

Send for Sample Copies of EAST AND WEST

Vol. XXV., No. 2

April-June, 1919

Five or more to one address,
20c. a year; 5c. a quarter

THE HOME · STUDY QUARTERLY

For Seniors and Home Department



Presbyterian Publications

* Presbyterian Church in Canada *

Church & Gerrard Sts., Toronto.

The Home Study Quarterly

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

Vol. XXV.

Toronto, April, May, June, 1919

No. 2

True Nobility

Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

For great and low there's but one test :
'Tis that each man shall do his best.
Who works with all the strength he can
Shall never die in debt to man.

—Edgar A. Guest



The Forward Movement

The Forward Movement means that the church is setting itself to put more of the War spirit into every part of its life and work. Unselfishness, self-sacrifice, enthusiasm, courage to face any obstacle or peril,—how magnificently these qualities have been shown on the battlefields and in the trenches of France and Flanders ! Only let the church be set on fire with the spirit that won the great War, and its victory is certain.

It can never be forgotten that the War spirit was seen at its finest in the boys who braved all the devilry of the brutal German foe,—and, not less, in the girls, their sisters, who knitted and sewed and saved and wrote bright letters and sent parcels and helped in a hundred other ways. It is up to the boys in the church just becoming men, to the girls growing quickly into women, to carry the same spirit into work for Christ in Canada and throughout the world.

The Forward Movement must begin in the individual life. No more wonderful thing could happen than that the great host of older boys and girls in our church should give themselves, with their splendid endowment of youthful vigor and hope, to the service of

Christ and his church. Millions of money could not compare with such a gift as that.

Of course this gift must be made in practical ways. Boys and girls live in homes. They have daily work to do in school or in place of business. They belong to classes in the Sunday School of their church. The Forward Movement for them, therefore, means, that they will be loyal and true in all family relationships, that they will be absolutely faithful in every day duties, that they will put their best into the studies and activities of their class week day and Lord's Day, that they will live as under the eye of the great master.

Many a boy is sorry that he could not take part with his older brothers in the actual fighting of the War. There are girls who are tempted to think with envy of their older sister's opportunities. The message of the Forward Movement to the boys and girls in their teens is, that the door is wide open for them to live and work in the same spirit that gave their brothers undying fame. And the War has taught us that it is the spirit that counts.



Replacing Man Power

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

When it is remembered that not less than 60,000 lives have been lost to Canada alone, and the effective working power of twice as many more seriously impaired, the necessity of the utmost that can be done to replace them will be realized. This cannot be done without giving serious thought to the situation. The problem of replacing the lost man power can be solved only by boys who are the men of to-morrow.

The normal boy wants to do things, wants to count for something, to be "in it." Nothing

appeals to him like an opportunity. His ideal is one who can excel in whatever line of work he is in. He wants to be as strong and as skilful as others. He wants to know as much. He is not content to be at the foot of the list, if he can be at the head.

There never was a time when boys and men who can do things, were so much in demand. The world's shortage of men can be judged by Canada's shortage. The unparalleled opportunities of the present, and prospects for years ahead, appeal to the boys of the present to make the most of them, not only in their own interest, but for the world's sake, in the interests of humanity. The millions of lives prematurely ended by the War are not lost. They are the price paid for the peace and liberty which are our heritage. The least the heroic boys of to-day can do, is their utmost to grow up into men worthy to take up and complete the tasks of those who were called away to stand for our defence and accomplish our deliverance from our enemies.

But, if they are to succeed in this, there are things they must know and remember. Boys do not grow into men in a year or two, as a colt grows into a horse at its best in five or six years. Boys have to be more patient. The best of them will not come to their best short of twenty-five or thirty years. The mistake that many make is in thinking they are men long before they are, in thinking their education is finished before it is scarcely more than begun. The result of this mistake is often an impatience that is unwilling to wait for recognition and promotion, and that fails of securing what would surely have been theirs, if they had been willing to work and wait for it.

To attain to their best physical development, boys must beware of everything in the line of eating and drinking, and indulgence of any kind, that even might interfere with health, or lower vitality, and especially of stimulants, drugs, or dopes of any kind. They must make sure of enough sleep, which they can easily do by getting to bed so early that they will not require to be roused in the morning. While making sure of enough work, or exercise, for the development of strength, they must guard against overstrain by attempting feats beyond their strength or en-

durance, than which nothing is surer to retard and lessen physical development.

The same principles apply to mental development. The mind develops by wholesome reading and exercise. The more the mind is used, if wisely used, the greater the development. The wise boy will make the most of his opportunities for study. Brainy boys will make the men that will count for most in their day, if they make the most of their brains while they are growing.

A boy doesn't need much rest, if he gets enough sleep. He can fill a long day with work, and study and play, and make all contribute to the making of the man he means to be. The sooner he can decide that, and the more wisely, the better. And, the more patiently and persistently he plans and strives to attain to his ideal, the sooner and more surely will he succeed.

The world will never have too many men with health and strength, with well trained and well furnished minds, honorable and reliable men, God-fearing, philanthropic and patriotic men, such as the boys of to-day may grow to be, if they but will while they may.

Owen Sound, Ont.



The Making of Men

By Rev. David James

The history of the Boys' Club connected with Robertson Church, Vancouver, B.C., dates from the beginning of the congregation in 1909. It had its inception among the boys of a class taught by the pastor, and has continued ever since to be conducted according to methods then adopted and which some time shortly after were put into the form of a regular constitution.

The object of the Club is the development of a true Christian manhood. To become a member, a boy must be 14 years of age or over, a regular attendant of church and Sabbath School, and must promise, on admission to the club, to avoid everything detrimental to the building up of a manly Christian character.

The meetings of the Club are held regularly on the first and third Saturdays of each month during the year, with the exception of the months of July and August, and are of a



ROBERTSON BOYS' CLUB, VANCOUVER, B.C.

literary character, the programme consisting of readings, recitations, essays and debates. Meetings are opened with singing the club hymn, "Fight the good fight with all thy might," and repeating the Lord's Prayer, and closed with the National Anthem and prayer.

The officers consist of an honorary president (the pastor), honorary vice-president (one of the senior members), a president, vice-president, secretary, and treasurer, and a representative on the congregation's Committee on Missions.

The members of the Club, with the exception of those who have become officers and teachers in the Sabbath School, form the pastor's Bible Class in the School, and for some time have made his morning sermon, notes of which are taken by each member, the subject of study. Besides being contributors through the Sabbath School, the Club aims at giving \$50 a year toward the salary of our missionary in Honan, Mr. Mark H. Wheeler.

The athletic work of the Club takes the form of lawn tennis, and during the holidays a

camp by the seashore under the supervision of the pastor.

For some years we have gone to Departure Bay, a beautiful spot on Vancouver Island. In the camp the object of the Club is never lost sight of, and while the hours are filled with the usual occupations of camp life, each day begins and ends with a Bible lesson and prayer, and the closing moments before sleep overtakes us is given to singing the club hymn, the echo of which is the last sound heard in the camp until a new day breaks.

On Sabbath the boys go in a body to St. Andrew's Church, Nanaimo, a distance of nearly four miles, attending both morning and evening services.

From the Boys' Club naturally have come many of our most active workers in church and Sabbath School, and like all other such organizations throughout our fair Dominion, it sent forth a goodly number of splendid young men who did their part with honor on the fields of France. That the Club had found its place in the lives of its members

may be learned from a message sent back by one of them, a young officer at the front: "Stand by the Boys' Club, for it has done more to train us for what we are doing now than any other agency I know of!"



The Old Home

By Rev. Alex. Macgillivray, D.D.

The home is the unit of society. Upon its character depends the quality of the community, and the stability of the nation. It is not only the oldest, but the grandest of all institutions. It comes down to us from Eden. When it perishes, the human race will have run its course. A great writer has said that of all human institutions, "It is the only one that interprets heaven. For the child it is heaven." The old home, the home of one's birth and childhood, one is apt to idealize, as his day approaches eventide. The poet gave voice to this tendency when he wrote:

"How dear to this heart are the scenes of
my childhood,
When fond recollection presents them to
view:
The orchard, the meadow, the deep-
tangled wildwood,
And every loved spot which my infancy
knew."

The "old home" of the writer, in common with the homes of the pioneers who made Ontario, had nothing stately about it. It was a modest log cabin, in the great primeval forest of the Georgian Bay District. The founders of it came from Scotland with three small children. The writer is the oldest Canadian in the family. His recollection covers, without any effort, three score years—years stored with pleasant memories, constituting a paradise of which no stress or adversity can ever dispossess him.

Among the things that memory cherishes are the resolution and hopefulness with which the parents went about establishing and developing the home. This was characteristic of that great generation that made Ontario, a generation that reclaimed it from the forest, and not only built their own log cabins, but blazed the trail through the woods, built in due time the log school houses, the log

churches, cleared the highways and organized municipal government.

The tastes were simple, the wants few, and largely supplied by what the land produced, and the industry and skill of the home converted for daily use. Conditions made industry and thrift necessary. The question was not, "What comforts and pleasures can we enjoy," but, "How can we get daily bread and raiment?" Many things considered necessary by the children of to-day were not thought of for the children of pioneer days.

The fundamental virtues were early taught and rigidly enforced. Obedience, truthfulness, reverence, industry were only considered honored as they were observed.

To long hours given to the reading of the Bible on the Sabbath, one owes his abiding knowledge of God's Word. It was read in the mother tongue. The father was the leader and teacher, always thorough, if at times considered somewhat exacting. Young and retentive memories were early stored with goodly portions of scripture, the psalms in metre and the paraphrases, the only hymns known in those days. Needless to say they have retained their influence through the years.

The Sabbath of the old home was pre-eminently a day of rest and worship. When Sunday School and church services came to enrich the social and religious life of the community, they were attended by all. The family, where the parents did not attend church, or the children Sunday School, was regarded with pity and suspicion. People wondered how such neglect of duty and privilege could be possible, and were prepared for some manifestation of the divine displeasure.

In the public school, a daily exercise was the reciting of the answer to one or more questions in the Shorter Catechism, and the reading of a portion of scripture. The stories of the Bible were fairly familiar, and the first lessons in history were the historic portions of God's Word.

In such an atmosphere, the first generation of Canadians in our section of the country grew up. From the little country "kirk" there went forth some seven or eight to be

ministers of the church. Almost without exception, they began their public career as school teachers, and worked their way through University and Theological Seminary to what was esteemed, in those simple, godly homes, the highest goal of service and honor.

The best things in life one owes to the home. Its love is the strongest, its teaching is the most authoritative, its example is the most influential, and its memory the most enduring. Given a godly home life, the prosperity and growth of the church, and the righteousness and permanence of the nation, is assured.

Toronto



The Real Martha

"Jesus loved Martha and her sister and Lazarus." The sisters were unlike in disposition. Mary, we can imagine, was dreamy, meditative, perhaps a little delicate and fragile, and gifted with a quick and loving sympathy. Martha was robust, practical, energetic. Her way of showing the master that she considered it an honor to have him for a guest was to give him the very best that her housewifely skill could suggest. No trouble was too much for her. And it is very possible that one of the charms which this home had for Jesus—one of the qualities which made it a real place of rest—was its well-ordered arrangements, the quiet, efficient, capable way in which things were done. And whose was the credit for that? Martha's.

What would that household have been like without Martha? And what would any home that is fortunate enough to have a Martha in it, be like without her? The truth is our debt to the Marthas is one which we have never fully acknowledged. You would imagine, hearing the way in which her name is sometimes used, that it has an apologetic character, as if the making of a home comfortable and homelike were a gift to be lightly esteemed in comparison, for example, with the ability to write verse! It is foolish to play Mary off against her sister in this way. Martha did what she could do best, and showed her love for Christ in that fashion, and you may be quite sure that he understood. Mary served him in her way, by giving him

what he needed more at times than food—a heart to listen to his message, and a sympathy which made the telling of it meat and drink to him. Each sister was the complement of the other.

But we wrong Martha, of course, in thinking of her as always in the kitchen. Certainly when there was a meal to be prepared you would find her there, and well that was for the household and the servants. But nobody is always eating or thinking about eating; and often of an evening, doubtless, when the labours of the day were over, Martha would join her sister at the feet of the master whom she loved as much as Mary did.

When Jesus having said that only a few things were necessary, dropped his voice, as we may imagine, and added "or indeed one," he may have meant more than he seemed to say. For there was one thing that was more than meat to our Lord, and that was to find a soul with heart and sympathy open to his message. And it may be that he felt, as he said the words, that Mary's ministry met a need of his deeper than that for which Martha was catering. At any rate, the oldest and best versions of this Gospel give Christ's words as we have rendered them, and they stand here, not to be used as a peg on which to hang doctrines, but rather as a proof of the gentle courtesy of our Lord, of his insight into character and motive, and of his gracious recognition of the worth of any and every kind of service that has love at its heart.—Archibald Henderson, in *A Day at a Time*



The Measure of Love

It is impossible for us to look into the boiler in the engine room and see how much water the boiler contains. But running up beside the boiler is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the huge boiler. When the tube is half full, the boiler is half full. When the tube is empty, the boiler is empty. Christians ask: "How can I know I love God? I believe I love him but I want to know." Look at the gauge. Your love for your brother is the measure of your love for God.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—For six months we shall study some great truths of our religion. These are the great lighthouses of truth, planted deep on the rock, and crowned with a great light. In our first lesson we come in sight of the greatest of them all,—God's fatherhood. It is the home-ward-bound light of the soul.

