

JULY AUGUST
SEPTEMBER
1937

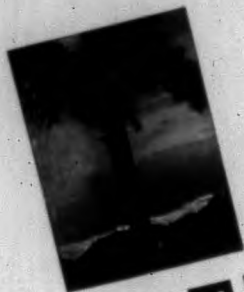


THE OLD MILL

ERNEST A. POORE

The BETTER HOME

• SOUTHERN BAPTIST CONVENTION SERIES •



Calling Your ATTENTION

To...
WHAT IT IS...Southern Baptist Summer Sunday School Conference.

WHERE IT IS...Ridgecrest, North Carolina, in the heart of the Blue Ridge Mountains.

WHEN IT IS...July 25-30, 1937.

WHO WILL BE THERE...Pastors, general and department officers, teachers, class officers, associational and state workers.

WHY YOU SHOULD BE THERE...Inspirational Addresses, Helpful Conferences, Splendid Music, Wholesome Recreation, Fine Fellowship.

WRITE TO...Perry Morgan, Ridgecrest, North Carolina, for reservations.
Baptist Sunday School Board, Nashville, Tennessee, for detailed program.

TENTATIVE RIDGECREST PROGRAM, July 4—August 23

July 4-8—Special Conference Week
July 11-16—North Carolina Baptist Training Union Conference
July 18-23—Southwide Baptist Training Union Assembly
July 25-30—Summer Sunday School Conference
August 1-6—State and Home Mission Conference
August 8-13—Foreign Mission Board Conference
August 15-20—The Bible and Christian Life Conference
August 22-23—Preaching Week—By Dr. George W. Truett, Pastor.
First Baptist Church, Dallas, Texas

THE BETTER HOME

Vol. 3

JULY, AUGUST, SEPTEMBER, 1937

No. 3

A RUSTY NAIL

ESTELLE DAVIS

I found an old and rusty nail today.
For years that little piece of iron lay
Unnoticed in the dust.
I picked it up—it crumbled in my hand,
Eaten away by rust.
How old it must have been, I thought, to stand
Not even being touched.

I thought again—it could not older be
Than those which held my farmhouse firm and free,
A shelter through the years.
I realized then the cause of its decay:
It's idleness that sears.
The smallest thing that shirks its part must pay,
♦ This rule of life appears.

Now when I think of leaving my day's work,
And all my daily duties want to shirk,
Or idle time away,
I will remember that one rusty nail
And with my labors stay;
Lest I, like it, should let my powers fail
And fall into decay.

CALLING ATTENTION TO

Our Lesson

Beginning with a lesson passage from the first chapter of Genesis and following the historic lead of "God in the Making of a Nation" through selections from Genesis as well as from Leviticus and Deuteronomy, we are thrust into with this magnificent record. The very fact of the record's antiquity astonishes us, but only confirms our belief in its authorship. The lack of these details which would have been human to include and the supply of all information needed to the permanent purpose of the Bible, amazes us in its perfection. How God planned a nation from a people who, because of their location in slavery, must recognize him as their founder; is a matchless story. We read and study again about his loving care and provision for their needs, the establishment of a code of laws for every relationship of life and the instructions for public and individual worship. Such is our challenging lesson course for the quarter. May we study it with more joy and profit than ever before. May we humble ourselves in the presence of this same Nation Maker and do our full part in our own duty toward making our nation what he wants it to be.

Our Emphasis

With the thought of God fashioning and developing a nation out of the people he had chosen for his own, we think of the many new homes being established just now by the brides and grooms of the spring months who have chosen each other for life companions. True, homes are always being established and THE BETTER HOME hopes to be helpful in every one into which it may enter, but we do think of the spring months, and particularly of June, as the wedding months, don't we? For this reason, an assortment of reading matter on the new homes has seemed timely and desirable. Perhaps the reader is not one of these new brides or grooms but knows of such a couple and will pass his magazine to them for reading. Or, perhaps, our readers may be folk who have been married a long time and yet will find profit in these pages. Certainly we hope there will be pleasure for everybody.

May we call your attention to a few of these items? Of course, we can't mention all of them as much as we would like to, but don't miss the delightful verse of Ethel Romig Fuller on Page 7, as she relates with sympathetic insight a "Conversation Between Parents After a Wedding." Emma Gary Wallace has well called attention to a point often overlooked in the selection of a location for the new home. And then the page of poems—they would not be resisted! They seem thus to group themselves. Do you like them?

"A Rusty Nail"

This bit of metal, decayed and useless from non-use, tells forcibly its own story in the verse of our opening page. It ought to be a constant reminder of the truth that industry is needful, not only for self-preservation and growth, as well as for the accomplishment of our set tasks, but also, without it there is the resultant uselessness which we all would avoid.

Independence Day

The Fourth of July this year is Sunday. Patrick Henry is known and honored among us for his patriotism. He was a great Christian, too. So let us emulate in our own day his example of being both a patriot and a Christian. Surely Christian patriotism is sorely needed!

An Anxious Doctor

We may be astonished to learn that many of our so-called modern scientific principles were embodied in rules for health procedure given Moses by God for his chosen people many thousands of years ago. It would not take out of order to suggest that if we should find among these regulations for the Jewish people some other thing which we do not understand that we might have the good sense not to think them unscientific as moderns, rather let us realize that God asked no useless questions of his people, and that we would do well to respect and heed every law he has given us.

The accuracy of the Scriptures as points often disputed is being proclaimed a recent years over and over again through excavations in several lands. And so may we be intelligent enough to acknowledge that though we do not understand everything, God knows all things and it is his hand that is on the helm of the universe. Increase our faith, our Father.

"Sunshine After Rain"

This is our lead story for this issue. Out of sorrow and misunderstanding and heartache emerges the finer, nobler character. At the last there is the opportunity for establishing a beautiful memorial and for an appreciation of a richer, fuller happiness which is promised.

"The First Day"

Who does not remember the first day he entered school? You will like the way Ravah Summerfield has written of this experience as seen through Junior's eyes.

"Invisible Red Feathers"

If you feel your shoulders sagging and your spirit drooping under the weight of home or office or church or social duties, whatever they may be, be sure to read Laura M. Adams' stimulating article appropriately named "Invisible Red Feathers." You will be rewarded for you will realize the quickening of your spirit, the strengthening of your shoulders and a new zeal and enthusiasm.

ELIZABETH DENMARK

THE BETTER HOME

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TO OUR FLAG

WINNIFRED J. MOTT

I love our flag,
Its glorious, valiant red—its white and blue
Tell me I must be clean—courageous—true.
And just the sight of it, high-flying, free,
Brings evermore a joyous thrill to me.

I trust our flag,
It stands for freedom of the truest kind—
For justice—and the liberty of mind.
For all that brave and kindled hearts have done
Toward welding many nations into one.

Oh, dear, dear flag,
Beloved emblem of our own homeland,
I pray that it before our world shall stand
Unstained throughout all time that is to be—
A silent herald of true liberty.

Patrick Henry, the Christian

LOIS SNELLING

What patriot among us but thrills to the historic words of Patrick Henry, uttered in his impassioned speech before the House of Burgesses when he threw defiance to the winds and hurled defiance at the British crown—"Caesar had his Brutus, Charles the First his Cromwell, and George the Third may profit by their example!" Then, as cries of "Treason! Treason!" filled the room, "If this be treason, make the most of it." Every school-child knows that portion of a later address: "What is it that gentlemen wish? What would they have? Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

So great an orator was Henry that we see him, for the most part, only as a masterful speaker. The other phases of his life are overshadowed by the glory of his eloquence.

Let us for a moment forget his golden tongue and view him merely as a man—a Christian. "Never," he once wrote in a letter to his daughter, "let your door be closed to

the voice of suffering humanity. Your servants especially will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and let them never be unjustly treated."

It was an inviolable custom of Henry's to go, immediately upon rising each morning, into his dining-room where he read from the Bible. "This book," he said to a neighbor, "is worth all the books that ever were printed, and it has been my misfortune that I never found time to read it with the proper attention and feeling till lately."

Henry was very liberal in his views of all Christian denominations. While he was an Episcopalian, he maintained the warmest friendship for other churches. This was especially true in regard to the Presbyterian, his mother being a Presbyterian and his father an Episcopalian.

In a letter dated January, 1799, only a few months prior to his death, we catch a glimpse of the man's humble and deep-felt gratitude towards God. "I live," he wrote, "much retired, amidst a multiplicity of blessings from that Gracious Ruler of all things, to whom I owe unceasing acknowledgments for his unmerited goodness to me; and, displaying even in the waning twilight hours of his life that yearning for true happiness and peace for his country and his countrymen, "If I was permitted to add to the catalogue one other blessing, it should be, that my countrymen should learn wisdom and virtue, and in this their day to know the things that pertain to their peace."

No man ever died more peacefully, more fully confident of God's presence, than did Patrick Henry. "Oh, how wretched should I be at this moment," he declared, "if I had not made my peace with God!" Towards the end, he drew over his face the silken cap he was wearing and uttered in clear tones a simple, childlike prayer, asking for the guidance of his family, his country, and his own departing soul. He then talked calmly to his loved ones and the attending physician, who was a close friend, speaking of divine goodness in permitting him, at the close of a happy life, to die without pain. Shortly after counselling the doctor to realize what true religion means to a person about to die, he closed his eyes and, securely wrapped in the faith which had never failed him during his lifetime, his soul went out to meet God.

*According to another authority it was Henry's rule to spend the close of each day, including sunset, in similar devotions.

Pansies

JANE TAYLOR DUKE

Alice put away the last polished glass in the cupboard and then rinsed out the dish towels in the hot suds. As she went out of doors to hang the towels on the drying line, her eye fell on the colorful borders in the flower garden, and she strolled down the grassy path.

"You dear pansies," exclaimed Alice, "I believe your little faces are smiling at me!" She leaned over and gathered both hands full of the velvety purple and gold and white flowers, feeling sheer delight in their beauty. Then the old pang returned, "Mother would have loved them"—and she turned to go into the empty house. As she was putting the pansies into water a thought came into her mind:

"Well, why not?" she murmured to herself. "It might lead to something." Half an hour later, as Alice started to town, she carried along the bunch of pansies sheathed in green oiled paper.

On the crowded bus she sat beside a lady who held a little child in her lap. The little girl immediately spied the pansies and exclaimed:

"See the beautiful flowers, Mama!"

Alice gave her a yellow pansy and showed her the little "face" and told her some people think they are like kitten's faces.

"Thank you for diverting Ella; she is such a restless child," the mother murmured gratefully when she got off.

In the basement of the department store an elderly clerk leaned over the counter after she had waited on Alice: "Might I have just a whiff of them?" she begged. "Pansies were my mother's favorite flower; they always remind me of her."

"My mother loved them too," Alice replied softly, and she selected some of the finest pansies and gave them to the other woman.

"Now for a long wait," thought Alice as she crossed the street and entered Professional building and took the elevator which bore her to the office of the oculist.

"Doctor Hale will see you after 'awhile," said the official young lady behind the desk.

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Alice found a seat on a sofa in the corner of the dimly-lighted office where people with bandaged eyes and dark glasses sat patiently waiting.

"At any rate, I am thankful my examination is over," thought Alice. "It will not take long to have my glasses checked over."

"Pardon me," came a voice from the other end of the sofa, "did you raise those pansies yourself? I have never seen finer ones."

"Why yes," replied Alice, "they are the 'Giant variety,' and they grew in my garden. Have you a garden too?"

"No, I live in an apartment, but I love flowers. I grew up in a garden—I mean my sister and I always played in our mother's garden when we were children. Please tell me about yours?"

After Alice had described her backyard garden and her special favorites among her flowers, she asked her neighbor-patient how she occupied herself.

"I teach a class of deaf children in the public schools. It is very interesting work," and she described some of the children who could hardly talk or understand lipreading before she had trained them. She told of two Italian boys and a Jewish girl and some children in the poorer section of the city.

"It is really wonderful how they have learned. They did not know how to play or to communicate with people except by signs at the beginning of the term."

"Do you suppose they would like to come and play in my little garden some afternoon and pick all the pansies they liked, and have some ice cream and cake?" Alice asked eagerly.

"Would they? Why they would love it above all things. I doubt if many of them have ever seen a garden save from a distance."

It was quickly arranged. Miss Massey would bring a group of her scholars to Alice's garden the following Friday afternoon, "as many as my car will hold," she declared.

The two girls smiled at each other over the bunch of pansies which were now transferred to the teacher's hands.

Alice felt that a door had opened.

The Better Home

A Giant Sequoia Tree

Robert Spartz Walker

When Moses on Mount Sinai,

And Ten Commandments were received,

Six hundred years of age was I,

And truths I bear were then believed

By native men whom I had known:

For I observed each old command

Ere it was carved upon a stone.

But just one speech I understand,

Called, "Love" or "Kindness" as you please,

It means the same to all the trees.

With all my years, this is from me:

For mind or soul in tree or man,

The best of life is to be free,

For I was free ere men began;

I draw from heaven her richest gift,

And pass it on to friend and foe,

Which gives to me an upward lift:

"Life void of its surpassing glow,

Sets love upon a tottering throne."

Engrave this also on a stone.

An Ancient Doctor of Public Health

ELIZABETH WILLIAMS SUDLOW

"Wash your hands before eating." In practically every home and school room in America this mandate is issued, yet we seldom stop to consider that fifteen centuries before Christ, Moses gave this simple health law to the children of Israel. This is only one of the many health rules laid down by the great Lawgiver that can be found today in any primer or manual of hygiene. While all these health laws are not found in the Bible, there are many references to them and they may all be read in the Talmud and the Codes. As an example, in Matthew 15: 2 and again in Mark 7: 2 there is reference to eating with unwashed hands.

Our modern hospitals are only following out the commands of Moses to disinfect everything which touches unclean (infectious) material. Moses summed up about all there is to be said in governing contact with persons who may spread disease. He thoroughly understood the benefits of quarantine, and declared that "When a man shall have in the skin of his flesh a rising, a scab or bright spot—the priest shall look on him, and pronounce him unclean—and shall shut up him seven days." If at the end of that time the spots had not disappeared, he shall be shut up for yet another seven days, said Moses.

Moses instituted pure food laws and the inspection of all food stuffs. The priest, who was also food inspector, was required to run his hand between the lining of the thorax and

the covering of the lung. In this way any roughness of these membranes could be detected. It was in the 19th century, A.D. the tubercle bacillus was discovered to be responsible for these little rough places. Science declared that the bovine type of tuberculosis was transmitted to children through the meat and milk of infected animals. Doctor Moses had condemned such food in the 15th century, B.C.

The new mother, according to Moses, must be quarantined for a definite time. This is in accord with the best modern practice. The danger of infection to the new mother is very great and setting her apart is a valuable protection to her well-being. But neither modern science nor anything else can explain why the mother of a son was isolated for but seven days while if the child was a daughter the period of quarantine was fourteen days.

Moses was well versed in the laws of hygiene. He made laws governing the health of his people, and they were obeyed. How was he able to enforce his laws, to take a race of downtrodden people who had been enslaved for generations and have them obey as they did? Did he tell them that if they obeyed his rules and followed his advice they would enjoy good health and live to a good old age? He did not! "Thus saith the Lord," quoted Moses, prefacing his commands with these words. And Moses got obedience.

Third Quarter, 1937

Page Five

Peaches

SUSAN HUBBARD MARTIN

Old Mrs. Atkins stood feebly in the middle of her kitchen. Her faded eyes were centered on four bushels of peaches which Ezra Jackson had just brought in from the farm.

"Nothing would do Luella," he said, "but that you should have these peaches today. We've got a bumper crop this year, and Luella, she remembered what you said about peaches at the last Aid meetin'."

"What did I say?" demanded old Mrs. Atkins as she sat down heavily.

"You said," continued Ezra firmly, "that you'd rather have a canned peach for your supper than all the fruit in the universe."

Old Mrs. Atkins smiled, and then sighed. "I remember saying it, now that you speak of it. It's dreadful nice of you and Luella, Ezra," she went on gently, "thinkin' of me. I don't know any one else who'd give me four bushels of peaches. But you see, Ezra, I'm gettin' so feeble, I don't know how in the world I can tend to 'em. They'd ought to be canned today. The time was when I could put up four bushels of peaches along with my other work and not feel it. But times have changed. I'm old now, and the grass hopper, as the Book says, is a burden."

Ezra's kind face wore a troubled expression. "Well, now, Mrs. Atkins," he replied, "that's just too bad. Can't you get some one to help you?"

Before old Mrs. Atkins could reply, there was a knock at the kitchen door. Ezra opened it.

The new minister stood there smiling. "May I come in?" he said. "I knocked at the front door, but no one answered, so I came around to this door."

Old Mrs. Atkins beamed. "Of course," she cried. "I want to make you acquainted with Mr. Jackson," she added. Mr. Ezra Jackson. He's just presented me with four bushels of peaches, that is, he and Luella. Luella is his wife."

"I call that a very nice present," replied the young minister as he shook hands.

Old Mrs. Atkins nodded. "It is a nice present," she acknowledged, "but, land sakes, I don't know what to do with 'em. They ought to be canned today."

The young minister picked up one, juicy and red-cheeked. "Yes," he replied slowly,

"You are right, Mrs. Atkins; these peaches are ripe and ready." He paused. "I have it," he cried. "I used to can peaches for my mother when I was at home. Now why can't I can these for you?"

Ezra turned to Mrs. Atkins. "See how the Lord works, Mrs. Atkins?" he cried. The new minister here knows how to can peaches, and he is willing to do it for you. If that ain't Providence I don't know what is. Now I'll do my part. I'll bring the jars up from the cellar and build up a fire in the range for you. I've been worrying about them peaches myself. I'd hate to go home and tell Luella you couldn't take care of 'em. Just as like as not, she'd come in from the farm if there wasn't any other way, and can 'em herself. Luella's like that. But now neither one of us need to do any worrying. I haven't been attendin' church services as regular as I'd ought to, but I'm goin' to do better. Any young minister that's willin' to can four bushels of peaches for a church member is the minister I want to hear."

At noon the young minister stopped long enough to eat lunch, but the canning soon went merrily on. At four o'clock he straightened his shoulders. Perspiration beaded his face. He brushed a little damp curl from his forehead.

"Well, Mrs. Atkins," he said gaily, "every jar is filled." A moment later he stood up and admired them. "I call this a good day's work," he went on joyfully. "I started out to make calls early this mornin', but I've canned peaches instead."

Old Mrs. Atkins regarded him. "Young man," she replied slowly, "you're the Lord's own. There's not many young men, ministers or otherwise, who would spend all day in a hot kitchen canning peaches for an old woman like me. But, land sakes, what could I do? Sarah Reynolds went to Red Oak last week and Anne Wilkins left yesterday."

The young minister took off his big gingham apron. "We got along without either of them, didn't we, Mrs. Atkins?" he said as he laid a hand on her bent shoulder. He glanced about the kitchen. He had washed the dishes and swept the floor. The clock ticked on the shelf. Everything was in nice order. "I'll be going now, Mrs. Atkins," he said, "and the Lord bless you."

"The Lord bless you," replied Mrs. Atkins as she brushed a tear from her faded eyes. But it was only a tear of joy.

