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test against purple and fine linen and faring sumptuously every day. He took some jutting rock for a pulpit, and had the whole heavens for a sounding-board and a river for a baptismal laver. Add to these scenic incidents the most searching speech that ever fell from human lips, and it is to be wondered that a whole nation went out to hear him, and went down into his font, confessing their sins? He was no reed, howing obsequiously under the breath of imperialism. The burden of his preaching was the immanence of the kingdom of God. The application was a call to repentance and thorough reformation: the sign was baptism.

But a greater than John the Baptist appears. When Jesus comes, all the persons of this narrative fade as the stars do when the sun rises. The only recorded incident of Jesus' boyhood is found in this narrative. It is only one incident; but if analyzed it will be found to be the whole period in epitome—the spirit, traits, acquisitions of Jesus before entering upon His public career. In the rapidly-shifting scenes of the vivid narrative, Jesus appears as a candidate for baptism, and in this connection we have His second recorded utterance: "Suffer it to be so now." This first word of His public ministry identifies Him with humanity. It is as if He had said, "What is obligatory upon man is binding upon Me." From this radiant scene of inauguration Jesus is hurried to the somber place of his temptation. There, in His human soul, and with His human resources, Jesus fought to a finish a subjective moral battle which included in its issues all the principles of His public career. The rejection of Jesus at Nazareth is His rejection by the nation in epitome. The synagogue had judicial prerogatives. Each was a little independent republic; each could pronounce sentence for penal offense. This is exactly what the synagogue of Nazareth did. It excommunicated Jesus on the spot; it cast Him out judicially; it proceeded to put Him to death in a legal manner. Jesus did not elude His enraged neighbors by either striking them with blindness or making Himself invisible to them. "He passed through the midst of them." They saw Him as He passed, but were powerless to detain Him.

Next in interest to the persons are the places named in the course of these lessons. The home of Jesus had a beautiful setting of physical scenery. Nazareth, with its white domes and abundant foliage, has been described as a handful of pearls in a goblet of emerald. Hermon, Tabor, Carmel, the sea, and Esdraelon were in sight. The impression made upon Jesus' mind is evident for its reproduction in His parables. From the provincial town we are transported to the ecclesiastical metropolis and to the golden and marble temple that could accommodate a quarter of a million worshippers. It was here, no doubt, that the Messianic idea first dawned in Jesus' boyish consciousness. Next we go down to the bank of the most sacred river in the world—the Jordan—the scene of Jesus' baptism.

The Forty-day Mountain is the place marked by an ancient tradition as the scene of Jesus' temptation. The place is singularly in harmony with his experiences. It is a "pathless desert dusky with horrid shades." The denuded rocks and reddened soil scorched by a burning sun, and the sulphurous sea stretching like a shroud over the accursed cities—all this land of death mute and motionless as the grave—formed a fitting scene. Macherus was the impressive fortress-palace overlooking the Jordan Valley,

where Herod Antipas kept his court, and gave the banquet to his officers, at which Herodias baited her hook with her daughter's modesty, and went angling in the pool of drunken revelry. Here John the Baptist was martyred.

The Sea of Galilee is an insignificant little pond, seven by fourteen miles, but when one considers the events which transpired there, it rises to be easily the most sacred and important sheet of water on the globe. For example, in this series of lessons it is at Galilee that the miraculous draught of fishes is taken; the disciples are called; the storm is calmed; and the five thousand are fed. On the shore of this lake stood Capernaum (City of Nahum), one of nine cities, the sites of which have all been defined. This was the city lifted to heaven by Jesus' residence there. The glittering fragments of the centurion-given twisted foliage ornamentation greet the eye of the modern traveler, and remind him of the doom which Jesus pronounced on account of the spiritual obtuseness of his population. In passing there is an illustration of how Jesus sought places where the people were massed. Practically His entire public ministry was in Galilee. Josephus may exaggerate when he says that there were two hundred and fifty cities there of fifteen thousand each; but recent exploration shows that the territory was so thickly built over at that date as to make it practically a continuous village.

**CHILD-STUDY AND SUNDAY-SCHOOL METHODS.**

When Correggio overlaid the dome of Parma with the frescoes which make its every figure of prophet or apostle he gave us a number of happy, cherub-like children. Unconsciously, perhaps, he was copying the Bible. A child's face peers out of almost every page. We see the boy Ishmael fainting near the angel-pointed fountain, Joseph in his iridescent coat, Moses in his wave-rocked cradle, Samuel answering God's call in the mystic shade of the tabernacle, two boys raised to life by Elijah, the other by Elisha; the children singing "Hosanna" on Jesus' approach; the lad with five barley loaves and two fishes; Jesus healing a boy and the daughter of the woman of Tyre, and raising the daughter of Jairus; placing a child in the midst of the disciples. The series closes with the most significant of all—a child in Jesus' arms. We may well marvel at this prominence of childhood in the Bible. They are far from being overlooked. Promises and commands are given to children; rewards are offered. More miracles are worked upon children than upon any other one class of persons. We may well ask, "Why this prominence?" It can not be accidental. It must be designed. If we find the child in the Bible, the natural inference is that the Bible is for the child. Putting children in possession of their heritage in the Bible is the legitimate and supreme function of the Sunday-school—a function which it is performing more intelligently and successfully than ever since its first institution. All workers in this department of the church ought to know their calling, the importance and dignity of it. They should appreciate the honor and seek to make full proof of their ministry. This they are undoubtedly doing as never before.

—The Williamsport board of health's public vaccinators have now vaccinated about 5,000 persons and other physicians, it is estimated, have vaccinated that many more.

**Three Trains are Lost in Snow of Central Montana.**

LEWISTON, Mont., March 4.—Some-where between here and Lombard, nobody knows just where, three trains, one freight and two mixed passengers, have been buried in snow drifts for two weeks. For three weeks the railroad to Lewiston, the famous "Jawbone" road of central Montana running 115 miles through Fergus county, has been completely blocked. Snow-plows with big gangs of men have been bucking the drifts night and day, but snow falls almost daily. The missing trains have not been reached and it is probable they will not be found until a thaw sets in. The two mixed trains carried about 20 passengers. The crew of the freight train managed to reach Harlow and procured provisions and it is believed the snowbound passengers on the other trains have succeeded in reaching some of the ranches, where they are being taken care of.

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