Lesson I.

GOD OUR HEAVENLY FATHER

April 6, 1919

THE LESSON PASSAGE—Matthew 6 : 24-34.

24 No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mam'mon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?

26 Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27 Which of you by taking thought can add one cubit unto his stature ?

28 And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

GOLDEN TEXT—Our Father which art in heaven, Hallowed be thy name.—Matthew 6 : 9.

SENIOR AND HOME DEPARTMENT TOPIC—God the Father Almighty. **ADDITIONAL MATERIAL**—Job 38 ; Psalm 33 ; Eph. 1 : 1-14.

THE LESSON EXPLAINED



LILIUM CHALCEDONICUM OR
SCARLET MARTAGON : The
Lily of Matthew's Gospel

I. WHOM WE SERVE.—

24. *No man can serve two masters.* Jesus does not, in this lesson, formally prove God's fatherhood. He assumes and applies it. He answers in its light three great questions of the heart. First, who is my master ? The heart was made to serve. Common experience

says we can only serve one master. *God and mammon.* These are the two possible masters,—one divine, one earthly. Mammon stands for all earthly things that men worship or covet. If God be our Father, then there is only one possible answer. We must

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

31 Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ?

32 (For after all these things do the Gen'tiles seek :) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.

34 Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

seek to be his sons. Thus one great choice is presented,—God or mammon, one great question is answered, one great tragedy is averted,—the tragedy of a divided life. The human heart is free to choose its master. But if God be Father, there is only one right choice.

II. WHY WE TRUST.—25-32. *Take no thought.* A second great question answered—why should I trust ? A second great choice to be made between trust and worry, a second great tragedy averted—the tragedy of a distracted life. The word Jesus uses for "thought" means worrying thought. True thought deals with things in my power to do, like sowing the seed. Worry deals with things in God's power, like the sending of the rain. *Behold the fowls.* Jesus smites worry three times. Worry is unreasonable. What about the birds ? The creator gives them life. He gives them food. The birds do not worry about food ; they do not even think. God thinks for them. God is your Father. You are his child. If the Creator feeds the birds, will the Father forget to feed his children ? *Which . . . can add one cubit ;* the second blow. Worry is unavailing. Worry never added a cubit (a Jewish measure of length,—18 inches) to one's height. Worry never fed or clothed any one. *Consider the lilies ;* third

blow. Worry is unnecessary. Lilies neither work nor worry. They wait, while God remembers to clothe them with a glory that even Solomon never had. God knows what you need. God remembers. God gives. God cannot be father to you without doing a lot of thinking for you. Notice how simple Christ's illustrations are—the bird in the air, the lily in the field.

III. WHAT WE SEEK.—33, 34. *Seek ye first.* Give the first place in your thoughts and plans. The third great question answered. What is life's great search? A third great choice—God or self. A third great tragedy averted—a disproportioned life. Trust in God for the lesser things enables us to give our strength to the things that matter. *Sufficient . . . is the evil.* It also enables us to divide our life aright—into days so that God's love for one day is sufficient for the evil of that day.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—God our heavenly Father, Matt. 6 : 24-34.

Remember that the fatherhood of God is not a doctrine. It is a deliverance, an emancipation from the bondage of fear. Remember the fatherhood of God is not merely a divine sentiment. It is a mighty purpose planning, remembering, giving all things needful for God's children.

Tuesday—Prayer to the Father, Matt. 6 : 1-15.

Prayer is a spirit revealing itself sometimes in "the burden of a sigh, the falling of a tear, the upward glancing of the eye." The Pharisee made prayer a performance, a spectacle. The prayer that seeks a human audience never finds a divine audience.

Wednesday—God our Creator, Gen. 1 : 24-31.

The marvel of God as creator is that we are strangely blended—dust and the divine. Scripture tells us so. So does our own experience. The marvel of God as Father is, that against a thousand influences seeking to make dust of the divine, his love seeks to make the divine out of dust.

Thursday—Our Father's mercy, Ps. 103 : 1-14.

"Dust are we under the chariot's iron wheel," says one ancient religion. "Yes," says the Psalmist, "dust are we." But dust divinely remembered, not forgotten. Dust divinely understood, not ignored. Dust divinely pitied, not despised. Dust in the hand of God, not under the chariot's iron wheel.

Friday—Our Father's gift, Eph. 1 : 1-14.

Paul seeks in this letter to praise Christ with many praises and crown him with many crowns. Christ's chief praise and brightest crown is that he is the one in whom God reveals himself as love and through whom he mightily realizes his purposes of love for his children.

Saturday—Knowing the Father, John 14 : 6-21.

To know Christ is to know God utterly. There is no mystery of God beyond Christ. Is Christ winsome to you? So is God. Do you find it easy to believe that Christ is the "friend of the lost; the last, the least?" Think the same of God.

Sunday—Sonship with God, 2 Cor. 6 : 14 to 7 : 1.

Sonship is union with God and disunion with all that is not of God. The ship cannot spread its sails and also linger in the harbor with holding anchor and binding cable. If we are God's temple, then like Christ, we must scourge the temple clean and clear.

A PRAYER

We praise thee, O God, that thou art our Father, that Jesus Christ is our elder brother, that we are thy children and so are co-heirs with him. Thou art so good to us and we are so indifferent to the love thou dost reveal to us. Teach us to glorify thee by living in such intimate fellowship with thee, that those who know us shall desire to own thee as Father, to trust in thy son as Saviour. For thy name's sake. Amen.

Lesson Questions

Who are the two possible masters of life?
What three tragedies does faith enable us to avoid?

What reasons does Jesus give against worry?
What two illustrations does he use?

For Further Study and Discussion

1. Find the account of a man in the gospel story who loved his wealth more than Christ's kingdom? (Mk. 10 : 21, 22.)

2. What is the best thing to do with our cares? (Ps. 55 : 22.)

3. Should a Christian make provision for the future?

4. Is it wrong for a Christian to be rich?

PROVE FROM SCRIPTURE—That God is like a good father.

SHORTER CATECHISM—Ques. 51.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Human love is like a fountain. It must have outflow and overflow. It must express itself. It is so also with God's love. The Father reveals himself in a measureless gift—Jesus—and in a marvelous plan of reconciliation and redemption through Jesus. Our lesson shows Jesus drawing men to God through himself.

Lesson II.

CHRIST OUR SAVIOUR

April 13, 1919

THE LESSON PASSAGE—John 1 : 35-51.

35 Again the next day after John stood, and two of his disciples ;

36 And looking upon Je'sus as he walked, he saith, Behold the Lamb of God !

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Je'sus turned, and saw them following, and

41 He first findeth his own brother Si'mon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Je'sus. And when Je'sus beheld him, he said, Thou art Si'mon the son of Jo'na : thou shalt be called Ce'phas, which is by interpretation, a stone.

43 The day following Je'sus would go forth into Gal'ilee, and findeth Phil'ip, and saith unto him, Follow me.

44 Now Phil'ip was of Bethsa'ida, the city of An'drew and Pe'ter.

45 Phil'ip findeth Nathan'ael, and saith unto him, We have found him, of whom Mo'ses in the law, and the prophets, did write, Je'sus of Naz'areth, the son of Jo'seph.

46 And Nathan'ael said unto him, Can there any good thing come out of Naz'areth ? Phil'ip saith unto him, Come and see.

47 Je'sus saw Nathan'ael coming to him, and saith of him, Behold an Is'raelite indeed, in whom is no guile !

48 Nathan'ael saith unto him, Whence knowest thou me ? Je'sus answered and said unto him, Before that Phil'ip called thee, when thou wast under the fig tree, I saw thee.

49 Nathan'ael answered and saith unto him, Rab'bi, thou art the Son of God ; thou art the King of Is'rael.

50 Je'sus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.



THE APOSTLE JOHN

saith unto them, What seek ye ? They said unto him, Rab'bi, (which is to say, being interpreted, Master,) where dwellest thou ?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was An'drew, Si'mon Pe'ter's brother.

GOLDEN TEXT—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3 : 16 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Christ the World's Redeemer. **ADDITIONAL MATERIAL**—John 1 : 1-14 ; Rom. 1 : 16, 17 ; Eph. 3 : 14-21 ; Heb. 1 : 1-9 ; 1 John 1-10.

THE LESSON EXPLAINED

I. THE SAVIOUR FOUND.—35-39. *John* ; the Baptist, whose preaching had attracted many followers and aroused great expectations. *Two of his disciples* ; Andrew and John. *Behold the Lamb of God*. Our lesson shows three ways men come to the Saviour. This is the first,—these two men were pointed to Christ. John is great enough to content himself with being 'only a finger post to Christ. Jesus, not John, is the Saviour. His message had two great notes : (1) Repent. (2) Behold the Lamb of God. He

sees God's sovereign remedy as well as the nation's desperate disease. No man is a true prophet until he sees both. *Come and see*. Jesus never satisfies the curious. He never disappoints the earnest.

II. THE SAVIOUR ANNOUNCED.—40-42. *Andrew*. He was an unobtrusive man, knowing the first law of fishing for fish and men alike—keep yourself out of sight. *Findeth his own brother*. This is the second way to Jesus,—Andrew brought his brother. Andrew was a

courageous man, too. We often find it hardest to speak to our own relatives about Christ. *We have found the Messias.* Christ was a real discovery to Andrew, over which he could be genuinely enthusiastic. We fail here also. *Thou art Simon . . . thou shalt be called Cephas.* Christ judges those who come, not by yesterday and what they were, nor by to-day and what they are, but by to-morrow and what they may be. Christ saves a man from his worst unto his best. Unstable Simon will become rocklike Peter.

III. THE SAVIOUR CONFESSED.—43-51. *Jesus would go forth*; the third way to Jesus. The Saviour himself finds Philip. The last command of Christ for his disciples is, "go forth." The gospel must seek as well as receive. *Philip findeth Nathanael.* Notice another human link in the divine purpose. *Any good thing . . . out of Nazareth.* Nathanael was without deceit: he was not without prejudice. *Thou shalt see*

greater things; greater evidence of the divine in Christ, as great as opened heavens and descending angels.

Lesson Questions

By what three ways do souls find Jesus?
Who are the bringing disciples in our lesson?

For Further Study and Discussion

1. Find an account of Andrew and Philip bringing people to Jesus. (John 12 : 20-22.)
2. What was Jesus' opinion of John the Baptist? (Matt. 11 : 11.)
3. Which has most to do with determining our character, heredity or environment?
4. Is it the duty of every Christian to speak to others about Christ?

PROVE FROM SCRIPTURE—That man's sin costs God dearly.

SHORTER CATECHISM—Ques. 52.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The Saviour foretold, Isa. 53 : 1-12.

This is far more than the chapter of the way of sorrow. This chapter has a goal as well, and the goal is victory. All God's lonely, bitter ways have divine goals.

Tuesday—Christ's reign, Isa. 35 : 1-10.

Christ is more than a reformer. He is a transformer. The waste becomes a garden, the silence a song, the brazen sky a promise of reviving showers, the trackless waste a broad, straight, unmistakable highway to Zion. A garden heart for a desert heart,—this is Christ's gift for you.

Wednesday—The Lamb of God, John 1 : 35-42.

Before Jesus, John was the herald running in the dust before the king's chariot, the lamp losing itself in the blaze of the sun. When men's expectations were towards him, he pointed to another, saying, "Behold the Lamb of God." Blessed are they who are big enough to take the second place.

Thursday—Christ our Saviour, John 1 : 43-51.

Was Nathanael the only one who said, "Can there any good thing come out of Nazareth?" What did you think one dark day last fall? Come into the garden and see, this April day. God was "raining daffodils." You have had many days narrow and commonplace as Nazareth. But Christ lives in Nazareth.

Friday—Saved by grace, 1 Peter 1 : 1-9.

Joy in the invisible! We speak of the skeleton in the closet. But the best of life as well as the worst is hidden. Life is nourished from hidden springs. Men build a house. Invisible things make it a home.

Saturday—A present Saviour, 1 John 1 : 1-10.

John glories in the visibility, audibility, tangibility of the gospel. The incarnation was not a mystery. It was a tremendous fact. John had seen the hands of Jesus laid with healing on the leper's hand, with blessing on children's heads, stretched with patience on the cross.

Sunday—An exalted Saviour, Heb. 1 : 1-9.

It is not enough to think of Jesus as the white flower of the human race. The earth cannot explain him so. The heart does not demand him so. The scriptures do not present him so. The flower is human. The roots are divine and eternal.

A PRAYER

Lord Jesus, without thee we are undone, cast away by our own choice. But we rejoice that with thee is plenteous redemption. We thank thee that thou didst die for us. Show us how to believe in thee, to receive thee as our Saviour, to walk with thee and work with thee for a world's salvation. For thy name's sake. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—The death of Jesus and the resurrection are truths that complete one another. Christ's death shows the utterness of his love. His resurrection shows the utterness of his power. The cross tells that Christ died for us. The empty tomb tells that he lives forever for us.

Lesson III. **OUR RISEN LORD—EASTER LESSON** April 20, 1919
THE LESSON PASSAGE—Matthew 28 : 1-10.

1 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow :

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.

