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For Seniors and Home Department



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The Home Study Quarterly

R. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

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No. 3

The Forward Movement for Boys and Girls

By Frank Yeigh

Every boy and girl, if a real, live one, believes in "forward movements," because that is the way they are moving. It is all "forward" with them,—growing a little every day, learning a little more at every school session, and at each day's work and making progress along the road of life, step by step.

So our church does not want, and does not intend, to stand still. Every one expects to see it advance and grow, and so become of more and more use in the world, and more fully represent and honor Jesus Christ as its divine head.

In such a Forward Movement the boys and girls can have a part. How, you ask ?

First, by finding out what the Forward Movement is. Your pastor or parents or Sunday School teacher should know. They will tell you that it is planned to pray more earnestly for God's blessing on his church and on us who are its members ; to tell the gospel story to more people in the world who have never heard it before, in China and India, in Korea and Formosa, in Trinidad and New Guinea, and in our own Canada too ; to lead more boys to decide to become ministers when they are men ; to help build more churches, Sunday Schools, school homes, hospitals and manses ; and to pay our ministers and other workers higher salaries.

Remember the Forward Movement is just as much for boys and girls as for older people. You can help it along with your prayers and givings, and in finding out all about it. Why not study about it in your class or Young People's Society ? Why not have some of your own members tell the rest of you how

many new missionaries we need, say in China, or India, or how many new Sunday Schools are needed in our Canadian West, or about our fine Settlements, or the school homes in Saskatchewan, Alberta and other provinces.

You will find it most interesting to do this, and it will mean that you, as boys and girls, will have a part in the Forward Movement.
Toronto



Repairing the Waste of War

By Rev. J. B. Fraser, M.D.

The waste of war is not its worst result, but it is serious enough to concern every Canadian who thinks, and to make one of the hardest of after-the-war problems.

The waste has been so great as to be incalculable, almost inconceivable. The loss of 6,160 ships with their cargoes, of which over 40 per cent were British, is only one of the many items in the enormous total. Think of the waste of material for construction, of time and labor in construction that the sinking of these vessels meant. And, what an awful waste of grain, and meat, and sugar, and other necessaries of life, went into the depths of the sea with the ships !

Think, too, of the waste of wool in clothing and bedding and of food for the millions of soldiers withdrawn mainly from the producers of the world's wealth, to be consumers on such a scale, that to provide for each of them, in war, required more than twice as much as in peace.

And these are only a few of the many ways in which the wealth, accumulated through years of toil and thrift, had to be lavishly expended in order to win the War and save the world from threatened ruination.

The only way in which this awful waste can be repaired is by production of raw materials, by manufacture of them, by diligence, economy and thrift. It is a national duty. It is a patriotic obligation of honor.

France, nearly fifty years ago, made a record recovery from the wastage of war that has never since been surpassed. Defeated by Germany, and sentenced to pay an enormous indemnity, by diligence, thrift and patriotic sacrifice, France, in a few years, not only paid what her enemy thought would be impossible, but became more prosperous and wealthy than before the war. Her splendid success inspires our ambition to surpass her, and points the way.

Every young Canadian should be ambitious in his or her own interest, as well as for the honor and welfare of Canada, to have as large a share as possible in paying off the war debt, and in making Canada the land of prosperity and plenty it was before the War. But, how can this be done? Every lad and lass of them all should fit themselves for some useful line of work or service. The wastage of young, vigorous, productive life was large. Over 60,000 lives of our soldiers were sacrificed. The youths of to-day will soon be called to the more serious tasks of manhood and womanhood—unfinished tasks of their brave defenders. The time for preparation is too short to lose or waste any of it.

Now is the time for them to learn how to make their lives count for most, to learn what things are most worth while, to learn the difference between necessaries, comforts, and luxuries, and to forego the latter that they may be surer of the former, and of a surplus.

Thrift is wisdom, not meanness or miserliness. Thrift is patriotic duty. Buy what you need. You often want what you do not need. Do not buy on mere impulse. Buy deliberately. Make wise and safe investment of what you save. Be generous, but not extravagant. The thrifty can afford the too rare luxury of generosity and liberality.

We can repair the waste of the War in a generation, as France did nearly fifty years ago, if we will, but not without the help of the boys and girls of to-day. It is up to them to say "*We can, and we will.*"

Owen Sound, Ont.

Some Teen Age Classes

[Rev. R. G. MacKay, B.A., of Steveston, B.C., sends us the following interesting account of how some organized boys' and girls' classes in that place got the needed equipment for their work. The energy and enterprise of these classes are worthy of all praise.—*ED:TONS.*]

Like many other rural churches we were handicapped by the orthodox conception of church architecture. As organized classes, we struggled under this handicap for over a year, and then, quite normally, after the instruction of the Canadian Standard Efficiency Tests and Canadian Girls in Training, these groups demanded equipment fitted to their needs.

Plans for rooms, to cost between \$800 and \$1,000, were prepared. The boys and girls, at a meeting called for the purpose, were given all the facts, and with a list, properly headed, of people on whom to call, they were sent out in pairs.

Three days were allowed in which to do the work, and then canvassers were called together to a banquet to report. The pessimist had no place at this meeting as each team stood up and reported its success.

There was a rivalry between the boys and girls, and, as the secretaries for each side reported progress, the excitement at a federal election would have seemed tame in comparison.

When the totals were made out we had over \$500. or with the proceeds of a concert given by the girls a few weeks before, over \$600.

Our wise managers who had said up to this point, "It can't be done," now appointed a building committee from among themselves, and are going on with the work.

In this connection I would like to refer to another group of boys, taken largely off the street.

We were given a free lease of an old hotel, the boys raised over \$70, and we boarded up all but four rooms, which we had papered and lighted and furnished. The old bar-room, which was a large one, we use as a gymnasium, thus using the room in which many men were destroyed, to fit their sons for Christian citizenship.

A British Columbia Boys' Class

By REV. A. F. MUNRO, M.A.

The group photograph shows the Boys' Bible Class of St. Andrew's Presbyterian Church, Duncan, B.C., along with their teacher who is the minister of the church.

The photograph of the building shows the small hall where they meet for games and social gatherings. It is not really a hall at all. It is known in Duncan as "the old shack" and is one of the oldest buildings in the town.

Our congregation is small and we possessed no hall of any kind. The old shack stands quite close to the church, and as the minister was one day regretting that there was no accommodation for carrying on social work with the boys, he thought of this

now it serves the purpose of a small hall.

We have many happy little gatherings there. Every Friday evening we meet for games and a short talk on some Bible theme.



"THE OLD SHACK"

We have worked along the lines of the Canadian Standard Efficiency Tests, but have not been able to touch more than a small part of the programme.

The chief feature of our gatherings has been simple team games. Our guide has been Miss Bancroft's Games for the Home, School and Gymnasium, which is invaluable

for any one who has to entertain boys and girls or older people who do not forget that they once were young.

During the summer months we have had



BOYS' BIBLE CLASS, PRESBYTERIAN CHURCH, DUNCAN, B.C.

dilapidated and deserted old home and felt that something could be done with it.

The owners agreed to rent it for a small sum. All the walls were pulled down and

some picnics. Two years ago we had a summer camp by the sea for a week, which was a great success, but last year most of the boys were working as soldiers of the soil and this broke

up our little group for some time.

Our older boys enlisted at the beginning of the War, and there seemed to be a big gap between them and the next boy generation. Our lads are young, but how rapidly they are growing up! We look forward to the day when as young men they will be the strength and hope of our congregation.

Duncan, B.C.



The Older Boy in the Home

By Rev. John Mutch, B.D.

The eldest boy in a home is likely to be lonely. To him the two or three years which separate his next younger brother from him make a big difference. He has been through all his younger brother knows—and then some. The result is the older boy is apt to give his time to boys outside the family.

The manly older boy will remember how his younger brother, and also his younger sister, look to him for a lead. He will help them in their games and work and studies. He will try and give them the benefits of his own experience. He will see how they look to him and admire him, and he will not disappoint their confidence. The older boy who abuses the faith his younger brothers and sisters have in him, so that they do not look to him for sympathy and help, will more and more regret his foolishness the older he becomes.

Even in the best regulated homes boys quarrel. Sometimes they have pretty hard fights. But when a boy becomes a man he cannot quarrel with every other man who does not agree with him or who has something he wants. If he did, he would be avoided by other men and would never get on. So he ought to learn as early as possible how to get on with people. He has a great chance in the home. If he can accommodate himself to his younger brothers and sisters, if he can be sociable, generous, obliging, forgiving, he will get a great training for success in his future life. As for quarreling and fighting with his sisters—every man dislikes another who fights with women. Real men treat them chivalrously.

Maybe the older boy may have to go to work to help support himself and the family.

If he does he will not use all his money for his own clothes and amusements. He will try and pay, at least, for his board. He will go further, and help father and mother support the rest.

If he remains at school, he will appreciate what it costs father and mother to keep him there. He will understand that he is getting a great chance to fit himself for life. Knowing these things he will make the most of his schooling.

Whether he goes to work or not, he will find lots to do about the house—after school or in the evenings—repair and replace screens, gates and fences; lay carpets and repair upholstery; look after the lawn or flower beds; replace windows—and a hundred other things. If he is on the farm he will have all sorts of "chores." The home is a great place to learn how to work, how to help, how to save, and the cost of living. Fortunate is the boy who has some knowledge of these things when he comes to manhood.

Toronto



How Ruth Won Out

"Haven't you that waist ironed yet? Oh, dear, how slow you are!" and Sara snatched up the feather duster and started for the dining room. "I'll show you how to get through a room in no time."

"And none of the dust escaped," said Hugh. "I've seen Sara's dusting and I've seen Ruth's, and if it's my room, I prefer Ruth, if you please."

Ruth's plain face flushed. "But I am slow, Hughie, dear," she said, "slow as a snail. Sara's so much quicker and brighter and prettier and everything. Sometimes I get discouraged!" She ironed away with painstaking care that boded ill to the wrinkles.

"Don't you care, little sister," said Hugh. "There are cases where slowness gets ahead of quickness. See if you don't win out in the end."

It is a misfortune to have one sister so much more attractive than the other that she is constantly being put forward, while the quieter girl comes to believe herself duller than she actually is. Poor Ruth, with her face that had no pretensions to beauty, and her quiet, slow ways, had become so used to being over-

looked when her more brilliant sister was about that she considered herself very stupid. It wasn't often that Hugh spoke so decidedly, and Ruth went about with a happy smile on her face all day. Hugh was the idol of both his orphan sisters' hearts, and even the aunt who kept house for them would do anything for the boy who in taking his father's place had become a man before his time.

It was the next day at dusk that Aunt Sally Bristol sat rocking at her window, and suddenly cried out: "They're bringing in Hugh! They're bringing in our boy, and he is dead! Oh, oh!" Whereupon she wrung her hands and laughed and cried by turns.

Sara rushed to the window and from there to the door, crying excitedly: "Bring him in, bring him right in. He is my brother and I will nurse him till I drop. Tell me the worst! Don't deceive us!"

The men who were bringing in Hugh Bristol's limp figure paused. After all, the poor boy had no mother, and if the frantic sister and the hysterical woman at the window were to be his nurses, perhaps they would better take him to the hospital, as they had at first intended. Just here a small but firm hand pushed Sara to one side, and Ruth's slow voice said: "Rest a moment on the hall couch while I get a bed ready. Have you sent for the doctor? Sara, see that there is plenty of hot water. Aunt Sally, bring some light wood upstairs for the fireplace."

Ruth was not slow in getting upstairs, nor in making up the bed which she had felt sure Sara's shiftlessness had left undone. "Come right up," she called, and there was something in her clear, steady tones that made the men glad they had brought the sick man home.

"He is badly hurt," one of them said to her as she helped adjust the pillows, "but it isn't fatal, miss, it isn't fatal. He got caught in a machine he was repairing, and some idiot set it to running. The doctor's sent for, miss, and if you just take care of him yourself he'll come out all right. But keep that light-haired one away, miss, and the nervous old lady. You've got the nerve for a nurse, miss, you have."

Very soon the doctor came, and after a long examination told the waiting group below that they need not be alarmed, but that it would be a long time before Hugh would be entirely

well. "I shall send over a man for night duty and the lifting, and one of the men who brought Hugh home says he has a sister whom I can trust to relieve the nurse."

"Oh, yes, doctor; I would die for Hugh," said Sara.

"He doesn't require that," said the doctor, shortly, turning to Ruth. "You will take charge in the sick room, Miss Ruth. Here are the directions for the medicines, and"—a few words in an undertone told Ruth what her duties were to be.

It was very strange to see how the grouping of that family picture changed. Ruth was in the foreground, calm, firm, and restful in the sick room, gentle to the nervous aunt, who seemed to feel that her part in this trouble was to weep and wail and to torment them all with fearful forebodings, and thoughtful about the housekeeping. Sara, the brilliant one, slunk miserably into the background, not allowed in the invalid's room since the day she forgot to give the medicine twice, in her ardor to soothe her brother by reading poetry.

