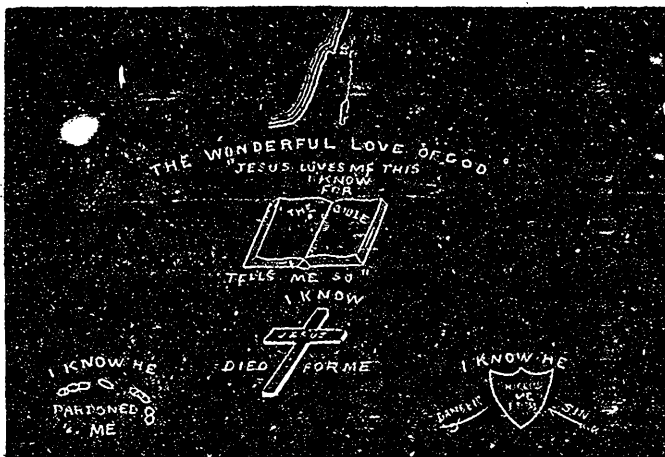
GOLDEN TEXT: "It is not the will of your Father which is in heaven that one of these little ones should perish." Matt. 18: 14.

PREVIEW THOUGHT: "God's love."

REVIEW. Rapidly recall a thought or two of each lesson. See article, "Review work in the Primary Department," page 38.

LESSON STORY. After the transfiguration Jesus healed a demoniac, whom the disciples could not heal, He then again foretells His own death and resurrection, and returns to Capernaum, when the tribute money was miraculously provided. When He had come into the house He asked them what they had been disputing about by the way, and when they told Him He spoke the words of the lesson. Draw a simple outline map of Palestine on the board, and, as in the cut, the mountain, showing where the transfiguration took place; and again make a house where Capernaum would be, telling that Jesus was in the house. This is perhaps all we can do with the blackboard. The sand map would be very useful in teaching this lesson story.

APPLICATION. The wonderful love of God is what we want to teach to-day. The hymn so familiar to the children, "Jesus loves me, this I know," can be made helpful. Let the children sing a verse. Have your arrangements all made beforehand so there will be no confusion or loss of time, looking for the organist or that sort of thing. As they sing it, draw the Bible and write the words, "Jesus loves me, this I know, for the Bible tells me so." You can easily learn to draw a Bible. Try it a few times, you will be astonished how soon you will learn to do it. Fine work is unnecessary. How does Jesus show His love? I know He died for me! The Bible tells me so. I know He pardoned me! The Bible tells me so. I know He shields me from danger! The Bible tells me so. As you speak of these, with the flat of the chalk about an inch long, draw the cross and write the words. Have your symbol of the broken chain ready to pin to the board. The shield is easily drawn as are also the little sword and arrow.



LESSON VII. February 17th.

The Good Samaritan. LUKE 10: 25-37.

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

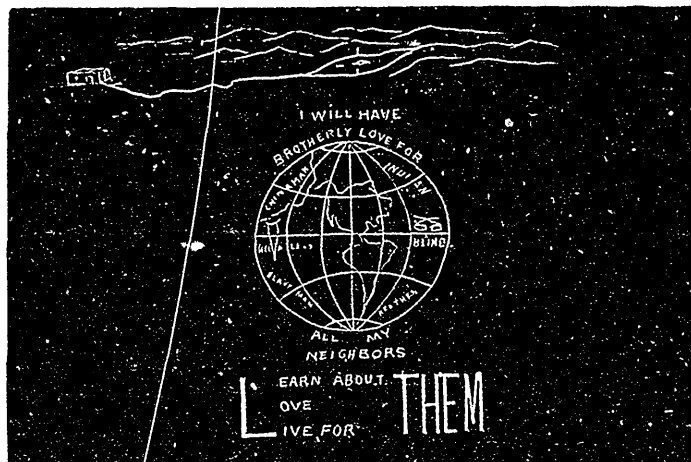
PREVIEW THOUGHT: "Brotherly love."

REVIEW. Always review. Get at least a few thoughts from past lessons.