6 He is not here : for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead ; and, behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

GOLDEN TEXT—He is risen, even as he said.—Matthew 28 : 6 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Meaning of Christ's Resurrection.

THE LESSON EXPLAINED

I. THE EMPTY GRAVE.

—1-4. *End of the sabbath ; towards sunrise. Mary Magdalene.* Christ had delivered her from seven demons, and her love for him was supreme. *The other Mary ; mother of James and Jesus. To see the sepulchre.* Mark tells that they came to anoint the body, —sorrowing, but still loyal to Christ's memory. Notice how prominently women figure in this whole story. *And behold, . . . the angel ; the first glimpse of victory. Rolled back the stone.* Mark



ROMAN SOLDIER IN COMPLETE ARMOR

tells (Mark 16 : 3) that the women were asking one another as they came : "Who shall roll us away the stone . . . ?" Many another difficulty has been removed by the angel we never saw. *Countenance was like lightning.* Divine messengers are always clothed with brightness and whiteness. *Keepers did shake.* In order that the body of Jesus might not be stolen, the tomb had been sealed and a watch set, ch. 27 : 62-66.

Vs. 5-8. *Fear not ye ; the master word of religion and of the resurrection.* The fear of

life and of death are lost in the depths of this truth. *Ye seek Jesus.* The heart may seek in the wrong place for Jesus, but God will provide some one who will direct aright. *He is not here ; another meaning of the resurrection.* Christ is not a memory but a present fact. Before his death his enemies knew where he was. Now they cannot tell where he is not. *Come, see the place ; to satisfy their doubts, by seeing the tomb empty. Go . . . tell his disciples.* Mark adds "and Peter,"—a special message for him who had so deeply denied the master. Another message of the resurrection. Christ still pities the weak. Every gracious thing in Christ's life, lives forever. It is not the cross of Christ but the living Christ of the cross who is with us. *Goeth before you into Galilee ; another resurrection note. Christ still commands and appoints.* He is still leader. *Departed quickly.* Life has a new thrill. A sense of the resurrection message, invests life with a new wonder. *With fear.* Because they had seen the divine and the supernatural.

II. THE RISEN SAVIOUR.—9, 10. *Bring his disciples word.* Better to make haste in the spreading of good news than the spreading of bad news. Which makes you run the faster ? *Jesus met them.* The empty tomb is not enough. They must see Jesus himself. *All hail ; words of a victor. Held him by the feet ; in the abandon of love mingled with adoration. Worshipped*

him They have a greater sense of who and what Christ is. The resurrection places Christ in his true light. Behind the cross must shine the resurrection glory. *Go tell my brethren.* The angel said, "his disciples." Jesus says, "my brethren." The relationship of master and learner is lost in a deeper and closer relationship. *They go into Galilee.* It was there that Jesus laid before them the programme of the gospel :— everywhere for Christ, everywhere with Christ.

Lesson Questions

What women found the angel at Christ's tomb ?

What had this angel done ?

What did he say to the women ?
When did the women meet Jesus ?

For Further Study and Discussion

1. Show that Jesus foretold his resurrection ? (Mk. 10 : 34.)
2. Tell about an interview of Jesus and Peter after the resurrection. (John 21 : 15-19.)
3. Should we believe things we cannot understand ?
4. Have men or women done most for the spread of the gospel ?

PROVE FROM SCRIPTURE—That Jesus vanquished death.

SHORTER CATECHISM—Ques. 53.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Christ crucified, Mark 15 : 25-38.

Masefield teaches that Christ has a cross in every heart. Every sin we sin is another cord in his cruel scourge, another flint in his weary way, another weight to his heavy cross, another thorn in his piercing crown, another pain of the cruel nails. Christ may be crucified afresh.

Tuesday—Christ's body in the tomb, Mark 15 : 39-47.

Joseph of Arimathea, a disciple of Christ, but secretly so for fear of the Jews,—John tells us. Joseph of Arimathea, a disciple and boldly so for love of a dead and seemingly defeated master,—says Mark. The love that, like a star at night, becomes bold in the darkness of defeat, is worth while.

Wednesday—Our risen Lord, Matt. 28 : 1-10.

As it began to dawn. It was a double dawn that Mary saw through the mist and blur of her tears—the sun from the dark and Jesus from the tomb. The glory of the morning and the resurrection are alike :—something new above, something new within, something new before.

Thursday—After the resurrection, Luke 24 : 13-31.

From Jerusalem, place of dreams, to Emmaus, the two disciples went with leaden feet and heavy heart. Look how Christ deals with disappointed people. He made their heart to glow, made their eyes to see, sent them back glad with a fact beyond their faded dream—a risen Christ.

Friday—The resurrection a fact, 1 Cor. 15 : 1-11.

Paul says the resurrection is a fact. Remember that Paul's life would be a baffling mystery without the explanation of that fact. Mightier than his mightiest argument for the resurrection, is his life in Christ. Every true Christian is an argument for the resurrection of Christ.

Saturday—Christ the first-fruits, 1 Cor. 15 : 12-24.

Christ's resurrection means more than entrance into heaven. It means his abiding on the earth. If his glory fills the heaven, the power and pity of his resurrection life fills the earth. If he goes to prepare a place for his disciples, he remains to prepare them for that prepared place.

Sunday—Victory over the grave, 1 Cor. 15 : 50-58.

Do not stumble at the word "mystery." Mystery bulks in life as in religion. Whoever sees the glories in the garden, gleaming on the shores of the morning when the tides of night have gone out, is dull if he does not cry out—"How can these things be ?"

A PRAYER

Father, our hearts are glad as we greet thee on this day that speaks to us of thy triumph over death, and of the triumph we too shall have, because we are thine. Open our hearts to receive thee now. May the thought of thee keep us from sin, make us penitent after transgression, and strong to love and serve thee always. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Our lesson is a study of the Holy Spirit. If God is love, then the Holy Spirit is that love operating in and for the heart of man. The lesson shows what the spirit is by what it does. One of our hymns speaks of the spirit as comforting dew, cleansing fire, revealing light.

Lesson IV.

THE HOLY SPIRIT OUR HELPER

April 27, 1919

THE LESSON PASSAGE—Acts 2 : 1-8, 14-18.

1 And when the day of Pen'tecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jeru'salem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galil'eans ?

GOLDEN TEXT—If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ?—Luke 11:13 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—What the Holy Spirit Does for Us. **ADDITIONAL MATERIAL**—John 3 : 5-8 ; Acts 2 : 37-47 ; Rom. 8 : 1-17, 26, 27 ; 2 Cor. 13 : 14 ; Gal. 5 : 22-26.

THE LESSON EXPLAINED

I. POWER BESTOWED.—1. *Day of Pentecost* ; the harvest festival. The name indicates that it was the feast of the fiftieth day, so called because it came on the fiftieth day after the offering of the barley sheaf during the feast of unleavened bread. This second of the three great festivals of the Jews, was the most largely attended by pilgrims from all lands. According to tradition, the day of Pentecost was that in which Israel came to Sinai from Egypt. *With one accord*. Jesus had made the first part of the disciples' programme to be that of waiting for the Spirit, whose coming meant power. They are now a band with one thought and aim. It is to such hearts the spirit comes.

The spirit comes by the door through which self departs. *In one place*. Very probably the upper room mentioned in ch. 1 : 13.

2-4. *Suddenly . . . a rushing mighty wind ;*

8 And how hear we every man in our own tongue, wherein we were born ?

14 But Pe'ter, standing up with the cloven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jeru'salem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Jo'e'l ;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy.



THE ASCENSION OF JESUS

rather, "a mighty breath." *Filled all the house* ; an abundant, unmistakable manifestation. *Cloven tongues* ; rather, "tongues distributed or divided" among those in the room. *Filled with the Holy Ghost*. The outer manifestation is followed by an inner experience. *Began to speak with other tongues* ; a great miracle ; but always when the Spirit comes, men are enabled to do what they cannot do by themselves. Do not forget that James teaches that the Spirit enables us to forget to speak with some kind of tongues.

II. POWER MANIFESTED.—5-8. *Dwelling at Jerusalem* ; during the festival. *The multitude . . . were confounded* ; hearing Galilean peasants speaking these

alien tongues. It was reasonable that at this all-important point, God should arrest men's attention by such a miracle. Even in what we call secular history, there are great gaps in

the story that can only be explained when we fill them in with God. Note also the fine significance of the miracle. It symbolizes that the gospel has a language that reaches all hearts and all peoples. The gospel of love has a universal audience and a common tongue.

III. POWER EXPLAINED.—14-18. *Peter, standing up*; another miracle of the Spirit. The disciples are not only fluent in speech but bold in spirit. The tremendous change in the bearing of the disciples is the best evidence of a risen Christ and an outpoured Spirit. *These are not drunken*. Some had tried to explain the miracle of tongues by explaining it away:—the intoxication of wine, not the inspiration of the Spirit. *Third hour*; early forenoon when no Jew would be drinking wine, especially on such a day. *This . . . spoken by the prophet*. Peter declares that a new era has come, long foretold by the prophet.

Prophecy . . . see visions. Men were to see new things in life and God through the Spirit.

Lesson Questions

- What were the disciples waiting for?
- What wonderful thing happened?
- How did some explain this happening?
- What was Peter's explanation?

For Further Study and Discussion

1. How does Paul estimate the value of speaking with tongues? (1 Cor. 14 : 19.)
2. What were the disciples to do after receiving the Spirit? (Acts 1 : 8.)
3. Should we expect to have miracles to-day?
4. Is it possible to lose the Holy Spirit?

PROVE FROM SCRIPTURE—That the Spirit leads to truth.

SHORTER CATECHISM—Review Ques. 51-53.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The Holy Spirit promised, Joel 2 : 21-32.

God's love is a great restoring power, giving us harvest and fruitage from years we count lost. God's love is an enlarging power. Even old age sitting in the sun with yesterday in its heart, is given a world anticipating dreams, instead of a world of memories shadowed with loss.

Tuesday—Coming of the Holy Spirit, Acts 2 : 1-13.

The Spirit gives other tongues besides those brilliant tongues of fire, understood by strangers. There is a gift of speech understood at home. It is rich in phrases that steal home comfortably and comfortingly to the heart. Kindness of speech is the Spirit's gift. Better to comfort than to astonish.

Wednesday—Receiving the Holy Spirit, Acts 19 : 1-7.

"We have not so much as heard." * These words are true of every life. Every life is living beneath its resources in God's spirit. Christ's command was to gather up the fragments, that nothing be lost. In our sense life's tragedy is that we have been gathering nothing but the fragments, while God's complete gifts are ignored.

Thursday—The Holy Spirit our helper, John 16 : 7-15.

The comfort of the presence of the Holy Spirit is not ecstasy but understanding. He guides in all truth. It is not emotion but will. Love your country in full armor, says a great thinker. Live your life in whole armor. Paul's whole armor of God is the Spirit's gift.

Friday—Helping the apostles, Acts 2 : 37-47.

It is the glory not the shame of our life, that we need God's spirit. Our hearts were made for God. His coming is like the drift of the bow across the strings. The heart grows beautiful with his advent, even if his entrance is a piercing of the heart, and a helpless cry, "What shall we do?"

Saturday—Helping in prayer, Rom. 8 : 16-26.

The Spirit helpeth our infirmities. Our way it helps is to show us our infirmness. It teaches us to pray, not,—"Satisfy our hunger for God," but rather, "Give us the hunger for God that may be satisfied." Give us this day our daily bread of love, and hunger for the same.

Sunday—Spiritual gifts, 1 Cor. 12 : 1-13.

Too often the possession of gifts separate us from men. We pass by on the other side. The gifts of the Spirit join us together in the common service of God and man. The Spirit makes gifts a responsibility.

A PRAYER.

O thou who hast promised to give the Holy Spirit to thy people, empty us of self that there may be room for him to come in and bless us and make us a blessing to others. Thou hast taught us that our bodies are the temples of the Holy Spirit; enable us to keep them pure and clean for him, through Jesus Christ. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—The dignity of man lies in that he was not only made by God, but also made for God. In Christ the full purpose of man's creation is realized. Paul asserts vehemently that Christ does not repair human nature, as one stays an old cathedral with iron bands. Christ awakens, transforms, enlarges the soul's life.

LESSON V. MAN MADE IN THE IMAGE OF GOD May 4, 1919

THE LESSON PASSAGE—Genesis 1 : 26-28 ; 2 : 7-9. Ephesians 4 : 20-24.

26 And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him ; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Ch. 2 : 7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Eph. 4 : 20 But ye have not so learned Christ ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus :

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts ;

23 And be renewed in the spirit of your mind ;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

GOLDEN TEXT—God created man in his own image.—Genesis 1 : 27.

SENIOR AND HOME DEPARTMENT TOPIC—The Dignity and Worth of Man. **ADDITIONAL MATERIAL**—Psalm 8 : 1-9 ; Dan. 12 : 2, 3 ; Matt. 6 : 26-34 ; 16 : 26 ; 1 Cor. 3:9.

