

the faith of Genesis, when He declared that our Father cares for the grass and the sparrows? Browning has taken up this old conviction and sung it with inspiring buoyancy:

"This world is no blank, it means exceedingly, And it means good."

3. We learn next that *God carries on His work in an orderly way*. Out of chaos comes order; out of darkness comes light. So it is in the religious life. The divine Spirit broods over the waste places of earth,—China, Japan, Formosa, the New Hebrides, and lo! the light and joy of Christ appear. God looks on the love and toil of His servants who spend themselves for others, and He sees that it is good.

4. It is helpful to realize that the divine faculty for creating never atrophies from non-use; *creation is continuous*. "His breath never ceases to brood; His word never ceases to be uttered." If sometimes men have thought that God toiled for six days at the making of His world and then withdrew forever from the scenes of His labor, we know better now. The processes started by Him are still going on under His living guidance. Biology and geology and every

other science are simply filling in day by day the wondrous outline drawn by the author of Genesis. Everything we touch or see leads us up to God. Even the flower in the crannied wall—the flower that the poet sings about—ah! if we knew that flower, root and all, we should know what God and man is. Learn to look for God everywhere.

5. It would avail us little if we had only this impressive story of God's initial enterprise. Had He set the world going as one would a clock, and then abandoned it, we might be awed and subdued by the revelation of divine power, but we would not be redeemed. This, then, is what, finally, the Bible teaches us—that *the Creator becomes the Saviour*. Hast thou not known? hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. . . He giveth power to the faint, and to him that hath no might He increaseth strength."

It is in Christ that we learn to know the redemptive passion in the heart of God:

"Is not God i' the world His power first made?

Is not His love at issue still with sin?"

THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

For Teachers of Bible Classes

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Begin by briefly outlining the work of the year, reaching as it does from the creation to the settlement of the Israelites in Canaan. Take time to present the main purpose of the Pentateuch (first five books of the Bible), especially of the Book of Genesis. Take up the meaning of the word, Genesis, "origination,"—an account of the beginning of things. Now lead the class into a discussion of:

1. *The creation account*. It is important to get the true viewpoint of the relation of this account to modern scientific teaching, as not a scientific description of the universe, but an account of the relation of the universe and man to God.

2. *The various steps in the creation process*. For additional light refer to and discuss Ps. 90 : 2 ; John 1 : 1-3 ; Heb. 11 : 3. Bring out : (a) The original creation, v. 1. Dwell upon the word "created." (b) The Spirit of God as the light-giving and organizing power of the world, vs. 2, 3. (c) The separation of the universe into heaven and earth, v. 6. (d) The separation of land and water and the appearance of plant life, vs. 9-13. (e) The appearance of the sun, moon and stars, vs. 14-19. (f) The creation of the animal world, vs. 20-25. (g) The creation and blessing of man, vs. 26-31.

3. *Lessons from the creation story*. (1) The absolute independence and sovereignty of God presented to the childhood of the world. (2) God the first cause of the universe. (3) The gradual progress of creation, each stage wrought by the word of the Lord and showing order, power and good-