It was one day when Hugh was sitting up that he called to Ruth to bring her little stool to his feet. "Ruthie," he said, his white fingers stroking the smooth brown head, "do you know, there's some one who is glad you're slow—some one who wouldn't be getting well so fast if it wasn't for the patient, quiet, little nurse he has had. And do you know what the doctor said this very day? That he wished every family had in it a girl like Ruth, for it wouldn't matter much what happened to them, she would be sure to help them out."

—Frances Weld Danielson



A Prayer

Each day I pray, God give me strength anew
To do the task I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn the lie,
To look a cold world bravely in the face,
To cheer for those who pass me in the race,
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid,
To measure what I am by what I give,
God give me strength that I may rightly live!

—The Congregationalist and Advance

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—The first part of our lesson, taken from Acts, gives us a vivid picture of the very beginnings of the early church. It is a glad, a growing, a giving institution. The second part, taken from Paul's writings, shows that the church must be a helpful, an orderly, a united organization.

Lesson I. THE CHURCH : ITS LIFE AND WORK July 6, 1919

THE LESSON PASSAGE—Acts 2 : 37-47 ; 1 Thessalonians 5 : 11-15.

37 Now when they heard this, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do ?



PETER PREACHING

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, **GOLDEN TEXT**—Christ also loved the church, (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Spirit and Mission of the Christian Church. **ADDITIONAL MATERIAL**—Matt. 18 : 15-20 ; Acts 6 : 1-6 ; 13 : 1-3 ; 20 : 17, 28 ; 1 Cor. 12 : 4-31 ; 1 Tim. 3 : 1-13.

THE LESSON EXPLAINED

I. A SPIRIT-FILLED CHURCH.—Acts 2 : 37-41. *Heard this.* Peter, after showing that Jesus was the Messiah, accused his hearers of having put the Messiah to death. *Pricked* ; pierced with remorse at the truth of Peter's words. *Repent* ; the great master call of the church for all ages, carrying hope as well as condemnation. *Be baptized.* Baptism symbolizes repentance—leav-

ing the old behind and entering into the new in Christ. *Remission of sins . . . gift of the Holy Ghost.* The church must stand for (1) forgiveness of sins through Christ, (2) the giving of a new spirit. *To all . . . afar off* ; Gentile as well as Jew.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers.

43 And fear came upon every soul : and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common ;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

1 Thess. 5 : 11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man ; but ever follow that which is good, both among yourselves, and to all men.

and gave himself up for it.—Ephesians 5 : 25 (Rev. Ver.).

II. A BROTHERLY CHURCH.—42-47. *Continued stedfastly . . . doctrine and fellowship* ; learners and companions of the apostles. The church

must provide both instruction and fellowship for its members. Thus those "added" will continue steadfastly. *Fear came*; on those who had mocked and said "new wine," v. 13. *Were together*. They were a little body in a great city and needed one another's presence. *All things common*; in the sense explained in next verse. *Sold their possessions*; kept selling part of their possessions from time to time. *Parted . . . as every man had need*; not a division of all one had, into equal parts for others, but a giving to any one who had need and according to his need. In this sense no needy one lacked. In this sense things were common. *Continuing daily . . . in the temple*. Free from worldly cares, they devoted themselves to worship.

III. A DISCIPLINED CHURCH.—I Thess. 5 : 11-15. *Comfort . . . edify*; provide not only comfort for sorrowful times, but the real help in character building. *Know them . . . over you*. A church is an army as well as a brotherhood. It has an organization which must be recognized and maintained. It has officers who must be honored, and whose words must be heeded. In

the Lord. Their authority is not personal, but due to the fact that they are doing God's work. We honor them when doing, and as doing God's work. *Warn . . . comfort . . . support . . . be patient . . . follow . . . good*. This is the full programme which Paul supplies for a church. Only a live membership can carry out this programme.

Lesson Questions

With what sin did Peter charge the Jews?
How did the new converts spend their time?
How did they show their love to one another?
Who are entitled to special honor in the church?

For Further Study and Discussion

1. What wonder happened before Peter's speech? (Acts 2 : 1-4.)
2. What man sold his land and gave the money to the apostles? (Acts 4 : 36, 37.)
3. Would an equal division of possessions make a better world?

PROVE FROM SCRIPTURE—That the church will triumph.

SHORTER CATECHISM—Ques. 61.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The church's one foundation, Matt. 16 : 13-18.

Christianity has one foundation. It has, moreover, one vital question. "Whom do men say?" is only a threshold question. "Whom do ye say?" is the supreme and final one.

Tuesday—The brotherhood of believers, Acts 2 : 36-47.

Every true thought of God brings us nearer to men. It will not suffer us to eat our morsel of bread alone. It will not suffer us to pass by on the other side of the road. It will not suffer us to pray: "God, I thank thee, that I am not as other men are."

Wednesday—The ministering laymen, Acts 6 : 1-7.

If work must be divided, it is not because preaching the word is great and serving tables is less, but because both are so great that neither can be slighted. Those who serve tables must be men of character, grace and wisdom.

Thursday—Diversified gifts in the church, 1 Cor. 12 : 27 to 13 : 1.

There is no gift so versatile as love. Eloquence without love is nothing. Love without eloquence may stammer much, yet bear all things, believe all things, hope all things, endure all things.

Friday—The church extending to the Gentiles, Acts 11 : 19-26.

Persecution has always been one of the gospel's most effective forms of propaganda. Persecution meant that three mighty preachers found their way to Antioch,—Stephen of the shining face, Barnabas of the consoling word, and Paul of the dynamic personality.

Saturday—Christian unity for world conquest, John 17 : 15-21.

Escape from the world is not Christ's policy. His children are to be world proof. In the world, but not of the world. The Christian is to transform his surroundings. He is to be like the plant which roots itself in the earth, but lifts itself upward, and crowns itself with light from above.

Sunday—The glorified church, Rev. 19 : 6-16.

As long as there is a Bible, hope can never perish from the earth. The word of God refuses to speak of a golden past. It compels men to think of a golden future. It compels men to believe that they also shall see of the travail of their soul and shall be satisfied.

A PRAYER

Our hearts unite in praise to thee, O God, for thou hast redeemed us. Let our lives, as well as our lips, sing "Hallelujah." Make us one in thee. Fill us with love. Teach us how to serve. And enable us in all things to glorify thy name, through Christ. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Jesus left no definite directions for the organization of his church, but we have his definite commands regarding the two sacraments of the Christian religion,—baptism and the Lord's Supper. Baptism is the sign and seal of a new faith and life. This faith is in Christ, and this life is through Christ.

Lesson II.

BAPTISM

July 13, 19:9

THE LESSON PASSAGE—Matthew 28 : 18-20 ; Acts 8 : 34-40.

18 And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20 Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. A'men.

Acts 8 : 34 And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other man ?

35 Then Phil'ip opened his mouth, and began at the same scripture, and preached unto him Je'sus.

36 And as they went on *their way*, they came unto a

certain water : and the eunuch said, See, *here is water ; what doth hinder me to be baptized ?*

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still : and they went down both into the water, both Phil'ip and the eunuch ; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip, that the eunuch saw him no more : and he went on his way rejoicing.

40 But Phil'ip was found at Azo'tus : and passing through he preached in all the cities, till he came to Cæsare'a.

GOLDEN TEXT—For as many of you as were baptized into Christ did put on Christ.—Galatians 3 : 27 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Significance and Importance of Christian Baptism. ADDITIONAL MATERIAL—Matt. 3 : 13-17 ; Luke 3 : 15-22 ; Acts 2 : 37-41 ; 19 : 1-7 ; 1 Cor. 1 : 14-17 ; 10 : 1-4 ; Gal. 3 : 26-28 ; Col. 2 : 12 ; 1 Peter 3 : 18-21.

THE LESSON EXPLAINED

I. BAPTISM INSTITUTED.—Matt. 28 : 18. *And Jesus . . . spake* ; the last words of the master, spoken to his disciples on a mountain in Galilee. *All power . . . unto me* ; and therefore given unto you. Soldiers advancing on the enemy are protected by curtain of fire sent from behind. Christians obeying Christ's last commission are protected by power from above. *Is given* ; rather "was given." Christ's power is not newly acquired, but always was his as Son of God.

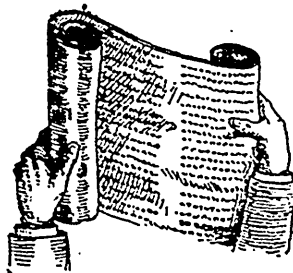
19, 20. *Go ye therefore*. Christ's power is not a substitute for human endeavor, but an incentive. *Teach all nations ; "make disciples of" by preaching, teaching, and by all possible ways of conveying the truth.*

Baptizing them. Baptism, therefore, is part of Christ's prescribed programme. It has direct, divine authority. Baptism is a visible sign of an invisible fact. Baptism was not new with Christ. In many non-Christian religions the cleansing of the soul from sin is symbolized by the washing of the body. The Jews also had their ceremonial washings. Jesus

takes this rite and gives it a Christian significance,—the forsaking of a sinful life, the entrance into a life of the spirit. Hence baptism is always connected with repentance. *Into the name of the Father*. This new life is found through and in God, his Son, and his Spirit. *Teaching . . . to observe*. The teachings of Jesus are to be the guide of their spiritual life, as he is the source of that life. *I am with you* ; with you in power. Space and time are forever filled by him.

II. BAPTISM PRACTISED.—Acts 8 : 34-36. *The eunuch* ; a man of great authority in far-off Ethiopia, treasurer to the queen of that country, a convert to

the Jewish religion. He was on his way home from Jerusalem, whither he had come to worship. *Philip* ; not the apostle, but the deacon, one of the seven appointed to relieve the apostles in the early church (see ch. 6 : 5). The Spirit had enjoined Philip to add himself to the treasurer's chariot. *Of whom speaketh the prophet*. The treasurer had been reading the fifty-



A PAPYRUS ROLL WRITTEN IN COLUMNS

third chapter of Isaiah, where the prophet tells of one who shall bear the sins of many. *Preached unto him Jesus*. Philip had a fine text,—one in which the hearer was interested. Philip showed how Christ has fulfilled the whole chapter in wondrous fashion. Thus the earnest seeker, who used his spare time on the journey in reading God's word, finds Christ. *What doth hinder me to be baptized?* The Ethiopian treasurer is a man of action; he wishes to give immediate expression to his faith.

37-40. *If thou believest with all thine heart*. The believing heart makes all things immediately possible. The wayside stream becomes the meeting place with God. *Christ is the Son of God*. The treasurer's creed is very intense and very brief. *Went down . . . into the water*; after the Oriental manner of baptism. *Caught away Philip*. His work is done. The traveler will continue his journey with Christ, rejoicing

all the way. *Azotus*. One of the five cities of the Philistines on the way to Egypt.

Lesson Questions

- What is Christ's programme for his disciples?
- What does baptism signify?
- Describe the character of the Ethiopian treasurer.
- What does it mean to preach Christ?

For Further Study and Discussion

1. What was the particular duty of the deacons? (Acts 6 : 1-5.)
2. Should children be baptized?
3. Should we tell of Christ to every one we meet?

PROVE FROM SCRIPTURE—That God cleanses from sin.

SHORTER CATECHISM—Ques. 62.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Baptism of Jesus, Mark 1 : 1-11.

"There cometh one mightier than I." It is a reasonable thing when the greater man seeks the greater place. It is a tragic thing when the lesser man seeks the greater place. It is a splendid thing when the lesser man refuses the greater place that popular favor would thrust upon him.

Tuesday—Fulfilling all righteousness, Matt. 3 : 13-17.

Splendid for the lesser man to insist on the lesser place. Yes, and divine for the greater man to insist on the lesser place, saying, "Suffer it to be so." This is the principle that makes Jesus a Saviour, and makes him find a cross in place of a throne.

Wednesday—The baptized believers, Acts 2 : 37-41.

"And to your children." The religion of the Old and New Testaments included very definitely the children in the scope of its blessing. Jesus has done more than set the child in the midst. He has taken it next his heart and blessed it. The church must be for the child the house of its Father.

Thursday—Into the name of the Lord Jesus, Acts 19 : 1-7.

John's baptism was with water. That of Jesus was with fire. John tells of the truth. Jesus was himself the Truth. To be baptized into the name of Christ is to be united with a living Christ, to reach the very source of power and truth.

Friday—The eunuch baptized, Acts 8 : 26-38.

"What doth hinder?" Nothing hinders the seeking and believing heart. God's providence masks itself under a casual meeting by the way. Seeking the truth in the word, the eunuch finds its full glory by the way. The Christ that was not in the temple keeps trust by the wayside stream.

Saturday—Baptism and the great commission, Matt. 28 : 16-20.