THE LESSON EXPLAINED

EDEN AS IT IS TO-DAY

I. GOD'S IMAGE BESTOWED.—26-28. *Let us make man.* The creation of man comes on the sixth day, and forms a climax. *In our image, after our likeness.* This is said only of man. The rest of creation merely reflects the divine, while in man something divine is embodied. Man possesses in a limited degree what God possesses in infinite measure. The set of the soul's sails is towards God, though wind and tide

may bear it far from him. *Let them have dominion.* The qualities man possesses make him the natural head of creation. *Created.* The great message of the creation story is, that not blind force but a God of infinite wisdom, love and power is the source of all, and such a beginning implies corresponding purposes and goal.

Ch. 2 : 7-9. *Formed man of the dust ; a mere definite account of the description of man's creation.* From one standpoint man is a part of the material world, not pure spirit like God. *The breath of life . . . a living soul.* Man is also something infinitely removed from the dust. Man's own experience confirms this statement, for he has hungerings, and yearnings not accounted for by this being dust and never satisfied by anything that belongs to the dust. *Garden ; a park planted with trees.* Paradise is really an old Persian name for such a place. The garden was a testing place, not a shelter. The true dignity of man may be realized and developed or refused. *Tree of life.* According to ch. 3 : 22, this tree conferred immortality on man. *Tree of knowledge of good and evil.* Innocence is ignorant of the distinction between good and evil. Virtue involves a knowledge of this difference and a choice of the good. The breaking of God's command not to eat of this tree involved a loss of

innocence without the gain of virtue. The word innocence means "harmlessness."

II. GOD'S IMAGE RESTORED.—Eph. 4 : 20-24. *Ye have not so learned Christ.* Christ is the great remedy of all these things that deface the image of God. "In Christ" is a great phrase of this epistle. Human nature recovers itself in him. *As the truth is in Jesus.* Jesus is for Paul the utter truth about God, and of man. *Ye put off* ; as completely, not as easily, as one puts off an old garment. The truth must be lived, as well as learned. *Former conversation* ; the old manner of life. *Renewed in the spirit of your mind.* Christ deals with conduct by dealing with character and the inner spirit. He reforms by transforming. *Put on the new man.* Putting off is not enough. The old vanishes by the coming of the new spirit within. *Created in righteousness.* God's plan in Christ is far more than sin's

pardon. It is a realizing of God in human character.

Lesson Questions

In what respects was man the climax of creation ?

What does the Eighth Psalm say about man's dignity and worth ?

How was man tested in the garden ?

How is the image of God restored ?

For Further Study and Discussion

1. Where does Paul contrast Adam and Christ ? (Romans 5 : 17.)

2. What is meant when a Christian is said to be a new creature ? (2 Cor. 5 : 17.)

3. Why did God allow man to fall into sin ?

4. Is it ever right to take human life ?

PROVE FROM SCRIPTURE—That love is a mark of God's children.

SHORTER CATECHISM—Ques. 54, 55.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Man made in the image of God, Gen. 1 : 26-31.

Man is a thought of God ; that puts him on a level with the flower. He is the last and highest thought of God ; that places him apart. The flower tells of God's hunger for beauty. The soul tells of his hunger for love. The flower explains God's throat. The soul explains God's cross.

Tuesday—Man made for dominion, Ps. 8 : 1-9.

The image of God within us means that we are destined for dominion. But that dominion comes not by divine right but by divine aid. Mere supremacy over the creatures must be followed by supremacy over ourselves. Face to-day's duties overcomingly. Then God will crown you.

Wednesday—Man in Eden, Gen. 2 : 7-17.

Man's first home was a garden. His last is a city. But whether he dwell in garden or city only obedience to God can make it a home. Our disobedience barred the gate of Eden with a flaming sword. The utter obedience of Christ gatewayed the heavenly city on every side.

Thursday—Man's helpmeet, Gen. 2 : 18-24.

"Not good to be alone." This is one of the deep reasons that makes the home an abiding institution. The loneliness of Adam in Eden is not less than the loneliness of the crowded street.

Friday—The new man, Eph. 4 : 17-32.

"The new man." This would be a mysterious phrase, if Paul did not explain it all by another phrase in his epistle "in Christ." What Paul means is that if we love Christ, a newness comes as certainly as glory comes to the flower that waits on the sun. Love Christ. This newness is in him.

Saturday—Changed into his image, 2 Cor. 3 : 7-18.

Be bold enough to believe that religion is liberty. All God's restrictions are but hedges keeping us in the way. The onward way is without barrier. Liberty is not choice from many ways but power to go only one way victoriously.

Sunday—Man and his brother, Luke 10 : 25-37.

The Samaritan in the unexpected kindness to an enemy left nothing out. It was like a garment of goodly cloth, woven throughout without seam and bound with the fringes of perfection.

A PRAYER

Give us thyself, Lord God, that we may honor thee and love thee. Make us like thee. Teach us what thou wouldst have us be. We want thy companionship, thy friendship. We want to be transformed into thine image. Wilt thou take away the mists that hide thee from us, and cause us to walk in the heavenly places in Christ Jesus. For his sake. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—We have seen that there is something divine in the nature of man. This lesson tells of another and opposite fact of the soul—the fact of sin. The lesson shows that sin is a choice of our own desires as against God's. It is more than weakness. It is willfulness.

Lesson VI.

SIN AND ITS CONSEQUENCES

May 11, 1919

THE LESSON PASSAGE—Genesis 3 : 1-13.

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea; hath God said, Ye shall not eat of every tree of the garden ?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die :

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods; knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked ; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the Lord God walking in the garden in the cool of the day : and Ad'am and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

9 And the Lord God called unto Ad'am. and said unto him, Where art thou ?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked ; and I hid myself.

11 And he said, Who told thee that thou wast naked ? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me, and I did eat.

GOLDEN TEXT—The wages of sin is death ; but the free gift of God is eternal life in Christ Jesus our Lord.—Romans 6 : 23 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Nature and Results of Sin. ADDITIONAL MATERIAL—Gen. 6 : 5-8 ; Psalm 90 : 8 ; Rom. 3 : 1-23 ; Gal. 6 : 7, 8 ; 1 John 1 : 8-10 ; 3 : 4.

THE LESSON EXPLAINED

I. LISTENING TO THE SERPENT.—1-3. *The serpent . . . subtil ; cunning. Said unto the woman. The temptation began with the wife whom God gave to Adam. The garden is a testing place. Temptation means test. It does not create evil. It reveals it. Hath God said. The tempter begins by suggesting to Eve's mind that her life has restraints. It is in the nature of sin to suggest that divine restraints rob us of something in life. We may eat of the fruit. The answer seems promising, because it shows that Eve realizes the abundance of liberty and the limited extent of the prohibition. But the serpent has gained one important point—Eve has listened. To parley with temptation is to invite defeat.*



THE TEMPTING SERPENT AND THE TREE OF LIFE (Babylonian)

II. LOOKING AT THE TREE.—4-6. *Ye shall not surely die ; a bolder step. God's motives are called in question. The tempter suggests jealousy as the motive of the restrictions. Eyes . . . opened . . . be as gods. On the other hand, an appeal is made to the woman's ambition,—her desire for greater knowledge and power. Sin always promises an enlargement of life. The woman saw . . . pleasant. Note the three steps—listening, looking, desiring. Did eat ; the last step. Gave . . . unto her husband. Another fact of*

sin is, that we never sin alone and unto ourselves. Even when no one shares our act of sin, others share in the consequences thereof. Not only Adam, but the whole human race are involved in Eve's sin.

III. HIDING FROM GOD.—7-13. *Eyes . . . were opened.* "Pain makes us conscious of our bodies. Sin makes us conscious of our souls." The deliberate breaking of God's will carries immediate and startling results. Knowledge is increased, but it is the knowledge of sin. Prodigals who start out to taste and know life, only discover its bitterness and emptiness. *Knew that they were naked.* Innocence is lost, and virtue is not gained. *Hid themselves from the presence of . . . God.* To their guilty conscience God is no longer a friend to be greeted but a judge to be shunned. This is the greatest and gravest result of sin. It leads us to misunderstand God. *Where art thou? There is no escaping God. I heard . . . I was afraid . . . I hid.* Adam in his explanation unconsciously confesses all. *Who told thee.* God compels Adam to make confession of all. *The woman thou gavest . . . me.* Another fact of sin is its facility of finding excuses. Adam first blames the woman, then God who made the woman.

He insinuates that she was not much of a helpmeet. *The serpent beguiled.* The woman blames the serpent.

Lesson Questions

Why, according to the serpent, had God forbidden the eating of a certain tree?

What was the result of disobedience?

What was Adam's excuse?

What excuse did Eve give?

For Further Study and Discussion

1. What does Isa. 59 : 2 say about the effect of sin?

2. How is sin defined in 1 John 3 : 4?

3. Were our first parents responsible for their sin?

4. Is it just that we should suffer for Adam's sin?

PROVE FROM SCRIPTURE—That sin grieves God.

SHORTER CATECHISM—Ques. 56.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Sin in Eden, Gen. 3 : 1-13.

The poet speaks of the tree that stands and looks at God all day, lifting its leafy arms to pray. Sin has done its worst when it leads the soul to hide itself from God.

Tuesday—Consequences of sin, Gen. 3 : 14-24.

Has your life some garden of lost opportunity barred by the flaming sword? The tree of life which, in the beginning, grew in the garden, stands, in the end in the street of heaven. Your lost opportunities will be found by going forward, not by looking backward.

Wednesday—Sinfulness of man, Rom. 3 : 9-23.

Paul is not a pessimist. Who can tell how dark the night is but he who knows how incomparable the dawn is? Only he who knows what the soul with Christ is, can tell what the soul without Christ is. Paul does not despair over the soul, but over the soul without Christ.

Thursday—Works of the flesh, Gal. 5 : 13-21.

Paul is exposing a common experience. We all know the conflict between spirit and flesh. We all feel in our heart the conflict of opposite tides seeking different shores. How accurately it is expressed in the words of him who cried to Jesus :—"Lord, I believe; help thou mine unbelief."

Friday—Sowing and reaping, Gal. 6 : 1-8.

The law of the seed applies to the good as well as to the evil. Whatsoever good a man soweth that shall he also reap, and the harvest is infinitely more than the sowing.

Saturday—An eternal separation, Matt. 25 : 31-46.

Jesus teaches that character is final and determines our final destiny. Even in this life, our character determines the kind of world we live in. The mind is its own place everywhere, and can make a hell or a heaven of earth, as well as "a heaven of hell or a hell of heaven."

Sunday—Contrition for sin, Ps. 32 : 1-11.

The despair of the young artist in the presence of the great masters is his greatest hope. The despair of the soul in the presence of God is the first step on the golden ladder. When Simon says, "Depart from me; for I am a sinful man, O Lord," Christ said, "Follow me."

A PRAYER

Father, wilt thou search us and know our ways, try us and know our thoughts and see if there be any wicked way in us. Give us grace to ask thee for pardon, for cleansing, for new life in Christ. Holy Spirit of God, inspire us to right thoughts, right actions, and teach us to live to the glory of God in Christ. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Our lesson is a study in grace. Divine grace is divine love in operation. Love is the motive. Grace is the programme of that motive. Grace also means the result of that operation in human life and character. In the first sense, grace is the light of the sun. In the second, it is the white response of the lily.

Lesson VII.

THE GRACE OF GOD

May 18, 1919

THE-LESSON. PASSAGE—Ephesians 2 : 4-10 ; Titus 2 : 11-14.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Je'sus :

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Je'sus.

8 For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God :

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ

GOLDEN TEXT—We shall be saved through the grace of the Lord Jesus.—Acts 15 : 11 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Grace of the Lord and Pledge of Our Salvation. ADDITIONAL MATERIAL—Gen. 12 : 1-3 ; John 3 : 16 ; Rom. 3 : 24 ; 1 Cor. 15 : 10 ; 2 Tim. 1 : 8-10.

THE LESSON EXPLAINED

I. SAVED TO LIFE.—4-7. *God, . . . rich in mercy.* To Paul, grace is a great fact, demonstrated in his own experience, then confirmed in the experience of others. In this letter, he appeals to the experience of the Ephesians themselves. He reminds them that they were once dead in trespasses and in sins, the children of wrath, the children of disobedience, slaves to the desires of the flesh and the mind. Whence all the change ? In Christ. *His great love.* God's mercy is rich, his love is great. Paul rejoices in setting forth the abundance of God's grace. It is measureless, unspeakable, unthinkable, unsearchable, inexhaustible. *Dead in sins.* Sin had done its worst and utmost. Sin is death, because the soul truly lives only in God. Paul, like Jesus, teaches that religion is not narrowness, restraint, but fulness of life. *Quickened . . . together with Christ.* Our passage from life to death comes through our being in Christ. Christ is a great spiritual presence, through whom grace realizes itself, and in whom we live. *Raised . . . together.* Christ's resurrection is, therefore, ours. *Sit together in heavenly places.* So also his exaltation is ours. It means something for us. *Ages to come . . . the exceeding riches.* Both time and eternity are to be a manifesting of God's grace to us in Christ.

II. SAVED BY GRACE.—8-10. *By grace ye are saved.* Salvation has only one fountain—grace,

Je'sus unto good works, which God hath before ordained that we should walk in them.