LESSON STORY. The fact that Jesus had left Galilee and was now near Jerusalem is not of importance to the primary class, so it will be better to make the lesson story tell more of the incidents of which Jesus spoke in the parable. Hills and a road divided and having two sides,

with an inn in the distance. Make a mark with red chalk as you tell of the man who fell among thieves. Now make another mark away in the distance with say yellow chalk. Show the approach and passing by of the priest by erasing and marking again and again. The same for the Levite, using another color chalk. Then perhaps a white mark for the Samaritan, and erase the first red mark and of course also the white as you tell how he took him on his beast to the inn.

APPLICATION. Perhaps you had better have some pencilled lines to guide you in drawing the world. Write "Neighbors" under the lower border of the world. Now, immediately under the picture of the lesson story you have drawn, and above the world line write "We should have brotherly love for" Now sketch the world quickly. Speak first of the helpless people who are our neighbors, and pin the symbol of a crutch to the board; then for the blind pin a pair of closed eyes or a picture of colored spectacles or something that will convey the idea. Now speak of the "Chinamen," "Indians," "Black Man," and "Heathen," and write under the words, "All our". Before you finish, erase the words "we should have" and "our," and put "I will have" and "my," and make the best personal application of the lesson you can.



LESSON VIII. February 24th.

Christ and The Man Born Blind. JNO. 9: 1-11.

GOLDEN TEXT: "I am the light of the world." Jno. 9: 5.

This is one of the golden texts that can be worked into the lesson teaching better than by being put on the board beforehand.

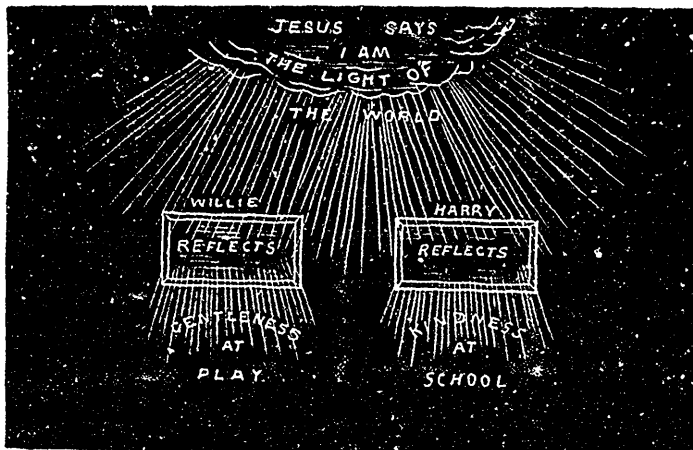
PREVIEW THOUGHT: "Reflecting."

REVIEW. Always review. Get some thought from former lesson. Beware of that bright scholar. Get it from the dull one.

LESSON STORY. Get the children to shut their eyes and see how dreadful it must be to be blind. The man in our lesson was always blind; he never saw the light; he knew not the color of the flowers; he could not imagine how beautiful things could be. Tell the story of the boy born blind, whose mother tried to tell him of the trees and the flowers and the beautiful things in the world. A doctor saw the boy, operated upon his eyes, and when the bandage was taken off, and for the first time the boy saw the fields and the river and the light, he said, "Oh, mother, why didn't you tell me it was so beautiful?" We cannot make very much out of the lesson story on the blackboard, but reserve it for the

APPLICATION. All good things come from God. Even though we were not blind, if there was no light we could not see. God gives us light. Jesus, His Son, shows us how to live and do right. If Jesus is the light of the world, we to be reflectors of that light. We are to

be mirrors for Jesus. Show a good mirror and let them see how perfectly it reflects. Then show a bad one with the mercury out in places, and draw your lesson. Pin to the board or draw thereon two or three mirrors and name them. Make the half circle above and write "Jesus the light of the world." Use white or yellow chalk to make the rays of light striking the mirror and reflecting upon the play-ground and the school. A very helpful lesson can be given here. Impress the children that this week they can be all mirrors of Christ, and throw His light around them wherever they go. Get some black paper called tailor's pattern paper, and you will find it easy to make the mirrors and pin them to the board if you fear you will be unable to draw them.



REVIEW WORK IN THE PRIMARY DEPARTMENT.