Baptism is a sacrament of beginning spiritual realities,—a kind of wicket gate at the beginning of the journey. The Lord's Supper is a sacrament of continuing spiritual life,—an arbor on the hill of difficulty, a chamber of peace whose window fronts the sunrise.

Sunday—One Lord, one faith, one baptism, Eph. 4 : 1-6.

Religion stands for oneness in all things. It is oneness. Sin tears the web of life apart that was woven without seam throughout. Sin is division. In Jesus we find one divine motive,—love—and one divine end,—God—and that which makes us one with ourselves, makes us one with one another.

A PRAYER

We sing for joy, O God, because thou hast made such complete provision for our needs. We thank thee that Christ died for us sinners. We praise thee for baptism, the sign of our cleansing. We praise thee that we may bring our children for baptism. And we thank thee for the coming of the Spirit into our hearts, to guide us into the truth. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—To-day we study the great central act of the worship of the Christian church. Paul calls it the Lord's Supper. The sacrament emphasizes the central fact of our religion—the death of Christ. Through it, the Christian realizes a fellowship with Christ and with one another.

Lesson III.

THE LORD'S SUPPER

July 20, 1919

THE LESSON PASSAGE—Matthew 26 : 26-30 ; 1 Corinthians 11 : 23-26.

26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

1 Cor. 11 : 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread :

24 And when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of me.

25 And after the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me.

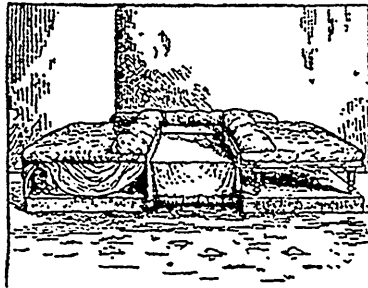
26 For as often as ye eat this bread ; and drink this cup, ye do shew the Lord's death-till he come.

GOLDEN TEXT—For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.—1 Corinthians 11 : 26 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Communion with Christ and with One Another.
ADDITIONAL MATERIAL—Mark 14 : 22-26 ; Luke 22 : 14-20 ; Acts 2 : 42 ; 1 Cor. 10 : 14-21.

THE LESSON EXPLAINED

I. JESUS ORDAINING THE SUPPER.—Matt. 26 : 26, 27. *As they were eating.* The Lord's Supper was instituted on that night when Jesus and his disciples were met together to celebrate the Passover in the large upper room. At some point in the Old Testament feast which commemorated the deliverance of the children of Israel from the power of Egypt, Jesus instituted the new feast commemorating the deliverance of men from the power of sin, through his death. Hence Christ himself is called "Our Passover." *Took bread and blessed it ;* rather "gave thanks." Hence the name "Eucharist," "Thanksgiving Feast," for the Lord's Supper. *And brake it ;* for distribution, also to signify the breaking of his body by death. *Take, eat ; this is my body.* Jesus now explains the significance of the act. Jesus does not mean that the bread is or becomes his body, but that it represents his body. Through loving memory, Christ's disciples have fellowship with him. *Took the cup.* The third cup in the Passover feast was filled and drunk after the Paschal lamb was eaten. It was called the cup of blessing. Possibly at this point Jesus took



ROMAN TRICLINIUM OR TABLE WITH COUCHES ON THREE SIDES

the cup. *Drink ye all ;* emphasis falls on "all." The feast includes every one.

29, 30. *Blood of the new testament ;* a new covenant sealed by Christ's blood. *Shed for many ;* not "many" in the sense of "not all," but "many" as emphasizing the far-reaching consequences flowing from Christ's sacrifice of love. *For the remission of sins.* Forgiveness of sin is the great threshold result of

Christ's death. Other great blessings follow. *When I drink it new.* Victory, not defeat, is commemorated. Jesus is to meet in the kingdom of God with his children. The Lord's Supper points back to the cross and forward to the throne.

II. PAUL EXPLAINING THE SUPPER. I. Cor. 11 : 23-26. *I have received of the Lord.* Paul's statements are not derived from tradition, but directly from God. Therefore he can speak authoritatively. *The same night in which he was betrayed.* The celebration of the Lord's Supper in Corinth, had degenerated into a selfish and gluttonous feast. Paul reminds the Corinthians of the dread circumstances under which the first

Supper took place. It was in Christ's darkest hour. Therefore there must be reverence and solemnity about the whole observance. *When he had given thanks.* It was a thanksgiving feast, not a banquet. *Break it;* for distribution. The Corinthians brought each his own supper, some being filled and some hungry. There was nothing common in their feast. It lacked the spirit of common fellowship. The sacrament of the Lord's Supper is more than a mere observance. There must be a certain spirit behind it all, and part of that spirit is the sense of all being bound in a common relationship to Christ. *This do in remembrance of me.* The sacrament is to be observed with the one prevailing thought in our minds. A reverent feast, a brotherly feast, a simple feast, a remembering feast,—all this the Corinthian church was losing.

Lesson Questions

How does the Passover prepare for the Lord's Supper?

What do the bread and wine symbolize?

What great hope does the sacrament contain?

What was wrong with the Corinthian observance of the Supper?

For Further Study and Discussion

1. Why was the Passover instituted? (Ex., ch. 12.)

2. Where does Jesus speak of the victory of his cross? (John 12 : 32.)

3. Is the communion service more important than the ordinary church service?

PROVE FROM SCRIPTURE—That Jesus gave his life freely.

SHORTER CATECHISM—Ques. 63.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The Lord's Supper, Matt. 26 : 20-30.

One art of life we greatly need is the art of interpreting our defeats. With supreme daring, Jesus graves on the memory of the world, the darkest hour of his life. He made the cross, the instrument of his shame, to be the badge of victory.

Tuesday—The new covenant, Mark 14 : 22-26.

It was said of Gibbon, the great historian, that he knew the watersheds of history. Yet, strangely enough, he was blind to the significance of the hill "outside the city gates." It is history's great watershed. From Calvary, God's mercy flows with healing and transforming, through the world.

Wednesday—In remembrance of me, Luke 22 : 7-20.

It is not the cross of Christ we remember at the Lord's table. It is the Christ of the cross. "This do in remembrance of me." The cross is a memory of the past. Jesus is a living and present person, bearing in his heart the rich fruitage of the cross.

Thursday—Bread of heaven, John 6 : 41-51.

"Is not this Jesus, the son of Joseph, whose father and mother we know?" This is how we always speak. We forget what white lilies God brings out of the mire, what wonder of white life he brings out of Nazareth, what splendors of victory he brings from the shadows of the cross.

Friday—Partaking of Christ, John 6 : 52-63.

A fading popularity! A diminished following! The enthusiasm of the multitude who would make him king by force soon passed. Jesus refused to found his kingdom on bread miraculously provided. His kingdom was to be a kingdom of endeavor, not ease. His kingdom was to be a kingdom of character.

Saturday—Communion with Christ, 1 Cor. 10 : 14-22.

"The Lord's table." "The table of devils." Division of life is impossible, but that does not prevent men from attempting the impossible. "Ye cannot serve God and mammon," says Jesus. Yet men are continually attempting this, and flattering themselves that they have succeeded.

Sunday—Eating worthily, 1 Cor. 11 : 23-34.

There is an unworthy partaking of the Lord's Supper. But the soul that most worthily partakes is the soul that most feels its unworthiness. The soul that feels itself without merit, without strength, has its place at the table. At the table, we commemorate Christ's victory for us, not our victories for him.

A PRAYER

Master, teach us how to abide in thee, to feed upon thee, to receive thy life, to go in thy strength day by day. We thank thee that, knowing our need of thee, thou hast shown us how we may come to thee. We thank thee that thou hast spread the table for us, and that we may feast upon thee. Let the Lord's Supper mean more to us each time we eat the bread and drink the wine. And give us the joy of bringing with us to thy table others who have not yet given their hearts to thee. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—The letter to the Philippians was written from Rome, towards the end of Paul's captivity. The Philippians had sent many gifts by the hand of Epaphroditus, and, in return, the aged prisoner of Christ sends a cheery, tender letter of thanks. This Epistle is called Paul's love letter.

Lesson IV.

CHRISTIAN FELLOWSHIP

July 27, 1919

THE LESSON PASSAGE—Philippians 4 : 10-20.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again ; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want : for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound : every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philip'prians know also, that in the beginning of the gospel, when I departed from Macedo'nia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalo'nica ye sent once and again unto my necessity.

17 Not because I desire a gift : but I desire fruit that may abound to your account.

18 But I have all, and abound : I am full, having received of Epaphrodi'tus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Je'sus.

20 Now unto God and our Father be glory for ever and ever. A'men.

GOLDEN TEXT—If we walk in the light, as he is in the light, we have fellowship one with another. ¹ John 1 : 7.

SENIOR AND HOME DEPARTMENT TOPIC—Basis and Benefits of Christian Fellowship. ADDITIONAL MATERIAL—Ps. 133 : 1-3 ; Mal. 3 : 16 ; John 17 : 20, 21 ; Rom. 12 : 15, 16 ; 1 Cor. 12 : 12, 13 ; Phil. 1 : 3-8 ; Heb. 10 : 24, 25 ; 1 John 4 : 7-13.

THE LESSON EXPLAINED

I. A GRATEFUL APOSTLE.—10. *But . . . rejoiced . . . greatly.* "Rejoice" is the great word of this epistle. Paul even finds grounds for rejoicing in his chains. *Your care . . . hath flourished again ;* manifested itself like the new growth of springtime. *Wherein ye were also careful.* If help had not come from the Philip'prians before, it was not because they had not thought of it.

11-13. *Lacked opportunity ;* lacked means of sending, or lacked means to send. *Not that I speak . . . of want.* Paul is not hinting at hardship endured because of lack of help. *I have learned.* Life was a school for Paul, in which he was always learning some secret of life. *In whatsoever state ;* even in prison. *To be content ;* self-sufficing. Paul was not indifferent to circumstances. But he found in himself and in Christ thoughts that made him content. *How to be abased . . . how to abound ;* narrowness of circumstances, but wealthy in soul. *To be full . . . to be hungry.* Jesus speaks of living on every word that proceedeth out of the mouth of God. *I can do all things through Christ.* Paul's contentment has a divine source. His riches are in Christ.

II. A GENEROUS CHURCH.—14, 15. *Ye have well done.* Paul's superiority to circumstances

did not make him indifferent to acts or gifts of love. *Ye did communicate with my affliction ;* become partakers and sharers of my life of affliction. By their gift, the Philip'prians identified themselves with Paul, not only in his afflictions, but in his triumphs. Paul teaches that fellowship in Christ's sufferings is the only way to fellowship in his glory. *When I departed from Macedonia.* Philippi was the chief city of Macedonia. Paul went from Macedonia to Athens (see Acts 17 : 15). *No church . . . but ye only ;* a splendid exception. *Communicated*



PAUL AT ROME

communicated with me as concerning giving and receiving, but ye only ; a splendid exception. Communicated

with me as concerning giving and receiving. A gift of love is a double transaction. A gift is a giving, it is also a receiving. Paul thinks of the blessing that will come to the Philippians. It is more blessed to give than to receive, because you cannot give without receiving.

16-20. *For even in Thessalonica*; when Paul was preaching the gospel in that city. *Once and again*. Their love has been shown by repeated gifts. *Not because I desire a gift*. Paul's great thought was not about the gift itself. His secret of contentment made that unnecessary. *But I desire fruit*. These Philippians were Paul's converts, and he desired to see the gift-giving spirit in them. This spirit he regards as fruit. *That may abound to your account*. The spirit of liberality rebounded to their credit. It was treasure in heaven. *An odour of a sweet smell*. The gift stirred up pleasant thoughts in Paul's mind. *A sacrifice acceptable to God*. Like every

such gift, it was a gift to God as well. *God shall supply*; as they had supplied Paul's need.

Lesson Questions

Where did Paul write the epistle to the Philippians?

What was Paul's great secret of contentment?

How would you describe the Philippians?

What was the Philippians' reward?

For Further Study and Discussion

1. What does Paul say elsewhere about contentment? (1 Tim. 6 : 6.)

2. What happened to Epaphroditus in Rome? (Phil. 2 : 25-28.)

3. Should we always be contented with our circumstances?

4. Is ambition a vice, or a virtue?

PROVE FROM SCRIPTURE—That church members are brothers,

SHORTER CATECHISM—Review Ques. 61-63.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—One with Christ, John 17 : 1-11.

Unity did more than come with Christ. It came in Christ himself. In Christ, we have a common thought of God, the same for all. In Christ, we have a common thought of man, valid for all. Through whatever form or organization unity expresses itself, the spirit of unity is born of Christ.

Tuesday—Christian fellowship, Phil. 4 : 10-20.

The gift of the Philippians to Paul made him feel that his place on the danger line had a great communication branch. The enemy was before, but love was near. Anything that makes the missionary at home or abroad feel in contact with sympathy, greatly sustains his morale.

Wednesday—Dwelling together in unity, Ps. 133.