Titus 2 : 11 For the grace of God that bringeth salvation hath appeared to all men

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Je'sus Christ ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Je'sus unto good works, which God hath before ordained that we should walk in them.

only one channel—Christ, only one entrance—faith. *Faith, . . . not of yourselves.* If faith is the door of the soul opened to grace, then it is God who moves us to open that door. We only work out what God wills in. *We are his workmanship* (literally, "we are his poems") . . . in Christ Je'sus ; once again the great note, "in Christ" (compare "with Christ," v. 5 ; "in Christ Je'sus," v. 6 ; "through, Christ Je'sus," v. 7). *Which God hath . . . ordained.* All that comes through Christ is part of an eternal purpose of God.

III. SAVED TO HOLINESS.—Titus 2 : 11-14.



PAUL

From a Roman Tablet of the Fourth Century

Titus was a convert of Paul and afterwards one of the apostle's assistants. *Hath appeared to all men.* Paul has just been speaking of slaves. Grace saves the least, as well as the worst. Grace is unlimited in scope, as in power. *Denying ungodliness.* Grace is a gift. It is also a dynamic. Grace is like a river. Something must grow where it flows. Grace makes life a discipline. *Soberly.* This is the first fruit of discipline. To live soberly involves a right view of life, its true meaning, its great opportunities, its great perils. *Righteously;* a second fruit,—obedience to the great laws of life. *Godly;* a third fruit,—a recognition of the place of God in life. *Looking for the blessed hope.* Grace brings not only discipline, but hope. Christ is to see the completion of all his work. His children are to share in that triumph. *Gave himself . . . redeem . . . purify.* Christ's sacrifice means first the pardon of sin, then the overcoming of it. *A peculiar people;* a people set apart. *Zealous of good*

works; loving good intensely as they had loved evil before.

Lesson Questions

What is meant by grace ?

How is it made possible for us to do good works ?

Show that there is no limit to the grace of God. Mention some results of God's grace working in us.

For Further Study and Discussion

1. What does 2 Cor. 9 : 8 say that God is able to do for us ?

2. How can we find grace ? (Heb. 4 : 16.)

3. Can God's purpose of salvation be defeated ?

4. Does the promise of grace render unnecessary human effort after holiness ?

PROVE FROM SCRIPTURE—That God is my helper.

SHORTER CATECHISM—Ques. 57.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—The grace of God, Titus 2 : 1-15.

Let us hold to the beauty of the word, "grace." It tells that love is God's only passion. God's love is only absent where it has been refused. God's love pervades like an atmosphere, circles like a vast sea, floods like a mighty sun. Grace is God's unchanging willingness.

Tuesday—Grace through Christ, John 1 : 9-18.

Jesus is the grace of God made plain. He is God with human hands laid healingly on blind eyes, lovingly on children's heads, cleansingly on leprous bodies, conqueringly on the hand of the little maiden, increasingly on the lunch of a little lad, redeemingly on a cruel cross.

Wednesday—Saved by grace, Eph. 2 : 1-10.

Grace begins with broken lives. It does not end with broken lives. It makes men the workmanship of God. Grace begins with reconciliation. It ends with reconstruction.

Thursday—Grace of Christ manifested, 2 Cor. 8 : 1-9.

Grace is more than a divine gift. It is a human response. It is more than rain upon the mown grass, or the parched ground. It is the quickened flower giving back, the rain in the glory of its bloom. Grace is something new that your friends find in you, because you have found something new in God.

Friday—Abounding grace, 2 Cor. 9 : 1-11.

God loves a hilarious giver. That is what "cheerful" means. Moreover God loves, not the giver who gives because he is hilarious, but the giver who is hilarious because he gives.

Saturday—Grace at work, 2 Cor. 6 : 1-10.

To Paul, grace is not a substitute but an addition. It does not make endeavor unnecessary. It makes endeavor effective. It does not disarm our adversary. It gives us the whole armor of God to fight the adversary. It is God's best helping us to do our best.

Sunday—Grace sufficient, 2 Cor. 12 : 1-10.

Whatever the thorn was, it was something always with Paul and always making itself felt. It is the worry that refuses to leave you at night, that fastens itself on your mind if you wake in the still hours, that greets you in the morning. And God whispers all the time, "my grace is sufficient"

A PRAYER

Thou, O Christ, are all we want ; more than all in thee we find. Impart thyself to us, then, we pray. Fill us with thyself. Abide in us and teach us to abide in thee. Then show us how to bear fruit for thee, for thy name's sake. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Our lesson is a study in repentance. Repentance is the opening of the door of the soul to God. Repentance, therefore, has two visions,—a vision of the holiness of God, and a vision of the sinfulness of the soul in the light of that holiness. Repentance looks to self with shame, and to God with hunger.

Lesson VIII.

REPENTANCE

May 25, 1919

THE LESSON PASSAGE—Jonah 3 : 1-10.

1 And the word of the Lord came unto Jo'nah the second time, saying,

2 Arise, go unto Nine'veh, that great city, and preach unto it the preaching that I bid thee.

3 So Jo'nah arose, and went unto Nin'veh, according to the word of the Lord. Now Nin'veh was an exceeding great city of three days' journey.

4 And Jo'nah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nin'veh shall be overthrown.

5 So the people of Nin'veh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nin'veh, and he arose from his throne, and he laid his robe from him,

and covered *him* with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nin'veh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing : let them not feed, nor drink water :

8 But let man and beast be covered with sackcloth, and cry mightily unto God : yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not ?

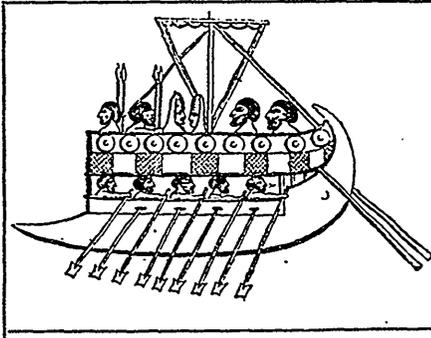
10 And God saw their works, that they turned from their evil way ; and God repented of the evil, that he had said that he would do unto them ; and he did it not.

GOLDEN TEXT—Repent ye, and believe in the gospel.—Mark 1 : 15 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Nature and Fruits of Repentance. **ADDITIONAL MATERIAL**—Luke 3 : 7-14 ; 15 : 11-24 ; James 4 : 8-10 ; 1 John 1 : 9.

THE LESSON EXPLAINED

I. THE PROPHET COMMANDED.—1, 2. *The word . . . came unto Jonah* ; a prophet of the northern kingdom, in the reign of the king, Jeroboam II., about the time of the prophets,



PHOENICIAN BIREME : A Ship with Two Banks of Oars

Hosea and Amos. *The second time*. Jonah disobeyed the first time, going west to Tarshish instead of east to Nineveh, but getting into sore trouble because of his disobedience. He disobeyed because his thoughts were narrower than God's. He thought that Nineveh, as a heathen

city, had no claim to God's mercy. There is no limit to God's mercy and no limit to the call to repentance. *Nineveh* ; a city on the east bank of the Tigris, capital of Assyria, the most magnificent of ancient capitals. *The preaching that I bid thee*. The message was to be according to God's wideness, not according to Jonah's narrowness. Two conditions of the message that brings repentance are : (1) going where God commands ; (2) speaking in the spirit that God gives.

II. THE PROPHET OBEYED.—3, 4. *So Jonah arose* ; this time to obey, not to flee. *Nineveh's* repentance was preceded by Jonah's repentance, ch. 2 : 7. God's truth must be declared from a heart that has experienced it. *Great city of three days' journey*. It took three days to go round the walls of the city. *Enter . . . a day's journey* ; went about the city for a day. One man against a vast city. God's prophets are usually a splendid minority. *Forty days, . . . Nineveh overthrown* ; a brief message, a stern message, a plain message. God's mercy lay behind the words of doom. The thunder cloud holds the rain.

III. THE PROPHET BELIEVED.—5-10. *The people of Nineveh believed God*. A sense of God falls on the great city. Repentance begins with a sense of God's reality in our lives. He becomes

a fact. *Proclaimed a fast.* Repentance sees God at first as a stern and arresting fact. The heedless, unthinking life of the city is arrested. *Put on sackcloth*; emblems of mourning. Repentance sees God also a humbling fact. The repentant soul has nothing but contrition and confession for itself. It is the humble and contrite heart that God does not despise. *Word came unto the king.* The throne itself is shaken by Jonah's call. *Let them turn . . . from his evil way*; another element in repentance. First, the soul turns to its sins in sorrow, then from its sin in renunciation. *Who can tell if God will . . . repent*; another aspect of repentance. Repentance always has hope in God. Here it differs from remorse which has many tears but sees no rainbow. Remorse is without hope. *God saw their works.* The fear of destruction drove them to God, but they desired not only to avert the doom of sin but sin itself. Fear for the results of sin, shame for the nature of sin, hope for the

remedy of sin were all evidenced. *God repented*; changed to plans of mercy,—the unfailing response of God to repentance.

Lesson Questions

- How had Jonah disobeyed God?
- What message did he proclaim in Nineveh?
- What outward sign of repentance did the Ninevites give?
- How did they prove that their repentance was sincere?

For Further Study and Discussion

1. What does Isa. 1 : 16, 17 teach about the nature of true repentance?
2. What reference did Jesus make to the repentance of the Ninevites? (Luke 11 : 32.)
3. Can there be sorrow for sin without repentance?
4. Does God ever repent?

PROVE FROM SCRIPTURE—That all have sinned.
SHORTER CATECHISM—Review Ques. 54-57.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Repentance, Jonah 3 : 1-10.

Repentance is more than tears. It is the seeing of the rainbow through the blur of tears. The publican went down from the temple, justified, not wholly because he saw himself and cried, "God be merciful to me a sinner," but because he saw the merciful God to whom he cried.

Tuesday—Results of impenitence, Luke 13 : 1-9.

The soul that seeks repentance and finds it not, is the soul that once found repentance and followed it not. Every refusal of a noble impulse is a little closing of the soul's door, until the angel stands wholly without and knocks no more.

Wednesday—Necessity of repentance, Isa. 1 : 10-20.

Read the whole chapter. It shows the deep necessity of repentance. It shouts the splendid possibility of repentance—of the cleansing and whitening of scarlet and crimson stains.

Thursday—David's repentance, Ps. 51 : 1-17.

Human sympathy is the understanding of another's weakness in the light of our own weaknesses. It prevents us from coming into the temple to pray, "God, I thank thee, that I am not as other men are." It compels us to pray, "God I am as other men are. Thy mercy is my deepest need."

Friday—The prodigal's repentance, Luke 15 : 11-24.

Repentance is more than a broken cry. Remember that after the day of rejoicing, the prodigal had to lay aside the robe, the ring and the shoes and go out into the fields in company with an unsympathetic brother and day by day work out the lesson he had learned in the far country.

Saturday—John preaching repentance, Luke 3 : 1-14.

John the Baptist held that the supreme question is not, "Is the kingdom of heaven ready for us?" but, "Are we ready for the kingdom?" Our great task in life is not to know the future, but to prepare for it, so that we shall be found ready and unashamed.

Sunday—Paul preaching repentance, Acts 17 : 22-31.

The unknown god of the Greek was a god with mercy in his heart—God of the broken reed, God of the broken wing, God of the broken plan, God of the broken heart.

A PRAYER

With bowed hearts we come to thee, our Father, for we have sinned against thee, we have grieved thee by our failure to do thy will, we have chosen our own way instead of thy way and so sorrow has been our lot. Let sorrow for sin drive away sorrow that has come because of sin. Glorify thyself in us, then use us for thy glory, through Christ. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—The people to whom this epistle was written, had lost the temple, the sacrifices, the symbols of Old Testament religion. As Christians, they had to believe in a great invisible high priest and Saviour. The writer shows that faith in the invisible behind the visible was always needed to make men victorious.

Lesson IX. FAITH: WHAT IT IS AND WHAT IT DOES June 1, 1919

THE LESSON PASSAGE—Hebrews 11 : 1-10 ; 12 : 1, 2.

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith A'bel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith E'noch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith No'ah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the

world, and became heir of the righteousness which is by faith.

8 By faith A'braham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Ja'cob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

Ch. 12 : 1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Je'sus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

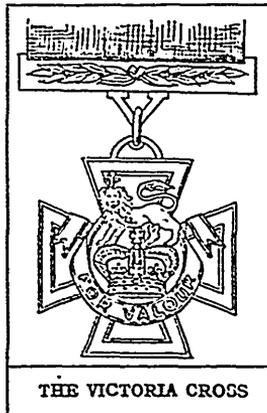
GOLDEN TEXT—Believe in God, believe also in me.—John 14 : 1.

SENIOR AND HOME DEPARTMENT TOPIC—The Victories of Faith.

THE LESSON EXPLAINED

I. WHAT FAITH IS.—1, 2. *Faith* . . . substance . . . evidence. Faith is a sort of sixth sense, which makes the unseen as real to us as the seen, which makes God a fact. *The elders . . . a good report.* Every honored hero of the past was great through faith.