CONVERSATION BETWEEN PARENTS AFTER A WEDDING

ETHEL BOWIE FULLER

The Bride's Mother:

"It was a perfect wedding to every last detail! (And did you know more presents came in the morning mail?) The bridesmaids looked like pictures in their yellow gowns— A happy thought, their lace-trimmed hats with poppy-petal crowns! As for the little flower-girl—wasn't she too cute? (I'm glad that we decided to have both harp and flute.) And never any father—why, of course I cried!— Gave away a daughter who was so sweet a bride. The light upon her young face luminously-pele, As she entered on your arm, shone starry through her veil. And didn't John look handsome? Did you see his shy I'll-be-so-good-to-her nod as they hurried by? Nor shall I be forgetting the tender trusting smile Joan bestowed on Johnny, while walking up the aisle! Our little daughter married! . . . please let me hold your hand: I need the comfort of it—how much, you understand! I'm happy in Joan's happiness, but, oh, my dear, if only The house without her presence didn't seem so lonely!"

The Bride's Father:

"There, there, my dear, you're tired; nor is it any wonder. After all the days of work and strain which you have been under. Tomorrow you'll feel better. Come, now, dry your tears— Remember we have had our child for twenty-one sweet years . . . (Pardon—where's my handkerchief? I must have a cold.) Soon, more than likely you will have a grandbaby to hold. And, say, won't that be something! I'll bet you'll spoil him too!— (Sure thing, I want a grandson!) all grandmothers do.

My dear, we haven't lost our Joan, though she is Johnny's wife— A daughter is a daughter, always, all her life. Let's both look at it this way: through little Joan we've won A gift we've wanted all our lives, and been denied—a son!"

The Birthday Cake

CAROL OPPENHEIMER BAILEY

You think I sifted flour, but I mixed
Sweet thoughts, and each one bore
Remembrance of some joy that we have shared—
Last year. . . . The year before. . . .

You comment on the creamy snow-white icing:
But then you did not hear
My heart and spoon together sing a song
Of hopes for your new year.

You thank me for the lines that spell your name:
But then you could not see
My joy that when I place red cherries so,
They bring you near to me.

Third Quarter, 1937

A Happy Day

ALEX THORN

I offer thanks for just a happy day.
Blue skies, and sun, and little winds at play.
Young blossoms in the meadow nodding gay,
I offer thanks for just a happy day.

Oh, let tomorrow come, as come they will,
I who have supped of joyousness, my fill.
Can watch grey shadows gathering o'er the hill.
Oh, let tomorrow come, as come they will.

Such radiant hours they could not, might not
stay.
Yet memories no one can take away.
And so at twilight time I whispering say,
"I offer thanks for just a happy day."

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Crouchback

Mabel Carnella Matson

Life bowed his head and laid a hump
Upon his back, then bade him go
And battle with the straight and strong
For what men value here below.

He asked no odds of any one;
He met life's challenge gallantly;
Youth brought its problems to his door
And children leaned against his knee.

He learned the spirit's secret springs,
How broken lives may be made whole;
And men forgot his twisted form
For beauty of his stalwart soul.

Invisible Red Feathers

LAURA M. ADAMS

If you only have foresight and hindsight, of course you can't see them. If you are also blessed with insight, then you possess the magic rose-colored glasses that will enable you to glimpse these plumes of scarlet bobbing over the heads of their wearers; gay, gallant, little red feathers, typical of the days when knighthood was in flower.

"Red feathers! Gallantry!" scolds the Pessimist, sitting down in his much-used arm-chair, and munching a very large dill pickle. "There isn't such a thing as gallantry today; people don't even know the meaning of the word."

Well, to be sure, you don't see any Sir Walter Raleighs wiping up our muddy streets with their coats for the women to step on; it wouldn't be fair to the lady at home who helps to earn the coat. Nor do you see men hurling themselves into lions' dens to rescue a lady's gloves; they would have to go out to the zoo to find the lions, and the keepers wouldn't have time to play games like that with the public.

Nevertheless, after a long day's work, perhaps you have seen a tired-looking laboring man in a trolley car folding up his freshly opened newspaper, and rising to give his seat to a woman.

A man drops in to see us occasionally, a sort of modern Sir Galahad, who is known and respected from one end of the town to

the other. He has courageously fought public opinion, financial problems, and discouraging community conditions that he might give to the little folk about him a happy, healthy childhood.

He bought an old farm and turned it into a Children's Country Club. Everybody said it couldn't be done, but he did it. Hundreds of children and young people who otherwise would have no outings, play there all summer long, swimming in the pool, playing tennis, baseball, and all sorts of outdoor games. It has been a blessing to the community for miles around—the splendid product of one brave man's adventure.

In Philadelphia there is a woman who works in the Juvenile Courts. She works indefatigably and successfully in the interest of unfortunate little children who haven't had half a chance, then goes home every night and sits up and reads to a dear old invalid mother. She is known throughout the entire city as one of its greatest benefactors; her gallant spirit never knows defeat.

In the Southern mountains is a woman to whom I have always bowed the knee because of her unconquerable spirit. She has brought up a large family of children, suffered all kinds of hardship and excessive poverty, and endured the insufferable indifference of her husband toward educating their children. By constant saving and "pinching" she has sent them all to school and college, and every one made good. Her oldest son has become an outstanding preacher in one of our largest Eastern cities, and I have repeatedly heard him give her all the credit for anything that he has ever done. When his spirit fails, always the words of his gallant little mother ring in his ears: "Hold up your head, Son—always hold up your head," and up it comes!

One day not long ago I visited a Russian family in a very narrow street in a still smaller house. The mother—of ten—was ill and lying upon an old broken-down couch. The oldest boy had just finished the family wash and the scrubbing of the kitchen floor. He was sitting down to rest for a minute as I came in, and immediately two of the babies toddled up to him and sat down in his lap. Tired as he was he played and laughed with them. He or one of his other older brothers got up at dawn to work until seven for a baker who pays them with enough bread for the younger children's breakfasts. Walking with me to the station afterward he said, "I

can never do enough for my mother; when I was a kid and wasn't strong, she carried me around in her arms all day. I'd give my life for her." He was doing it in a very practical way. Truly I glimpsed the scarlet leather in his old, ragged cap.!

A little maid of eighty-odd summers keeps house—a shining cleanly house—for herself and her niece who goes to work to support the two of them. She is hopelessly deaf but still uses her ear-trumpet. Into that old ear-trumpet are poured the small woes of many of her neighbors, whom she loves to help and counsel. She is very gay and brave. One day she was walking along the street, and suddenly felt her feet getting numb. She said to me afterward, "They just felt as if they wouldn't move any more, and as I haven't time nor money for strokes and such like miseries, I just pulled and pulled until I lifted one foot up, and then the other; they felt like lead, but I stomped them hard on the pavement, and on they went!" That happened over two years ago, and they've been going on ever since—brave little feet pushed onward by a still braver spirit.

A month or so ago it was announced over the radio that Helen Keller would speak that evening. Never will I forget that voice if I live to be a hundred. Tremblingly, courageously, it struggled out to us, an unutterably weary voice—but a Voice—belonging to one of life's unconquerables. She was using the very gift that Nature had seemed to deny her, to speak for the help of little children who, like herself, were blind.

Sunshine Mary! I've never thought of her by any other name. We lived on the same street for several years. She was considerably past middle age, flat-footed, near-sighted, ungainly in appearance, always dressed in the plainest of clothes, but her smile was worth a million dollars to every one she met. She could charm the blues away in two minutes, and leave you tingling all over with gaiety and good humor.

If she had any discouraging moments nobody knew anything about them. Her back was crippled and bent and she walked as if every step caused her pain. She had no money, lived "in" with relatives who were good to her, but who naturally could never fill the place of husband and children in such a woman's life. Nobody ever thought of pitying her; she would have resented it indignantly. She loved her life and lived it richly although to many its confines would

have seemed narrow and unbearable. She kept up a wide and interesting correspondence with young people who had known and loved her for many years, and she mothered every baby on the street.

College graduates in overalls instead of tweed suits, carrying lunch-boxes and working in service stations after studying engineering; we see them every day, and they are not whining at raw deals nor throwing bricks at people in high official life—just gaily "muddling through" until the proverbial better times come along and give them a break.

Doctors and nurses fighting death in hospital wards; heartick but courageous men battling against the odds of financial panic; intrepid souls fighting the forces of the air, to encompass the world for you and me; men cloistered in laboratories fighting disease with patient, oftentimes dangerous, scientific experiment; men and women, thousands of them, fighting the subtle sins of the flesh and coming out victors; truly we have a twentieth century type of gallantry that is coming into its own!

Up and down the avenues of life they walk, the chosen of the race, these gallant folk of the Invisible Red Feather. They challenge us to follow in their train; men and women who are playing fair with life, whose hearts are singing a gay, gay song, in spite of the powers of darkness; who are ever turning with a radiant expectancy toward the new adventure around the corner.

Dreams Planted

Clarence Edwin Flynn

Think not your dreams are wasted.

They were not dreamed in vain.
The visions you have tasted

Will surely live again.
Like seeds in springtime planted,

They come to bud, and flower,
And fruitage, heaven-granted,
In their appointed hour.

Think not your dreams are wasted.

The visions you have prized,
However soon they hasted,
Will yet be realized.

The passing years have taught us
As they have rumbled through,
That all that life has brought us
Is made of dreams come true.

A Point Not to Overlook

WHERE IS THE CHURCH?

EMMA GARY WALLACE

Eleanor and Jack had been a June bride and groom. They had enjoyed a delightful honeymoon vacation which had filled several weeks with joyous and leisurely travel in Jack's car.

Upon their return, they stayed for a time with Jack's family and then with Eleanor's. At last the time approached for the young newlyweds to get settled in their own home, and as might be expected, they were enthusiastic and eager as they shopped for furnishings and looked in different localities for a suitable apartment, which would meet their needs and at the same time give them an opportunity to have a friend with them now and again.

It was obvious that if they lived anywhere near the central part of the city the rents would be high, but if they were willing to commute some distance they could have their home in a fashionable section, in an imposing building, serviced to the last word in comfort and convenience, and that, too, at a price which they could manage by dint of economy.

The two of them discussed the matter thoroughly, and decided that everything considered, they would get such value for the money they would have to pay out for living accommodations, that they couldn't do better than to settle in this new and charming section.

However, before the contract or lease was finally signed, Jack suggested to Eleanor that they take his mother out to see what she thought of their choice.

"If there are any 'outs' about it," Jack assured his pretty young wife, "Mother will discover them so quickly that it'll make your head swirl! Just the same, I'm sure that's the place for us, and as long as we have as good as decided to live there, we can afford to overlook any inconsequential which may be lacking."

It was the following day that Jack and Eleanor and Jack's mother rode out to the lovely portion of Forest Gardens where the apartment house in question was located.

Very proudly Jack and Eleanor led the older woman through the lovely rooms. They pointed out the marvelous view of the ocean

and shore, the hills rising at one side, and the orderly, modern community nearby.

In almost a lordly scanner, Jack called his mother's attention to the fact that near by was a bank; just a stone's throw away, a splendid boulevard. There were stores for convenience and emergency shopping, and especially desirable was the railway station into which trains came and went on a thoroughly convenient schedule.

The apartment house was ideal in its arrangement and servicing, and Jack and Eleanor were certain that everything was exceptionally desirable and almost made for them.

Jack's mother dutifully admired it all, and the three of them prepared to start back to the family roost, when suddenly Jack's mother remarked quietly, "My son, where is the church? You didn't show me that."

Two startled pairs of eyes looked at her. It was a moment when you could plainly hear the silence. It literally rattled and cracked around the car in which the three were now seated. That silence made more noise than all the auto horns and sirens for miles around.

There was no answer forthcoming, and somehow or other, the subject of the perfection of Forest Gardens was not pursued any further that evening.

Three days later Eleanor and Jack came in. The day was exceedingly warm, but clearly they were happy.

"Say, Mom," announced Jack, "we've taken an apartment down in this section of the city on Shore Drive. It has all the comforts we have a right to expect and some of the luxuries. It will allow a margin of savings to put away for a rainy day—and I suppose you'll be glad to know there's a church of our own denomination within a block of the apartment house, or we could even come up to the home church as it isn't so very far away."

After all, what a respected and beloved mother says is sure to have its influence in unexpected ways, but it is tremendously important to have laid the foundations and to have carried forward the right training from the beginning.

THE NEW HOME



My Loved Tasks

M. RAWLEY LEMLEY

A glowing fire by day to feed;
A book I love, at night to read;
A loaf of bread to knead and bake;
Cool, sparkling water, thirst to slake;
A little house to dust and sweep;
And there the warming home-fires keep;
Some flowers upon my window sill;
A little cooky jar to fill.

Some socks to darn; some seams to run;
These are my tasks from sun to sun;
A garden spot to plant with flowers
And delve in it throughout the hours;
An hour to entertain my friend,
My family 'round me at day's end;
A downy bed for nights of rest;
Oh, little home, I love you best!

The Home Maker's High Privilege

ALICE CROWELL HOFFMAN

I can think high, cleanse thoughts,
Breathe prayers, have noble wishes;
I can plan home pleasures too,
While I wash the dishes.

I can make a noble choice
Of thoughts going through my head;
And make up my philosophy
While I make a bed.

I can plan some pleasures too,
Some fun that will appeal,
And so prepare home happiness
While I cook a meal.

Pledge

CRISTEL HASTINGS

As long as the stars shall embroider the skies,
And the whisper of winds shall die among trees,
As long as a robin may sing of the dawn—
So long will I love thee.

As long as the sea croons her great lullaby,
As long as the desert is stranger to snow,
As long as this body of mine shall have breath—
So long will I love thee.

My Garden

MADELINE MULVEY

The rose whispers, "I love you,"
The violet says, "I'm shy,
Although I'm yearning, yearning,
I only wait and sigh."

Pansy murmurs, "I'll be faithful,
Steadfast to the end."
Daisy cries, "More than a sweetheart
I'll be to you—a friend."

Honeysuckles, fragrance breathing
Through the quivering air,
Tell of sweetness, poignant, earthy,
Made for us to share.

Tread lightly in my garden, love,
Beneath windsoft you'll hear
Each bud and blossom calling,
To you! To you, my dear.



HOW TO QUARREL WITH YOUR HUSBAND

1. Don't bring up the past. That's idiotic. Don't tell him all you've been through. Not being a woman, he wouldn't understand it. Don't feel bound to give him as good as he sends. That's not original.
2. Remember he's tired, and probably hungry. Remember this is the man you promised to love and honor, if not to obey. Say what you'll wish next day you had said.
3. But this isn't quarrelling! Precisely. It's love, joy, peace. You didn't really want to quarrel, did you?

Edna B. Robinson

Sunshine After Rain

ESTHER DALZIEL HOOEY

"I warned you not to allow him out on the street; you might have known that something would happen if you did."

Isla MacDonald made no reply to these angry words uttered by her husband, but she recoiled as if struck by a blow. Her heart was so crushed by the awful calamity that had befallen that she wished with all her heart that it had been she who was dead instead of her little son. He had been the joy of her life and now that he was gone she felt she had nothing left to live for. Life held no attraction for her now because her marriage had been a huge mistake. The cruel words she had heard made her realize it more than she had realized it before. She sorely needed comfort and in its place all she got was rebuke.

Yesterday her two-year-old darling had been overflowing with health and happiness, and now he lay in a little satin-lined casket, while her heart was breaking. It seemed like a hideous nightmare from which she longed to waken.

It had happened so suddenly. She was at the phone when the ice-man had entered the kitchen, leaving the door ajar. Little Ian had noticed this and toddled out to the street, where a heavy truck had struck him, killing him instantly. The only ray of comfort in the awful tragedy was that he had not suffered.

Isla tortured herself with vain and useless regrets. No power could bring back her darling. Oh, how she longed to live the day over again so that she might have saved him from the awful fate. He was all she had to make life worth living. Over and over again the words rang through her brain. "The saddest words of tongue and pen, are the little words, 'It might have been.'"

Kind friends and neighbors did all in their power to help, but there is so little that mortals can do in a time like this.

Isla felt that she could not possibly live were it not for the hope of meeting her darling again. This hope carried her through the trying days that followed, also enabled her to face the future she dreaded so keenly.

Her eyes were heavy with unshed tears, but outwardly she kept calm until she took the last look at the beautiful form of her babe. As she gazed fondly at the curls of shimmering gold clustered around the little waxen face, she burst into tears as she sobbed, "Oh, God! what a child to give up."

As soon as her friends had departed she began preparations for carrying out a plan that had been forming in her mind ever since her husband had uttered the cruel words of reproach after the accident had happened. They had burned themselves into her brain and spurred her on to a course of action that she was determined to carry out.

It was while packing her trunk that the thought came, "Will leaving my husband, which is, I suppose, running away from duty, hinder my chances of meeting my darling again?"

Conscience seemed to be pointing accusing fingers at her from so many different directions. It seemed to say, "If your marriage is a failure, you have no one to blame but yourself, for you entered it of your own free will. You did it because your jealousy led you to think the man you loved was playing you false. You learned when too late that he was true to you all the time, but a fascinating girl who was visiting at his home made you believe that he was in love with her. You would not believe Keith when he tried to assure you that he cared nothing for the other girl and that he only escorted her here and there because he could not do otherwise without being rude to his mother's guest."

The packing ceased but the voice of conscience went on reminding her that she had not only wronged her true lover but also the man whom she had married. She had given him her hand without her heart and when he came to realize this, it had embittered his life. She was far more to blame than he for their unhappy marriage. Strange that she had not realized this before. She knew full well that he loved their child as much as she did, and that while he had no right to utter the cruel words, he was so overcome by grief that he scarcely knew what he was saying or doing.

Pondering over her married life, she knew that in her selfish grief over the mistake she had made she had never taken into consideration the fact that she had acted unjustly to the man whom she had married. He had been cheated as well as had she. She could see clearly now that it was her jealousy and hot temper that had wrecked her life. It had caused her to doubt Keith Falconer who loved her with a love that any girl might have envied. He had sailed for South Africa shortly after her marriage to Ian MacDonald, and she had not heard from him since, which was probably a good thing for all concerned.

She bowed her head in prayer, then rose with a resolve to remain at home and do what she could to atone for the past. She would endeavor to fulfill the vows she had taken at the marriage altar.

As she put back the garments she had been packing to go away with, she said to

herself, "I hope that my life may be short, and if not, I must buoy myself up with the thought of meeting my baby again."

Months slipped away and strange as it may seem Isla discovered that a feeling of pity for Ian had taken the place of the bitterness which she had formerly cherished towards him. Pity is akin to love, and while she would not admit that she was beginning to love him she found that it was an easy matter to study his interests and do the things that she knew would please him.

One day when she went to the cemetery to place flowers on the baby's grave, she was surprised to find her husband kneeling at the grave, sobbing as if his heart would break. He had not seen her so she stole quietly away and remained hidden until he left, for she knew that he would not want her to see him giving way to his grief.

"I never thought of his coming here," she said to herself, when she was placing the flowers she had brought for the grave. She could not explain how or why, but she knew that this incident in some way had removed all the bitterness she felt towards the man whom she had married.

While feeling the loss of her child as keenly as ever, she managed to find a satisfaction in doing all in her power to be a faithful wife.

She had packed her baby's clothes away in sweet-scented lavender, and sometimes when her heart was aching it seemed to comfort her to go to the chest where she had placed them and weep. By chance she heard about a family where the husband and father had been out of work for a long time. They were in a pitiable condition as they were too proud to accept relief. She went to see them and when she saw a wee lad in tattered clothes, she could not refrain from giving him her own baby's clothing, for they were about the same age. This led to her taking a great interest in the child. She could not bring herself to ask the mother to let her take him home with her, but she often visited the little chap whose name was Jack, and brought food and comfort to the afflicted family. So in helping others she unconsciously helped herself to forget her own sorrow.