Unity is good and pleasant. It is more. It is a demonstration of power. What is the thrill of soldiers marching past or the spell of the great band blaring onward? It is the thrill of power which comes from outward action dominated by one mind or thought.

Thursday—Ministering to the brethren, Acts 11 : 27-30.

"Great dearth throughout all the world." What words better describe conditions to-day? "Every man according to his ability, determined." What words better prescribe the heroic remedy, —giving, not merely willing, but determined; giving, equal to our abilities and resources.

Friday—Slave and brother beloved, Philemon 8-20.

Who can fail to admire the splendid tact and guile of the passage, where Paul seeks to restore the runaway slave to his master, as one brother to another. But notice the principle behind the restoration. The Christian is always sent back to the forsaken task and to the neglected duty.

Saturday—Forbearance and helpfulness, Gal. 6 : 1-10.

"If a man think himself to be something, when he is nothing, he deceiveth himself." "And no one else," adds Joseph Parker. "It is the voice of a god, and not of a man," shouted the mob to Herod. But Herod was fool, not a god, not because he believed what the mob said, but because he believed that the mob believed it.

Sunday—Love in deed and in truth, 1 John 3 : 13-24.

Selfishness makes us childish. We quarrel in the market place about things that do not matter. Love makes us childlike. John himself is a striking example of how love changes. The son of thunder goes about whispering, "Little children love one another." "God is love."

A PRAYER

O thou who hast called us to be thy sons, brethren of our Lord Jesus Christ, give to us the love that goes out in deeds of love and works of helpfulness, not only to our dear ones at home, but to thy people everywhere, and so our people. And to thee shall be the glory through Jesus Christ our Lord. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—What is worship? This is the question which our lesson answers. We learn that the question of a particular place and a particular form is of no importance. Worship consists in the expression of true thoughts of God and true thoughts towards God. Any place where these thoughts arise becomes God's temple. Any form which expresses these thoughts is worshipful.

Lesson V.

CHRISTIAN WORSHIP

August 3, 1919

THE LESSON PASSAGE—John 4: 1-10, 19-24.

1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

ings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water,

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

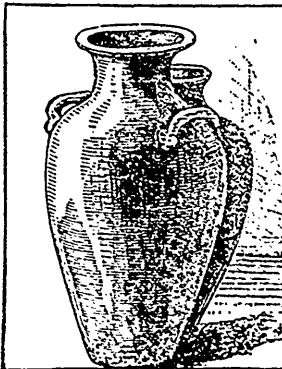
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

GOLDEN TEXT—God is a spirit: and they that worship him must worship in spirit and truth.—John 4: 24 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Nature and Value of True Worship.

THE LESSON EXPLAINED



JEWISH WATERPOTS

I. JESUS' NEED.—1-3. Pharisees had heard . . . Jesus made . . . more disciples than John. The Pharisees had been angered at John the Baptist's great popularity. Now Jesus' greater popularity excited their hatred. Jesus himself baptized

ed not. John himself had baptized. Jesus had permitted his disciples to baptize in his name. Left Judæa; where he had been preaching. Departed . . . into Galilee; for safety. His hour was not yet come.

4-8. Must needs go through Samaria; which lay between Judæa and Galilee. The Samaritans were hostile to the Jews and sometimes pilgrims avoided Samaria by crossing the Jordan and traveling on the east side. Jesus takes the direct route through Samaria. Sychar; a name applied to the town of Shechem where Jacob long ago had bought a parcel of land.

II. JESUS' POWER.—9, 10. Jesus saith. In speaking to her Jesus broke down three barriers. (1) Women were not supposed to speak to men in public places. (2) There was a lasting quarrel between the Jews and Samaritans. (3) She was a woman of soiled character. The barriers of custom, racial hatred, and moral difference could not keep Jesus from speaking to a weary soul. If thou knewest the gift of God. Jesus is not too wearied to use his opportunity of leading the woman's thoughts to higher things. This is one great object of worship,—to lift from the earthly to the spiritual.

III. JESUS' TEACHING, 19-23. Thou art a prophet; because Jesus had shown a startling

knowledge of her past life. *Our fathers worshipped in this mountain*; Mount Gerizim, where the Samaritans built a temple which rivalled the temple in Jerusalem. The woman seeks to turn the thought of Jesus from her own personal history and engage him in a religious controversy. *Neither in this mountain, nor yet at Jerusalem.* Jesus does not abolish the temple, anywhere. Rather he establishes it everywhere. The temples on Gerizim and Zion are no longer exclusively sacred. *Ye worship ye know not what.* As compared with the Jews, the Samaritans had not true or clear views of the God they worshipped. *True worshippers shall worship.* The true heart will build its temple everywhere. Locality, edifice, form and ceremony, become secondary things.

24. *God is a Spirit.* Therefore incense, music, ceremony in themselves cannot satisfy or please him, unless they express real thought of the worshippers. We need worship that is beautiful, both impressive and expressive; but al-

ways the real part of worship lies in what we inwardly think, not in what we outwardly do.

Lesson Questions

- Why did Jesus leave Judea ?
- What kind of woman did Jesus meet with ?
- What wonderful thing did Jesus speak of to her ?
- Where is the true temple ?

For Further Study and Discussion

1. When did the Samaritans show hostility to Jesus ? (Luke 9 : 53.)
2. What wonderful gathering took place on Mount Gerizim ? (Joshua 8 : 33.)
3. Are women doing more than men to help in the work of the church ?
4. Is a church building a specially sacred place ?

PROVE FROM SCRIPTURE—That we should attend church.

SHORTER CATECHISM—Ques. 64.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Longing for God's house, Ps. 84.

The psalmist needed no argument from nature to prove God's existence. There was a hunger in his heart for God. The house of God was the home of his soul, and worship herein satisfied the deepest longing of his nature. A day with God was better than a thousand with the world.

Tuesday—Preparation for worship, John 4 : 1-15.

God meets his children at the tryst of the commonplace. The woman came by the old way, with the old burden, with the old thoughts, to the ancient well. She came a drudge, and left a missionary.

Wednesday—Christian worship, John 4 : 19-26.

The incense and song of worship that rise to God are the thoughts of the inner heart. There must be in every heart a silent confirmation of the words we utter with common voice. Worship that does not rise from the heart does not rise to God.

Thursday—Intelligent worship, 1 Cor. 14 : 10-19.

Worship is more than emotion. It is intelligence. It is not ecstasy. It is insight. Five words of conviction are better than ten thousand words of rapture. Noise is in the world of religion what it is in the world of machinery,—the evidence of lost energy and power.

Friday—Drawing nigh to God, Heb. 10 : 19-25.

"Not forsaking the assembling of yourselves together." There is the private window of the soul open towards God. There is the temple where we meet in common. There is a social instinct in worship that draws men together to a common place of worship.

Saturday—Removing the obstacles, Matt. 18 : 15-20.

Gathered in one place, in one name, with one thought,—something always happens then. Great conventions and mighty gatherings are not always the place of divine transactions. The greatest gathering, without Christ's presence, is impotent. The smallest, with Christ, is omnipotent.

Sunday—Joyous worship, Ps. 122.

Worship, like all the other functions of religion, may be a burden or a delight. The thought of going to the house of God quickened the pulse of the psalmist and winged his feet.

A PRAYER

Lord, teach us how to worship. Give us the spirit of the little child that we may look into thy face with confidence, seek thee with earnest purpose, and stay with thee because we cannot stay away. Wherever we go, in the city or in the country, in the home, on the street, in the church, or among the trees of the forest or the flowers of the field, there let us find thee and rejoice in thee, through Christ. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Our lesson is taken from the second missionary journey of Paul. We see Europe invaded by the gospel. We notice the personal nature of Paul's work. It is a "man" from Macedonia who calls in vision, while his first act of ministry is a personal and individual dealing. Evangelism must be particular and personal.

Lesson VI.

WINNING OTHERS TO CHRIST

August 10, 1919

THE LESSON PASSAGE—Acts 16 : 9-15 ; James 5 : 19, 20.

9 And a vision appeared to Paul in the night ; There stood a man of Macedo'nia, and prayed him, saying, Come over into Macedo'nia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedo'nia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro'as, we came with a straight course to Samothra'cia, and the next day to Nea'polis ;

12 And from thence to Philip'pi, which is the chief city of that part of Macedo'nia, and a colony ; and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and

GOLDEN TEXT—Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.—Acts 1 : 8 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Personal Evangelism the Duty and Privilege of all Christians. ADDITIONAL MATERIAL—Dan. 12 : 2, 3 ; John 3 : 1-16 ; 4 : 4-42 ; 9 : 35-38 ; Acts 20 : 17-21 ; 1 Cor. 9 : 20-22 ; Philomen 10-14.

THE LESSON EXPLAINED

I. A CALL.—9. *A vision appeared.* Paul had sought to go eastward into Bithynia, but the Spirit suffered him not. So he came down to the seaport of Troas. One door is closed, but another opens. God has a mightier enterprise for Paul. *A man of Macedonia.* It is a vision of human need. Macedonia was a Roman province in Europe lying across the Aegean Sea, northwest from Troas. Paul's turning west to Europe was one of the great events of the world's history. *Come over . . . and help us.* We cannot become enthusiastic about missions until we see it as a real ministry to human needs.

10-12. *Immediately . . . endeavoured.* Implicit and swift obedience was a characteristic of Paul. *Assuredly gathering.* He regards it as a call of God. Every human cry is a voice of God. *We came ;* Paul and Titus, with Luke who joined at this point. *Samothracia ;* an island on the way.

we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lyd'ia, a seller of purple, of the city of Thyati'ra, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

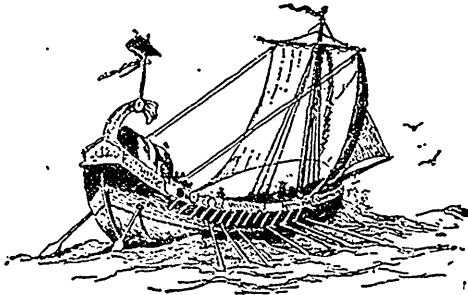
James 5 : 19 Brethren, if any of you do err from the truth, and one convert him ;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Neapolis ; the port of Philippi, which lay inland 9 miles.

II. A CONVERT.—13-14. *Where prayer was wont to be made.* The Jews, where there was no synagogue, had places of prayer, often in the open air and by the side of a river. Paul naturally seeks a rendezvous of his own countrymen. *Sat down, and spake.* Paul never loses an opportunity of declaring the truth in Christ. *Lydia ;* a native of the city of Thyatira in Lydia. She dealt in purple dyes made in her native city. The first convert to the gospel in Europe is a woman. *Which worshipped God.* At this time she was a believer in the Jewish religion. *Whose heart the Lord opened.* There was the outer message and the inner working of the Spirit.

15. *She was baptized ;* in token of her new faith. *And her household ;* the slaves and ser-



AN ANCIENT SHIP

vants of her household. *If ye have judged me to be faithful*; if you consider me a sincere convert. *Come . . . and abide.* Two motives actuated her,—first, a desire to be hospitable in gratitude to Paul; secondly, a desire to learn more of the truth from Paul. It was a great opportunity for Lydia, and she seized it.

III. A COMMENDATION.—James 5 : 19, 20. *If any . . . do err from the truth*; become guilty of some lapse of moral conduct. *One convert him*; turn back in the right way and in the right direction. Conversion means turning from evil to good. We are not to judge, because we cannot understand all. We are not to condemn, for that is not our part. We are to deal sympathetically. *Save . . . hide.* One sin unrepented carries a hundred in its train.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Jesus the soul winner, John 4 : 35-42.

Jesus is the great soul winner of the world, but he himself says he must have helpers. He who is willing to help need not wait for opportunities. Opportunities wait for him as the whitening harvest field awaits the harvester, but, like the harvest, cannot wait long.

Tuesday—The soul winner's commission, Acts 1 : 1-11.

Why stand gazing idly and vacantly into the heavens where Jesus disappeared? "He will come again from these same heavens," you say. Yes, but your waiting for him is to be a working, not a watching, a service, not a speculation.

Wednesday—Winning a brother, John 1 : 40-51.

"He first findeth his own brother." Remember what kind of men the two brothers were, and you will understand Andrew's difficulty. Simon was a born leader, Andrew was a born follower. But the follower leads. The leader follows.

Thursday—Winning others to Christ, Acts 16 : 9-15.

God's closed door is for guidance, not hindrance. When one door closes another opens elsewhere. Bithynia seemed the next logical step. But God wills to invade another continent, instead of another province. Do not stand despairingly by your closed door. God has a more abundant entrance elsewhere.

Friday—Prayer and soul winning, James 5 : 13-20.

"Confess your faults one to another." There is no room for the cynic, the censor, the critic, in the Christian community. All are fighting a common battle in which none are easily or continuously victorious. The common experiences that draw us together are greater than the separate experiences that keep us apart.

Saturday—The Word and soul winning, Acts 8 : 26-39.

