

LESSON IV.

April 24, 1898.

Dear Scholar:—

The Lord's Prayer is easy to say, but hard to pray. What if God should take us at our word and do what we ask him.

We say "Forgive us our debts as we forgive our debtors,"—and we have a spite against John or Mary, and are bound to be revenged. That means that we are asking God not to forgive us, but to be revenged upon us for the wrongs we have done him. What an awful thought.

But here is a fact to think about. God does forgive us as we forgive others. He cannot forgive us the wrongs we have done Him until we forgive the wrongs that others have done us. The unforgiving spirit is something that He cannot allow to come near him, something that he hates, and he cannot love a thing that he hates, nor can he forgive us and receive us if we love what he hates.

And then remember that Jesus said, "If ye forgive not men their trespasses, neither will your Father who is in heaven forgive your trespasses."

And now let me tell you of a way of praying the Lord's Prayer that I have seen. See if you can learn it.

Our Father who art in Heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy will be done on earth as it is in Heaven,
Forgive me my sins against Thee as I have forgiven ——— (here put in the name of some one whom you think has wronged you most, or at whom you have felt most angry).

LESSON V.

May 1, 1898.

Dear Scholar:—

Can you tell me of two other triumphant entries besides the one in the lesson? "Yes, any number of them." And now you are thinking up your history—the Germans entering Paris, or the British troops coming home in triumph from some foreign war; or our own good volunteers from the North-West rebellion a few years ago.

No! No! not these; but two triumphal entries in which you have a personal interest.

One of them is the entry of this same Jesus into your heart. When he enters he must come in triumph. He will not come unless all is yielded to his will. So long as any corner is kept from him for self, or any sin loved and kept hidden there which he does not want there, he cannot come in. But when the heart is given up to him, then he enters in triumph as Lord and King.

And there is more gladness and joy over that entry than there was at Jerusalem that day so long ago. It may make little noise or stir on earth, but the Bible tells us that "there is joy in heaven among the angels of God over one sinner that repenteth." How they sing and rejoice as they see Jesus making his triumphal entry into your heart! How Christ rejoices as he makes such triumphal entries every day! And what joy he brings to the heart into which he enters in triumph, making it sing Hosanna.

This triumphal entry will be followed some time by another, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality. What entry is that?

LESSON VI.

May 8, 1898.

Dear Scholar:—

Here is an invitation for you to a young people's gathering. The King of kings sends his loving greetings and bids you come.

"You would like to come but you do not feel fit?" That is just the reason you need to come, to get fitness. He provides everything.

"Ah, yes. The Old Story. I have often heard it, and would like to come, but I don't know how and can do nothing."

Let me tell you, over again, two things, and may the Holy Spirit enable you to understand them.

First, What is it to come to this feast?

It is, just as you are and where you are, here and now, to give yourself up, heart, will, hopes, aims life, all, to Jesus Christ, to be his, now and forever; taking him to be your Lord and King, and trusting to the atonement that he has made for your sins. It is, as our Catechism puts it, Receiving,—and resting upon—him alone for salvation. It is, as Scripture puts it—Believing on the Lord Jesus Christ.