II, WHAT FAITH DOES.—3-7. *Through faith we understand . . . the worlds.* Even the visible creation must be understood by the invisible. *By the . . . things which do appear.* Force, fate, chance have no explanation to give. *By faith Abel offered.* Faith enlightens worship as well as explains creation. Cain gave the fruits of the ground, Abel, of the flock. But not the difference of the gifts but the difference of the givers made one more excellent than the other. Abel had that sense of God which enhanced sacrifice and worship. To-day, worship demands the sense of God, beyond the gift and the praise. *Being dead yet*



THE VICTORIA CROSS

speaketh. His example still has its lesson. *By faith Enoch was translated;* another fruit of faith. It makes life a communion with the invisible and a preparation for an entrance into the invisible. God was first an invisible, then an immediate, reality to Enoch. Thus faith enriches life as well as enlightens worship. *By faith Noah . . . prepared an ark;* a third fruit of faith. It inspires action. Noah's faith in the word of an invisible God, and not the visible unbelief of his generation decided his action. *Condemned the world.* Every great, noble act is a condemnation of the ignoble. *Heir of the righteousness;* the great ex-

ample of right action that comes through faith. 8-10. *By faith Abraham.* Faith inspires not only action but obedience and sacrifice. Abraham surrendered all, and surrendered immediately, exchanging possessions for a promise, to-day for to-morrow, the settled life for the vagrant

life, certainty for uncertainty. *Looked for a city.* He surrendered hopefully, dreaming in his frail tent of a foundationed and abiding home.

III. WHAT FAITH CAN DO.—12: 1, 2. *Seeing we . . . are compassed about.* The picture gallery becomes an amphitheatre. The host of heroes we looked upon, now look on us. Greatness demands imitation as well as admiration. To-day needs its triumphs of faith. Every past triumph says, "therefore let us also." *Lay aside every weight.* Sin is a weight burdening the soul in its race. *Sin . . . so easily beset;* close, clinging sin tripping, like a loose robe round the runner's feet. *Looking unto Jesus . . . author . . . finisher.* Jesus is at once the beginning motive, the continuing strength, the final goal of the Christian race. *Who for the joy.* Jesus is also our great example. He ran his race, endured his pain, and reached

his goal, the throne of God.

Lesson Questions

- How is faith defined in the lesson?
 What heroes of faith are mentioned in the lesson? What did his faith enable each to do?
 What is the meaning of ch. 12 : 1.
 What is the challenge of the lesson to us?

For Further Study and Discussion

1. Tell the story of Abel's offering. (Gen. 4 : 3-15.)
2. What was God's promise to Abram? (Gen. 12 : 2, 3.)
3. Is faith an active or a passive quality?
4. Could business be carried on without faith?

PROVE FROM SCRIPTURE—That peace comes by faith.

SHORTER CATECHISM—Ques. 58.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—What faith is and what it does, Heb. 11 : 1-10.

The pilot has his hand on the wheel, but he is guided by a needle he cannot control, by a star he cannot reach, by a haven he cannot see. So the course of life is determined by great facts which one cannot control or touch or see.

Tuesday—Examples of faith, Heb. 11 : 11-22.

This chapter is a great picture gallery of God's heroes of faith. But remember in the next chapter, the picture gallery becomes an amphitheatre, where these heroes like a great cloud are looking on us as we looked on them. To look upon past heroism is to be challenged to present heroism.

Wednesday—Examples of faith, Heb. 11 : 23-40.

Faith has two great triumphs,—the triumph of overcoming, the triumph of enduring, v. 36. Some are called to put armies to flight, to subdue kingdoms, to the mouths of lions. But God may call you to endure quietly some sorrow life has brought to you.

Thursday—The centurion's faith, Matt. 8 : 5-13.

The orchid is found in unexpected places—sometimes in the heart of a forest, sometimes on the face of a cliff. Christ found faith in unexpected places and was glad. Every true faith we exercise gladdens the heart of Christ and makes him think that all his pain was well worth while.

Friday—Christ developing faith, Mark 9 : 14-26.

Christ does tremendous things with a little faith. He never passes by the faith that can express itself through a quiet sigh, a wistful look, a timid touch, a falling tear. He knows that after the first faint streak of dawn there comes the full orb'd sun.

Saturday—Salvation by faith, Rom. 3 : 20-31.

Ideals are like the rainbow far above us in the sky and far beyond us on the horizon. The law only shows us the vast gap between. But faith in Christ means that the rainbow has become a golden ladder, reaching as high and planted at our feet.

Sunday—Purified by faith, Acts 15 : 1-11.

Faith is a great leveler of the dividing barriers of life. It joins us all in a common confession of unworthiness, it joins us together in a common dependence on Christ, it joins us together in a common desire for better and nobler things. It abolishes the other side of the way.

A PRAYER

Forbid it, Lord, that we should think of substituting anything for thee in our lives. Make us hungry for thee. Let us learn the glorious meaning of Christ's promise to those who hunger and thirst after righteousness. Fill us with thy spirit, and give us the measure of faith we need to lay hold upon thee as thou art so freely offered to us. And thee shall we praise, forever. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Faith is indispensable. It is the hidden root of all. But a real faith must have real fruits. In our lesson, which forms part of the Sermon on the Mount, Jesus insists that the life that men can see is the evidence of the faith they cannot see. Obedience is the great confirmation of faith.

Lesson X.

OBEDIENCE

June 8, 1919

THE LESSON PASSAGE—Matthew 7 : 16-29.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

17 Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

23 And then will I profess unto them, I never knew

you ; depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

28 And it came to pass, when Je'sus had ended these sayings, the people were astonished at his doctrine :

29 For he taught them as one having authority, and not as the scribes.

GOLDEN TEXT—Ye are my friends, if ye do the things which I command you.—John 15: 14 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—Obedience a Test of Discipleship. ADDITIONAL MATERIAL—Luke 14 : 25-35 ; 18 : 18-30.

THE LESSON EXPLAINED



THORN : *Oronis Spinosa*

I. THE LIFE TEST, 16-20. *Know them by their fruits.* Jesus is speaking of false teachers who speak and act in his name. There is test by which their falseness may be determined—not eloquence, not popularity, not profession, but fruits, by the last results

not the first appearance. *Grapes of thorns.* The law of nature and the law of grace says that fruit is according to inner life. There are thorns which produce grapelike fruits and thistles that produce figlike heads, but those who gather are not deceived. The false prophet may be fervid. He may stir up excitement but the results in his life and those of others are soon discerned. *Good tree cannot bring forth evil fruit;* another illustration of grace taken from nature. The inner life of the tree never fails to manifest

itself. It is not meant that a good man never makes mistakes or that a bad man never does anything good. Peter denied his Lord, and Judas must have had some good in him to be chosen as a disciple of Jesus. But Peter was good at heart, while Judas was bad at heart. *Every tree that bringeth not forth good fruit.* The husbandman is inexorable. There is nothing for such a tree but the axe and the fire. So evil manifests its own nature and brings its own punishment.

II. THE KINGDOM TEST, 21-23. *Not every one that saith . . . Lord.* The test of earth is the test of heaven. Outward homage of the life means nothing apart from the loyalty of life. *Prophesied . . . cast out devils . . . done many wonderful works.* These persons had seemingly carried out the whole outward programme of Christianity in Christ's name. They had everything but the inner spirit, which makes the programme real. *I never knew you;* never had any true relationship with them as their master. *Depart from me.* The companionship of Christ belongs only to the true disciples.

III. THE BUILDING TEST, 24-29. *Whosoever heareth these sayings.* Jesus refers to the whole Sermon on the Mount. The opportunity of

hearing involves the responsibility of doing. Hearing the best is always a serious thing. *Built his house upon a rock.* Jesus represents life as a building. This man chooses a good foundation, without which the best of construction is unavailing. The truth in Jesus is life's great foundation. *The rain descended,* etc. Every building and every life has its great testing time. *Built his house upon the sand.* The difference is not in the construction, but in the foundation. Before the test this second house looked as well as the first. *Great was the fall.* All the skill of the builder was canceled by the weakness of the foundation. A firm foundation alone guarantees a lasting house. Obedience is a recognition of the great laws that Jesus has laid down for life. "Foundations of rock cannot be found everywhere. Only where the rock is can we build on it. What is the rock? The will of God." *Taught. . . as one having authority.* The rabbi was always appealing to tradi-

tion, to what great teachers taught. Jesus was neither echo nor reflection. He appealed to no one but himself.

Lesson Questions

- What is the great test of religion?
- What illustrations from nature does Jesus use?
- What is the test of entrance into heaven?
- Tell the parable of the builders.

For Further Study and Discussion

1. What does Paul say about life's foundation? (1 Cor. 3: 11.)
2. Find, in the Epistle of James, a contrast between mere hearers of the word and doers. (James 1: 22-27.)
3. Are we saved by works?
4. Should the church accept help from those who are not Christians?

PROVE FROM SCRIPTURE—That love is known by deeds.

SHORTER CATECHISM—Ques. 59.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Obedience, Matt. 7: 16-29.

There are two spirits of obedience. The one bends before power, and obeys because it must. The other bends before the highest and obeys because it loves. Outer compulsion is the badge of slavery. Inner compulsion is the mark of Christian freedom.

Tuesday—Exhortation to obedience, Deut. 4: 1-10.

It is said of John Knox that he summoned the Scottish people into the presence of God. We are to keep our soul diligently in the thought of God. Alike in days of great extremity, of smooth prosperity, of besetting worry, our souls are saved by the sense that God is the greatest fact of all.

Wednesday—Abraham's obedience, Gen. 12: 1-9.

The obedience of Abraham was magnificent. It was without hesitation, without question, without delay, without reserve, without complaint, and, let us never forget, without repentance or regret. It is this perfect obedience of one that God can use to bless many.

Thursday—Obeying God's commandments, John 14: 15-24.

Ideals must realize themselves. Love must reveal itself. Discipleship must proclaim itself. It is a motive, not a sentiment. Christ's disciples are to wait for the master by working for him.

Friday—Hearing and doing, James 1: 19-27.

Is the rest of this plant alive? Look at the glorious blossom that rises from it. Is there water in the heart of this hill? Look at the crystal stream descending. Where there is the flower or flow of noble deeds, we need not worry about hidden root or source.

Saturday—Obedience the test of love, 1 John 3: 16-24.

God never reveals himself as a spectacle. Whenever he appeared of old he came with command and commission. So if we would have Christ not only come, but abide, we must obey. Not the brilliant, nor the talented, but the obedient know the abiding presence of the master.

Sunday—The joy of obedience, John 15: 1-14.

Fruit, more fruit, abundance of fruit,—that is the aim of the husbandman. That explains the keen pruning hook. It explains also these deep cleavings of God's ploughshare across our lives, those cruel strippings of life's glory. God works beyond blossom fragrance and foliage to the fruitage of the soul.

A PRAYER

We stand amazed, our Saviour, at the revelation of thy love for us and the provision thou dost make for us. Thou dost offer to be companion and helper and intimate friend—and all thou dost ask of us is love, love that proves itself by service. Teach us how to love thee, Lord, and fill us with thy grace that we may serve thee always. For thine own name's sake. Amen.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—Prayer is a conscious direction from thoughts to God. Our help from God is not stored like a reservoir upon which we draw. It comes like the manna daily, and like water from the fountain continuously. Prayer is the attitude of soul that seeks this divine aid.

Lesson XI.

PRAYER

June 15, 1919

THE LESSON PASSAGE—Luke 18 : 1-5, 9-14.

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint ;

2 Saying, There was in a city a judge, which feared not God, neither regarded man :

3 And there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

10 Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

GOLDEN TEXT—In nothing be anxious ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Philippians 4 : 6 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Christian Conception of Prayer. ADDITIONAL MATERIAL—Luke 11 : 1-13 ; John 16 : 23, 24 ; 1 Thess. 5 : 17 ; James 5 : 16-18.

THE LESSON EXPLAINED

I. THE IMPORTUNATE WIDOW.—1-5. A parable ; an earthly story with a heavenly meaning. Jesus was the incomparable master of the parable, a picture in words. To this end. Jesus as a teacher had always an object, as well as a subject. Ought always to pray. Not that the act of prayer should be interrupted, but that a delayed answer from God should not crush the spirit of continued prayer. Jesus would have his disciples keep on praying till the answer came. Not to faint ; not to grow discouraged under the divine delays. A judge ; who lacked utterly the judge's qualifications of fairness and justice. He did not care whether or not his actions were right in God's sight, nor what others might think of him. A widow ; a lonely, dependent woman with nothing that would appeal to such a judge. Widows in the East were a specially helpless and friendless class. Came unto him ; kept coming and coming. Avenge me. Give me justice. Adversary ; one who had wronged her. Would not ; because it was not to his interest. Afterward . . . I will avenge ; not because of justice or of pity for the woman, but because of self-interest.

Tristram says there are three ways of treating Eastern officials,—bribe, bully, bother. The widow adopted the last. If persistence is successful with one who has no sense of justice, how much more with God who is just, loving, understanding. Delay in answering does not mean indifference or inability but only that divine love answers at the best time and in the best manner.



THE PHARISEE AND THE PUBLICAN

II. THE PHARISEE AND PUBLICAN.—9, 10. Trusted in themselves . . . despised others ; one spirit with two phases. The spirit that regards itself with pride and satisfaction, regards others with contempt. Pride is never sympathetic. Two men went . . . to pray. The Pharisee

doubtless made his going a parade, stopping at the street corners to pray before the multitude. One a Pharisee. The word means "separate." The Pharisees had made religion a matter of external regulations and observations, ministering to pride and not to piety. Publican ; belonging to a class of Jews who collected taxes for their Roman masters and were often guilty of extortion and injustice.