God never leaves the earnest seeker after truth long alone. The Ethiopian had traveled a long way to worship. He seemed to be returning without the light. But a certain man by the way, a certain verse, a certain question, a certain pool of water and he goes on his way rejoicing. What he misses in the temple, he finds by the wayside.

Sunday—The soul winner's devotion, Acts 20 : 18-35.

All the tides of life are outward. It is more blessed to give than to receive. The soul grows as the flower grows. The flower ends in giving seed for other summers, and every color it stole from the sun and every fragrance gathered from the wind is given back.

A PRAYER

O God, the Father of our Lord Jesus Christ, and our Father, we thank thee that we have been brought out of the darkness into light. Teach us to know the love of Christ which passeth knowledge. As we learn his love, let us tell of him to others, that they may follow us as Andrew's brother followed him. We ask in Jesus' name. Amen.

Lesson Questions

Describe Paul's vision at Troas and explain its meaning.

What places are mentioned in this lesson?

How did Lydia show her gratitude?

What is the reward of helping an erring brother?

For Further Study and Discussion

1. Name the cities in Europe visited by Paul. (Acts, chs. 16, 17, 18.)

2. Who constrained Jesus to abide with them? (Luke 24 : 29.)

3. Does the New Testament sanction slavery?

4. Do people receive visions nowadays?

PROVE FROM SCRIPTURE—That Christians should confess Christ.

SHORTER CATECHISM—Ques. 65.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—In our lesson to-day we study Christianity beginning its career as a world power. We learn first its secret power,—the Spirit of God. We learn secondly its sphere,—the uttermost parts. We learn thirdly its success, as seen in Lystra on Paul's first missionary tour. We see fourthly some of its difficulties.

Lesson VII.

CHRISTIAN MISSIONS

August 17, 1919

THE LESSON PASSAGE—Acts 1 : 8 ; 14 : 8-20.

8 But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jeru'salem, and in all Jude'a, and in Samar'ia, and unto the uttermost part of the earth.

Ch. 14 : 8 And there sat a certain man at Lys'tra impotent in his feet, being a cripple from his mother's womb, who never had walked :

9 The same heard Paul speak : who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Bar'nabas, Ju'piter ; and Paul, Mercur'ius, because he was the chief speaker.

13 Then the priest of Ju'piter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar'nabas and Paul,

GOLDEN TEXT—Go ye into all the world, and preach the gospel to the whole creation.—Mark 16: 15 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Christian Missions : Aims, Methods and Results.

THE LESSON EXPLAINED

I. A GREAT PROMISE.—8. *Ye shall receive power.* The disciples had asked from curiosity, about God's purposes regarding the kingdom. Jesus says, in effect, that their need is not information as to God's designs, but power to carry out their part of these designs. *Ye shall be witnesses.* To witness rightly is a great task, needing God's power. Our word "martyr" means witness and true witnessing meant martyrdom for many of Christ's disciples. *Unto me.* The whole and sole object of missions is to make Christ plain and clear to the world. Missions include education, civilization, but Christ is the supreme gift. *Uttermost part ;* Christ for the world, and a whole world for Christ.

II. A WONDERFUL MIRACLE.—Ch. 14 : 8-13. *Lystra ;* a city of Lycaonia in Asia Minor. Paul and Barnabas had been set apart for missionary work, ch. 13 : 1-4. This is part of their first missionary journey. *Impotent in his feet ;* a case of lifelong and hopeless lameness. *Heard Paul speak ;* preach the gospel. The foolishness

heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Ico'nium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Bar'nabas to Der'be.



A COIN OF ANTIOCH

of preaching has had wonderful fruit. *Stedfastly beholding him.* Paul's searching look saw the cripple's faith in his face. *The gods are come down.* The people have only one explanation for the miracle,—Paul and Barnabas are gods in disguise. *Barnabas, Jupiter.* Barnabas, being of more commanding figure, was taken for Jupiter, the chief god. *Paul, Mercurius.* Mercurius was the god of eloquence, so Paul, who had preached, was taken for him.

III. AN EARNEST PROTEST.—14-20. *Rent*

their clothes; in grief and horror at the mistake of the people. The whole effect of Paul's words and the miracle seemed lost. *Preach . . . that ye should iurn from these vanities.* Paul takes their mistake as his text. He tells them of the one living and true God. *Suffered all nations to walk in their own ways.* God gave a special revelation to Israel while the world was yet groping after God. This special revelation was meant, in due time, for the world. *Left himself not without witness.* In the world of nature there were things that spoke of a good God, especially the regular provision made for harvest. *There came . . . certain Jews from Antioch.* These Jews had been incensed at Paul in Iconium and were following him up. *Persuaded the people*; against Paul. *Departed . . . to Derbe*; undaunted and undismayed.

Lesson Questions

When and where were the words of Acts 1 : 8 spoken? By whom, to whom?

Where is the Great Commission more fully recorded?

What was Paul's commission, and how did he receive it? (Acts 26 : 12-20.)

Why were Paul and Barnabas taken for gods?

Why had Paul enemies?

For Further Study and Discussion

1. What different places did Paul visit on his first journey? (Acts, chs. 13, 14.)

2. Where did Paul usually preach? (Acts 14 : 1.)

3. Can every Christian be a soul winner?

4. Are the marvels of modern missions as great as those of New Testament times?

PROVE FROM SCRIPTURE—That the early church was missionary.

SHORTER CATECHISM—Ques. 66.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The great commission, Matt. 28 : 16-20.

Jesus left no literature, no creed, no organization to perpetuate his work on earth. He staked everything on the loyalty of eleven men. He trusted them and not in vain. The missionary movement is more than an enthusiasm for humanity. It is a great fidelity to Christ.

Tuesday—Beginning at Jerusalem, Acts 2 : 36-47.

A right beginning is as important as a right ending. Jerusalem was the right place and the hardest place. The disciples were to begin building Christ's throne in the city that gave him his cross. The disciples were to become fearless champions in the city that made them almost cowards.

Wednesday—And in all Judea, Acts 9 : 31-43.

Wherever you find Dorcas full of good works and almsdeeds which she did, you will find Dorcas' hand, filled with the same spirit and busy in the same work. *And all there is nothing in the world so infectious as a noble spirit and a gracious personality.*

Thursday—And in Samaria, Acts 8 : 14-25.

"He offered them money." Simon is not alone. All life is an education in which we learn how little is the purchasing power of money. We learn that the gifts of life are priceless,—beyond the price of money, and free,—without the price of money.

Friday—Unto the uttermost part, Acts 13 : 1-12.

"Separate me Barnabas and Saul for the work." The Bible teaches that the gospel is big enough to demand big men for its business. The gospel is big business. It can speak to a whole world only through whole lives and whole souls.

Saturday—Christian missions in action, Acts 14 : 8-20.

A lonely man, a helpless man, a hopeless man. The gospel is his. Christianity recognizes no limitations of country, class, race, character or condition. When Christianity narrows the scope of its mission, it must narrow the scope of Christ's claims. Christ needs a world to interpret him.

Sunday—The nations before the throne, Rev. 7 : 9-17.

In your vision of the great fearless, sorrowless city of God, do not forget to see the way that leads to it. It is the way of tribulation. The robes of victory worn by the multitude are more than white. They are made white. Heaven is not an evasion. It is a carrying-on and carrying through to victory.

A PRAYER

Lord Jesus, we thank thee that thou hast promised a place for us in the land of many mansions, and we thank thee that there is a place there for every one who will believe in thee, wherever he may live. We praise thee that thou hast chosen us to go out and tell others the glad tidings of what awaits them. Give us thy Spirit that we may speak in power and for thy glory. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—What is a Christian's relation to others? Our lesson answers this. We learn that the way of life does not run without bending between the home and the temple. It curves to many a place of need where we must pause like the Samaritan. Our world is the home, the temple and the neighborhood. The neighborhood is as big as the world of need.

Lesson VIII.

SOCIAL RESPONSIBILITY

August 24, 1919

THE LESSON PASSAGE—Luke 10 : 25-37.

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 neighbour 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 Je'sus, And who is my neighbour?

30 And Je'sus answering said, A certain man went down from Jeru'salem to Jer'icho, 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 Samaritan, 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 neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Je'sus unto him, Go, and do thou likewise.

GOLDEN TEXT—As we have opportunity, let us work that which is good toward all men.—Galatians 6 : 10 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Christian Ideal of Human Brotherhood.

THE LESSON EXPLAINED



THE GOOD SAMARITAN

I. THE LAWYER'S QUESTION.—25-29. A certain lawyer; a teacher of religion who expounded the law. Tempted him; tested him as one teacher would test a rival teacher. What shall I do? This is the test question. How readest thou? Je'sus shows his skill by showing the lawyer that his question was needless. He could

find the answer in the book which he professed to teach. Love . . . with all . . . heart, . . . soul . . . strength . . . mind. Religion claims the whole man for God. Thy neighbor. Religion demands an equal place for one's neighbor and oneself. This do, and thou shalt live. Eternal life will be found in obeying this great command.

II. THE LORD'S PARABLE.—30-32. Je'sus answering; by a parable, again compelling the lawyer to answer his own question. From Jeru'salem to Jericho; 18 miles by rocky, robber infested road. A priest. Priests lived in Jericho, going up in turn to perform their week of service in the temple. Saw . . . passed by. All this priest's religion lay in the temple. He had none for the road. Likewise a Levite. The Levites were assistants to the priests. He follows the example of the priest.

33-37. A certain Samaritan. What hope from him? Jew and Samaritan had no dealings. It is dangerous to stop here. Thieves are not far off. It means loss to stop, for he is on business bent. Moreover, should he do what the man of religion had refused to do? Came; crossed the road. Had compassion. The gos-

pel begins in God's compassion and continues in man's compassion. *Went to him*; draws still closer. *Bound up his wounds*; a kind of loving first aid. *Pouring in oil and wine*; lavishly, not in driblets. The Samaritan is one who does things and gives things by wholes, not by halves. *Set him on his own beast*. He might have stopped at first aid and gone on his way. He becomes an ambulance corps. *Brought him to an inn*; finds a hospital. *Took care of him*; and becomes nurse. *Took out two pence*. . . *Take care of him*. His prejudices, his time, his safety, his business interests, his conveniences, his cash, his credit are all sacrificed. *Which . . . was neighbour*? Neighborhood is not geographical, nor racial. Need makes the whole world a neighborhood. *Go, and do thou likewise*. Do what yourself confess to be plain and clear. This way lies eternal life.

Lesson Questions

- What motive led the lawyer to tempt Jesus?
 Why was this question needless?
 What are the two great requirements of religion?
 Why might the Samaritan have been expected to pass by the wounded traveler?

For Further Study and Discussion

1. What other person asked this same question? (Mk. 10 : 17.)
2. What great privilege did the tribe of Levi possess? (Josh. 18 : 7.)
3. Can we love those whom we do not like?
4. Is true love to God possible without love to others?

PROVE FROM SCRIPTURE—That greatness is found in service.

SHORTER CATECHISM—Ques. 67, 68.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Social responsibility, Luke 10 : 25-37.

Emotion that ends in action is the only emotion that matters. Compassion must compel action, whether it compels tears or not.

Tuesday—Duty towards others, Matt. 18 : 21-35.

"Until seventy times seven," that is, until you have forgotten how many times you have forgiven, and how many times you are yet to forgive. Forgiveness is a limitless passion, and not an arithmetical calculation. The programme of service is meant to express the spirit of service, but not to repress or suppress it.

Wednesday—Doers of the Word, James 1 : 19-27.

James has two tests of Christianity, first, action, second, control. A man is to be judged by what he does and by what he refuses to do. A bridled tongue is a controlled tongue. It must be capable of silver eloquences and equally capable of golden silences.

Thursday—Faith and works, James 2 : 14-26.

The sun shines through the stained glass window, revealing in glorious tints the Good Shepherd, the good Samaritan, or some such divine thought. So the inner light must shine through the window of action revealing the form and colors of the divine. Where we see the divine pattern, we know there is the light behind.

Friday—Saved to serve, Mark 5 : 1-20.

"Go home to thy friends, and tell." The man restored to his right mind sought to be a traveling evangelist. Jesus made him a home missionary. There is no place that tests the reality of a changed mind like home. The nearest duties are the supreme duties prescribed by Christ.

Saturday—Rulers and social responsibility, Neh. 5 : 1-13.

A Christless world would divide men into strata, the lowest strata bearing the burden of all above, the topmost strata bearing the burden of none. But Christ divides men into classes horizontally. Each class has its own share of clear heaven and bright sun above.

Sunday—The judgment, Matt. 25 : 31-46.

Judgment is by character and not by action. The actions remembered by Christ when forgotten by the soul are decisive, because, behind the single separate action, there lay a permanent disposition. To help when and where and as you can is the spirit that reveals Christ.