Not very long after this, Ian went hunting with a party of friends to the North country, and while there he contracted a severe cold which soon developed into pneumonia. They brought him home where he received the best care that money could afford. But in

spite of the best medical skill and careful nursing he continued to grow worse. Isla grieved for more than she had ever dreamed she could grieve about Ian. She recalled with a pang how often in the first days of their wedded life she had longed to be rid of him. Now when the doctors told her that there was no hope she wished she could save his life.

"I just seem to be a bundle of contradictions," she thought.

As the end drew near, he called Isla and kissing her fondly, whispered, "You have been a good wife to me."

She could not utter a word for she remembered how nearly she came to leaving him. How glad she was that she had not done so, and how richly she had been repaid for staying at her post of duty!

Ian MacDonald was laid beside his little son, and Isla was left alone. She had practically no relations, and as she felt that she could not stay in her beautiful home she decided to sell it.

It does not take long to dismantle a home. Everything was sold with the exception of a few treasured possessions. There was no necessity for Isla to work for when the will was read she found that she was a very wealthy woman. Ian had left everything to her with the exception of a few legacies to friends and to charities in which he had been interested.

"I know what I am going to do; I simply cannot stay idle so I will train as a nurse. I love children and may find happiness in caring for them," she thought, as she planned her future.

Friends were amazed when they learned that the wealthy Mrs. MacDonald had entered a children's hospital as a nurse in training.

The work was often tiresome but she loved it, for in every little child she ministered she found solace for her aching heart, because it was easy to find something in each that reminded her of her little son.

It was such a joy to be able to use her money to help needy cases that came under her observation. So often children had to be sent home where they could not receive the care and attention they required. One case in particular interested her—a little lad who had broken his leg climbing a fence at the day-nursery where his widowed mother left him each day while she was at work.

The hospital was overcrowded so little Bill was sent home with his leg in a cast.

Isla had promised Bill she would go to see him, so with her arms filled with fruit, candies, cakes, and so forth, she made her way to the address that had been given to her. She had to climb two flights of stairs and then found the room that Bill and his mother called home. It was neat and clean in spite of the fact that they had to live, sleep, and eat in the one room.

"It seems funny," said the mother, "but when the ambulance passed me on my way home from work I little dreamed that it was my own boy that was in it."

"The window was so high I could not get up to look out and tell her," said little Bill, with a smile.

"I should think not, with your poor broken leg and it not even set at the time," said Isla.

"But I had a nice ride in it all the same," said Bill.

"How do you manage to leave him when you have to go to work?"

"It is not as hard as you would imagine. You see, after I get out breakfast, I carry Bill down-stairs and place him at the door in a rocking-chair and he stays there until I get home at noon, when I give him his dinner. We do the same in the afternoon. The lady we rent our room from is kind but she is very busy. She has no time to look after him but I know that she will see that no harm comes to him in my absence."

Isla shuddered. Surely life was hard when a child had to be left like this while his mother earned money to keep them both. She gave the mother enough money to enable her to stay home part time until the cast would be taken off little Bill's leg.

It was surprising the number of needy cases that came to her notice. Another that interested her greatly was that of a little girl who was brought in with a badly mangled leg. The doctors tried hard to save the injured limb, but it was finally found necessary to amputate it. After this was done, Nora suffered less and began slowly to improve. Isla bought her toys and anything she could think of to amuse her. One day while looking at toys in one of the big stores she saw a doll's house, which she felt sure the little cripple would be delighted with. When it was placed on Nora's bed, the child's delight was unbounded. The doctors and the nurses seemed to get a lot of pleasure out of it too.

They would pause at Nora's bed to watch her admiring her new treasure. Poor child! her life was a sad one, for both of her parents were victims of liquor. They were undoubtedly kind of their child but when they were drunk they neglected her shamefully. She was a long time in the hospital for the wound was very slow in healing. When the time came to send her home, Isla missed her mightily. Remembering Nora's plaintive tones as she said, "You'll be sure and come to see me, won't you, Mrs. MacDonald?" Isla took advantage of the first opportunity to go and see the little wall she had learned to love. It was a scorching hot day in July and Isla never forgot her first visit to the slums of the big city.

After some questioning she discovered that the place Nora called home was the kitchen of an old house that should have been demolished long before this. Nora's family consisted of her father and mother, three brothers, and herself.

She found Nora seated on a little shed or lean-to, made of some rough boards to form a shade from the hot sun. She was endeavoring to wash her wounded stump of a leg in a dirty basin.

"My dear, I am afraid you will get blood poisoning if you are not more careful," said Isla, who went to a drug store and got some boracic acid to cleanse the wound which she could see was in a bad state.

Before she left, Nora insisted on showing her beloved nurse her home. She had not known any better home and proudly showed the hovel where the family of six managed to exist in the one room. Isla was horrified and devoutly thankful that all the family were absent except Nora.

Before long Isla had made arrangements for Nora to spend a couple of months in the country with a woman who would take good care of her. This woman had agreed to come to the city for Nora, whose mother had said she would have the child ready. The day before Isla found a few spare minutes and decided to go and make sure that Nora was ready. She was more than glad she did, for she met a little

colored boy who told her that Nora's mother was so drunk she could not get her ready to go away. "You'll

find her in our house, she isn't in there," he shouted as he saw Isla about to enter the lane leading to Nora's home. "She always comes to our house when her mother is drunk." Then he added, "I wish Nora could get to the country, it is lovely. The Fresh Air sent me there last summer." He then ran home and brought out Nora, who hung her head as she told Mrs. MacDonald that her mother was drunk and could not get her clothes ready to go away. Then she looked up, and, seeing the horrified look on Mrs. MacDonald's face, she said, "But Mother is nice when she doesn't drink." "Do not worry, Nora, I will buy clothes for you so that you will be ready when Mrs. Hathaway calls for you tomorrow."

Of course, Isla did not come in contact with sad cases only, for many of her patients were children from wealthy homes. But it was the poor and handicapped ones that claimed her sympathy. She found great delight in alleviating distress whenever she could. Her time was limited so she often paid a nurse to care for sick ones that could not afford to do this for themselves.

She was highly amused one day when a former patient came bringing his dog to the hospital. He asked for Nurse MacDonald and when she appeared, he said, "Nero has a awful sore foot, and I told him you could cure it." Then patting the dog, he told him to lift his paw and show it to the lady. Nero obeyed orders, and after his paw was cleansed and a healing ointment applied, he wagged his tail to show his gratitude. He then trotted away after his young master on three legs, holding the bandaged foot in the air.

One never-to-be-forgotten day about two years after Isla had entered the hospital she was informed that a gentleman wanted to see her. She was just going off duty when she received the message, so, without waiting to change her uniform, she went to the waiting room.

"Keith Falconer, where did you come from? How did you know I was here?" she exclaimed.

"I came from South Africa, where I have been for the past five years. I saw the account of Ian's death in the papers, and



since then I learned that you were training as a nurse. I waited as long as I could, then came back to see if you were willing for us to take up life where we left it off, and spend the rest of our days together."

"It was all my fault, my ungovernable, jealous temper, but I have suffered enough to atone for it."

"Then why not agree to be married at once? We have lost live precious years we might have spent together."

"I do not think they were really lost. I have learned so much that may make the future happier."

"I hope you will not mind living in Africa for a few years, as I have so many interests there that I cannot very well leave just now."

"I am willing to live anywhere you wish."

"I am glad to hear you say that. There is only one other thing that worries me and that

is in regard to the money that Ian left you. Someway, I wish you did not have it. I have ample for both of us."

"If that is all that troubles you, it can easily be remedied. Since coming here my heart has been saddened about the children who need fresh air and sunshine to make them strong and healthy after they leave here. I would love to build a sort of convalescent home with my money for these children."

"That is a lovely idea and will give me great pleasure if you carry it out. We can spend the time before we sail for Africa in planning your dream home for the children."

"That will make me very happy and help me to forget the mistakes I have made. We will call it the 'Ian MacDonald Home,' after the man who left me the money to build it, and after my little son who inspired me to love all other children for his sake."

The Child and His Questions

JENNIE E. STEWART

We are so often admonished not to ignore the child's questions. But the busy mother argues that she has not always the time or patience to answer every trivial question her child may ask. And where is the mother who does not at times find herself too tired or too exasperated to listen to the long sequence of seemingly random questions her child has been asking?

With some children questions seem to be just a habit. They ask questions they do not expect to have answered. They ask questions for which they know the answer if they stop to think. They ask questions just as a form of conversation. The mother of such a child soon gets in the habit of not answering because she knows the child isn't really desiring information, at least not all the time.

I know one mother who, when brought to task for seeming to ignore her child's questions, decided to see what she could do to change her child's questioning habits and her own attitude toward his questions.

"Mother, why are my eyes blue?" was the first question Bobby asked.

"What color are my eyes?" Mother asked Bobby. When he said "blue," she told him that since he was her child his eyes were naturally like hers, just as his hair was red like hers.

"Why is your hair red?" came the next question.

"Can't you think of a reason?" she asked. "Because Grandpa's hair is red," he fairly shouted.

"Yes, you are right. Now when you are tempted to ask Mother questions always stop and see if you can't first think of an answer yourself. If you can, then you can always ask Mother. Mother will always answer if your question is a good one."

Almost at once Bobby's questions became fewer and more intelligent, though there were still many times when Mother suggested that he think out his own answer or led him to do so by asking him suggestive questions.

In a very short time she was surprised to find herself becoming quite interested in Bobby's gift at conversation and to really enjoy his questions and helping him to solve his problems.

She found one of the child's reference works almost a necessity with Bobby's growing interest in worthwhile information. He readily learned how to use it and usually read to her what he found in answer to one of his own questions.

There are questions of course which any child may ask for which the wisest of us

have no certain answer. These questions may be just idle ones to which the child expects no answer. Sometimes it may be best to ignore them or to ask the child if he really wished Mother to take time to answer. If so, tell him to repeat his question when Mother isn't so busy. He may never think of it again but if he does be ready for him. If you can't answer, tell him why. Tell him to think it out for himself and when he is older he may find an answer no one else has. This will help to make him thoughtful.

He may ask questions you think are no concern of his. Try tactfully to teach him there are matters about which it is impolite to question another; or to put it plainly, that are none of his business. Teach him that no one loves a nosy person. You may be surprised how readily he will see the difference between wholesome quest for information and plain inquisitiveness.

Nothing Special to Say

VEDA GROUP

Down the street came the postman.

Mr. Hall saw him coming. He had been watching for him for half an hour. He ought to have a letter this morning. Oh, yes, he would get one today. He hadn't had a letter from his only daughter, Lucy, for over two weeks; he would get one today; he was sure he would.

The postman came on down the street; he left mail next door; he came on to Mr. Hall's house, and—yes, up the walk he came; he did have mail. Mr. Hall reached out his hand eagerly—and received an advertising circular.

"Nice day, Mr. Hall," the mail carrier greeted him genially.

"Yes—yes—real nice weather," the old fellow agreed with stimulated interest.

He wasn't going to let his disappointment show before people if he could help it. Slowly he turned, and went on out in the backyard to put out fresh water for his chickens. He dropped the pan, and had to try twice to pick it up.

Lucy was a good girl; she was busy, he argued. Those children of hers were enough to keep her distracted. They were smart enough youngsters; children anybody ought to be proud of; but how those active little fellows could take a person's time he well

knew. Lucy would write to him one of these days; he'd hear from her soon; he might get a letter tomorrow.

Lucy really was busy—with things pertaining to her happy little family; her group of congenial friends; the serial she was following in her favorite magazine; her flowers, sewing, and so on. There was nothing of special interest to write to anybody though; therefore she did not write.

Then one day her oldest little girl was asked to write a letter as a class exercise—a real letter to be mailed out to somebody. Whom would she write to?

"Oh, write to your grandfather," suggested Lucy lightly. "I ought to be ashamed of myself for not having written to him myself."

Ella Fay wrote. Laboriously she formed the big letters, the words of her short sentences. She was going to school. She was well. Mother was well. Her puppy ran away. He had come back home. The baby stepped in a muddy place. He had his new shoes on.

So ran the childish letter. Lucy smiled as she read—and mailed it.

Down the street came the postman two days later. Mr. Hall saw him. He had been watching for him for half an hour. He ought to have a letter this morning. Oh, yes, he surely would get one today. He hadn't had a letter from Lucy for—oh, he had well-nigh lost count of the time; but he would get one today; he just felt as if he would.

The postman came on down the street; he left mail next door; he came on to Mr. Hall's house, and—yes, up the walk he came; he did have mail. Mr. Hall reached out his hand eagerly—and received a letter.

His old hand trembled a little as he took it. He looked eagerly at the postmark. He adjusted his glasses.

"Nice day, Mr. Hall," remarked the mail carrier genially.

Mr. Hall did not so much as hear him. He was reading his letter. His smile began to spread as he read. He read his letter twice. He read it three times.

He showed it to a neighbor. He showed it to another neighbor. He showed it to everybody who came around.

"What did Ella Fay say?" asked one interested voice as she settled herself to hear the much-read letter.

"Oh, nothing special," admitted Mr. Hall, "but just listen—doesn't she make a nice letter out of it?"

GARDENS

FLORENCE KERIGAN



I like your formal garden, and your willow's airy grace;
My eye can follow restfully the long, cool sweep of lawn
And catch the sudden gleam of white that marks the hiding place
Of statued elf, or gnome, or Peter Pan, or marble faun.
I like your rockery where ferns are growing, frond by frond,
The flag-stoned path that leads beside a quiet lily pool,
Beneath an arbor, through the sun, to shady groves beyond.
Where, even in the summer's heat, the hidden depths are cool.
But give to me a dooryard where no grass blade ever grows.
For vast, important business that takes small feet to end fro.
At keeping house in shady nooks where purple lilac blows
Or cast away in pirate caves where shrubs are growing low.
A dooryard with a spreading tree where laughing children swing,
And where the robin nests and sings the clearest song he knows.
Where flashes through the summer dusk the fireflies' jeweled wings—
Give me a friendly dooryard where no grass blade ever grows.

A Fair Exchange

EDWIN PURVANCE

"I'm sorry." The tone of the woman's voice clearly indicated her displeasure at being annoyed by the stranger. "I'm sorry," she repeated, "but I haven't a thing in the house to give you."

The white-haired old man leaned a bit more heavily upon his crudely fashioned cane. Then he smiled. "That's all right, ma'am," he said sincerely. "I just thought maybe if you had a sandwich and some water I'd be mighty—"

Agitation at the man's inclination to talk, to take up more of her time, again possessed the woman. "I know," she cut him short, but I haven't a thing. I'm entertaining this afternoon and I have just so much. And I'm awfully busy. Good day." She turned suddenly and disappeared into the kitchen.

The old man replaced a battered felt hat and slowly took his departure from the premises. It was a fine-looking house with a spacious lawn, flowers of every color, and in the rear a fish pool half surrounded by towering rocks that allowed a small stream of water to pour over them then drop suddenly in the manner of a waterfall.

The entire appearance of the place gave one the feeling that here was luxury—all the comforts of a substantial, beautiful home with little or nothing lacking to offer its owner every possible pleasure. Surely within this home there would be something for a hum-

bly beggar, surely they would not turn him away hungry.

Yet that was exactly what they had done. It was strange, the old man thought, that such a luxurious home should have nothing within its spacious rooms for him to eat. Yet the lady had said—but there was no point in going into that again.

The old man walked on. No use approaching the house next door he guessed. It was an old yet cozy little cottage that sat so near the street there was little room for grass, nor were there flower beds or a fish pool. Somehow though there was not the slightest hint of unkempt premises, no indication whatever of an indifferent housekeeper within. It was, it appeared, merely the home of an honest, striving family.

Something within the man moved him to turn in at this little home. He honestly did not hope for much success here, but he was hungry. He knocked timidly upon the back door.

"Good morning." The voice startled him and he looked up quickly to behold a smiling, nappy-looking young woman.

"Good morning, ma'am," he said as he caught his breath. "I just wondered—I hate to bother you, but—I'm awful hungry, ma'am. If you had a sandwich you might give me—"

The woman smiled, meanwhile opening wide the door. "We don't have so very

much," she explained, "but there's always a little something in the icebox. Please come in." There was something so inviting, so stimulating in her manner that it was evidently contagious. For in a moment the old man's humble, retracting spirit had been replaced by a surer, happier mood. She ushered him to a chair stationed at one side of a small table in the kitchen.

A few minutes later she placed before him a plate of toast, richly buttered and sprinkled with cinnamon and sugar, three strips of bacon, and a poached egg. At his elbow she placed a cup of strong, hot tea. The old man ate almost ravenously for several minutes, meanwhile talking to the young woman as she busied herself with the tasks about the kitchen. They talked of her home, her children—even her friends.

"The lady next door," he said, "in the big house. She's having a party this afternoon."

"Is she?" The woman smiled. "I hardly know. She has so little to do with me. I can't begin to keep pace with her—and she knows it." She looked straight into the clear blue eyes of this strange old man. "You know," she confided, "sometimes I envy her. I have so little and we have to struggle so hard just to live—and she has everything."

The old man wiped his mouth with the back of his hand. "No, ma'am," he said, "I guess you're mistaken about her. She don't have everything, ma'am."

"No? Well, I'd hate to venture a guess as to what she lacks."

"I'll tell you, ma'am." The old man rose to go. "She might have money, she might have flowers and green lawns and a beautiful home, and she might have all the comforts in the world, but—she don't have the Christian spirit, ma'am. That's what she don't have."

The old man's thanks were pathetic, so great was his happiness. The young woman watched him shuffle on down the street. Her heart beat happily this morning. She did not have so very many material things, she knew, and life would always be a struggle for her. But she was happy nevertheless. She had made some one else happy in exchange for this happiness of her own.

It wasn't much she had given the old man, but the spirit was sincere. It wasn't so much he had given her—merely his thanks and his humble words of praise. But all in all she knew that it was the simplest yet fairest exchange she could possibly have asked for.

It Pays to Pray

LAURA M. ADAMS

I know a woman who wanted a son. As soon as she knew that some day perhaps that wish would be granted, she prayed definitely that if it were his will God would make of that son a minister or a missionary.

In due time the little boy came; like all other little sons, he had a will of his own, a temper to be controlled, a heart full of love for his parents.

Day after day his mother prayed that her desire might be fulfilled. She knew that men of God are not made in a day, and that she must do her part. Together she and her husband planned to have the boy's earliest memories godly ones. They took him to church from the time he was six months old. If he cried, a tiny bottle of prune juice was given him and all he went to sleep. As he grew older, paper and pencils or crayons were given him during the service; at least he was learning to be quiet and reverent in God's house and to acquire the habit of church-going from infancy.

I remember seeing him stand on the stairs in his home on Sunday afternoons and "preach" to his mother and daddy and to any others who would listen, when he was about three years old.

Before he went to bed at night, he had a share in the family worship, and as he grew older he learned to play Bible games on quiet happy Sunday evenings.

He had a talent for speaking that manifested itself at an early age; dramatizations and impersonations were often in order when a crowd of young people gathered at his home, as they often did in the evenings.

Before he made his decision regarding his life work, one of his English professors at college strongly urged him to become an actor. To one of his emotional temperament, it was a strong temptation, coming, too, at an age when beauty and glamor make their insistent appeal. His mother had wisely kept her own desires in the background; she had tried to do her part in the formative years; gladly she left him in God's hands.

And "Jesus never fails." True to his finest ideals, the boy turned away from the college professor's suggestion, and decided for the ministry. He has gone through Seminary, and now ministers to a large church.