11, 12. Stood and prayed thus with himself ;

the first fault of the prayer,—it has the wrong audience. God is not in his thoughts. He holds a public interview with himself. *Not as other men are*; the second fault. The Pharisee declares the difference between himself and other men, instead of the difference between himself and God. *Extortioners, unjust*; the third fault. He makes capital out of the sins of others. *This publican*; the fourth fault. He condemns others instead of asking forgiveness for himself. *I fast*; fifth fault. He forgets that spirit and motive alone make the programme acceptable to God.

13, 14. *A far off . . . smote upon his breast*. His whole attitude betrays his sense of unworthiness. He has no time to despise the Pharisee. *Merciful to me a sinner*; unworthy yet he cries to God. He tells that his supreme need is mercy. *This man went down . . . justified*; forgiven and conscious of the fact. The one message of prayer is to convey not our merits and excellencies but our weaknesses and needs to God.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—How to pray, Matt. 6 : 5-15.

Religion is root and fruit. Secret root and visible fruit. Religion must have its message for the street, but its motive is elsewhere. It is one thing to live for the street with its deep need. It is another to live on the street with its shallow praise and dubious popularities.

Tuesday—Persistency and humility in prayer, Luke 18 : 1-14.

The Pharisee prayed with himself. It is ever so with the self-satisfied heart. Its prayer never rises higher than itself. Pride isolates from God and man alike. Despair brings near to God. The heart which admires itself has no admiration to spare for God or man.

Wednesday—Efficacy of prayer, Luke 11 : 1-13.

Prayer does not enable us to change the will of God. It always enables us to learn that will. It was only when Paul prayed thrice for the removal of the thorn, only when Christ prayed in agony for the passing of the bitter cup that the piercing thorn and the cruel cross were known as part of God's will.

Thursday—Prayer for the sick, James 5 : 13-20.

Every sin has both ancestry and posterity. It is history and prophecy. Every sin carries a multitude in its heart. To save a soul from death is to keep a multitude of sins from life.

Friday—Abraham's prayer, Gen. 18 : 23-33.

Lot separated himself from noble company, from eternal promises, from divine guidance when he parted from Abraham, and chose Sodom. It was a selfish choice but the great heartedness of Abraham is seen in his deep desire to save Lot from the consequences of his choice. He is the father of the magnanimous, as well as of the faithful.

Saturday—Prayer of Jesus, John 17 : 1-12.

The imminent fact in the life of Jesus was his separation from his disciples, but his one persistent thought is the abiding unity of him and his disciples in God. To Jesus the unseen was not above and beyond, but around and within.

Sunday—Prayer of Jesus, John 17 : 13-26.

To sanctify is not to set apart from use, but for use. It means service not separation. Sanctification is not a mood or emotion, a poise or a pose. It is a method, a programme which puts life to its highest use for the noblest ends.

A PRAYER

Lord, teach us what it means to have fellowship with thee, to abide with thee, to talk with thee as to a friend. Thou art our Friend. Thou knowest our needs. Our greatest need is to have thee in our life. Come thou to us. Enable us to lay fast hold on thee. Then save us from everything that would raise a barrier between thee and us. We ask this because we know it is thy will. Amen.

Lesson Questions

For what purpose did Jesus tell the story of the widow and the judge ?

In what does God differ from the judge in the lesson ?

What was wrong with the prayer of the Pharisee ?

Explain the meaning of "justified." How are we justified ?

For Further Study and Discussion

1. In what does Jesus teach the value of opportunity in prayer ? (Luke 11 : 5-8.)

2. Where is it said that "God resisteth the proud ?" (James 4 : 6 ; 1 Pet. 5 : 5.)

3. Should a judge care what people think of him ?

4. Can any one truly call himself righteous ?

PROVE FROM SCRIPTURE—That prayer should be simple.

SHORTER CATECHISM—Ques. 60.

Second Quarter : Some Great Teachings of the Bible

LESSON FOREWORD—The Corinthian church was gifted, but was torn with jealousy and pride. In our lesson Paul sings the praises of love and shows that all Christian graces and gifts are nothing apart from love. It is love that gives efficacy to every activity of Christian life and service.

Lesson. XII.

LOVE

June 22, 1919

THE LESSON PASSAGE—1 Corinthians, ch. 13.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

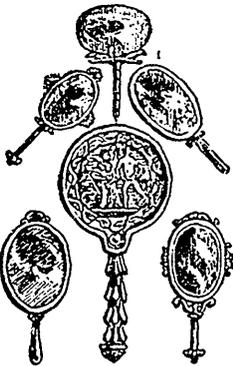
12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

GOLDEN TEXT—Now abideth faith, hope, love, these three; and the greatest of these is love.—1 Corinthians 13 : 13 (Rev. Ver.).

SENIOR AND HOME DEPARTMENT TOPIC—The Strongest Bond Between Men and Nations.

THE LESSON EXPLAINED



ROMAN MIRRORS

I. THE NECESSITY OF LOVE.—1-3. In the last verse of the preceding chapter Paul says that he will show the Corinthians a more excellent way to use gifts and talents. That way is love. *If I speak* (Rev. Ver.). Paul shows his courtesy in illustrating what he has to teach by pointing to himself. He says: "If I speak," not "If you speak." *Tongues of men*; not

simply human eloquence, but the gift of "tongues," that is, speech uttered in a state of ecstasy, a power highly valued by the sensation-loving Corinthians (see ch. 12: 10, 30). *And of angels*; a phrase describing the gift of tongues in its highest possible measure. *Have no love* (Rev. Ver.); love to one's neighbor which seeks the good of others in a self-forgetful way. *Sounding brass*. Eloquence without the rhythm of love is only noise as unmeaning and soulless as the clash of

brazen instruments. *Gift of prophecy*; not foretelling only, but telling forth the will of God, as his spokesman, whether the reference is to the present or future. *Mysteries, and all knowledge*; understanding the deep truths of divine revelation, which are hidden from others. *Faith . . . remove mountains*. Paul here uses a proverbial expression for doing great things (compare Matt. 17 : 20 ; 21 : 21). *Goods to feed . . . body to be burned*; sacrifice of substance and life. *Profiteth me nothing*. All these wonderful achievements mean nothing to the loveless soul. "Whatever he may have hoped to gain by his loveless sacrifice, he actually gains nothing."

II. THE FRUITS OF LOVE.—5-7. Paul now proceeds to show what love is by what it can do. Its nature is seen in its fruits. *Suffereth long*; endures patiently. *Charity envieth not*; is not jealous of the gifted and the fortunate. *Vaunteth not itself*; does not brag or boast about its own gifts. *Not puffed up*; is not conceited or vain. *Doth not behave . . . unseemly*; is not guilty of any act of moral impropriety. *Seeketh not her own*; does not live or plan all for self. *Is not easily provoked*; not hasty in temper. *Thinketh no evil*; is not suspicious of the motives of others. These last three qualifications of love make it the great bond of peace between individuals and

nations. *Rejoiceth not in iniquity*; is not glad when others go wrong. *Beareth all things*. Love carries on, believes the best, hopes for the best, works for the best.

III. THE ENDURANCE OF LOVE.—8-13. *Prophecy . . . fail*. Paul compares love with prophecy, tongues, knowledge, and shows that they are transient. Knowledge and prophecy are only partial. *When that which is perfect is come*. At Christ's coming, knowledge of God becomes perfect for all and prophecy has no place. *When I was a child*. Paul gives an illustration of how the imperfect knowledge and reasoning and speech of a child is lost in the mature understanding of a man. *Through a glass darkly*. Rather "by means of a glass." The ancient mirror was made of metal and returned an imperfect image with blurred outlines. *Face to face*; no longer see God indirectly reflected but have direct vision and understanding

of him. *Abideth faith, hope, love*. These are all permanent, and love is the greatest of them.

Lesson Questions

Explain what is meant by tongues.
What is meant by faith's removing mountains?
What does Paul say of sacrifice without love?
Why is love greater than faith and hope?

For Further Study and Discussion

1. How many marks of love are mentioned in vs. 4-7?
2. Why will love outlast "prophecy," "tongues" and "knowledge?"
3. Is it possible to love everybody?
4. Are helpful acts done merely out of a sense of duty worthy of praise?

PROVE FROM SCRIPTURE—That love covers faults.

SHORTER CATECHISM—Review Ques. 58-60.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—Love, 1 Cor. 13 : 1-13.

Great gifts do nothing without love but love can do everything without great gifts, bearing, believing, hoping, enduring all things. "Love maketh a little gift to excel," says an ancient poet.

Tuesday—Loving one's neighbor, Lev. 19 : 9-18.

The legislation leaving the corners of the field for the poor was in the interest of the rich no less than in the interest of the poor. The life that leaves no sheaves for the poor, gathers no satisfying harvest for itself. God seeks to save the rich from himself.

Wednesday—Love the basis of law, Deut. 6 : 4-15.

Religion is more than contact with the divine. It is saturation with the divine. God desired that his law should be a theme for the road, for the home, for the intercourse of friends; the admonition of the young, for the broodings of the old, for the sleepless spaces of the night, for the purposeful thoughts of the morning.

Thursday—The law fulfilled. Rom. 13 : 1-10.

One of the great facts of the gospel is that it makes us debtors to life. Like Paul we are debtors for love's sake. We are centres "from which" not centres "to which." We must not ask, "what does life owe us?" but "what do we owe life?"

Friday—Love in deed and in truth, 1 John 3 : 11-18.

John was one of the sons of thunder. At one time he was willing to command fire from heaven upon the enemies of Christ. Now he has but one command, "My little children, love one another."

Saturday—The new commandment, John 13 : 31-35.

Knowing the truth is one thing. Doing the truth is another. Doing means happiness. Happy are ye if ye do these things. Too many think that we must seek happiness and forget that happiness seeks us when we do life's trivial round of duty in love's spirit.

Sunday—Love and light, 1 John 2 : 1-11.

In olden days the lamplighter went along the street, lighting the lamps that led from work to home and rest. Christians are lamplighters lighting the lamps of love along the streets of life that lead to God. Let your lights shine. Light is not for display, but for leading.

A PRAYER

O thou who hast loved us from the beginning of the world, who didst die for us that we might know the meaning of thy love, who dost not turn away from us even when we spurn thy love, teach us what love is. Show us thy heart. May the vision humble us to confession of our failures, to appreciation of our own littleness, to longings for a purer, truer life. Give us thy spirit, that we may know we are the children of eternal love, and that all fear may be cast out forever. And to thee shall be the glory. Amen.

Second Quarter : Some Great Teachings of the Bible

Lesson XIII. REVIEW—RESPONSE TO GOD'S LOVE June 29, 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 51-60)

GOLDEN TEXT—I will praise thee, O Lord my God, with my whole heart.—Psalm 86 : 12 (Rev. Ver.)

Read Philippians 3 : 7-14.

THE LESSONS FOR THE QUARTER

"The Scriptures principally teach," says our Shorter Catechism, "what man is to believe concerning God, and what duty God requires of man." In other words, the Bible teaches us what we are to believe and what we are to do. Some of the main things which we are to believe and do, are dealt with in the lessons for the Quarter, hence the title, "SOME GREAT TEACHINGS OF THE BIBLE." Lesson I. brings before us the great truth that God is our Father. In Lesson II., Christ is presented as the world's Saviour, and Lesson III. proclaims the great fact of his resurrection. The gift of the Holy Spirit is the subject of Lesson IV. Thus Lessons I. to IV. are concerned with the three persons of the Trinity. The remaining lessons of the Quarter deal with man. Lesson V. teaching that man was made in the image of God ; Lesson VI. showing how that image was defaced by sin ; Lesson VII. pointing to the source of man's salvation in the grace of God ; Lessons VIII. and IX. setting forth the way in which man receives salvation ; and Lessons X., XI. and XII. describing some of the fruits of a saved life.

LESSON I. GOD THE FATHER ALMIGHTY, MATT. 6 : 24-34.

Jesus teaches that we can only live rightly when we serve God, trust God, seek God. He illustrates these three duties by use of the slave, the bird, the flower. Why worry, he says, when worry is thoughtless, helpless, needless? Fight for life's big things. Trust for life's little things.

LESSON II. CHRIST THE WORLD'S REDEEMER, JOHN 1 : 35-51.

Look at Jesus the world's redeemer. Strong men point to him. Weak men come to be made strong. Good men come to be made better. Prejudiced men come to be made fair minded. Loving men come bringing those they love. Christ's love is a mighty magnet, drawing all men to him.

LESSON III. THE MEANING OF CHRIST'S RESURRECTION, MATT. 28 : 1-10.

What is the shining angel's message for sorrow clouded hearts? All that Christ was on earth, he is for ever :—forgiving the guilt of sin, saving from the power of sin, meeting with chosen friends, sending messages to weak friends, giving marching orders and forever leading the way.

LESSON IV. WHAT THE HOLY SPIRIT DOES FOR US, ACTS 2 : 1-8, 14-18.

Stop, look, listen! Wonders are here! People with one mind. People with many tongues of fire. Other people marveling at such people. God's spirit has come according to promise. Some wise people said, "wine," but Peter boldly says, "not wine, but God's coming, promised long ago."

LESSON V. THE DIGNITY AND WORTH OF MAN, GEN. 1 : 26-28, 2 : 7-9, EPH. 4 : 20-24.