A PRAYER

Make us like thee, Father, tender-hearted, loyng, filled with the spirit of service. Enlarge our hearts so that we may think of others, pray for others, live for others. Let our thoughts be so much of thee that it will be second nature to do the things that please thee. Take away the old sinful nature, that Christ may make his dwelling in us and that we may be messengers for thee to a world that needs thee. For Jesus' sake. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—The scene of our lesson is the great city of Babyion, 500 miles east of Jerusalem. The children of Israel had been carried captive by Nebuchadnezzar, in the reign of Jehoiakim. Among the captives was Daniel, a youth of noble parentage.

Lesson IX.

TEMPERANCE

August 31, 1919

THE LESSON PASSAGE—Daniel 1 : 8-20.

8 But Dan'iel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Dan'iel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Dan'iel to Mel'zar, whom the prince of the eunuchs had set over Dan'iel, Hanani'ah, Mi'shael, and Azari'ah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

GOLDEN TEXT—Every man that striveth in the games is temperate in all things.—1 Corinthians 9 : 25 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Progress of the Temperance Movement.

THE LESSON EXPLAINED

I. A QUIET RESOLVE.—8. *Daniel*. It was a common Eastern policy to choose youths of good birth from among the captives to fill, after necessary training, important offices of state. Daniel was one so chosen for a three years' course of training, with a daily provision of the king's food and wine. *Purposed in his heart*; quietly, but firmly formed purpose. *Would not defile himself*. The food of the royal table was consecrated to the false gods before being consumed. Moreover, Daniel believed that high living conduced to efficiency neither of mind or body. Reverence for God and respect for himself kept Daniel right. They are a young man's safeguard to-day. *He requested*; in respectful fashion. *Prince of the eunuchs*; chief officer of the king's household.

II. A FAIR TEST.—9-14. *Into favour and tender love*. Daniel, like Joseph, was attractive in disposition. Firmness of character does not involve harshness of disposition. *See your faces worse liking*; looking less beautiful than the faces of those who had taken the king's meats.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Mel'zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hanani'ah, Mi'shael, and Azari'ah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

Children . . of your sort; Daniel's companions. *Endanger my head*; suffer execution for neglecting the royal commands. *Melzar*; the steward in immediate charge of Daniel and his companions. *Prove thy servants*. Make a real experiment with them. This is the constant challenge of temperance. *Pulse*; food such as beans or peas. *Water*; instead of wine. *As thou seest, deal*. Daniel is ready to abide by the result.

III. A SURPRISING RESULT.—15-20. *Their countenances appeared fairer*. The first result noted is physical. They are in better physical condition. *Melzar . . gave them pulse*. The ex-



A GREEK CAMEO OF NEBUCHADNEZZAR

periment has convinced him. *God gave them knowledge.* This is the second result. They show mental superiority. *Daniel had understanding in . . . visions.* Daniel has a special work to do for God and receives special gifts. *The end of the days ; the three years. The king commended.* This is the royal test of their condition. The king unknowingly confirms the superiority of pulse and water. *Stood . . . before the king ; became personal officers and advisers of the king. Better than all the magicians and astrologers ; not only better than the other captives, but best in the land. Magicians, by strange rites, and astrologers, by studying the stars, sought to understand dreams and predict future events.*

Lesson Questions

Why was Daniel in Babylon ?

Why did Daniel object to food and wine from the royal table ?

What test did he propose ?

What was the result ?

For Further Study and Discussion

1. Where do we read of Daniel interpreting signs ? (Dan 5 : 17-31.)

2. What great deliverance came to Daniel's three companions ? (Dan., ch. 3.)

3. Has religion anything to do with matters of food and drink ?

4. In what ways has the War helped temperance ?

PROVE FROM SCRIPTURE—That self-control indicates strength.

SHORTER CATECHISM—Review Ques. 64-68.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Set apart for leadership, Dan. 1 : 1-8.

Leaders are made, not born. God trained all his leaders in the school of temptation or trial. All mastery over others depends on mastery over self. No one who cannot purpose in his heart and keep that purpose can ever hope to lead others to high resolve or daring action.

Tuesday—Daniel refuses to defile himself, Dan. 1 : 8-20.

In Rome do as Rome does. In Babylon do as Babylon does. This smooth doctrine of conformity was not Daniel's philosophy. Majority rule, custom, tradition, overpowering environment, compelling circumstances and all such first refuges of weaklings could not lead Daniel to forget God and dishonor self.

Wednesday—Wine and ruin, Dan. 5 : 1-9.

This example of wine's insolence and folly is vivid, dramatic, unforgettable. It is a tragedy of palaces, kings and empires. But wine slays more than the mighty. On the walls of cottages the same hand has written its same message of doom. Every life has its kingdom, and a peasant may lose it in the same way as a prince.

Thursday—Responsibility for others, Rom. 14 : 7-21.

In nature, nothing is set apart to live alone. Even the mountains, aloof and aloft, minister to the earth they spurn. So with life. We cannot tear ourselves apart from others. For weal or woe, we live for and with others. Isolation is neither splendid nor possible.

Friday—Self-denial on behalf of others, 1 Cor. 8 : 1-13.

Every soul has its own rights. Every soul is not called upon to exercise its own right. Our rights are things we can surrender to God for others, as Christ surrendered his for us. He thought it not robbery to be equal with God, yet left the throne for the cross.

Saturday—Discipline and self-control, 2 Peter 1 : 1-11.

Peter believes in a "lively" religion. He speaks of a "lively" hope. He speaks about Christians being "lively" stones in God's temple. Religion is to be other than a plaintive whisper or a pious despair. "Sighing was her gift," says the poet of a certain woman. Living is your gift, says Peter, Sunday—Self-control and service, Rom. 13 : 8-14.

What does life owe us ? That is our question. What do we owe life ? That is the real question. In life we are debtors not creditors. Selfishness is the perversion of our nature. It is only in the losing of the world that a man can gain his own soul.

A PRAYER

We thank thee, Father, that the day draws near when the licensed liquor traffic will be no more. We praise thee for those who have devoted their lives to this reform, and have persevered in the face of great opposition. But teach us that there is yet work for us to do. Teach us how to lead to better things those who have sought pleasure in drink, and show us how to control the appetites that lead us astray or prove hurtful to others. And to thee shall glory be given. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Our lesson is taken from a cluster of parables revealing Christ's conception of the kingdom. The preceding parable of the sower (vs. 3-23) shows that the kingdom differs in different hearts. The parable of the tares (vs. 24-30) shows that the kingdom grows amid mixed conditions of good and evil, until a day of separation.

Lesson X.

THE KINGDOM OF GOD

September 7, 1919

THE LESSON PASSAGE—Matthew 13 : 31-33, 44-50.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field :

32 Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 Another parable spake he unto them ; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

44 Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant men, seeking goodly pearls :

46 Who, when he had found one pearl of great price went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth.

GOLDEN TEXT—Seek ye first his kingdom, and his righteousness.—Matthew 6 : 33 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Universality of the Kingdom. ADDITIONAL MATERIAL—Mark 4 : 26-28 ; 10 : 23-25 ; Rom. 14 : 17 ; Rev. 11 : 15 ; 21 : 1-10, 22-27 ; 22 : 1-5.

THE LESSON EXPLAINED

I. THE POWER OF THE KINGDOM.—31, 32.

Another parable. Preceding parables show that the kingdom is affected by human conditions. Is the kingdom then dependent upon outer conditions? This parable answers. *A grain of mustard seed. A seed has inward life.* The sower trusts its power over the soil. *The least of all seeds.* Every seed is relatively small, but the mustard seed is particularly so. The kingdom's beginning was seed-like. The great command of Christ was given to a handful of men. He left no literature, no organization, no policy to guide them. Jesus trusted his kingdom to a few men with only a thought of Christ in their hearts. But that thought was vital like the seed. *Greatest among herbs.*

The size of the beginning doesn't determine the size of the end. *Birds . . . come ; for shelter as to a tree.*

33. *Like unto leaven.* This parable deals with the growth of the kingdom, as the mustard seed

deals with the beginning and end of that growth.

Till the whole was leavened ; a silent force, a contagious force, spreading from grain of meal to grain, a conquering force leaving nothing untouched. The kingdom's leaven is love. It spreads from life to life in silent but effective fashion.



LEAVEN HID IN THREE MEASURES OF MEAL

II. THE WORTH OF THE KINGDOM.—44-46. *Treasure hid in a field.* In the absence of banking facilities, the property owner had hid his money in the ground. This owner died and the property, with the treasure forgotten, passed into other hands. *A man . . . found ; a laborer working for the second owner. Selleth all . . . and buyeth.* The owner sells the land, the buyer buys the land plus the treasure. The point is that

the kingdom demands great sacrifice but it is worth a great sacrifice. The kingdom is everything to him who gives everything for it. *Merchant man, seeking goodly pearls.* The digger stumbled on treasure. This man deliber-

ately sought it. *One pearl of great price*; perfect in lustre, form and substance. *Sold all*; the joy of possession added to the joy of discovery. The kingdom must be made ours by discovery, valuation, purchase, whether we find the truth by accident or design it is the supremest thing of life.

III. THE PERFECTION OF THE KINGDOM.—47-50. *Like unto a net*; a drag-net carried by boat into the water and drawn in from shore. *Gathered of every kind*; valuable and worthless. *So . . . at the end of the world*. Jesus does not teach that the kingdom of God wholly overcomes all evil in this world. Evil persists till the end of time. The distinction between good and evil is real. It is lasting. But in the end the kingdom of God conserves the good and destroys the evil. God cannot condone evil. He must destroy it. "The final word is a call to a moral strenuousness in view of a terrible fate awaiting the bad."

Lesson Questions

What five illustrations does Christ use in these parables?

In what way does the kingdom begin in weakness?

How do we make the kingdom ours?

What is God's attitude to evil?

For Further Study and Discussion

1. What is heaven used to signify elsewhere? (Luke 12 : 1.)

2. Where does Christ again teach the final separation of good and evil? (Matt. 25 : 41.)

3. Is the world getting better or worse?

4. Is it Christian to punish wrongdoers?

PROVE FROM SCRIPTURE—That God's kingdom grows gradually.

SHORTER CATECHISM—Ques. 69, 70.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The kingdom of God, Matt. 13 : 31-33, 44-50.

The kingdom of heaven is God's purpose moving onward to completion. Above, the contrary winds rave and beat, waves seethe and foam, mists spread and screen. Underneath, the deep, broad, silent, calm tides move on in the world's life and yours.

Tuesday—The laws of the kingdom, Matt. 5 : 1-12.

There are many blessednesses, but only one law in them all. Blessedness is a heart condition and has a heart cause. A rich man may be blessed, but never because of his riches. A poor man may be blessed, but always in spite of his poverty. God has set his kingdom within us.

Wednesday—Light, law, love, Matt. 5 : 13-20.

Here are two new commandments of life. Keep sweet. This is the only way to make a world sweet. Keep bright. A dark world is a dead world. Light is life. Therefore keep the home fire burning and the home lights shining.

Thursday—Entrance to the kingdom, Matt. 7 : 13-23.

All the gates of life are narrow and all the ways of life are narrow. If we are fain to enter in something must be laid aside. Something must be left behind. You must travel light, to travel right. No man can carry through the gates of excellence what belonged to him in the world of mediocrity.

Friday—Service in the kingdom, Matt. 25 : 14-30.

"I was afraid," said the man with the one talent. Remember that is the man's own diagnosis of his case. "Slothful servant," said the lord. That was his diagnosis of the case. Timidity, sloth—there is a difference. There are still people left, who mistake their laziness for prudence.

Saturday—A new heaven and new earth, Rev. 21 : 1-10.

"The former things are passed away." The abiding things are God and Good and Love. Every trial you have is but for a season, and, all that season, it works out for you abiding things. God's blessings are provided with foundations. His trials are furnished with wings.

Sunday—The consummation, Rev. 22 : 1-5.

The streets of the city are for the iron wheels of commerce. The streets of heaven belong to God. Zachariah saw the streets of the new Jerusalem filled with boys and girls playing in the streets thereof. And John saw the street broken with the reviving river of life and shadowed with the branches of the tree of life.

A PRAYER

Out of the mire of self we look to thee, O God. Save us from ourselves. Make us over in thine image. Create in us new hearts. Give us soul thirst for thee. Let this be our joy, that we are learning more of thee and that we are teaching others more of thee. So may thy kingdom come and thy will be done, through Jesus Christ our Lord. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Our lesson deals with the Last Judgment, which Jesus describes in a vivid word picture. We cannot mistake the reality of the fact behind the picture. The lesson is taken from a series of sayings of Christ beginning with ch. 21, all dealing with the last things and spoken at the end of his ministry.

Lesson XI.

THE FUTURE LIFE

September 14, 1919

THE LESSON PASSAGE—Matthew 25 : 31-46.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory :

32 And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world :

35 For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?

38 When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

39 Or when saw we thee sick, or in prison, and came unto thee ?

40 And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels :

42 For I was an hungred, and ye gave me no meat : I was thirsty, and ye gave me no drink :

43 I was a stranger, and ye took me not in : naked, and ye clothed me not : sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee ?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment : but the righteous into life eternal.