It pays to pray.

September Afternoon

HARVEY PEAKE



A golden haze hangs everywhere,
And silver veils trail through the air.
A mist of shadowy purple spills
Adown the sides of distant hills.
There is the smell of ripened grain
And sun-kissed grapes just after rain.
Like glowing jewels hung on high
Are fruits against the azure sky.
The air is still and droning bees
Move clumsily among the trees.
From field after the echoes bring
The lazy tune the reapers sing.
The dusk falls early and from far
There comes the shimmer of a star.



THE BOOK OF SILENCE

JESSIE M. DOWLIN

Upon the marshes silence lies—
An open, blank-paged book;
Black-lined against the moon
A heron pencils questions
On the vellum of the mist;
Up from the dim shore edge
Wings a crying plover.
In a paragraph of flight
Over semicolons of lily pads;
An intermittent breeze
Writes phrases upon the quiet.
While the fingers of the willows
Turn star-numbered pages
Until the dawning marks finish,
And a waking thrush
Seals the closed book of silence
With a song.

Blown Grass

ROSE HENDERSON

Long grass blown gray, blown gold in the sun,
Like a child's tossed hair, like an ocean spray.
Over its surface cloud shadows run
Through the long, bright day.

I watch the grass with its burnished sprays,
I smell the south and the meadow flowers.
I am glad to be rid of all human ways,
For hours on hours.

Then a bird flies home and the night creeps down,
And a lighted window glows for me.
My far thoughts ebb, and the grass blurs brown,
Like a somber sea.

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ROSES

ELEANOR ALLETTA CHAFFEE

Roses eat sunshine;
Roses drink up
Dewdrops of crystal
From a pink cup.
Roses make cradles
For beetles and bees
To sleep through the night in,
Swayed by the breeze.
Roses drift perfume
Sweet on the air,
And hold summer's fragrance
In their bright hair.

RAIN IN THE WOODS

BARBARA BARRETT

Flashes of lightning and roll of thunder,
Wind and the tall trees bending under.
Patter of drops in the forest aisles
Like wee feet running miles and miles.
I feel a light chill touch on my hand
And smell the fragrance of sweet wet land.
And I whisper over and over again,
"Thank God for the loveliness of rain!"

SUNSET

ALICE WHITSON NORTON

Along a wood-path's dim and leafy aisles
The falling light of day steals phantom-wise
Towards the west, whose splendid sunset guise
Reflects a wondrous glow upon the files
Of rugged hills. Soft clouds in rosy piles
Cling flower-like against the sun-stained skies.

The Better House

RECOMPENSE

AZALETE BOLGER WELLS

I dream of writing sonnets, beautiful in thought,
Or lyrics, in which all the ecstasies of life are caught
And held for a waiting world to read.
But thinking thus I see a closer need,
And while those musings flow and sparkle like new wine,
I'm busy here pinning clothes upon a line.

I dream of writing verse to soothe the aged in lonely days,
Or lines of cheer for youth, so bound by life's hard ways.
Accomplishments like those would be so truly great,
But there are dishes in the sink, and dinner cannot wait;
That little school dress . . . must be finished up today.
So while my mind to poetry goes, my fingers must not stray.

The little miss who'll wear the frock has such laughing eyes!
Within their bright blue depths a sweet enchantment lies.
Last night among her school books I found a folded sheet
Filled with childish writing, four verses prim and neat.
My lyrics are still unwritten, my sonnets fade away,
But in my heart there lies that hope . . . she'll write them all some day.

The First Day

REVAH SUMMERSGILL

Junior sat still on the gray kitchen chair
and watched Mother hurry about the room,
squeezing the juice from the oranges for
breakfast into little frosted glasses and glanc-
ing every few minutes into the double boiler
to make sure that the oatmeal wasn't too
well done.

Peggy flew around, chattering, happy be-
cause she was to walk to school with Junior
and Mother. She had to be cautioned about
keeping her pink linen fresh, and twice she
lost her napkin at table. To look at her, any
one would think she was the excited one.

But she wasn't. There were almost too
many things for Dick, Junior, to think about.
He looked from the shiny new pencils and
tablet to the cap on the window-seat. He
had been bought a brand new cap, boy style,
for school wear. Berets were things of the
past. That was a great comfort. He must
remember to think about it, if things became
difficult at school.

Time was passing swiftly this morning.
Eight-thirty already, and it seemed only a
minute ago that Mother had pulled off his
covers and pummeled and loved him into
getting out of bed.

Third Quarter, 1927

He ate his breakfast slowly. It seemed
lumpy and had to be swallowed and swal-
lowed. He guessed it was because he was
in a hurry to get started. He paused for a
long backward glance at Peter Sox as he
went out the door. It wouldn't do to take a
doll to school, not even such a nice rag boy-
doll as Peter Sox. No one there would know
that he had been his friend for almost six
years and slept with him every night.

Alice Louise went by with her mother, as
Junior started down the steps. He had al-
most forgotten "Weezy"! It would be good
to know some one in his room. He wouldn't
want to play with a girl up at school; but
he would look at her once in a while until
he got to know the boys. It was going to
be great fun to be a school-boy and play
on the big chain swings at recess time, and
slide down the red sliding boards. Mother
brushed a last thread of lint from the blue
and-white blouse and pushed Dickie gently
up the walk.

Teachers filled in and out and asked ques-
tions of everybody. They looked very busy
and Junior had never seen any of them be-
fore. A bell sounded in the hall, a door

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closed, and the teachers became, if possible, even more busy.

One little boy, quite overcome by panic, rushed out of the door, down the long hall, and hid in the open broom-closet. His mother brought him back, holding firmly to his shoulder. He was crying openly. What a baby way to act! Not for anything would Junior have asked Mother to stay close to him. And yet, how good it would feel to hide his head for a minute in her cool dress.

Peggy was restless, and he could see that she was bothering Mother. They'd soon be going home. Names were being called, and the boy or girl to whom the name belonged was supposed to stand and answer "Present." When the tall teacher said, "Richard John Phelps," he hadn't moved until Mother had jiggled his arm. It sounded queer to a boy always called "Dick" or "Junior." Then he had jumped quickly to his feet, anxious to do the right thing and make Mother proud of him. But he had had a hard time saying "Present." It must have been because of the way his heart pounded, in great bumps.

A red-haired child in the corner began to cry in noisy gulps and quite upset the others, all but "Weezy." She was smiling and flipped her skirts smartly when she walked.

The short, smiley teacher read a great many names and shook about half of the children out through the open door. Dick missed Weezy. He caught a glimpse of her, half turned back, balancing insolently on one heel, and grinning wickedly. He wished she could have stayed.

All writing and calling of names was over. The teacher talked some to the mothers, smiled a lot, and called the children "little people." The mothers began to leave. One kissed her little girl and patted her and backed toward the hall.

Junior hoped his mother wouldn't kiss him; he wasn't a baby. Peggy was the baby; she was only four. He felt a great rush of affection for Peggy, all out of proportion to the way he had soiled her last night for spilling his marbles.

Mother reminded him to be very careful on the way home, and asked if he was sure he could turn right, or should she come for him? Dick's reply was almost choking him; but he assured her that he could come home alone and blinked intently at the clock. He could tell time! He must tell this strange teacher soon; he knew she would be glad. Dad had been.

At the thought of Dad, he straightened his shoulders to soldier-like squareness. Dad said teachers liked straight shoulders. But his feet didn't quite touch the floor and his prickly.

Mother and Sister were going now. Mother's smile looked queer—white and crooked. Could she be unhappy too? For one fearful minute, the blood rushed to his face. He was completely miserable, and shut his eyes so hard that his face was all drawn out of shape. From far away, he heard Mother's voice, "Goodbye, Son." Then the door closed, and presently Richard John opened his eyes upon his new world.

"God Bless You"

BERTHA GERNEAUX WOODS

Mrs. Raymond slipped a very rosy apple and a very yellow banana into the hand of the young waylaver who had been enjoying sandwiches and milk on her back porch. "Perhaps you'd like some fruit to eat while you are on your way." Then, as he murmured further thanks, she added "Goodbye and—God bless you!"

"What did you say to him?" asked her cousin, who had come unexpectedly into the kitchen, and Mrs. Raymond flushed as rosy as if her parting words to the boy had been in the nature of a curse rather than of a blessing.

"Nothing much—just 'God bless you.'"

"Well, I declare," exclaimed Marcia indignantly.

"I'll tell you why I say that," Mrs. Raymond explained, her face flushing still more. "I always think these poor, discouraged young things may be feeling bitter, you know, and resentful. Yes, of course, they ought not, but they probably do. And this boy has the oddest eyes, half soft and half bitter and discouraged, and he did ask for work he could do to pay for his lunch. They don't all do that, either. I suppose they pick up all sorts of ideas on the road, and horrible atheistic teaching, too. Somehow I feel that if they find out that those who are kind to them are believers in God, it may help to counteract some of the dreadful anti-Christian teaching."

"Well, I declare," Marcia exclaimed again, but with a new look in her eyes.

THE EXTENSION DEPARTMENT AT WORK

Conducted by VERDA VON HAGEN

Address all communications regarding this department to the Department of Young People's and Adult Sunday School Work, Baptist Sunday School Board, Nashville, Tennessee.

300,000 Visitors

The figure in our title may sound like visitors to a fair, but it stands for the number of visitors so greatly needed in our Extension departments. Why so many? "In order that these three hundred thousand may be blessed through service. This may seem strange to offer this as the first reason, but it is my opinion that when a worker receives a genuine blessing himself, the work is benefited and carried forward. It quickens the spiritual life of the visitors. We need to harness the energy of the unenlisted members. Additional workers will bring other workers. We are in the business of saving lives as well as souls." How secure them? "Win the pastors to see the need; inform the church; make lists of prospective workers from the church roll; get the church on its knees praying for workers, for this is a church program; make personal contacts; offer effective training that will lead to an understanding of the task." A brief resume of a discussion by E. A. Herron, state Sunday school secretary, New Mexico, given at the Extension department conference at Ridgecrest, July, 1936.

Visiting Essentials

"The qualified visitor is one who is eager to serve the Master because of his love for Christ and his desire to share with others. The qualified visitor will be cheerful, patient, trustworthy, prepared. He will thoroughly know the work he is trying to do; the purpose of the department and its relation to other departments; the aims of the Sunday school; the program of the church, and be familiar with all periodicals, so that he may select the periodical that best serves the need. He will select the most appropriate time to visit, will recall incidents about the person he is to visit, will make the one to be visited an object of prayer. He will make physical preparation to assure his visit being most effective and will go alone if possible.

The adaptable visitor is desired for situations that are as different as the people visited. Visitors need always to remember that they are the representatives of the church." Outline of a discussion at Ridgecrest, 1936, on the Essentials of Visiting by Mrs. Elisabeth Denmark, Associational Extension Department Superintendent, Nashville, Tennessee.

Visitation Results

"There will be results of visitation and the kind will be determined by the kind desired. Visitors need to go in the name of the Master for the right sort of results and they need to start where the people are, with the right attitude, the right tone, the right voice. The visitor himself conditions the results of his visiting. Three important results may be expected, among others: increased church attendance, increased Bible study and winning the lost to Christ. A visitor should feel that when he makes a visit he is facing an opportunity of a life-time. He needs to follow the example of Ezekiel who 'sat where they sat.' We need not only to sit with them in the physical sense, but we need to place ourselves as nearly as we may in their place in order to achieve the visitation results each one should have from our visits." Resume of a discussion at Ridgecrest, 1936, by Miss Susie Eubanks, Extension Approved State Worker, Conyers, Georgia.

The Fourth Conference

At Ridgecrest, North Carolina, Southern Baptist Sunday School Assembly, during Sunday school week, July 25-30, will be offered for the fourth time a special conference on Extension department work. Each program has been helpful, but this year offers the best thus far. Pastors, general superintendents, Extension department workers in the local churches and in the association, state Sunday school secretaries and others interested in this work will be in attendance and will contribute generously to the discussions.

If you are planning a vacation this year, plan to spend it at Ridgecrest where it will prove to be a real investment. There is recreation to a most satisfying degree; there is fellowship with Baptists from eighteen states that is unsurpassed; there is inspiration that will stimulate the spirit and there is helpful information that will make one's service to his Lord more effective, all to be had for the most modest of vacation funds. It costs no more to spend a vacation at Ridgecrest than elsewhere, but the values received are not to be compared. Write to the business manager, Mr. Perry Morgan, Ridgecrest, North Carolina, for the entire summer program, for rates and reservations.

Associational Emphasis

In over four hundred of the 907 associations in the Southern Baptist Convention there are now workers designated as associational Extension department superintendents who are seeking to establish in the Sunday schools Extension departments that shall serve well their constituency. One of the means of promoting the work is through the monthly meetings of the association. In many places at these meetings a separate conference is held for each of the departments. The program themes for these meetings for this quarter are:

July—The Weekly Officers and Visitors' Meeting

August—The Quarterly Meetings and the Annual Extension Department Day

September—Providing a Continuous Training Program

Program suggestions in detail, as well as material for the programs, will be found each month in the magazine, "Sunday School Young People and Adults." Superintendents of the Extension departments will find these meetings helpful and practical and should co-operate with the associational worker in securing the attendance of the officers and visitors at these meetings. A simple report each month at the meetings will prove valuable also in stimulating interest and providing encouragement as progress is thus registered.

Southwide Goals

For the year 1937, the goals for Extension department work are as follows:

1. 2,000 awards for "The Extension Department of the Sunday School"
2. 1,000 new Extension departments

3. 500 churches in a special effort to list every church member in Sunday school
 4. At least one program promoting the Extension department in 350 associations
 5. 1,000 subscriptions to "Sunday School Young People and Adults"
 6. State tours, reaching at least 100 associations
 7. 15 standard departments
- Find out what your associational goals are and help your associational worker in attaining them this year.

You Can Help

There are many things that you can do to help promote the Extension department in your own association, beside attending the monthly meetings. If your association does not have an Extension department worker, talk with the associational superintendent and urge the election of some interested person for this phase of Sunday school work. Ask the associate superintendent in charge of training to include in the training plans for the association the textbook, "The Extension Department of the Sunday School." See that in your own church the textbook is taught, and, if possible, offer to teach it to some neighboring church.

As you have opportunity, talk to pastors and members of churches where no such department is organized about how much it means to your own church. Use your own workers to assist in the organization of another Extension department. Talk with your pastor and general superintendent about a visitation effort to enlist every one of your own church members in Sunday school. Urge your associational superintendent to have the Extension department presented before the entire association in some program that will introduce the work in an attractive way. See that free literature is available for those interested to pursue their study.

All of this you can do even though you do not have an associational worker designated to promote this department. And you can assist that worker through these same channels if your association is fortunate enough to have such a worker. Help him get to Ridgecrest for Sunday school week. Help him work up a carload of Extension department workers to go. Half the year is already gone, but there is yet time to make much progress in the associational program and in reaching the suggested goals.

THE LESSONS DAY BY DAY

Recommended for Daily Worship in the Home

Prepared by J. D. MOORE

THIRD QUARTER, 1937—GOD IN THE MAKING OF A NATION

RELIGION IN THE NATION

Our quarterly title, "God in the Making of a Nation," referring to Israel, brings up the question, Why did God build a nation? There were other worshippers of Jehovah before and besides Israel. There were heroes of the faith before Abraham, and outside the Chosen People. But God needed to have a representation in the earth consisting of related rather than scattered individuals, who were organized and cohesive, obedient to him and co-operant among themselves. His purpose concerning Israel was to form a nation out of a body of slaves who would owe their deliverance and origin as a people to him only, with whom he might deposit his oracles and through whom he might work out his plan of salvation for every nation. It was as Jesus said to the Samaritan woman, "Salvation is of the Jews." It is not for them only, but by or through them.

Why did Israel develop the idea that the religion of Jehovah was national rather than individual? They were influenced by other religions of which each nation had its own gods or system of gods. Jehovah was known as the God of the Hebrews, as Bel was the god of the Egyptians, Chemosh the god of the Moabites, and Moloch the god of the Ammonites. Gods were local to the country that adopted them. They were supposed to have no power or province outside the land of their devotees. Even Jonah thought that if he could get away from the land of Israel he could "flee from the presence of the Lord."

This error appears in more modern times in the form of the state church, the adoption of any form of religion or of worship by or for the nation as a whole. There is a big difference between religion in the state and the state in religion. It is one thing to have a fire in your house, and quite another to have your house in the fire. Our Lord's prayer for his disciples was not that they be taken out of the world, but that the world might be taken out of them. Religion, like education, is not achieved by people collectively but individually. It may be promulgated or propounded by organized groups or their representatives and given to people in classes or audiences, but it must be appropriated by each hearer or student for himself. A nation is Christian to the extent that its citizens acknowledge Jesus Christ as Lord of their individual lives, not as the governor of their commonwealth, either in person or by a clerical representative.

There was, and is, nothing more foreign to the purpose of Jesus than the establishment of a worldly state, the Vatican to the contrary notwithstanding. At the outset of his ministry, he flatly refused the tempter's offer of the kingdoms of the world and the glory of them. And to Pilate, as his labors on earth were closing, he said, "My kingdom is not of this world." So the problem of religion in the nation is that of the evangelization of its people, to the last man of its citizenry. A cardinal Baptist principle is involved here. Upon the complete separation of church and state depends the spread of Christianity as a spiritual religion. And on that condition rests the fundamental doctrine of the deity of Christ, the necessity for the new birth, and the responsibility, as well as the competency, of each individual soul in matters of religion.

God Hears a People's Cry

EXODUS 1: 8-14: 2, 23-25

Printed and explained in the Daily Readings for Monday and Thursday

GOLDEN TEXT: Before they call, I will answer; and while they are yet speaking, I will hear. Isaiah 65: 24.

MONDAY, JUNE 28

A People Oppressed—Exodus 1: 8-14

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raameses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour.

A twofold affliction befall the children of Israel in the death of Joseph and the change in the dynasty of Egypt. In the one they lost a friend and in the other they got an oppressor. But God was causing them to look to him for their welfare instead of to any human champion or ruler. Easy circumstances are not favorable to a change of situations, but distresses, discomforts, and privations beget a longing for better conditions. Under severe persecutions the Israelites turned their thoughts toward Canaan. Pain and suffering are often necessary to break the tie of natural affection that keep the soul back from its inheritance as a child of God. The sufferings of Israel in Egypt were the travail of which their nation was born.

Lord, help us to realize that in all our sorrows and tribulations thou hast a purpose and that by them we are to be made ready for the larger and better life.



(Geography of the Pentateuch)

TUESDAY, JUNE 29

A Cry of Distress—Psalm 94: 1-14

Print Psalm 94: 1-5, 12-14

1 O Lord God, to whom vengeance belongeth; O God, to whose vengeance belongeth, shew thyself.

2 Lift up thyself, thou judge of the earth: render a reward to the proud.

3 Lord, how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They break in pieces thy people, O Lord, and afflict thine heritage.

12 Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the Lord will not cast off his people, neither will he forsake his inheritance.

How eagerly the devout sufferer longs for God to show himself as a judge and an administrator of vengeance upon wickedness in the world. Justice seems to be delayed, judgment upon the oppressor tardy, and the vindication of the righteous afar off. Under such circumstances it is easy for the suffering soul

to cry out to God, "How long, O Lord, how long?" How much longer are afflictions to continue? How much longer before God shows his mighty hand and sets things right? But the duration of distress merely marks the degree of soul-culture and discipline which it administers. Furthermore, it measures the depth of the pit which is being digged for the oppressor who will finally fall into it when the judgments of God overtake him. We should never forget that God will remember his suffering people in due time, and let us bear up under our burdens with faith unflinching and with hope undimmed even by our tears of anguish.