1. It is necessary to good teaching.

It is better to have children in the primary class study the lesson in review than in advance. Get your pupils to tell the lesson they have learned when they go home. Make little teachers of them. It is a well known principle that if we would remember a thing we should teach it. Remember also the law of repetition. Unless you recall the truth and impress it, it is almost sure to be forgotten. Make a rule then of reviewing each Sunday what you have taught the week before, and if possible, as far as you have gone in the quarter's work. The Superintendent can do review work much better than the class teacher.

2. What is the best method?

Perhaps the most helpful way in this quarter's scheme will be to follow the preview thought as suggested in the January number, page 15. To do this you will need two blackboards, one for the review and one for the lesson of the day. Tailor's black pattern paper makes a good substitute, costs very little, and every primary teacher should have some of it on hand. If you have not two blackboards, tack some of this paper on the wall, or fix it in some way so as to take the place of a second blackboard, and keep it specially for review work. If you use the paper cut it square and as large as you find necessary. In the centre pin or draw (for the chalk works splendidly on the paper) the Bible and then put the preview thoughts: bravery, compassion, true growth, confession, or other thoughts you may have chosen instead of these on the blackboard. I have found that by cutting white letters and pasting them on to strips of the black pattern paper they could be moved at will and were very helpful. This means work, but there is no room in the primary department for lazy people, and really if you go about it in the right way they are not so hard to make. Once get the patterns and you will soon make a lot of them. Having then arranged the four preview thoughts for January, instead of the numbers of the lesson, as shown in the cut on page 15 of the January number, choose a symbol that you used to recall the lesson you have taught. For example, take the wine glass used in Lesson I, and the picture of the animals in Lesson II, and pin them to the board, using one for each lesson of the quarter, and every Sunday running back over the

past rapidly, recalling at least one thought. If your work has not been successful and your scholars do not recall that which you taught, I trust that it will only urge you on to better preparation and more careful teaching in the future.

THE PREVIEW THOUGHT IN PRIMARY TEACHING.

We should not try to teach little children more than one thought from the lesson. Select what you think is the best one, and then teach that and no other, and no more. Bend all your energies and use all the best methods to teach in your lesson the thought you have chosen. Take for example the lesson on the Transfiguration; suppose we choose the idea of *true hearing* as the best thought to impress upon the little ones. There are many beautiful lessons which can be taught from the transfiguration, but we must pass them by or we will miss the very point we are seeking to make. Never mind the idea of the glory of God further than a passing reference, *tempting* though it may be to teach it. Never mind the lesson on prayer, leave that for another time. Be careful or you will find yourself trying to impress the children with the thought that it is likely that we shall know each other in heaven, for this is implied in the text.

The lesson for the little ones is "Hear Him." Our lives will tell if we hear aright. It is bad enough for the preacher to forget his text; it is much worse for the primary teacher to do so. Keep to the one thought and keep at it until all understand it. Beware of the bright scholar. Look after the dull one. If you are not careful the former will answer all your questions, and a few of them will deceive you into the idea that the class as a whole understand your point. Often have I found this to be so.

I was recently teaching in a primary department in the city of Portland; the children were from 5 to 9 years old and were as bright as could be and filled me with any amount of inspiration. The lesson was the "Miraculous Draught of Fishes," and the chosen preview thought was "Be fishers." As I made a few lines for the hillside, lightly sketched the water, and pinned to the board two paper boats, all were much interested. Instead of applying the truth through the idea of fishing with nets, I did so by fishing with hooks. With the white chalk I lowered the lines, then drew some hooks. The little ones readily suggested the idea that the hooks needed bait, and with the same colored chalk that was used to write the words "love," "gentleness," "kindness," the white hooks were covered with bait. I then endeavored to teach the children that they might fish for others, suggested to them that a good place to fish was at home, at school, and at play. I congratulated myself that I had kept to my text and made the application very clear, and thought that probably the scholars would try during the week to be little fishers at home, school, and play. To make sure that I had made my points clear I reviewed what I had taught, and when the question was asked—"Where can we be fishers?"—imagine my feelings on receiving the answer from several—"Over the wharf." You may presume that any exalted opinions I had of my ability as a primary teacher were very much humbled. It is after such experiences as these that we find out how difficult it is to make our points clear to the child's mind. I am very sure, however, that before I left the class had grasped the idea of what *being fishers for others* meant. Let me therefore emphasize the points that should be remembered: First choose the central thought; second, do not try to teach other lessons; third, bend all your energies and use all your illustrations to impress that one truth; fourth, review until certain your lesson thought is clearly interpreted by the scholar.