GOLDEN TEXT—For we must all be made manifest before the judgement-seat of Christ.—3 Corinthians 5 : 10 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Biblical Teaching about the Future Life.

THE LESSON EXPLAINED

I. THE JUDGE'S COMING.—31-33. *When ; at the last day when Christ returns. In his glory.*

This is his day of exaltation. His days of humiliation were the days of his flesh, when he had not where to lay his head, and when he had to suffer on the cruel cross. Days of humiliation faithfully endured always bring their day of glory. *Gathered all nations.* He is judge of all

as well as king. *Sheep.* As the lamb is a symbol of Christ, so the gentle sheep is taken as a symbol of the true child of God. *Right hand ; the place of honor.* *The goats.* The vicious animal is taken to represent the wicked. Difference of character involves difference of destiny. We are all making our own future.



AS A SHEPHERD DIVIDETH HIS SHEEP FROM THE GOATS

II. THE JUDGE'S REWARD.—34-40. *Comeness to God is the sum of blessedness.*

Kingdom prepared from the foundation. All God's plans are eternal. The Lamb is slain from the foundation of the world. *I was an hungred.* These acts are not regarded by themselves. They are the programme of a love-filled heart. *Took me in ;* extended the hospitality of the

home. *Naked ;* poorly clad. *Visited ;* to help and encourage. *In prison.* Prisons were dark and foul places. To visit a prison meant risk and a measure of disgrace. *When saw we thee.* They may remember having helped some one, but not Christ himself. *Have done it unto me ;* a great principle of the gospel. Every ministry

to need is a ministry to Christ. In this way, service to humanity becomes Christian.

III. THE JUDGE'S CONDEMNATION.—41-46. *Depart.* Banishment from God is the essence of punishment. *Into everlasting fire*; the symbol of spiritual remorse and pain. *Prepared.* Sin prepares its own place and creates its own surroundings. *Hungred . . . gave me no meat.* Note that sin here is a sin of neglect,—leaving something undone. The rich man did not abuse Lazarus lying at his gate. He only forgot him. Neglect, indifference, forgetfulness may be great sins. The absence of the kindly ministry denotes the absence of the kindly spirit. *Everlasting punishment*; age-long punishment. There are mysteries in the judgment we cannot solve. There are facts we cannot forget. Christ comes to judge. His judgment is according to character. His judgment is just. His judgment is final.

Lesson Questions

Who are represented by the sheep and who the goats?

For what did Christ reward the righteous?

What was their reward?

How may we do something for Christ himself?

For Further Study and Discussion

1. What sin is condemned in the parable of The Rich Man and Lazarus? (Luke 16 : 19-31.)

2. What is the teaching of the parable of The Talents? (Matt. 25 : 14-30.)

3. Are we saved by good works?

4. How will the heathen be judged?

PROVE FROM SCRIPTURE—That God gives a heavenly body.

SHORTER CATECHISM—Ques. 71.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The way home, John 6 : 37-47.

When Jesus claims to be the only way, he means the only home way, and that way is not exclusive, narrow, hard, but rather free, swift, straight and plain. Jesus makes everything he claims to be, a universality not a monopoly.

Tuesday—The father's house, John 14 : 1-7.

If Jesus is the new and living way, he is no less the new and living home. Jesus told his disciples that he would remain with them, as near as the vine is to the branch. Now he says he goes from them to prepare a place for them. He both prepares his people, and prepares for his people.

Wednesday—At home with the Lord, 2 Cor. 5 : 1-10.

For Paul the border line between the seen and the unseen fades away. The future is not an annihilating grave but a consummating crown. Christ is the victorious principle of both. Behind the veil, stands Christ, as the hills stand behind the mists. Their visibility is not the test of their reality.

Thursday—Victory over death, 1 Cor. 15 : 50-58.

"I am the resurrection, and the life." Most often the claims of Jesus are claims of ministry. He is Bread, Door, Light, Shepherd. But sometimes he flashes divinely forth in a claim of majesty in which we see him master of all, as well as minister of all.

Friday—The resurrection life, John 11 : 17-27.

Paul knew a double victory. The victory over life; the victory over death. He who is free from the bondage of the fear of life, can never be held in bondage by the fear of death. He knows life will never quail before death. He who fears death is he who has not yet faced life.

Saturday—The judgment, Matt. 25 : 31-46.

There is a daily judgment as well as a final judgment. Every common day records its judgment. We are weighed in the balances and found wanting or sufficient; tried in the furnace and found gold or dross; searched in the light and found clean or unclean.

Sunday—No temple therein, Rev. 21 : 21-27.

No temple therein. But all heaven's absences are enrichments, not impoverishments. If any good thing is not there, it is because some better thing is. The walls of the city are the walls of the temple. God is somewhere in a templed city. He is everywhere in the city without a temple.

A PRAYER

We rejoice, our Father, that our times are in thy hand, and that thou art leading us through service to the homeland where we shall see thee face to face. Teach us how to live for thee. Teach us how to minister to thee as we meet others. And let thy love enfold us and them, until we go to be with thee forever. Amen.

Third Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—We study to-day the estimates of the Word of God given by two men far separated in time, but one in experience. Both the psalmist and Paul testify that God's Word is a mighty equipment for life. The Bible is the great guide to life. It is the great guide to God.

Lesson XII.

THE HOLY SCRIPTURES

September 21, 1919

THE LESSON PASSAGE—Psalm 19 : 7-14 ; 2 Timothy 3 : 14-17.

7 The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever : the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned : and in keeping of them there is great reward.

12 Who can understand his errors ? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous

sins ; let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

2 Tim. 3 : 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

17 That the man of God may be perfect, thoroughly furnished unto all good works.

GOLDEN TEXT—Thy word is a lamp unto my feet, and light unto my path.—Psalm 119 : 105 (Rev. Ver.).

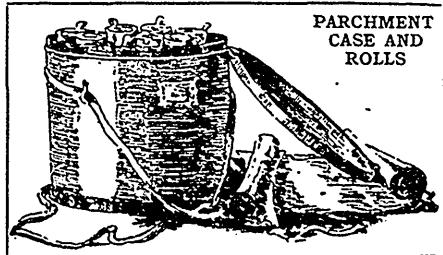
SENIOR AND HOME DEPARTMENT TOPIC—The Bible A Progressive Revelation.

THE LESSON EXPLAINED

I. THE SCRIPTURES PRAISED.—Ps. 19 : 7-11. *The law . . . is perfect* ; lacking nothing, fully furnished. *Converting the soul* ; turning the soul home to God. *The testimony* ; the teachings of the Bible. *Sure* ; unerring. *Making wise the simple* ; those inexperienced in the snares and pitfalls of life. *Statutes . . . are right*. God's commands and demands are just and righteous. *Rejoicing the heart*. Obedience to them brings joy, not sadness. *The commandment . . . is pure* ; free from any motive other than love and holiness. *Enlightening the eyes*. We see life rightly, only when we think rightly about life. *The fear of the Lord*. Godly fear is love, plus reverence. *Is clean* ; because thoughts* not clean cannot keep company with thoughts of God. *Judgments* ; God's verdict of sin and wrong. *More to be desired*. True thoughts of God and life are real wealth. *Is thy servant warned*. Life's great danger places are pointed out. *Great reward*. Our feet turned homeward, our minds made wise, our hearts rejoiced, our eyes made clear, our souls made clean, our lives made wealthy,—these are the rewards.

12-14. *Who can understand his errors ?* There arises a prayer in the psalmist's heart that these blessings of the Word may be realized in his heart. *Cleanse . . . from secret faults* ; faults that

lurk in our hearts. *Presumptuous sins* ; sins of pride, self-reliance, generally glaring and not secret. *Dominion over me*. Sin is surrender. *Innocent from the great transgression*. Sins of



PARCHMENT
CASE AND
ROLLS

presumption and secret sins may lead to a life-wrecking sin. *Words . . . meditation*. The psalmist desires that his whole life, spoken words and inward thoughts may be pleasing to God.

II. THE SCRIPTURES STUDIED.—2 Tim. 3 : 1-4
17. *Continue* ; be persevering. Timothy, Paul's convert and helper, is to meet teachers of false doctrine, but he is to be true to his past training. *Hast been assured of*. He has tested the truth he learned, in actual experience. *Knowing of whom thou hast learned*. His teachers were Lois, his grandmother, Eunice, his mother, and Paul.

He had seen the truth tested in all their lives. *From a child.* The child is God's great opportunity, where there are grandmothers like Lois and mothers like Eunice. *Make thee wise unto salvation.* The knowledge of the scriptures saves the soul. *All scripture is given by inspiration.* God speaks through men to men. God has his special revelation for special times through special men. *Profitable for doctrine . . . instruction;* useful for imparting truth and training in character, for the conviction and correction of evil. *Man of God . . . perfect . . . thoroughly furnished.* Life has its definite duties, and the Word of God gives the necessary guidance and strength.

Lesson Questions

What different things does the Word do for us ?

What does the psalmist pray for ?
 What preparation had Timothy to withstand false teaching ?
 How do you explain the Word's power ?

For Further Study and Discussion

1. What was Paul's relationship to Timothy ? (1 Tim. 1 : 2.)
2. How does Hebrews describe the Word ? (Heb. 4 : 12.)
3. Could we know God without the Bible ?
4. Should the Bible be taught in the day school ?

PROVE FROM SCRIPTURE—That Jesus' words will not pass away.

SHORTER CATECHISM—Review Ques. 69-71.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The Word of God, Ps. 19 : 1-14.

The Word of God is more than clean. It is cleansing,—making clean, keeping clean. Great thoughts of God are like suns and fountains. They cannot be restrained or contained. They impose their qualities of brightness and purity on all that is near them.

Tuesday—Delight in his Word, Ps. 1 : 1-6.

There is one great contrast in this psalm. The man with scorn in his heart is contrasted with the man having enthusiasm in his heart. There are two great comparisons. The man of scorn is likened to the chaff, empty, placeless, useless. The man of enthusiasm in God is like a tree, deep planted, high lifted, broad spread, with unfailling waters, unwithering leaf, unfailling fruit.

Wednesday—Thy Word is sure, Ps. 119 : 89-96.

Life is a voyage. There must be some fixed points. Beyond ourselves there must be some fixed star. Within ourselves there must be some steadfast compass. God is our life's star, and every thought of God in the Word is a compass pointing to him.

Thursday—The people taught the Word, Neh. 8 : 1-12.

Ezra opened the Word. The walls of Jerusalem had been built, but Ezra knew that the mightiest walls fell at the blast of trumpets. He knew the dynamic of truth. He wished to have strong men behind strong walls. Morale was more than masonry.

Friday—Jesus and the Word, Matt. 4 : 1-11.

Each of the three great temptations were met by Jesus with words of scripture. But these words were not simply a defensive shield. They were a great aggressive heart-thrusting spear. Jesus did more than resist temptation with scripture. He routed it.

Saturday—Jesus fulfilling the Word, Luke 24 : 44-49.

The cross is a long, long thought of God. The cross stands on the great highway along which God's purposes travel. From before the foundations of the world, God set his face steadfastly as though he would go to Jerusalem. The cross fulfilled rather than frustrated God's plans.

Sunday—The inspired Word, 2 Tim. 3 : 14 to 4 : 8.

Some lives begin with a cruel handicap. Some begin with a splendid impetus. Two generations of true life lay behind Timothy. Moreover in his very childhood, truth, like golden seeds, fell from loving lips, upon the virgin field of his mind. Any mother can do this for any child. It is her duty. It is her supreme opportunity.

A PRAYER

We thank thee, our Father, that holy men of old were guided by the Spirit in the preparation of thy Word for us, and that thy Spirit prepares us to receive the Word and interprets it to us. Teach us to love thy messages, to rejoice in the privilege of reading the Bible, to profit by what we read, to persuade others to enjoy the reading with us, and to have fellowship with thee as together we walk in the way of thy commandments. We ask for Jesus' sake. Amen.

Third Quarter : Some Great Teachings of the Bible

Lesson XIII. REVIEW—JESUS OUR SAVIOUR AND KING September 28, 1919

TO MAKE READY FOR THE REVIEW—Read over each lesson carefully, and see that you know by heart the *Lesson Title, Golden Text, and Lesson Plan*. Review your *Shorter Catechism* (Questions 61-71).

GOLDEN TEXT—Hosanna to the son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest.—Matthew 21 : 9.

Read Matthew 21 : 1-9, 15, 16.

THE LESSONS FOR THE QUARTER

“WHAT MUST THE CHURCH DO TO BE SAVED?” This is a question put by a modern writer. The lessons of this Quarter answer this question. The church saves itself by being true to its commission and by giving Christ his true place as Saviour and king. Thus the church saves itself by saving and serving others. Through the sacraments it testifies to the Spirit's quickening power and holds the cross of Christ aloft. Through its Christ filled spirit it creates a spirit of brotherhood and gives active expression to that spirit in its missionary programme. It testifies to the final triumph of right, to a great day of judgment, to a future life with God. It holds the word of God aloft as the book of God's will. It must be willing to have fellowship in Christ's suffering. In this way it magnifies Jesus and gives him his true place.