In the worst of life's woes, O God, grant us the patience to wait on thee and to know that our light afflictions, which are but for a moment, work out for us a far more and exceeding weight of glory.

WEDNESDAY, JUNE 30

A Prayer in Affliction—Psalm 142: 1-7

1 I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

2 I poured out my complaint before him; I showed before him my trouble.

3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.

5 I cried unto thee, O Lord; I said, Thou art my refuge and my portion in the land of the living.

6 Attend unto my cry; for I am brought very low; deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

It is a good thing to take our troubles to the Lord, and it is a still better thing to leave them with him. Troubles can hardly serve a better purpose than to drive us to constant and effectual prayer. They bring us into fellowship with Christ both in experience and in petition. His presence then is most desired and appreciated, though our need of him at other times may be even greater. When our dearest companions forsake us then the Lord will take us up. When there is no man who cares for our soul, we can find in God a never-failing friend and helper. He is the refuge to whom we can flee for safety from the oppressor and persecutor and pursuer, or for shelter from the fierce storms of life that break in fury over our heads. He listens to our complaints with sympathy and

understanding. He knows and cares, though all others neither understand nor regard us. Beget in our hearts, O God, the desire to come to thee with all our troubles and the happy realization that in thy presence there is fulness of joy.

THURSDAY, JULY 1

God Hears a People's Cry—Exodus 2: 23-25

23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

It was "in process of time" that the bondage of the Israelites in Egypt resulted in their crying unto God because of it. Not until it became bitter did they cry to him with a prevailing earnestness. The death of one king made conditions no better for them, for they found each ruler more severe than his predecessor. They ceased to look to the throne for relief, and turned their faces and cries toward God. The concert of groaning that rose from their hearts reached the ears of God, and brought to his attention the covenant he had made with their fathers concerning them. He had not forgotten it, but not until they had claimed their rights and privileges as children of the covenant could he apply his words of promise to them. It was not their bondage that arrested his attention, but the cries they made to him because of it. And when God hears a wail of distress that is addressed to him, his almighty arm swings into action.

Help us to look to thee and to thee alone, O God, for our help at all times.

FRIDAY, JULY 2

The Bondage of Sin—Romans 6: 15-23

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to unrighteousness and to iniquity and iniquity, even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

How many there are who think they are free men although they are slaves to sin! They boast that they do as they please even while they are in the shackles of some evil passion or bad habit. The Jews of our Lord's time affirmed they were in bondage to no man, but at the same time they were the slaves of traditionalism. Every man is a servant, either of sin the wages of which are death, or of Christ Jesus through whom God gives eternal life. Free and independent of all authority, sufficient and competent with in and unto himself, no man is nor can be. The important question is, Whose slaves are we? In the service of Christ there is liberty because the believer is under grace and is free from the law. That is to say, he wills to do the will of God. The law of righteousness makes no demands upon him which in any way limit his life or activities, because it is exactly the thing he most desires to do.

Q We thank thee, O God, that in Christ there is liberty for the soul enslaved by sin, that his grace is free to all who will accept it, and that in making us free from sin he makes us his servants and slaves forever.

SATURDAY, JULY 3

A Prayer of Trust—Psalm 3: 1-8

1 Lord, how are they increased that trouble me! many are they that rise up against me.

2 Many there be which say of my soul, There is no help for him in God. Selah.

3 But thou, O Lord, art a shield for me; my glory, and the lifer up of mine head.

4 I cried unto the Lord with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the Lord maintained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, O Lord; save me, O my God; for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the mighty.

8 Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah.

Our comfort in the Lord is measured by our trust in him. If our faith in him were perfect we would never have another moment of anxiety or worry over the happy outcome of our troubles and afflictions. In the very experience of hardships and afflictions we would be able to rejoice. Our souls would

be lifted above the clouds, so that we could see the silver lining on every one of them. With our confidence and hope in Christ fixed and constant, we can lie down in peace to sleep and awake in the consciousness of his protection. If we make him our shield, we can be unafraid though ten thousand foes set themselves against us, for we are within defenses which nothing can destroy. Though they are increased in number and power who trouble us, yet our Defender is mightier than they all. His omnipotence is released when we call upon him and look to him for our salvation.

Q O Lord, our God, in thee we trust with all our hearts; let us find in thee that rest for our torn and weary hearts which the world can neither give nor take away.

SUNDAY, JULY 4

The Lord Delivers—Psalm 107: 1-9

Psalm 107: 1-8

1 O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

2 Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.

3 And gathered them out of the lands, from the east, and from the west, from the north and from the south.

4 They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul melted in them.

6 Then they cried unto the Lord in their trouble, and he delivered them out of their distress.

Every one of God's children has received some deliverance at his hands. Even the young Christian has had a definite redemption from the bondage of sin. And as Christian experience is prolonged and broadened, the Lord's deliverances become more varied and numerous. His goodness grows more apparent with the passing years. Into the fellowship of the redeemed, he brings people from every point of the compass and out of every sort of distress. He reclaims the wanderer from the wilderness, and rescues the hungry and thirsty from their dire want. But it is in answer to their cry unto him in their troubles that he delivers them out of them. And after their redemption has been wrought, let the redeemed say so, acknowledging him as their deliverer and ascribing all praise and thanks to him who alone is able to deliver.

Q It is thou, O God, who hast redeemed us, and not we ourselves; we praise thy name for thy goodness and mercy that have blessed us all our days.

The Better Rest

LESSON FOR JULY 11, 1937

God Provides a Leader

EXODUS 3: 1-12

Printed and explained in the Daily Reading for Teachers

GOLDEN TEXT: Come now therefore, and I will send thee. Exodus 3: 10.

MONDAY, JULY 5

God Saves a Life—Exodus 2: 1-10

Print Exodus 2: 5-10

5 And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And she called her nurse and the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse: for I have seen that thy wages are good. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

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2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses.

5 And he said, Here am I.

6 And he said, Draw not nigh hither: yet off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

7 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

8 And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

9 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, a large, unto a land flowing with milk and honey: unto the place of the Canaanites, and the Hittites, and the Amorites, and the Jebusites, and the Hivites, and the Jebusites.

10 Now therefore, behold, the cry of the children of Israel is come unto me, and I have also seen the oppression wherewith the Egyptians oppress them.

11 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

12 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

13 And he said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

14 And the Lord said, I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

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Sandal Worn in Moses' Day.

he had been out of touch with Egypt, and did not suppose that either the rulers of the land

or the children of Israel would pay any attention to a shepherd from Midian. But he was to remember who it was who was sending him, and have no anxiety as to a favorable reception at the hands of those to whom he was to go. God would not send him anywhere without going with him.

① Speak to our hearts, O God, any word of command with which thou wilt give us the promise to be with us wheresoever thou wouldst send us.

WEDNESDAY, JULY 7

Accepting the Task—Hebrews 11: 23-27

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

26 Estimating the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

During the time he was with her, his mother instilled into Moses' young mind the principles of the Hebrew religion and the spirit of loyalty to his oppressed people. When he was grown, though he was an Egyptian prince by adoption, he was a Hebrew by blood and by faith, and deeply resented the cruelty which the Egyptian taskmasters inflicted upon his people. His killing the Egyptian whom he saw beating one of his Hebrew brethren was an act of loyalty to his kindred which at the same time severed his relations with the royal house. It was not as a prince of Egypt with the power of the empire in his hands, but as a shepherd of Midian with the power of God upon him, that he was to lead the people out of bondage and make them a nation of free men.

① Grant, O God, that we shall be schooled and disciplined in that faith by which alone

we can become agents and instruments of thy power and grace.

THURSDAY, JULY 8

God Calls Joshua—Joshua 1: 1-9

Priest Joshua 1: 1-3, 7-9

1 Now after the death of Moses the servant of the Lord it came to pass, that the Lord spoke unto Joshua the son of Nun, Moses' minister, saying:

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee, turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

As the minister and associate of Moses, Joshua was in training to become his successor. But Moses did not appoint him, neither did the people elect him, nor did Joshua assume the position. It was God who called him to the place of leadership which Moses had occupied. But again and again, God commanded him to be courageous and strong in faith and purpose. He was given a task that challenged his heroism, and before he undertook it he needed to know that his was not the place for a faint heart. However, his courage would depend on his unflinching loyalty and unswerving obedience to the law of the Lord. He could be brave only as he knew he was right, and he could be right only in obeying God's commands.

① Make us strong to do thy will, O Lord, in whatever sphere of service into which thou hast called us.



Page Thirty

The Baby Home

FRIDAY, JULY 9

God Calls Gideon—Judges 6: 11-18

Priest Judges 6: 13-18

13 And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

14 And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house.

16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites on one side.

17 And he said unto him, If now I have found grace in thy sight, then show me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

Gideon was called of God to deliver the Israelites from the Midianites who had oppressed them for many years. He realized that it was God who had allowed them to fall under the yoke of the Midianites. When one is aware of his distance from God, he is in the mood and place where God can come to him and bless him. Gideon, however, felt he was incompetent and unworthy. He was unknown among the leaders of the tribes. He belonged to the poor section of Manasseh, and was himself the poorest of the poor. But God did not take account of his pedigree or social or financial standing. God promised him his presence, and that would give him everything he needed.

① O Lord, raise up for us leaders of faith and courage who by thy grace and power will lead us to a new and better day.

SATURDAY, JULY 10

God Calls Paul—Acts 9: 10-19

Priest Acts 9: 13-18

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou comest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Not a few of God's chosen messengers have, like Paul, received the call to preach in connection with their experience of conversion. The change in them was not only abrupt but also professional, involving their life-work as well as their moral characters. Ananias, one of the leading believers at Damascus was commanded by the Lord to go to Saul, at the house of Judas on Straight street, that the blinded penitent might at his hands receive his sight. Ananias was hesitant until God informed him that Saul was not feigning penitence but that he was a chosen vessel to bear the name of Jesus before the heathen, before the great rulers of the world as well as the people of Israel.

① Lord Jesus, we pray that we may be called of thee to call out those whom thou hast called to be thy special messengers.

SUNDAY, JULY 11

"The Reign of the Righteous King"—Psalm 72: 1-17

Priest Psalm 72: 4-10

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall bear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass, as showers that water the earth.

7 In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents, the kings of Saba and Seba shall offer gifts.

In the reign of the righteous king, the inspired singer evidently had in mind the Anointed, the Chosen, of God who would as Messiah establish the kingdom of God in the world. Both the character and the duration of his reign can be true of none but a spiritual dominion. It is he who cares for the poor, the outcasts, the underprivileged. He is not surrounded nor attended by fawning courtiers. In his train are the needy and destitute, the friendless and homeless. His approach is as gentle and soft as the rain on the mown grass. Under his administration the righteous flourish, and there is peace. Before him the wilderness dwellers bow in worship, and before him his enemies bite the dust in involuntary submission. To him the mighty rulers of earth bring rich gifts.

① Lord Jesus, help each of us to do our full part in bringing about thy kingdom in all the world.

God Encourages a Leader

EXODUS 3: 1-16, 4: 10-16, 5: 1

Printed and captured in the Daily Readings for Monday and Wednesday

GOLDEN TEXT: The Lord will give strength unto his people. Psalm 29: 11.

MONDAY, JULY 12

The Call of Moses—Exodus 3: 1-17

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

In accepting God's call to be the deliverer of Israel from bondage, Moses asked that God designate or identify himself with a name which would give proper label to the authority that was back of him. The mere mention of the "God of their fathers" did not carry with it sufficient reference to Moses as God's agent for their deliverance. Then God told Moses his name, a form of the present tense of the verb to be which constituted the root of the name "Jehovah." But besides this, God told Moses to tell the Israelites that the God of their fathers had appeared to him and had promised to visit them in their afflictions and would lead them away to a land of freedom and plenty.

It is in thy name alone, O God, that we can go forth to do thy will with assurance of success.

TUESDAY, JULY 13

Moses Encouraged—Exodus 4: 1-9

Print Exodus 4: 2-9

2 And the Lord said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

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4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.

5 That they may believe that the Lord God of Israel, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom; and when he took it out, behold, his hand was leprous as snow.

7 And he said, I will thine hand into thy bosom again. And he put his hand into his bosom, and brought it out, and behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

At the burning bush God gave Moses not only the authority of his name but also evidences of his power that was back of him in his mission to the children of Israel in Egypt. By two signs he assured Moses that both the Israelites and the rulers of Egypt would have to listen to him. One was that of working wonders, the changing of the shepherd's crook, which Moses held in his hand, into a serpent and turning it back into the rod again. The other was that of making Moses' hand leprous when he placed it in his bosom, and then making it clean again as it was put back into his bosom. The latter sign indicated that, if necessary, God's power would be felt by the people in Egypt in the infliction of diseases, pestilences, scourges. That, however, would be done only in case the first sign was not sufficient.

In our personal experiences, O God, give us those tokens of thy presence with us whereby we may be strengthened and encouraged for our tasks as thy servants.

WEDNESDAY, JULY 14

The Promise of God's Help—Exodus 4: 10-17

Print Exodus 4: 10-16

10 And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

The Better Home

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

Moses thought that in order to be the deliverer of Israel, it would be necessary for him to be expert and eloquent as a speaker. He supposed that any other sort of attorney could not properly represent God or the cause to which he himself was being called. He was slow of speech. Evidently he stammered and he did not want to make a spectacle of himself when exciting occasions, which he knew would come, might bring his stoppage of speech to a full stop. But he did not reckon with the fact that God had made his tongue and knew what impediments he had. Besides, it was not so much with his mouth, but with the rod in his hand, that he was to speak for God with such force that the throne of Egypt would tremble. But since Moses thought it needful to have somebody to say words, God told him that his brother Aaron would serve as a sort of "loud speaker" for him. But it was to Moses directly that God would give all communications to be uttered by Aaron.

O to thee and to thy cause, O God, we dedicate the use of our powers, though they seem to us inadequate; make thy power perfect in our weakness.

THURSDAY, JULY 15

The Promise of God's Presence—Acts 18: 5-11

5 And when Silas and Timothy were come from Macedonia, Paul went present in the synagogues, and was led to the Jews that knew him.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have many people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

At Corinth, Paul began his ministry while engaged with Aquila in the tent-making trade, but when Silas and Timothy came from Macedonia bringing not only some contributions for the Apostle's support but also their personal help and assistance, he was liberated in both hand and spirit to pursue his work as a preacher of the gospel. Incensed by his doctrine, Jewish leaders opposed him, and he withdrew from the synagogue and began preaching in the house of Justus next door. His ministry there was successful in winning many of the synagogue attendants to the Christian faith, among them being Crispus, the chief ruler or president of the synagogue. Whether or not Paul had met with some discouraging circumstances, the Lord appeared to him in a vision by night and told him to be bold and speak out because he should not be hurt; and furthermore, there were many more in the city whom he should win. He then continued there for eighteen months in a most fruitful ministry.

O God help us as thy servants to remain in even the most unpromising places and to know that Christ is with us until our work is finished.



The Signs Given Moses to Authenticate His Mission as Deliverer.

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FRIDAY, JULY 16

The Promise of Victory—John 16: 25-33

First John 16: 25-33

25 I am now forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

26 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

27 Now are we sure that thou knowest all things, and needest not that any man should tell thee by this we believe that thou comest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but he of good cheer, I have overcome the world.

In his farewell words to the disciples, Jesus sought to comfort them in view of the tribulations they must suffer. They affirmed their belief in him as the Christ who had come from God, yet he warned them that the time had come when they would be scattered and would leave him alone, as they did that very night when he was arrested in the Garden. Yet he was not alone because the Father was with him. His loneliness was their peril, not his. He had overcome the world. His own spirit was victorious over the conditions which threatened them. He could therefore bid them be of good cheer, and courageous in view of his triumph over the world in which they would have tribulation.

Let us find our comfort in thee, O Christ: though our way be dark and dreary, may we walk in it under the light of thy promise to give us the victory which thou hast gained over the world.

SATURDAY, JULY 17

Fearless Trust in God—Psalm 27: 7-14

7 Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

8 When thou shalt seek ye my face, my heart shall unto thee. Thy face, Lord, will I seek.

9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my mother forsake me, then the Lord will take me up.

11 Teach me thy way, O Lord, and lead me in a plain path: because of mine enemies.

12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

13 I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

14 Wait on the Lord, he of good courage, and he shall strengthen thine heart: wait I say, on the Lord.

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It is by experience that the believer comes to have a fearless trust in God. He has found out for himself that God never fails to do what he promises. Therefore, he is not afraid to trust him. Wherever else he may be timid and fearful, he is not lacking in courage when he is trusting in God. The Lord has been his helper times without number. His faith cannot be shaken, nor his spirit disturbed in the exercise of it. The Lord has shown pity when there were none to have mercy. When everything seems to be going wrong with us and with the world, we will be sorely depressed unless we have the faith to believe that we shall see the goodness of the Lord in the land of the living. But in bringing things to pass God takes whatever time is best. Hence we must have the faith also to wait on him.

Forgive us, O God, that we have ever lapsed in our confidence in thee; make us strong in faith and grant us a trust in thee which has no reservations whatever.

SUNDAY, JULY 18

The Abiding Presence—Matthew 28: 16-20

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

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

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

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

Just as Moses was sent by the Lord from Midian to Egypt backed up by the power of God which could be tapped merely by up-raising the rod that was in his hand, so Jesus assured the disciples, whom he was sending into all the world to preach the gospel, that all power was given to him in heaven and in earth. He was not sending them beyond the bounds of his authority. The condition he imposed on them was that they obey his commands regarding both what they were to do and where they were to go. The limits within which they were to keep were the boundaries of all nations and the content of all things he had commanded them. As long as they remained inside those boundless limits, he was with them until time would be no more.

Help us, O Christ, to comply with the conditions on which thou hast promised to be with us.

The Better Way

LESSON FOR JULY 25, 1937

God Prepares a People

EXODUS 12: 21-28

Printed and explained in The Daily Reading for Monday

GOLDEN TEXT: The Lord thy God hath chosen thee to be a special people unto himself. Deuteronomy 7: 6.

MONDAY, JULY 19

God Prepares a People—Exodus 12: 21-28

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

In the institution of the Passover, God was making Pharaoh liberate the Israelites and was also preparing them to leave Egypt. With a mighty hand the Lord was to visit all Egypt and the children of Israel were themselves to be immune from the destroyer only on condition they do as God directed concerning the paschal feast and stand ready to depart from Egypt when morning came after the dreadful night. The blood on their door posts was the Passover signal, and was guarantee of their protection and safety. The miracle of their deliverance both from the death of their firstborn and from Egyptian bondage was, by order of Moses, to become a memorial to be observed by their descendants through all generations. No priest was necessary to its administration, nor was there need to celebrate it within any

sort of sanctuary. It was an ordinance to be observed by the people.

We thank thee, O God, that by the blood of Christ Jesus we are saved from thy wrath, and that in his salvation from death there is the free and complete life.

TUESDAY, JULY 20

Preparation Through Repentance—Matthew 3: 1-6

1 In those days came John the Baptist, preaching in the wilderness of Judaea.

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan.