Normal Department.

ANALYSIS OF THE TEXT-BOOK.

THE SABBATH SCHOOL TEACHER'S HAND-BOOK; or, The Principles and Practice of Teaching, with special reference to the Sabbath School, by Thomas Morrison, M. A., L.L. D., Principal Free Church Training College, Glasgow.

By THOMAS KIRKLAND, M. A.,
Principal, Normal and Model Schools, Toronto, Ont.

PRINCIPLES OF TEACHING. (CHAPTER V.)

Definition of Principles. Principles are fundamental truths from which other truths are derived that can be applied as guides to human conduct.

Principle I. In Teaching we must always begin with the known and proceed to what is unknown; that is, instruction must always be based upon some idea already

in the mind of the pupil.—This principle is of vital importance, and is of universal application in education both sacred and secular. It is an established fact that when the mind receives an impression it refers it to a previous received impression that happens to resemble it. Thus every new impression is interpreted by means of old ones, and nothing can be really known or recognized until reference and comparison have been made to something previously known. Besides the mind has a liking for what it knows, and this liking extends itself to all that can be connected with the object. This principle was employed by the Apostles in addressing the Jews. See Acts 2: 14-36; Acts 13: 17-41; Acts 14: 15-17; Rom. 1: 18-32.

Principle II. The Teacher should understand the order in which the faculties of children are unfolded, because the wisest teaching will be directed to those powers that are conspicuously active at the time. The teacher must adapt his teaching to the age and capacity of the pupils.—This principle may be illustrated from the teaching of Our Lord. "I have many things to say unto you, but ye cannot bear them now." John 16: 12. See also Matt. 4: 33. The mind of the child consists at first of few active faculties. In young children the memory and the imagination are the controlling powers. Comparing, judging and reasoning come at a later period.

Principle III. In communicating knowledge, whether religious or secular, we should start from the concrete and end with the abstract.—This was the method of the Great Teacher. The mind of the child can only grasp the abstract through the concrete.

Principle IV. The acquisition of Religious Knowledge by the child should accord in mode and arrangement with the way in which mankind has acquired religious ideas.—God has dealt with the world as a judicious teacher deals with his pupils. A careful study of the way in which truth was revealed during old Testament time will greatly aid the teacher in helping his pupils to acquire the same truths.

Principle V. Our Teaching should be such as to foster the principles of self-development, self-instruction and self-activity to the fullest extent. The pupil must cooperate with the teacher.—The following corollaries naturally follow from this principle:—

(1) Tell the pupil as little as possible and lead him to discover as much as possible. The connection between *doing* and *knowing* is deep and far reaching. We learn to *do* by knowing and to *know* by doing.

(2) Never do for the pupil what you can lead him to do for himself.

(3) The *less* the teacher talks to the pupil, and the *more* the pupil talks to the teacher the better will be the teaching.

Principle VI. Instruction should always excite the interest of the pupils, and therefore be pleasurable to them.—If the pupil is not interested there is something wrong, either in the method of teaching, or in the subject not being suited to the age and capacity of the pupil. Experience has abundantly shown there is always a method to be found productive of interest—even of delight—and for this method the Sabbath School Teacher must diligently seek.

Principle VII. In teaching definitions and general statements we should first carefully teach the meaning of all the terms used, and then the individual truths on which the definitions and statements are founded. That is, definitions and general statements should be taught inductively. The inductive should lead up to the definition and general statement. By induction we mean the process of drawing a *general* conclusion from a sufficient number of *particulars*.

While this Principle is of general application in all teaching, in Sabbath School teaching it especially applies to teaching the Shorter Catechism. The usual method is to commit the question, then give the Scripture proofs. The reverse of this is the correct method. The proofs on which the question is founded should be first studied, and then the pupil should be helped to formulate the statements contained in the question from the proofs. The beauty and appropriateness of the language of the Catechism should then be pointed out, and not till then should the answer be committed.

To the foregoing Principles all good teaching must conform. I have added several to those contained in the Hand-book. Other statements contained in chap. V are not principles of teaching, but belong to the subject of memory of which I will treat in next month.