LESSON I. THE CHURCH : ITS LIFE AND WORK, Acts 2 : 37-47 ; 1 Thess. 5 : 11-15.

The church is to be a living institution, and a working institution. In its relation within itself, it is a brotherhood. In its relation to Christ, it is an army obeying his command in a great fight and honoring those who under him lead in the church in his name.

LESSON II. BAPTISM, Matt. 28 : 18-20 ; Acts 8 : 38-40.

Simplicity is the mark of all that Christ ordains. How simple and expressive is baptism. The gateway of a new life is ever open for us in Christ. Christ is ever ready to save us from our past. Our past is with him. Our future is in him.

LESSON III. THE LORD'S SUPPER, Matt. 26 : 26-30 ; 1 Cor. 11 : 23-26.

The greatest of all the world's memories belongs to the Lord's Supper. The world celebrates aloud with blare of trumpet and beat of drum and spread of flags. But Jesus seeks to be remembered in a quiet hour in a quiet place. We test memories by depth, not by sound.

LESSON IV. CHRISTIAN FELLOWSHIP, Phil. 4 : 10-20.

Look how fellowship and friendship helps. The kindness of the Philippians lights up Paul's prison house. It makes him even rejoice in his chains. And remember how the gift brought a blessing to the Philippians themselves. The best of all the giver gives remains with the giver.

LESSON V. CHRISTIAN WORSHIP, John 4 : 1-10, 19-24.

The woman never dreamed she was going to the temple. But she was. That well became a temple to her, because Christ was there. Worship is the finding and acknowledgment of God's presence. And no one can tell where God will appoint his temple for us.

LESSON VI. WINNING OTHERS TO CHRIST, Acts 16 : 9-15 ; James 5 : 19, 20.

Look ! Paul is turning his face westward. Something has happened during the night. A call has come that reaches his heart. Look again ! Some one is constraining Paul to abide in her house. It is Paul's first convert in Europe, and that convert is a woman. The opened heart means an opened door.

LESSON VII. CHRISTIAN MISSIONS, Acts 1 : 8 ; 14 : 8-20.

What is the excitement in Lystra ? A miracle has been wrought and people think the gods have come down. Why is Paul in Lystra ? Because of a command Christ gave. But what has Paul's obedience brought him ? Stoning at the hands of an angry mob. Surely God's witnesses need power.

LESSON VIII. SOCIAL RESPONSIBILITY, Luke 10 : 25-37.

A wounded man by the way nigh to death. Three travelers on the road. Surely the first two will stop and help, while the third passes on. No, the third stops and helps. Compassion makes the third forget everything and give everything. A big heart cannot live in a small world.

LESSON IX. TEMPERANCE, Dan. 1 : 8-20.

Look at Babylon the mighty. There is one man within its walls, a youth, an exile, who will not bow to it. Because of a quiet purpose in his heart, the command of kings, the force of popular opinion, the lure of cup or table cannot move him.

LESSON X. THE KINGDOM OF GOD, Matt. 13 : 31-33, 44-50.

A tiny mustard seed, a handful of leaven, a golden treasure, a shimmering pearl, a full net,—with such simple pictures Christ shows the kingdom's small beginning, mighty end, silent growth, supreme worth and final triumph. This lesson shows Christ's favorite method of teaching.

LESSON XI. THE FUTURE LIFE, Matt. 25 : 31-46.

What is the meaning of the division of that mighty throng to the right and left? Christ says to some, "Come," and to others, "Depart." Day by day, our kindness is preparing us for companionship with Christ, or our selfishness is preparing for us our own banishment from God.

LESSON XII. THE HOLY SCRIPTURES, Ps. 19 : 7-14 ; 2 Tim. 3 : 14-17.

What is the psalmist singing about? About a wonderful book that does wonderful things for the heart. And who is that young child listening eagerly as now his mother and now his grandmother tell him stories from the Bible? It is Timothy, and soon he will learn from Paul about Christ.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Our Saviour and King, Matt. 21 : 1-9, 15, 16.

It was a wondrous sound, that of children singing "Hosanna" in the temple. Yet priest and scribe were sore displeased. It is ever thus with selfishness. It makes all God's sweet bells, as his golden reeds, sound harsh and out of tune. Even children's voices sound amiss.

Tuesday—The brotherhood of believers, Acts 2 : 27-47.

An organization can never make people one, any more than the walls of a house can make a house into a home. It takes a common thought to do that. As soon as the early believers had found Christ, they became spontaneously sharers together in earthly possessions.

Wednesday—Baptism and the great commission, Matt. 28 : 16-20.

"Some doubted." Remember Christ's words were not spoken to a band of blind fanatics. Some were doubters. Yet they too became apostles, true unto death. Doubts may be dealt with intellectually. We may try to reason ourselves out of doubt. But the disciples worked themselves out. Doubting disciples were lost in obedient apostles.

Thursday—The Lord's Supper, 1 Cor. 11 : 23-34.

Memory plays a great place in our lives. So does hope. In the Lord's Supper memory and hope are wedded together. They meet like the perfect arch and together upbear the weight of life. What Christ has done, what Christ will do, this is the whole comfort of religion.

Friday—Winning others to Christ, Acts 16 : 9-15.

Bithynia seemed the next natural step for Paul. But God willed otherwise. The invasion of another continent rather than another province was God's plan. Many a prevention or interruption in life means that God has something larger for us to do. This is the meaning of the shut door.

Saturday—Social responsibility, Luke 10 : 25-37.

Passing by on the other side of the road is a sin of modern life as well as of the ancient priest. Every indifference to the welfare of our community, every failure to use the ballot for righteousness, is a passing on the other side of the road.

Sunday—The consummation of the kingdom, Rev. 22 : 1-17.

"The best is yet to be." God said that long before the poet. After long ages, the trail that left the garden with its flaming angels and barring swords, ends at the river of life, and under the shadow of the tree of life. And so with every trail of life.

A PRAYER

Father, we praise thee that we do not need to go through life alone, but that thou dost offer to be our Companion and Helper. We rejoice that thou dost show us the way of peace and joy. We thank thee that thou dost tell us how to live helpfully, hopefully, fruitfully. Keep us as we work for thee, and keep us when the call comes to exchange life below for life with thee in heaven. For Jesus' sake. Amen.

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1919

Name		Address						Class	
DATE 1919	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT	
July 6									
July 13									
July 20									
July 27									
August 3									
August 10									
August 17									
August 24									
August 31									
September 7...									
September 14...									
September 21...									
September 28...									
Totals									



St. Andrew's College

Toronto

Canada

A RESIDENTIAL AND DAY SCHOOL

FOR BOYS

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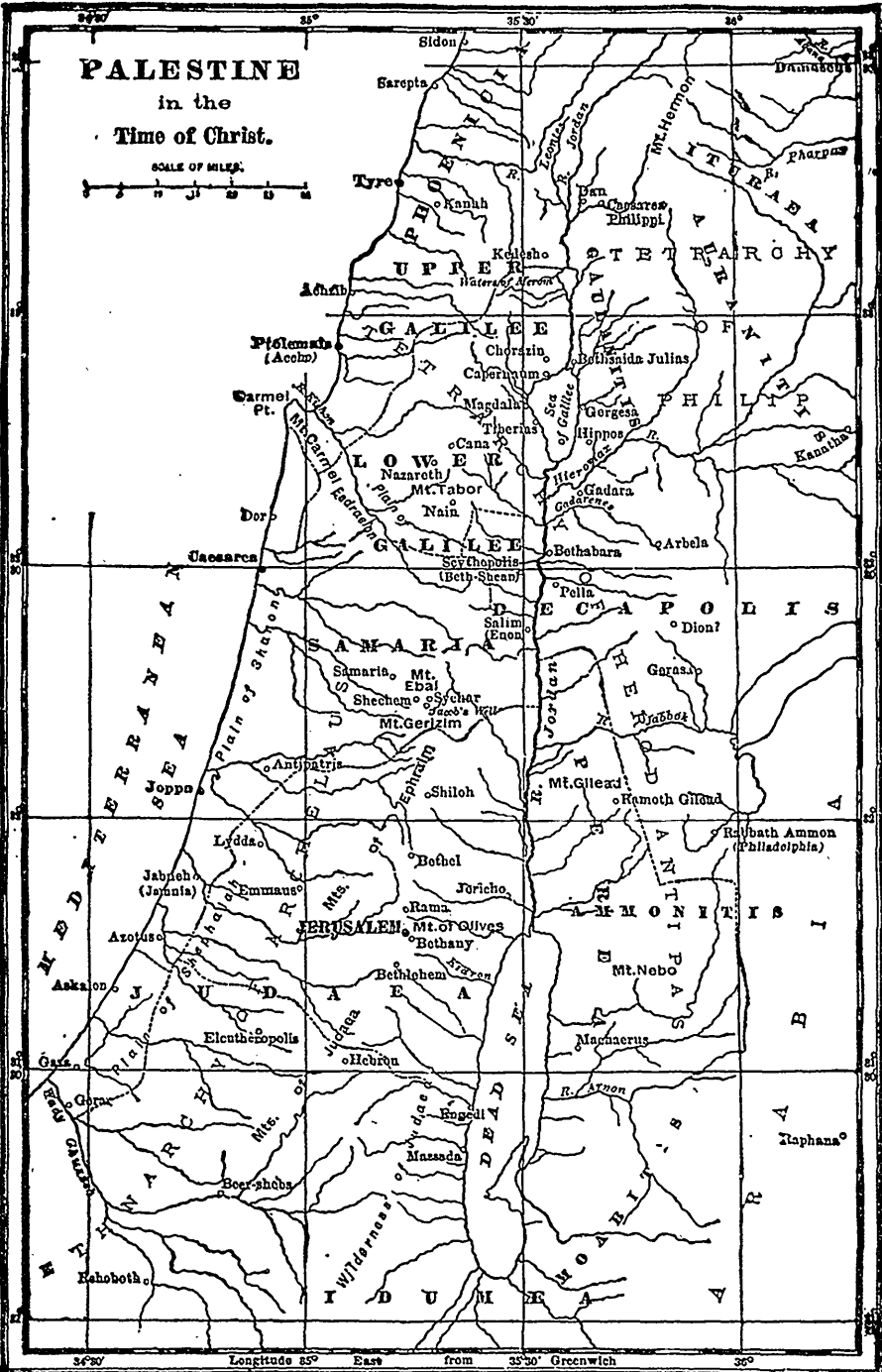
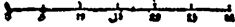
CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D., HEADMASTER

PALESTINE

in the
Time of Christ.

SCALE OF MILES.

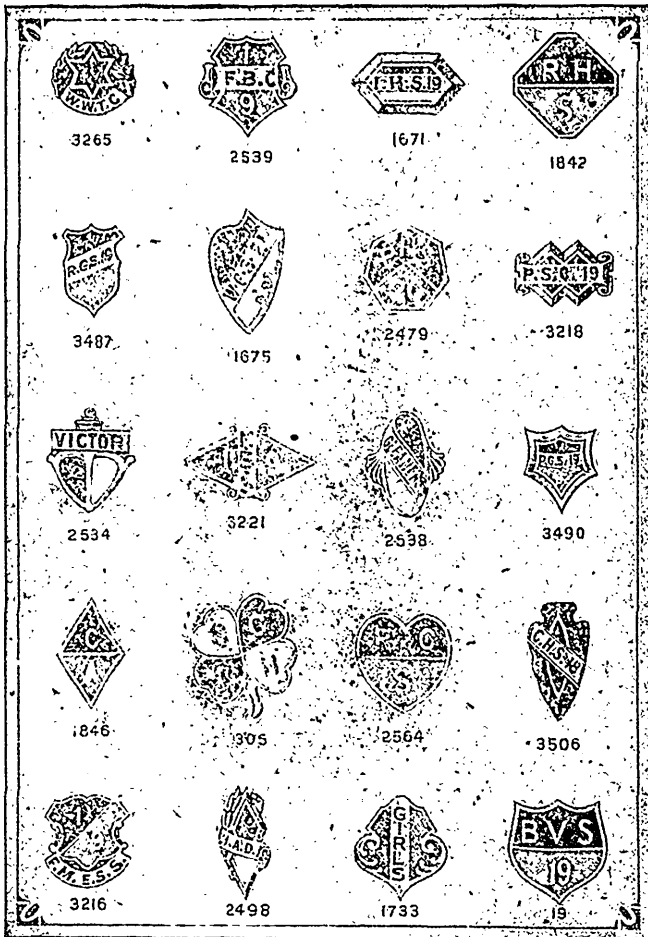


34° 30'

Longitude 25° East from 35° 30' Greenwich

36°

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