6 And were baptized of him in Jordan, confessing their sins.

John's ministry of repentance was a vital necessity in preparing the way for the coming of Christ. The fallow ground of men's hearts must be broken up before they will seek the Lord. Until there is conviction for sin, the soul is dead to the appeals of righteousness. And until there is conscious need of a Saviour, the message of the gospel cannot strike deep into the soul of a sinner. Furthermore, one's conviction of righteousness is no greater than his conviction of sin. A virile Christianity is possible only where the soul feels the weight of sin and definitely rejoices in a consciousness of being redeemed from it by the blood of Christ.

May God help us to prepare our own hearts for the higher righteousness by a deeper penitential spirit, and also to make the hearts of sinners ready for the gospel of Christ by greater emphasis on the necessity for repentance.

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WEDNESDAY, JULY 21

Preparation Through Pardon—2 Chronicles 30: 13-20

Print 2 Chronicles 30: 14-19

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the fourteenth day of the second month, and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zabulon, had not cleansed themselves, yet did they eat the passover otherwise than it was prescribed. But Hezekiah prayed for them, saying, The good Lord pardon every one.

19 That prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.

Good King Hezekiah, of Jerusalem, sent invitations throughout his own dominion of Judah and also among the tribes of the Northern Kingdom who remained after the Assyrian captivity, asking all the faithful to come to Jerusalem to celebrate the Passover. For a long time that ordinance had been neglected, or improperly celebrated. Hezekiah wished to revive it and thus bring about a better state of religion among all the people. Because many of the people had not been regularly keeping the Passover, they had forgotten many of the requirements for its observance. Hence when the time came they had not made suitable purification of themselves to take part in it. However, Hezekiah prayed that God would pardon them for their oversight. The Lord heard his prayer, and through divine pardon they were rendered eligible to take part in the ordinance although they were ceremonially disqualified to do so.

☞ We thank thee, O God, that the privileges of worship and service are extended to us through thy pardoning grace.

THURSDAY, JULY 22

Preparation for Service—2 Chronicles 35: 1-6

1 Moreover Josiah kept a passover unto the Lord in Jerusalem: and they killed the passover on the fourteenth day of the first month.

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2 And he set the priests in their charges, and encouraged them to the service of the house of the Lord.

3 And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build: it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel.

4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses.

Josiah, toward his revival in Judah on a strict observance of the Passover by all the people. He restored the order of priests which had been established by David, and ordered that the Ark of the Covenant be put in its proper place in the Temple, and that the Levites take their positions in the holy place where they could kill the Passover lambs as the people brought them to be slain ceremonially. He organized the Temple service in order to meet the religious needs of the people. All who took part in the Passover were to be taught by the Levites concerning all that Moses had commanded concerning it. To be of benefit in quickening the religious life of the people, it would have to be intelligently related to the conditions of divine mercy and goodness under which it was instituted.

☞ Help us, we pray O Lord, to keep true to the institutions of Christ in their original forms, and observe them according to his word by the hands of his Apostles.

FRIDAY, JULY 23

Preparation for Worship—Exra 6: 16-22

Print Exra 6: 19-22

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

20 For the priests and the Levites were purified to gether, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did so.

22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, so strengthen their hands in the work of the house of God, the God of Israel.

When the temple of Zerubbabel was finally finished, its dedication was indeed an occasion on which the returned exiles would be especially reminded of the goodness of God to them, an occasion which could necessarily be commemorated most appropriately by the Passover. Its observance made possible the largest and most useful functions of the priests and Levites who had charge of the worship in the Lord's house. When the people are loyal to the Lord, the ministers in his sanctuary will have plenty to do and can function most effectively. In Jerusalem preparations for the Passover involved considerable activity on the part of the priests and Levites to get themselves ready for the occasion.

☞ May God grant that by faithfully seeking the Lord and doing his Word, both our ministers and our church members may be ready to enter into and enjoy the holier and happier worship.

SATURDAY, JULY 24

Preparation for Victory—Joshua 5: 10-15

10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the sabbath day.

12 And the sabbath ceased on the morrow after they had eaten of the old corn of the land: neither had the children of Israel eaten any more, but they did eat of the fruit of the land of Canaan that year.

13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy. And Joshua did so.

After crossing the Jordan the Israelites under Joshua encamped at Gilgal in the valley east of Jericho. Before they began the conquest of the country, they observed the Passover at the regular time for it. Since they had come to the land where they could get their own bread, God ceased to send them the manna. They needed it no longer. But the Passover itself was to be perpetual in a right observance of it they would keep in mind what God had done for them, and be encouraged and strengthened for the tasks

that were before them. Joshua must have been in the spirit of the occasion when he saw the celestial warrior over against the wall of Jericho with a drawn sword in his hand, who said he was captain of the Lord's host. As such he was Joshua's own commander-in-chief to whom he rendered prompt obedience when he was ordered to take off his shoes because the place where he stood was holy ground.

☞ God help us to give attention to his ordinances before our private affairs, to begin every undertaking with a season of worship, and to look to the Captain of our salvation for success and victory.

SUNDAY, JULY 25

Preparation for a New Era—Mark 14: 17-25

Print Mark 14: 22-25

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new covenant, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink a new in the kingdom of God.

Our Lord's last Passover marked the close of the Mosaic ritual and dispensation. He had great desire to celebrate it with his disciples in order that he might fulfil in himself all that it meant and prefigured. It was the occasion on which he wished to institute a new memorial, introducing a new era in the world, in which his own blood would be efficacious in turning away the wrath of God from sinners. It was introductory to the establishment of the Supper memorializing his own death, the shedding of his blood for the remission of sins. So, after the Passover had been observed, Jesus took bread and blessed and brake and gave it to them, and said, Take eat: this is my body. And the cup also he gave them, saying, This is my blood, of the new covenant, which is shed for many. It was the sign, symbol, and seal of a new covenant signifying his atoning death, his vicarious self-sacrifice.

☞ Through thy death for sin, O Lamb of God, we enter a new life, leaving behind the former things; grant us, we pray, the power to make thy cross the portal of a new era for the entire world.

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God Leads a People

EXODUS 12: 17-22; 14: 10-15

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: The Lord shall guide thee continually. Isaiah 58: 11.

MONDAY, JULY 26

God Leads a People—Exodus 13: 17-22

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

18 But God led the people about, through the way of the wilderness of the Red sea; and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him; for he had strictly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

The nearest and most direct route from Goshen, in the Nile delta, to Canaan was that which lay along the shore of the Mediterranean Sea, but for the Israelites God knew that was not the safest course because it led through the land of the Philistines who would offer them strong military resistance. God frequently has occasion to turn us away from what seems to be the most plausible course of life. But he better than we knows what would be ahead for us. Accordingly he must lead us the longer way in order that we may avoid the greater perils. The Lord went before the Israelites in a pillar of cloud by day



The pillar of cloud by day and the pillar of fire by night.

and a pillar of fire by night, leading them in a southerly instead of a northerly direction along what is now the Suez Canal. Accord-

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ing to an oath which he had the elders of Israel make before he died, the mummy of Joseph was carried with them.

Guide us, O God, by thy manifest presence through the wilderness of life; let us follow thee in a happy assurance that though the way be long and dreary it leads home at last.

TUESDAY, JULY 27

God's Leadership Assured—Exodus 14: 10-15

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid, and the children of Israel cried out unto the Lord.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

Seeing the Israelites journeying southward on the eastern boundary of Egypt, Pharaoh evidently thought they were under incompetent leadership and that to recapture them would be an easy task for his army. What seemed to him to be desultory and aimless wandering on their part was actually an orderly and consistent march in the direction in which God went before them. The army of Pharaoh overtook them as they came to the upper part of the Gulf of Suez, the western tongue of the Red Sea. To the Israelites it seemed they were trapped, with an impassable sea before them and an invincible army behind them. There was indeed nothing they could do. They were to stand still and wait until they got the order to move forward. They were not to fight for themselves but to be calm in the assurance that God would fight for them.

The Better Home

May God help us to realize that when our way seems darkest and our extremities are direst he is giving us special opportunity to wait on him and to witness his greatest achievements in our behalf.

WEDNESDAY, JULY 28

Victory Through Obedience—Exodus 14: 25-31

25 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come upon upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the women returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.

After the children of Israel had passed through the Red Sea on dry ground, the army of Pharaoh in hot pursuit was right behind them, evidently between the walls of water without knowing where they were because the pillar of fire which was light to the children of Israel was darkness to them. God told Moses to stretch his hand over the sea that the water might come together upon the Egyptians and destroy them. As Moses did so, the walls of water fell in and the army of Pharaoh perished in the flood. The means by which God led his people out of the trap in which their enemies had driven them was that in which they themselves perished.

God grant that the dreary wrecks that are strewn along the shores of life may be to us both a warning against opposing his will and an encouragement to hope for his deliverance through obedience to his Word.

THURSDAY, JULY 29

The Mighty Arm—Exodus 15: 11-21

Psalm Exodus 15: 11-14, 17-21

11 Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

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13 Thou in thy mercy hast led forth the people which thou hast redeemed, thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sennari, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought upon the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

After the destruction of Pharaoh's army in the Red Sea, Moses and the great congregation of Israel sang a song of deliverance ascribing praise to God who had for the second time, and finally, broken the power of the Egyptians over them. News of what had taken place at the Red Sea would go ahead of them and inspire terror of them among the inhabitants of Palestine whither they were going. It was guarantee that God would bring them into the land toward which they were journeying. Since he had



Timbrel or Tambourine (Exodus 15: 20)

rescued them from so great a peril, there could thereafter arise no danger for them which he could, and would, not deliver them. Miriam, Moses' sister, led the antiphonal chorus answering the song of deliverance.

In thy power which is always beneficently exercised in behalf of those who trust thee, O God, we are assured of a complete triumph over sin.

FRIDAY, JULY 30

The Almighty Leader—Psalm 77: 11-20

Psalm Exodus 77: 11, 12, 16-20

11 I will remember the works of the Lord; surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

Page Thirty-nine

Cod Feeds a People

EXODUS 16: 11-20, 17: 3-6

Printed and explained in the Daily Reading for Monday and Tuesday

GOLDEN TEXT: Every good gift and every perfect gift is from above, and cometh down from the Father. James 1: 17.

MONDAY, AUGUST 2

Cod Feeds Israel—Exodus 16: 11-20

11 And the Lord spoke unto Moses, saying,
12 I have heard the murmuring of the children of Israel; say unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.
13 And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the grass.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating, on every day every man, according to the number of your persons: take ye every man for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did make it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

With a great many people a mere decrease in supplies becomes an alarming signboard pointing to starvation or the alms house. It naturally suggests exhaustion if it should be indefinitely continued. In the Wilderness, the children of Israel complained because they anticipated want and not because they were actually destitute of something to eat. Had they had the faith to wait on God he would have given them the manna when they actually needed it. However, he gave them what they wanted, though they were premature in their demand for it, and their murmurings betrayed their fear that after he had performed more than one miracle in their behalf he would let them starve in the Wilderness. But he did not give them bread in loaves, or in form ready for immediate

use. He gave them the materials for making it, and also directions and restrictions concerning the gathering and use of it.

It is from thy hand, our Heavenly Father, that we receive our bread day by day; let us trust thee to give it to us as we need it and obey thy word concerning the use of it.

TUESDAY, AUGUST 3

Cod Provides Water—Exodus 17: 1-6

Print Exodus 17: 3-6

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smitest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Although the quails continued to come to their camp every evening and the manna lay on the ground around their tents every morning, when the Israelites came to Rephidim they faced a shortage of water and made complaint to Moses, charging him with having led them into such a dire extremity that they and their cattle were about to die of thirst. It seems they still had cattle, and were by no means wanting in meat, though the Lord had sent them quails in answer to their complaints for the lack of it. Now it is water they want. They do not see any



How God Fed Israel in the Wilderness.

16 The waters saw thee, O God; the waters saw thee: they were afraid: the depths also were troubled.
17 The clouds poured out water: the stars sent out a quiver: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leadest thy people like a flock by the hand of Moses and Aaron.

How prone we are to forget the mercies of God! In the midst of one trial or hardship, it is easy to be too much engaged in thought of one's immediate distress to think of former blessings received from God. But we should "count our blessings." Let us enumerate them. Can we think of the thunder that reverberates through the heaven as the voice of God? In our extremity, can we see the path he has made for us through the sea? He goes before but his footprints are not seen on the plastic waters that divide to form a dry path for his people. In the storms of life we have nothing to fear if God is for us, for "even the winds and the waves obey him." He goes ahead of us in the mighty movements and upheavals of nature and life, to make way for us, as a shepherd leads his sheep, through the valley of the shadow of death as well as by the green pastures and still waters.

Forgive us, Lord, that we praise thee so little for thy guidance and blessings: help us to value thy mercies more highly and to follow thee more closely.

SATURDAY, JULY 31

Our Help in the Lord—Psalm 90: 1-12

Print Psalm 90: 1-4, 12

1 Lord, thou hast been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction, and sayest, Return ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 So teach us to number our days, that we may apply our hearts unto wisdom.

This psalm was written by Moses during the thirty-eight years' wandering of the children of Israel in the Wilderness when they were under the curse of God for their mutiny

at Kadesh barnea, and all that generation except the faithful spies, Caleb and Joshua were to perish before Canaan could be reached. Mortality among them was, therefore, very great. Moses had abundant opportunity to observe the transience of human life. Yet he contrasts the brevity of man's life with the everlastingness of God. The only hope that man has, or can have, for an endless life is in God whose eternity is manifest in the works of his hands and in his mercies to his people. His life transcends time as it is reckoned among men. With him a thousand years is as yesterday when it is past. The duration of man's physical existence is as the grass of the field that is green and flourishing in the morning and in the evening it is cut down and withered.

To thee, O Lord, let our prayer be, "So teach us to number our days, that we may apply our hearts unto wisdom."

SUNDAY, AUGUST 1

Trusting in God—Psalm 37: 1-7

1 First not thyself because of evildoers, neither be thou moved against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him: and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the Lord, and wait patiently for him: but not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Gangsters and despots have but a brief day. They are soon cut down. Their fame becomes notoriety, and their fortunes fade away with the setting sun. What they do is neither righteous nor permanent. To attain the means of living without giving attention to the ends for which to live is finally to fail even of a livelihood. There is no occasion whatever to be envious of men who amass a fortune or acquire fame by fraud and selfish ambition. To trust in the Lord, and to do good, guarantees bread to eat and clothes to wear. Those who commit their ways unto the Lord will be vindicated when their right counsels shall be brought forth as the light and their judgment as the noonday.

In thee, O Lord, let us rest our anxious hearts: on thee let us wait for the unfolding of thy providences in our behalf.

water sources anywhere. But they again were guilty of murmuring ahead of their need. However, God allayed their fears and distrust of him by directing Moses to smite the rock in Horeb with his rod. A dry rock was made to yield water enough for more than two million people, besides all the cattle they had.

☞ In our worldly fears and anxieties, O God, help us to find thy power-producing streams of blessings.

WEDNESDAY, AUGUST 4

A God of Mercy—Psalm 78: 12-25

Print Psalm 78: 12-25

- 12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.
- 13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.
- 14 In the daytime also he led them with a cloud, and all the night with a light of fire.
- 15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.
- 16 He brought streams also out of the rock, and caused waters to run down like rivers.
- 17 And they stirred yet more against him by provoking the most High in the wilderness.
- 18 And they tempted God in their heart by asking meat for their lust.
- 19 Yea, they spoke against God; they said, Can God furnish a table in the wilderness?
- 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

The inspired singer enumerates the miracles which God performed for the children of Israel during their sojourn in the Wilderness. It was in their behalf that he smote the first-born of Egypt that first Passover night. It was that they might pass through the water on dry ground that he walled up the waters of the Red Sea. It was that they might know how and where to go in their travels that his presence led them in a pillar of cloud by day and of fire by night. It was that they might have water in abundance that he opened the rock at Horeb and caused a river to issue from it. It was in answer to their distrustful cry to him for flesh that he sent them quails, though their own cattle were by no means exhausted. The one miracle performed in answer to their complaints did not furnish them sufficient grounds for faith to believe that he would perform another to relieve any actual need they might have.

☞ Lord, give us the faith that produces miracles, since it is true that faith cometh not by them, but by the Word of God.

THURSDAY, AUGUST 5

Remembering God's Bounty—Deuteronomy 8: 11-20

Print Deuteronomy 8: 11-20

- 11 Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments, and his statutes, which I command thee this day.
- 12 Last when thou wast come out of Egypt, and art full, and hast built goodly houses, and dwelt therein;
- 13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;
- 14 Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage.
- 15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint.
- 16 Who led thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;
- 17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.
- 18 But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

In his farewell address to the children of Israel, Moses entreated them not to forget God when they had become settled and prosperous in the land of Canaan. Although they had eaten directly out of God's hand for forty years, they would be tempted to attribute their earnings to their own efforts after they began to support themselves. The days of dependence upon God would be forgotten in the time of their independence, unless they would keep God in mind regardless of their plentiful estates. There was but one way they could do that. And that was to remember that it is God who gives the power to get wealth. He who has financial acuity, received it from God and should acknowledge God as the giver of it and should therefore honor God with his money.

☞ Lord, help us to remember that every power we have is thy gift to us, and that thou art therefore the giver of all we can do or get.

FRIDAY, AUGUST 6

Bread for the Multitudes—Mark 6: 35-44

Print Mark 6: 35-44

- 35 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
- 36 And he commanded them to make all sit down by companies upon the green grass.
- 37 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

Miracles may be either the direct or the indirect work of God's power. That of feeding the five thousand was the direct application of divine power at the hands of Christ in providing for a particular physical need on the part of the multitude. He did not need to go to the sea to get the fish, nor to the baker's to get bread, enough for every one and then have far more left over than he had to start with. But when we sit down to our tables which have been provided by our own toil, do we recognize the fact that we are partaking of good things which have been miraculously given us by the hand of God? We, indeed, put forth whatever effort may be necessary to gather up what he has given, but we eat nothing which in the process of coming to our hands is not a gift from God and miraculously bestowed upon us.

☞ We thank thee, O our God, that thy mercies and power are manifest in all that sustains our bodies; let us acknowledge thee as our great Provider and Sustainer.

SATURDAY, AUGUST 7

Security of the Righteous—Psalm 37: 16-25

Print Psalm 37: 16-19, 23-25

- 16 A little that a righteous man hath is better than the riches of many wicked.
- 17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.
- 18 The Lord knoweth the days of the upright; and their inheritance shall be for ever.
- 19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.
- 23 The steps of a good man are ordered by the Lord: and he delighteth in his way.
- 24 Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand.
- 25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

How much greater is the heritage of the righteous than he thinks, unless he is sufficiently perfect in faith that he can at all times realize his security as a child of God! A good man may become despondent when adversity or misfortune comes, but his depression of spirit is due to the imperfections of his faith and the immaturity of his righteous disposition. Let no one who puts his

trust in God think that he will ever suffer for what he needs to sustain him as long as God wills for him to live. But have not good men starved to death? Have you known of a single righteous man who did so? Granting that there have been such cases, it was God's will that by such a death they should glorify him. On the other hand, the righteous soul suffers no lack, no real destitution. God gives his child what he needs and all he needs.

☞ Help us, Lord, to realize in our own experience that the little a righteous man has is far better than the vast riches of the wicked.