We find a garden and a cross in this lesson. The garden is God's first meeting place with man, whom he has created and placed there. The cross is the second meeting place where man receives in Christ what he lost in the garden—dominion over himself and favor with God.

LESSON VI. THE NATURE AND RESULTS OF SIN, GEN. 3 : 1-13.

A subtle serpent, a simple woman, this is how the story begins. Listening, looking, desiring, talking, sharing, hiding, excusing—these are the steps in the tragedy. The promises of sin are always beyond its performance. The prohibitions of God are always for our welfare.

LESSON VII. THE GRACE OF GOD THE SOURCE AND PLEDGE OF OUR SALVATION, EPH. 2 : 4-10 ; TITUS 2 : 11-14.

Grace is the free gift of God. It comes to us in Christ. Our spiritual fortunes are bound up in Christ. His victories are ours. His resurrection is ours. Grace is a divine work as well as a gift. It works in us, self-denial, sobriety, righteousness, godliness, in this world and the hope of a coming Saviour.

LESSON VIII. THE NATURE AND FRUITS OF REPENTANCE, Jonah 3 : 1-10.

An obedient prophet, a repentant city, a relenting God make up this lesson. Jonah has a brief but striking message of doom. Nineveh the great city is moved to its very centre. The throne trembles. The king leads in the way of repentance. God responds as he always does to true repentance.

LESSON IX. THE PLACE OF FAITH IN THE RELIGIOUS LIFE, Heb. 11 : 1-10, 12 : 1, 2.

This is a lesson filled with great names. They are the names of men who did things on earth because they believed in a God in heaven. There is a great challenge also in the lesson. God needs heroes to-day. The heroic begins with looking to Christ.

LESSON X. OBEDIENCE A TEST OF DISCIPLESHIP, Matt. 7 : 16-29.

Fruit according to inward life. This is the law of both nature and grace. The programme of Christ without his spirit avails nothing. A good beginning, a sure foundation, this is the great necessity of him who builds a house or a character. There is always a foundation test.

LESSON XI. THE CHRISTIAN CONCEPTION OF PRAYER, Luke 18 : 1-5, 9-14.

The persistence of a poor widow moves an unjust judge. Will a loving father refuse to hear his children? Therefore pray without ceasing. Pray also without pride. Pride builds walls of separation from God. But humility and contrition build ladders to God. Need is our great plea with God.

LESSON XII. THE STRONGEST BOND BETWEEN MEN AND NATIONS, 1 Cor., ch. 13.

This lesson is filled with the praise of one thing,—love. Eloquence, prophecy, knowledge, faith, liberality, martyrdom, are all nothing without love. Love is everything without these. Love abides when tongues, knowledge and prophecy pass. And amidst the things that abide like faith and hope, stands supreme over all.

THE LESSON IN DAILY LIFE (Daily Readings)**Monday—God our Creator, Gen. 1 : 26-31.**

A coin lost in the gutter may be trampled on by the heedless passer-by and covered with mud and filth. But the coin bears stamped on it, the king's head. In like manner, every human being bears the image of God. However sin may defile and deface that image, it is never quite destroyed. It can always be restored by divine grace.

Tuesday—Obligation to God, Ps. 116 : 1-9.

Deliverance is the ground of duty. Because God has saved us, we are bound to serve him. Gratitude for the manifold mercies that crowd our days is the constraining power that keeps us steadfast in obedience.

Wednesday—Gracious invitation, Isa. 55 : 1-3.

The gospel is as old as God himself. From the very beginning he has been inviting sinners to come to him that they might be saved.

Thursday—Response to God's love, Phil. 3 : 7-14.

God's love has withheld from us nothing that love could give. When the heavenly Father gave his only begotten Son, he gave to the uttermost. Our giving to God should be patterned after his giving to us.

Friday—Prayer to God, Matt. 6 : 5-15.

God is "Father," therefore he will supply all our needs. God is "Our Father." All others are his children as well as we. They are our brethren, with claims on our interest and affection.

Saturday—Obeying God, Gen. 12 : 1-9.

It is God's to choose the way for us ; it is ours to walk in at his bidding. And the way of obedience leads surely to a happy end.

Sunday—Love to God and man, 1 Cor. 13 : 1-13.

"What . . . God hath joined together, let not man put asunder." True religion looks both Godward and manward. No one can love God who does not love his fellow-men.

A PRAYER

Father, we thank thee that we have been with thee in the secret place, and that thou hast honored us by telling us of thy greatness, thy love, our need of thee, and thy longing to satisfy our needs. Teach us to profit by the lessons we have studied, and to live always to thy glory. Amen

Second Quarter : Some Great Teachings of the Bible

Lesson XIII. REVIEW—RESPONSE TO GOD'S LOVE June 29, 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 51-60)

GOLDEN TEXT—I will praise thee, O Lord my God, with my whole heart.—Psalm 86 : 12 (Rev. Ver.)

Read Philippians 3 : 7-14.

THE LESSONS FOR THE QUARTER

"The Scriptures principally teach," says our Shorter Catechism, "what man is to believe concerning God, and what duty God requires of man." In other words, the Bible teaches us what we are to believe and what we are to do. Some of the main things which we are to believe and do, are dealt with in the lessons for the Quarter, hence the title, "SOME GREAT TEACHINGS OF THE BIBLE." Lesson I. brings before us the great truth that God is our Father. In Lesson II., Christ is presented as the world's Saviour, and Lesson III. proclaims the great fact of his resurrection. The gift of the Holy Spirit is the subject of Lesson IV. Thus Lessons I. to IV. are concerned with the three persons of the Trinity. The remaining lessons of the Quarter deal with man. Lesson V. teaching that man was made in the image of God ; Lesson VI. showing how that image was defaced by sin ; Lesson VII. pointing to the source of man's salvation in the grace of God ; Lessons VIII. and IX. setting forth the way in which man receives salvation ; and Lessons X., XI. and XII. describing some of the fruits of a saved life.

LESSON I. GOD THE FATHER ALMIGHTY, MATT. 6 : 24-34.

Jesus teaches that we can only live rightly when we serve God, trust God, seek God. He illustrates these three duties by use of the slave, the bird, the flower. Why worry, he says, when worry is thoughtless, helpless, needless? Fight for life's big things. Trust for life's little things.

LESSON II. CHRIST THE WORLD'S REDEEMER, JOHN I : 35-51.

Look at Jesus the world's redeemer. Strong men point to him. Weak men come to be made strong. Good men come to be made better. Prejudiced men come to be made fair minded. Loving men come bringing those they love. Christ's love is a mighty magnet, drawing all men to him.

LESSON III. THE MEANING OF CHRIST'S RESURRECTION, MATT. 28 : 1-10.

What is the shining angel's message for sorrow clouded hearts? All that Christ was on earth, he is for ever :—forgiving the guilt of sin, saving from the power of sin, meeting with chosen friends, sending messages to weak friends, giving marching orders and forever leading the way.

LESSON IV. WHAT THE HOLY SPIRIT DOES FOR US, ACTS 2 : 1-8, 14-18.

Stop, look, listen! Wonders are here! People with one mind. People with many tongues of fire. Other people marveling at such people. God's spirit has come according to promise. Some wise people said, "wine," but Peter boldly says, "not wine, but God's coming, promised long ago."

LESSON V. THE DIGNITY AND WORTH OF MAN, GEN. 1 : 26-28, 2 : 7-9, EPH. 4 : 20-24.

We find a garden and a cross in this lesson. The garden is God's first meeting place with man, whom he has created and placed there. The cross is the second meeting place where man receives in Christ what he lost in the garden—dominion over himself and favor with God.

LESSON VI. THE NATURE AND RESULTS OF SIN, GEN. 3 : 1-13.

A subtle serpent, a simple woman, this is how the story begins. Listening, looking, desiring, talking, sharing, hiding, excusing—these are the steps in the tragedy. The promises of sin are always beyond its performance. The prohibitions of God are always for our welfare.

LESSON VII. THE GRACE OF GOD THE SOURCE AND PLEDGE OF OUR SALVATION, EPH. 2 : 4-10 ; TITUS 2 : 11-14.

Grace is the free gift of God. It comes to us in Christ. Our spiritual fortunes are bound up in Christ. His victories are ours. His resurrection is ours. Grace is a divine work as well as a gift. It works in us, self-denial, sobriety, righteousness, godliness, in this world and the hope of a coming Saviour.

LESSON VIII. THE NATURE AND FRUITS OF REPENTANCE, Jonah 3 : 1-10.

An obedient prophet, a repentant city, a relenting God make up this lesson. Jonah has a brief but striking message of doom. Nineveh the great city is moved to its very centre. The throne trembles. The king leads in the way of repentance. God responds as he always does to true repentance.

LESSON IX. THE PLACE OF FAITH IN THE RELIGIOUS LIFE, Heb. 11 : 1-10, 12 : 1, 2.

This is a lesson filled with great names. They are the names of men who did things on earth because they believed in a God in heaven. There is a great challenge also in the lesson. God needs heroes to-day. The heroic begins with looking to Christ.

LESSON X. OBEDIENCE A TEST OF DISCIPLESHIP, Matt. 7 : 16-29.

Fruit according to inward life. This is the law of both nature and grace. The programme of Christ without his spirit avails nothing. A good beginning, a sure foundation, this is the great necessity of him who builds a house or a character. There is always a foundation test.

LESSON XI. THE CHRISTIAN CONCEPTION OF PRAYER, Luke 18 : 1-5, 9-14.

The persistence of a poor widow moves an unjust judge. Will a loving father refuse to hear his children? Therefore pray without ceasing. Pray also without pride. Pride builds walls of separation from God. But humility and contrition build ladders to God. Need is our great plea with God.

LESSON XII. THE STRONGEST BOND BETWEEN MEN AND NATIONS, 1 Cor., ch. 13.

This lesson is filled with the praise of one thing,—love. Eloquence, prophecy, knowledge, faith, liberality, martyrdom, are all nothing without love. Love is everything without these. Love abides when tongues, knowledge and prophecy pass. And amidst the things that abide like faith and hope, stands supreme over all.

THE LESSON IN DAILY LIFE (Daily Readings)

Monday—God our Creator, Gen. 1 : 26-31.

A coin lost in the gutter may be trampled on by the heedless passer-by and covered with mud and filth. But the coin bears stamped on it, the king's head. In like manner, every human being bears the image of God. However sin may defile and deface that image, it is never quite destroyed. It can always be restored by divine grace.

Tuesday—Obligation to God, Ps. 116 : 1-9.

Deliverance is the ground of duty. Because God has saved us, we are bound to serve him. Gratitude for the manifold mercies that crowd our days is the constraining power that keeps us steadfast in obedience.

Wednesday—Gracious invitation, Isa. 55 : 1-3.

The gospel is as old as God himself. From the very beginning he has been inviting sinners to come to him that they might be saved.

Thursday—Response to God's love, Phil. 3 : 7-14.

God's love has withheld from us nothing that love could give. When the heavenly Father gave his only begotten Son, he gave to the uttermost. Our giving to God should be patterned after his giving to us.

Friday—Prayer to God, Matt. 6 : 5-15.

God is "Father," therefore he will supply all our needs. God is "Our Father." All others are his children as well as we. They are our brethren, with claims on our interest and affection.

Saturday—Obeying God, Gen. 12 : 1-9.

It is God's to choose the way for us ; it is ours to walk in at his bidding. And the way of obedience leads surely to a happy end.

Sunday—Love to God and man, 1 Cor. 13 : 1-13.

"What . . . God hath joined together, let not man put asunder." True religion looks both Godward and manward. No one can love God who does not love his fellowmen.

A PRAYER

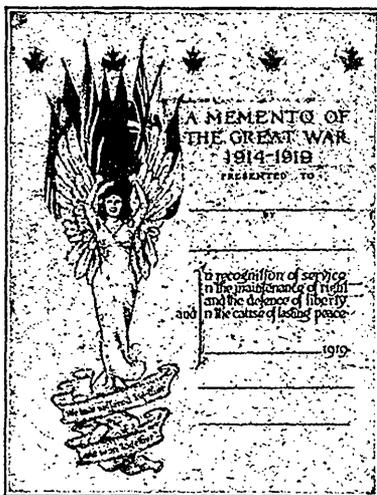
Father, we thank thee that we have been with thee in the secret place, and that thou hast honored us by telling us of thy greatness, thy love, our need of thee, and thy longing to satisfy our needs. Teach us to profit by the lessons we have studied, and to live always to thy glory. Amen

For Our Boys As They Come Home Again

A Gracious Memento

EVERY Sunday School, every Young People's Society or Club, every Congregation, will want to present a Memento to the boys who have been in the Army, overseas, or on this side, when they come back to their homes.

Here It Is



It is a four-page folder, with rich and appropriate full-page design, embodying a figure of Victory and the Allied flags as shown above, splendidly reproduced in full colors. Something new and truly Canadian.

It measures $8\frac{1}{2} \times 10\frac{1}{2}$, and is enclosed in an envelope ready for presentation at a social gathering in the Sunday School, Y.P.S., or Church.

It makes a unique and gracious souvenir and is particularly suitable for framing.

Every Canadian officer and man who has been in the Forces of Britain or of her Allies should have one of these beautiful mementoes. It will appeal to all alike.

Complete, with envelope, 50c. each, postpaid

10 to 49, less 5% ; 50 or more, less 10%

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS, TORONTO