SUNDAY, AUGUST 8

The Bread of Life—John 6: 32-40

Print John 6: 32-38

- 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
- 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
- 34 Then said they unto him, Lord, evermore give us this bread.
- 35 And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
- 36 But I said unto you, That ye also have seen me, and believe not.
- 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.
- 38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

After the feeding of the five thousand, the multitude wished to make Jesus their king. Their belief in him rested solely on the miracle he had performed in their behalf. Hence they had nothing of the right faith in him. They wanted a ruler whose army could dispense with the expense and trouble of carrying supplies. When Jesus told them that he himself was the Bread of Life, they fell away from him. He had come to give life, not merely to sustain it. The life he could give would be the Bread with which no one is ever hungry, and the faith necessary to receive him was that with which no man ever thirsts. That life is eternal because it has eternity in itself. Furthermore, Jesus demonstrated that it is the only life that has or can give any guarantee of supplying the needs of the life that is temporal and physical. The bread which God gave the Israelites had to be gathered every day. But the Bread which he gave the world in Christ Jesus needs to be received but once.

☞ Lord Jesus, thou art our life; let our lives find their eternal existence and happiness and fulness in thee.

God Gives Laws to a Nation

EXODUS 20: 1-17

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . Thou shalt love thy neighbour as thyself.

Matthew 22: 37, 39.

MONDAY, AUGUST 9

Duties to God—Exodus 20: 1-11

- 1 And God spoke all these words saying:
- 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- 3 Thou shalt have no other gods before me.
- 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
- 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.
- 6 And shewing mercy unto thousands of them that love me, and keep my commandments.
- 7 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
- 8 Remember the sabbath day, to keep it holy.
- 9 Six days shall thou labour, and do all thy work:
- 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.
- 11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

In the preamble to the laws he gave Moses for the people, God asserted his right to enact laws for them. It was he who brought them up out of Egypt and gave them their freedom, making them an independent nation. His right to govern them was unquestioned, and they were under obligation to no other authority whatever. Hence their duties to him comprised the first section or table of the law. They were commanded to have no other gods, to be monotheists, worshipping only the one and only true God. But it was a command to worship him. To worship not at all would be a violation of the commandment as truly as to worship another god. Second, the law forbade the making of images or representations of God, to which the worshiper bows down and pays homage. Any thing that man might make to image the person of God would be worse than an effigy. Third, respect must be shown the

name of God, since his name is the only authorized representation of his person. Any vain use of his name would be disrespect to him. Fourth, respect is to be paid to the sabbath as an ordinance or institution of God. What God did on the seventh day was a precedent which became a law governing mankind. This law enjoins work on the six days as well as rest on the seventh.

① We acknowledge thy right to rule over us, O God, and we pray that in all things we shall obey thy word.

TUESDAY, AUGUST 10

Duties to Man—Exodus 20: 12-20

Print Exodus 20: 12-17

- 12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
- 13 Thou shalt not kill.
- 14 Thou shalt not commit adultery.
- 15 Thou shalt not steal.
- 16 Thou shalt not bear false witness against thy neighbour.
- 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The second section or table of the Ten Commandments comprises the duties of men to each other. It is a logical arrangement

because it is only upon the keeping of the first table that one can keep the laws of the second. First, there is the fundamental duty of children honoring their parents to which God has attached the promise of national longevity. Second, there is the sacredness of life to be observed and respected. Every one is to be accorded the right to life. Third, adultery, fornication, moral impurity are forbidden. The sanctity of the marriage relation is to be respected, chastity to be observed by all. Fourth, the right of property is to be safeguarded: No one has a right to

I	V
II	VI
III	VII
IV	VIII
	IX
	X
Love the Lord	Love thy Neighbor
LOVE	

THE FIRST AND SECOND TABLES OF THE LAW
Duties to God—Duties to Man.

take from another what is his. Fifth, the good name of another is not to be injured by some false statement or witness. Sixth, the safeguard against stealing is not to covet what another has. The desire for it is not to be entertained but suppressed.

② We pray God that in every part of our duty toward our fellow men we may strive to know and do what he requires of us.

WEDNESDAY, AUGUST 11

Understanding the Law—Psalm 119: 33-40

- 33 Teach me: O Lord the way of thy statutes; and I shall keep it unto the end.
- 34 Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart.
- 35 Make me to go in the path of thy commandments; for therein do I delight.
- 36 Incline my heart, unto thy testimonies, and not to covetousness.
- 37 Turn away mine eyes from beholding vanity; and cleanse thou me from every way.
- 38 Redeem, thy word unto thy servant, who is devoted to thy fear.
- 39 Turn away my reproach which I fear: for thy judgments are good.
- 40 Because I have longed after thy precepts, quicken me in thy righteousness.

Since God made his laws, he knows perfectly all they mean and can give a perfect understanding of them. A knowledge of them should be sought at his hands. There is no greater wisdom than to seek the wisdom that cometh down from above. But the fundamental desire to know the will of God is that one may do it. A man may seek a knowledge of the Bible in order himself to teach it to others according to the most approved principles and practices of pedagogy, and not at all get its meaning or its bearings upon life and conduct. It is not merely for its own sake that an understanding of it is to be desired, but that the laws of the Lord may become the guide to one's own living, the rule of his practice as well as his faith. It is in the heart that such a desire exists, and is an aspiration, after holiness which can be attained only as the soul is instructed and led by the Spirit of God.

③ Teach us, O Lord, the way of thy statutes, and help us to keep them unto the end.

THURSDAY, AUGUST 12

Love the Law—Psalm 119: 87-104

- 87 O how love I thy law! It is my meditation all the day.
- 88 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.
- 89 I have more understanding than all my teachers: for thy testimonies are my meditation.
- 90 I understand more than the ancients, because I keep thy precepts.

- 91 I have restrained my feet from every evil way, that I might keep thy word.
- 92 I have not departed from thy judgments for thou hast taught me.
- 93 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!
- 94 Through thy precepts I get understanding: therefore I hate every false way.

To know the Word of God, there must be a love for it in one's heart, that desire for it which will make it a theme of meditation and an object of prayer to God for understanding. Its value heightens and intensifies the love for it. By reason of a superior knowledge of God's law, the Psalmist declares that he has more understanding than his enemies, or his teachers, or the ancients who were learned in the wisdom of the ages. To have an intimate, spiritual understanding of the Word of God is to know more that is really worth knowing than to have the highest culture of all the schools without any knowledge of the Bible. It is in understanding the Word that we get understanding. It has the power to teach itself to the student who comes to it with love for it in his heart. It begets wisdom. It imparts a balanced training for both mind and heart which is necessary to make proper discriminations and judgments when the issues of life arise.

④ We pray that our love for the Bible may grow stronger day by day, that we may be led by the Spirit who wrote it in seeking to know and understand it.

FRIDAY, AUGUST 13

Fulfilling the Law—Romans 13: 8-14

- 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
 - 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
 - 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
 - 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
 - 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
 - 13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
 - 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.
- It is love toward God that conditions a love for his laws. We cheerfully and heartily obey laws that we like and in which we take delight. Hence love toward God is the basis

of love toward our fellow men and of a profound respect for his laws governing our relations to them. Love fulfills the law because it leads to a voluntary and pleasurable obedience to all it requires. It works no ill to his neighbor but seeks to do him good because such is the desire of his heart. Consequently he does more than the law requires. His love does not stop where the demands of the law have been met but goes on in its ministrations to others, finding its satisfaction in following out its own wishes. But such a righteous disposition is a growth in the grace of Christ, and is the opposite of that natural, selfish disposition to indulge in those fleshly desires which are contrary to the law of God. To put away self, we must put on Christ. To fulfill the law, we must make no provision for the flesh, to fulfill the lusts thereof.

© Lord Jesus, we pray that thou wilt fill our hearts with that love for thee that will make it our highest joy to do thy will in all things.

SATURDAY, AUGUST 14

The Perfect Law—Psalm 18: 7-14

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

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

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

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

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

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

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

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

The law of the Lord is perfect because he himself is perfect, absolute in holiness. Nothing imperfect was ever enacted or done by him. His laws are not arbitrary rulings. As to their characteristics: They are perfect, sure, right, pure, clean, true, and righteous, altogether. As to their value: They are to be more desired than much refined gold. As to their practical worth: They give the danger signals at all the perilous places, in the

observance of which lies our safety and reward. They throw light into our own hearts and show us the errors that would otherwise lie hidden there. The law of the Lord is perfect in its delineations of human character and conditions. It portrays real life both in its warnings against sin and its pleas for righteousness. It neither magnifies nor minimizes either vice or virtue. It defines what is right and what is wrong in the sight of God, and it is in his sight, not that of ourselves or of other men, that one thing is right and another is wrong. So let each of us pray:

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

SUNDAY, AUGUST 15

God's Law in the Heart—Hebrews 10: 14-17

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them:

17 And their sins and iniquities will I remember no more.

In his argument that in Christ the covenant of God was fulfilled, the writer of Hebrews quotes the prophet Jeremiah (31: 31ff) who said that God would make a new covenant by which he would put his laws into the hearts of his people, rather than in their hands as tables of stone. The covenant of law as a statute had not accomplished the salvation of the people. There had been individuals who had hid it in their hearts, but with the people generally it had become a mere formula devoid of meaning or power. It had to be put into their hearts, where it would become an expulsive force in the direction of righteousness. It had to be written where it could have an inward push, since it was not effectual in its outward pull. It was in Jesus that the law was fulfilled, and in whom grace superseded law. The covenant which was made in him will, therefore, be effective in redeeming sinners and in leading God's people into righteous living because his is pre-eminently a spiritual religion, its seat in the heart of believers.

© Grant us the mind and heart, O God, to make Christ pre-eminent in our lives, and to do thy will.

LESSON FOR AUGUST 22, 1937

The Place of Religion In a Nation's Life

EXODUS 25: 1-2, 9, 29: 43-46, 40: 34-38

Printed and explained in the Daily Readings for Monday, Tuesday, and Wednesday

GOLDEN TEXT: Blessed is the nation whose God is the LORD. Psalm 33: 12.

MONDAY, AUGUST 18

Offerings for the Sanctuary—Exodus 25: 1-9

1 And the Lord spoke unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering of every man that giveth it willingly with his heart: ye shall take my offering.

3 And this is the offering which ye shall take of them: gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and alabaster wood,

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me a sanctuary: that I may dwell among them.

9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

For the erection and furnishing of the Tabernacle, the people of Israel were asked to make individual and voluntary offerings of the materials necessary. The object was definitely stated as that of making a sanctuary where God might dwell among them. He had been, and was then, present with them in the pillar of cloud, but the symbol of his presence was suspended in the air. They needed to have a particular spot and place down on earth with which they might associate his presence. He did not need a house in order to dwell among them, but they needed to build a sanctuary devoted to him in order to be assured of his dwelling in their midst. Their gifts were, therefore, an act of worship to God. There was no mandate or assessment under which any one was to act in the matter. Only the gift that is made willingly with the heart is either worshipful or acceptable to God. He cannot dwell in any house which does not stand as the structure erected by the love offerings of the people who build it.

© Out of hearts in which there is thine own dwelling place, O God, let us willingly and cheerfully make offerings of what we have to the cause of Christ in the world.

TUESDAY, AUGUST 19

A Sacred Meeting Place—Exodus 29: 38-46

Print Exodus 29: 43-46

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

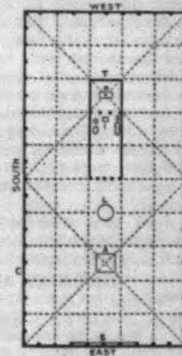
44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priests' office.

45 And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I am the Lord their God, that I brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

In the Tabernacle which God requested the children of Israel to erect for his dwelling place among them, he promised to meet with them. They could not meet him in the cloud, but he was making himself approachable in the sanctuary. There he would also

set up a priesthood in Aaron and his sons who would minister to him for the people. He would indicate his presence there, by filling the Tabernacle with the visible manifestation of his glory. The altar on which the sacrifices of the people were to be offered to him by the priests would be sanctified by his glorious presence. Within the sanctuary, where he wished to meet with them, they could meet with him. Having been dedicated to him by them and having been sanctified by him, it was



PLAN OF THE TABERNACLE

T—Tabernacle.
A—Brazen altar.
L—Laver in the court.
G—Golden candlestick.
S—Table of shewbread.
I—Golden altar of incense in Holy Place.
C—Curtains around the court.
E—Entrance to the court.
A—Ark in the Holy of holies.

mutual ground of association for both God and the worshippers. And besides, it furnished tangible evidence that the Lord was indeed their God, and they were thus constantly reminded of that fundamental fact.

① We thank thee, O God, that through Christ Jesus, thou hast become approachable to every one of us.

WEDNESDAY, AUGUST 18

Divine Guidance—Exodus 40: 34-38

34 Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys.

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

After the Israelites had provided a sanctuary for the Lord, the cloud which had symbolized his presence with them covered and filled it. God had indeed touched the earth and had indicated his residence in the house set apart for his worship. But it was from his dwelling place, toward which the eyes of all were to be kept constantly, that he would guide them on their forward march. As the cloud lifted from the Tabernacle, they were to carry the sanctuary onward, and they themselves were to follow. When the cloud stopped and descended, the Tabernacle was brought up to it and the people pitched camp and rested. When the churches follow after Christ, and the people drop in behind the churches, and all look to him for guidance, there will be a steady and irresistible advancement on the part of God's people.

① Lord, help us to regard our church as a means by which we may follow thee, and as such to regard it sacredly and affectionately.

THURSDAY, AUGUST 19

Temples of God—I Corinthians 3: 16-23

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftings.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

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21 Therefore let no man glory in men. For all things are yours.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.

23 And ye are Christ's, and Christ is God's.

It is the body of Christians, rather than the individual believer, that is here described as the temple of God which is holy. Elsewhere the Apostle speaks of our bodies as temples of the Holy Spirit (1 Cor. 6: 19), but here he is speaking of the church as the place where the Spirit dwells. He is referring to the body of people who have covenanted together to follow Christ according to his ordinances. With such a group God identifies his presence in the world. Hence the necessity for unity, consistency in conduct, and loyalty to Christ the Lord on the part of all the church members. If there are divisions and factions, as there were at Corinth, how can God dwell among them in a special presence? If the party spirit has separated them from each other, how can he manifest his glory to groups that are far apart? Or if for any other reason they as a body do not fit themselves to abide in his presence, they cannot be the temple of the Holy Spirit.

① Bless all our churches, O God, with an increasing sense of obligation to maintain that standard of Christian unity and integrity that will enable them to show forth thee to the world.

FRIDAY, AUGUST 20

Strength Through Worship—Psalm 27: 1-6

1 The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, come upon me to eat up my flesh, they shall blunder and fall.

3 Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing psalms unto the Lord.

Real worship is, of course, in the heart. It is in spirit and in truth. But the one who is most constant and devout in private worship is apt to be first at the place and time for public worship. The sanctuary affords

The Better Home

him opportunity for a special approach to God and for communion with his Spirit. The house of God, set apart and dedicated to his worship, offers an atmosphere that tends to lead one's thoughts away from the world and its cares, and center them on God and his goodness and grace. In worship there is strength for the soul, because it renews the vigor of the spirit, bringing it in touch with the powerhouse on High. One should go forth from the place of worship feeling stronger to resist the temptations of life and to face its tasks and hardships before him. The experience of such worship will bring great joy, so that in the strength of the Lord one is unafraid though a host should encamp against him.

① Help us, O God, to worship thee in such sincerity of heart that we shall dwell in the very house of the Lord all the days of our life.

SATURDAY, AUGUST 21

Joy in Worship—Psalm 122: 1-9

1 I was glad when they said unto me, Let us go into the house of the Lord.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together.

4 Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5 For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the Lord our God I will seek thy good.

Joy in worship is conditioned on love to God. We take pleasure in going to God's house if we delight to be in his presence. There is joy in the renewing of spiritual strength which is obtainable in public worship, and there is also the blessedness of fellowship with other worshippers. The Psalmist experienced it as he went with the people from the various tribes and sections of Israel who had come up to Jerusalem to worship at the Lord's house. So highly did he value their comradeship that he could, if for no other reason, pray for Jerusalem for his brethren and companions' sakes. The sanctuary was the central magnet that drew the loving hearts of the best people of the land, and called forth the best there was in them. Where else can we find such companions as we have in the services of the Lord's house?

Third Quarter, 1937

Because they go there for worship, we who attend for the same purpose are twice blessed, in that we are privileged to meet with God and also have the joyous companionship of kindred minds and hearts in worshipping him.

① God grant that our churches shall become our social centers, where our affections for one another shall cluster about a common love for our Lord and Saviour, Jesus Christ.

SUNDAY, AUGUST 22

God's Tabernacle with Men—Revelation

21: 1-8

Print Revelation 21: 1-8

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write for these words are true and faithful.

From his lonely island of Patmos on which he was in exile for his Christian faith, the Apostle John envisioned a new heaven and a new earth. Even the sea by which he had been isolated no longer reared its rugged, bluffy crags before his face. All limitations had been taken away. The world had been redeemed. The old Jerusalem had perished but a new Jerusalem was seen coming down out of heaven. God will tabernacle with men. He will take up his permanent abode in their midst. They will be his people and he their God. Then the worship and service of God will be unimpeded, for there will be no more sin to offer resistance to his servants. With the passing of sin, there will be no more tears, nor death, nor sorrow, nor pain. When the reign of Christ shall be established in the earth, there will be a new earth, just as his coming into the heart of the individual believer means a new creature, with whom former things have passed away, and all things become new.

① Lord Jesus, we pray for the spiritual vision to discern thy presence among us now, and the faith to await the revelation when we shall behold thy glorious presence in all the earth.

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God Condemns Intemperance

(The Social Approach to the Drink Problem)

LEVITICUS 10: 1, 2, 8-11; PROVERBS 31: 4, 5; ISAIAH 28: 1-8; ROMANS 14: 21

Printed and explained in the Daily Reading for Monday and Wednesday

GOLDEN TEXT: Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. Proverbs 20: 1.

MONDAY, AUGUST 23

The Sin of National Leaders—Leviticus 10: 1-11

Print Leviticus 10: 1, 2, 8-11

1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord which he commanded them not.

2 And there went out fire from the Lord and devoured them, and they died before the Lord.

8 And the Lord spake unto Aaron, saying, 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation: lest ye die: it shall be a statute for ever throughout your generations.

10 And that ye may put difference between holy and unholy, and between unclean and clean.

11 And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

The contest shows conclusively that Nadab and Abihu were intoxicated when they violated the divinely given regulations concerning the offering of sacrifices, and used other fire than that on the altar with which to burn incense. They met with immediate retribution and a fire from the Lord devoured them. The thing with which they disobeyed God and dishonored their priestly office became the instrument of their own destruction. This is the principle on which retribution is always administered. Following their death, the Lord directed Aaron, the High Priest, to make a statute that no priest should drink wine or strong drink while on duty at the Tabernacle. The reason was plainly stated, that a differ-

ence might be made between holy and unholy. As leaders in the religious life and services of the people, they were to abstain from anything intoxicating, which would render them unfit to administer the duties of their high office and unable to teach the statutes of the Lord to the people.

God grant that the leaders in our national life may be sober. God fearing, and temperate in all things.

TUESDAY, AUGUST 24

Warning Against Wine—Proverbs 23: 29-35

29 Who hath weep? who hath sorrow? who hath contentions? who hath bobbling? who hath wounds without cause? who hath seedings of eyes?

30 They that tarry long at the wine: they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it smelleth sweetly.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not, when shall I awake? I will seek it yet again.

What a list of disasters that are attributed to strong drink! Alcohol produces we and sorrow but never brings about peace and happiness. It makes wounds but heals none. It never ministers to the comforts of a home though it has wrecked many a happy family. It stimulates the baser nature to lewdness and loosens the tongue to utter perverse things. Its victim suffers strange delusions, so that his eyesight becomes distorted and his nerves unstrung. He suffers a delirium which results from brain centers of their functions. He seems to himself as if he were lying on a ship in the midst of a raging sea that alternately lifts him up to the highest heights and plunges him down to the lowest depths. In his drunken stupor he is insens-

ible of the wounds inflicted on him. In his slavery to strong drink he awakes from a night of debauch only to seek it yet again.

Grant us the wisdom, O God, to heed the warnings of thy Word against the evils of intoxicating drinks, and save us as individuals and as a nation from its power.

WEDNESDAY, AUGUST 25

Drunkenness Condemned—Isaiah 28: 1-8

Print Isaiah 28: 1-7

1 Was to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine.

2 Behold, the Lord hath a mighty and strong one, which as a whisper of hail and a melting storm, as a flood of mighty waters overthrowing shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under foot.

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer, which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5 In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that stinneth in judgment, and for strength to them that turn the battle to the gate.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink: they are in vision, they stumble in judgment.

In the days of Isaiah the people of Ephraim were a prosperous but a self-indulgent nation, as a whole. But the poor were made the poorer by the extravagances of the rich. The leaders had degenerated into a multitude of sots and gormands. For their drunkenness they stood condemned before God. Their glorious beauty would become a fading flower, the crown of their pride would be trodden under foot. The abundance of their indulgences would result in the complete exhaustion of their resources. That which had been sought as a temporary stimulant would become a permanent calamity. Through strong drink even the priests and prophets of Israel had erred in vision and judgment. A people whose leaders are the champions and patrons of liquors are headed for the swirling rapids.

God help us to maintain that standard of personal and national sobriety by which the traffic and use of intoxicating drinks can be effectually outlawed.

THURSDAY, AUGUST 26

Sobriety Commended—1 Thessalonians 5: 1-11

Print 1 Thessalonians 5: 1-4

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night, and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

Nothing is surer than a day of reckoning. The day of the Lord will come as a thief in the night to all who think that judgment will be suspended or delayed. The addicts of drink say, Peace and safety, under the delusion that no serious penalties will follow in the train of their habits. But destruction will come upon them suddenly and, of course, unexpectedly. Drunkenness is a part of the "night life" of the world. It seeks the cover of darkness, because it is essentially evil. But the children of light have no fellowship with the unfruitful works of darkness. They know the perils that lurk in the shadowy practices and places. But to be sober, to put away the temptations to indulge the flesh, they must put on the armor of light, the breastplate of love and faith, and the helmet of the hope of salvation.

We pray God that we may as a nation realize the practical as well as the moral values of sober, righteous living.

FRIDAY, AUGUST 27

The Two Paths—Proverbs 4: 10-19

Print Proverbs 4: 13-19

13 Take fast hold of instruction; let her not go: keep her, for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it thou shalt not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.



How vastly important it is that young people, as they enter upon life, shall make the right choices as to their companions and courses. In forming the habits that are to become fixed, they need to have, and be guided by, the utmost wisdom. Vitally necessary to their safety is to shun evil associates, to refrain from going into the path of wickedness simply because it is popular. Prudence commands that at the cross-roads the traveler must inquire the destination of each way that is before him. One is the way of the wicked and the other is the path of the just. The one is as darkness that leads to outer and utter and eternal night. The other is as a shining light that shineth more and more unto the perfect day.

God help all our young people, especially, to choose the life of sobriety and righteousness, and to follow it despite the many temptations that crowd them at the hands of evil associates and companions.

SATURDAY, AUGUST 28

Social Responsibility—1 Corinthians 8: 1-13

Print 1 Corinthians 8: 4-9

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)

6 But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

It is in the area of social life that the habit of using strong drinks is often formed and generally practiced. The "social glass" has been the downfall of many. On the other hand, there is a social responsibility to abstain from strong drinks, not merely for the protection of any who may be tempted to indulge in them but also out of respect to a standard of sobriety maintained by others. Paul illustrates the principle in enjoining upon the Christians at Corinth the duty to abstain from eating meats that had been offered to idols in deference to the consciences of some of these fellow Christians who thought it was wrong to do such a thing. The prin-

ciples of righteousness were not involved in the mere eating of meats; the partaker was none the better nor the abstainer any the worse. Hence no man should feel free to do anything in disregard of the scruples of others who might be led into sin by his example.

God help us to use our liberties to edify one another, not as a stumblingblock to any who are weak.

SUNDAY, AUGUST 29

The True Christian Policy—1 Corinthians 10: 23-33

Print 1 Corinthians 10: 23-31

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's wealth.

25 Whosoever is gold in the shambles, that eat, asking no question for conscience sake:

26 For the earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof.

29 Conscience, I say, not thine own, but of the other; for why is my liberty judged of another man's conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Paul argued for abstinence wherever any one was in danger of being misjudged by another, or wherever his example could in any way imperil the Christian usefulness of another. It is not a question of a thing being lawful, or according to certain codes or customs of rightness. But is it expedient? Not whether a habit will hurt me, merely, but will it help my brother? So let me either do a thing or refrain from doing it according to the influence for good I may thereby exert upon others. It is not my business to say that my brother's conscience is too weak, or his moral structure deficient, and that therefore I cannot abridge my liberties to conform to his feebleness and limits. And in matters concerning which I have no moral scruples, I can have respect for his.

May God help us to have a conscience concerning the consciences of others, and to be governed in our conduct toward each other by the law of love rather than the assumption of personal liberty.

LESSON FOR SEPTEMBER 5, 1937

God Requires Social Justice

LEVITICUS 19: 1-18, 32-37

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: As ye would that men should do to you, do ye also to them likewise. Luke 6: 31.

MONDAY, AUGUST 30

Respect for Parents—Leviticus 19: 1-4

1 And the Lord spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

3 Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God.

4 Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

Respect for parents is the first law of the second table of Ten Commandments which lectures the social obligations of men or their duties to one another. It is father and mother with whom the child receives its first social contacts, and in relation to them it is to learn its first lessons in living and dealing with other people. There are two duties involved. One is that of the parents to deserve and require the respect of their children, and the other is that of children to voluntarily honor and obey their father and mother. As a people who were "holy" or set apart unto God, with whom he would identify his cause and his presence in the world, the chosen people were to be a parent-loving nation as one of the primary conditions on which they might become God-fearing. Their attitude toward God would depend largely on how they regarded their parents, and that would indicate the manner of life they would live among themselves.

God help us to honor parenthood in general and our own parents in particular, that God himself may be honored.

TUESDAY, AUGUST 31

Social Obligations—Leviticus 19: 9-18

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

11 Ye shall not steal, neither deal falsely, neither be one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shalt not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

15 Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the Lord.

17 Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

We have here a brief array of social duties which, if generally observed, would bring about a new and better day in industry as well as in morals and religion. Thoughtfulness for any who might be needy can be shown by leaving gleanings on harvest fields and vineyards for the poor and the stranger.



THE CORNERS OF THY FIELD



THE GLEANING OF THY HARVEST



GLEANING AND FALLEN FRUIT OF THY VINEYARD

"Thou shalt leave them for the poor and the sojourner."

We should have a mind for people whom we have never known nor will ever know personally. Then there is the duty of being honest in our dealings with each other. The laborer should be paid adequately and promptly. Those whose misfortunes have put them within our power are not to be abused. They are not to be paid a minimum wage simply because they are poor and depend on us for their daily bread. It would be like putting a stumblingblock before the blind whose helplessness is capitalised to the perpetrator's gain or amusement. In judging others, let us be just and generous and impartial, neither despising nor honoring any for being either rich or poor. Let us be not among scandal-mongers who dig up and hawk around all the tales that can be found or told. But let us have that love for each other that will bear no grudge nor tolerate any hate in the heart.

Lord, help us to love our fellow men unselfishly, for their sake and for thine, rather than our own, and thus love them as we love ourselves.

WEDNESDAY, SEPTEMBER 1

Love to Enemies—Luke 8: 27-38

Print Luke 8: 27-38

81 And as ye would that men should do to you, do ye also to them likewise.

82 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

83 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

84 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

85 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

86 Be ye therefore merciful, as your Father also is merciful.

87 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

88 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

To love one's enemies one must, of course, have within him another and better heart than that of the natural disposition. However, it is not a hard thing for the regenerate soul to do. It is altogether consistent with his new nature, and in line with it. But it has reference to the person instead of the deeds of an enemy. Certainly there is no duty to love the ways of wrong-doers, whether they

have trespassed against us or against others. But our regard for them must not be measured by their esteem for us. Our doing them good must not wait on their treating us kindly. In fact, our attitude toward them ought not to depend in any degree upon their toward us. The measure with which a heart gives is that with which it receives.

Make us more and more like thyself, Lord Jesus, merciful to any and all who have treated us unmercifully.

THURSDAY, SEPTEMBER 2

The Rich Man and Lazarus—Luke 16: 19-28

19 There was a certain rich man, which was clothed in purple and fine linen, and lived sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried.

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence.

The sumptuous, indulgent rich man did not regard Lazarus, the beggar, who had been laid at his gate as any ward or liability of his. He was not responsible for his poverty or afflictions. He paid no attention to him. His was the sin of disregarding the social law which God has given to men. But his neglect of it was a violation of it. Even after death his concern for Lazarus was only that of asking for some sort of relief for himself. In hell he had the same disposition he had on earth, and that was to employ his acquaintance or association with others for his own pleasure or relief.

Grant, O God, that we shall give attention to the needy that are at our very doors, and do so out of a tender heart.

FRIDAY, SEPTEMBER 3

A Plea for Christian Justice—Philemon 8: 20

Print Philemon 10: 18

20 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me.

12 Whom I have sent again, that thou shouldst receive him, but in mine own behalf.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bands of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever:

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but now much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweeth thee ought, put that on mine account:

19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me, even thine own self besides.

Paul bases his plea to Philemon in behalf of Onesimus on the ground that the run-away slave was no longer unprofitable but now profitable. Because a change had taken place in him, his master was urged to have a different attitude toward him. It was Christian, rather than legal, justice for Onesimus which Philemon is urged to extend to him. The highest justice is that which takes account of any spiritual transformation that has taken place with offenders, and reserves the right to cancel obligations overdue and delinquencies past. Paul insists that Philemon think of his slave not as he had been but as he is now; formerly he was a piece of property, but now he is a brother beloved.

We pray that we may not only be forgiving toward those who have wronged us and are impenitent, but especially toward those who retrieve their steps with the grace of Christ in their hearts.

SATURDAY, SEPTEMBER 4

The Lord's Judgment Upon the Unjust—

Amos 8: 4-8

4 Hear this, O ye that say, we are the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may lay forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood, and it shall be cast out and drowned, as by the flood of Egypt.

The recoil and rebound of unjust dealings with one's fellow men will come surely and

disastrously upon the evil-doers. To oppress the poor, to falsify in the marketing or sale of goods, to deal unjustly with the helpless and innocent, is to show contempt for God and all that is good. It is evidence of a baseness of nature for which there can be no other future than failure, and no other destiny than doom. In these days when graft and fraud are so appallingly frequent, a righteous public sentiment needs to cry out the Lord's judgments upon the unjust.

God forbid that we should ever condone injustice and oppression in "high places."

SUNDAY, SEPTEMBER 5

Our Duty Toward Offenders—Matthew 18: 21-35

Print Matthew 18: 27-35

27 Then the king of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not, but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

In our Lord's parable, the king forgave the defaulting cashier the sum of ten thousand talents which he had stolen from him because he had compassion on him, and not because the servant was innocent of wrongdoing, nor because he gave any special evidence of penitence. But the kindness which had been shown him was not passed on to others. He refused to forgive one of his fellow servants the insignificant sum of a hundred pence. So the king clapped the debt back on him, just where his own conduct had shown that it belonged, and demanded full payment of his obligation.

Lord Jesus, thou who hast forgiven us such a great debt which we could never have paid, help us to be forgiving toward our fellows who commit petty offences against us.

A Nation Needs Religious Homes

DEUTERONOMY 6: 4, 5; 11: 18-25

Printed and explained in the *Daily Readings for Monday and Tuesday*

GOLDEN TEXT: Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22: 6.

MONDAY, SEPTEMBER 6

Teaching the Bible in the Home—
Deuteronomy 6: 1-9

Print Deuteronomy 6: 4-9

- 4 Hear, O Israel: the Lord our God is one Lord:
- 5 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might:
- 6 And these words, which I command thee this day, shall be in thine heart:
- 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up:
- 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes:
- 9 And thou shalt write them upon the posts of thy house, and on thy gates:

To love God with all our heart and soul and might is his positive command to us. We have no option in the matter. It is a duty we cannot escape. It is on that basis and condition that all the other commands he has given will be respected and obeyed. His words are to be in our hearts, spiritually perceived and understood. Furthermore, they are to be given precedence over all other subjects of interest or study. They are to be taught to children before they reach school age. Let the Word of God pre-empt their minds and hearts, and furnish the field of their first instruction and training. The Bible should be the textbook in the home kindergarten that it may be the window through which the opening eyes of the child can get a glimpse of God before they start to explore other regions of learning. Parents cannot escape the duty of teaching it to their children, and are bound to make it prominent in their home life and the first course in the curriculum of home training and culture.

God grant that the family altar may be erected in all our homes where both parents and children form a happy circle for the reading and study of his Word every day.

TUESDAY, SEPTEMBER 7

Obeying the Laws of God—Deuteronomy
11: 18-25

- 18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes:
- 19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up:
- 20 And thou shalt write them upon the door posts of thine house, and upon thy gates:
- 21 That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, on the days of heaven upon the earth.
- 22 For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him:
- 23 Then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.
- 24 Every place whither the soles of your feet shall tread shall be yours from the wilderness and Lebanon unto the river, the river Euphrates, even unto the uttermost sea shall your coast be:
- 25 These shall ye not be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

It is with the heart that we are to love God, and it is from the heart that he is to be obeyed. In order that obedience may be rendered to him it is necessary that we know what he wants us to do. Love to God supplies the motive for obedience, but an understanding of his Word is necessary in order to furnish adequate opportunities for obedience. It is to be studied not for its cultural values, though it has them far in excess of any other field of learning, but for its practical worth and its applications to life. That is to say, it is to be taught and learned in order that both teacher and learner may know the will of God and to do it. To obey him is to acquire strength for this life sufficient to live it victoriously and successfully. It was on condition that the Israelites obey the laws of the Lord that they would be able to possess the lands of nations greater and mightier than themselves.

God We pray, O God, that as individuals and as a nation we may build our fortunes on the sure Word of God.



"These my words" for the person and the home.

WEDNESDAY, SEPTEMBER 8

Gentleness in the Home—Proverbs 15: 1-9
Print Proverbs 15: 1-9

- 1 A soft answer turneth away wrath: but grievous words stir up anger.
- 2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.
- 3 The eyes of the Lord are in every place, beholding the evil and the good.
- 4 A wholesome tongue is a tree of life: but perverse words therein are a breach in the spirit.
- 5 A fool despiseth his father's instruction: but he that regardeth reproof is prudent.
- 6 In the house of the righteous is much treasure: but in the revenue of the wicked is trouble.
- 7 The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

How many homes have been wrecked by angry words and unkind and bitter tongues! And how many have been waited over the rocks by soft answers and by a breath that held its tempests in check! It is often the case that the members of a family are considerate and agreeable out in the social circle who are crabbed and perverse at home. Among those who by natural ties are dearer than any others, they should be especially prudent and long-suffering. It takes love, and not a little of it, and self-control in no small measure, to be sweet and gentle continually amid the vexatious cares and worries of daily home life. But a "wholesome tongue is a tree of life." And the "lips of the wise disperse knowledge." In the house of the righteous there is the treasure of gentleness which make it a refuge in which its members are safe from the storms of bickerings and bitterness that rage outside.

Bless our homes, we pray thee, O God, and help us to have and to show the spirit of Christ Jesus.

THURSDAY, SEPTEMBER 9

Contentment in the Home—Proverbs 17: 1-8
Print Proverbs 17: 1-8

- 1 Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.
- 2 A wise servant shall have rule over a son that causeth shame, and shall have part of the substance among the brethren.
- 3 The furnace is not for silver, and the furnace for gold: but the Lord trieth the hearts.
- 4 A wicked doer giveth head to false lips; and a liar giveth ear to a naughty tongue.
- 5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.
- 6 Children's children are the crown of old men: and the glory of children are their fathers.

There never was a more pernicious doctrine than that which holds that "When poverty comes in at the door of a home, love flies out through the window." In the first place, it is utterly false. A house full of modern conveniences does not guarantee a home in which contentment reigns. A dry morsel is wholesome and nutritious if it is eaten in quietness. Contentment is the best relief any man can provide. With it anything is satisfactory. Without it nothing can satisfy. And it is in the home where the strongest tests of contentment are applied. It is there that the peace of the soul is most easily lost or most effectually maintained, and where the life that does not consist "in the abundance of the things which it possesses," knows "both how to abound and how to be abased." The wealth of the home is in its children, for the crown of old men are their children's children, and the glory of children are their fathers.

God grant that we shall grade our homes not by the splendor nor furnishings of our residences but by the spirit of contentment that pervades their atmosphere.

FRIDAY, SEPTEMBER 10

Spiritual Co-operation—Ephesians 6: 1-9

- 1 Children, obey your parents in the Lord: for this is right.
- 2 Honour thy father and mother: which is the first commandment with promise;
- 3 That it may be well with thee, and thou mayest live long on the earth.
- 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
- 5 Servants, be obedient to them that are your masters according to the Lord, with fear and trembling, in singleness of your heart, as unto Christ;
- 6 Not with eyeservice, as menpleasers: but as the servants of Christ, doing the will of God from the heart;
- 7 With good will doing service, as to the Lord, and not to men:

2 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

3 And, ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven; neither is there respect of persons with him.

In order to maintain the integrity of our home life, there must be spiritual co-operation among the members of it. Their working together must be from their hearts, of a willing mind, in a spirit of mutual love. No other sort of co-operation will last, nor stem the tide of trouble when the severer tests of life arise. Children should obey their parents in the Lord because it is right for them to do so, because it is the will of God concerning them. Parents should have a spiritual motive in dealing wisely with their children and in bringing them up "in the nurture and admonition of the Lord." Servants are to have the same motive in rendering obedience to their masters, "in singleness of heart, as unto Christ." And the masters are to have the same attitude toward their servants, always remembering that they have a Master in heaven and that with him there is no respect of persons, whether they are bond or free.

4 Lord Jesus, be thou the Head of all our homes; at thy feet let us come together around our firesides and at our tables, and find in our relations to thee the solution of the problem of our relations to one another.

SATURDAY, SEPTEMBER 11

The Church Family—Luke 2: 41-51

First Luke 2: 41-47

41 Now his parents went to Jerusalem every year of the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey, and they sought him among their kindred and acquaintances.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

It was the belief of Joseph and Mary to make the journey from Nazareth to Jerusalem every year to attend the Passover in the Temple. When Jesus became twelve years of age, they took him with them. After the feast, as they were returning home, they

missed him from the company and went back to Jerusalem and found him still in the Temple talking with the rabbis about the things of the Heavenly Father. Children today need to be taught a better path to the house of God, so that if they should wander at any time they would go in that direction, influenced by good custom and habit. It should be observed that his parents accompanied Jesus to the feast at the Temple. Here is a good precedent and suggestion to parents that they go with their children to the teaching and worship services of the church.

5 God grant that there shall be such a spiritual life pervading our homes that every home circle shall be a church family.

SUNDAY, SEPTEMBER 12

Godly Influence—2 Timothy 1: 3-8

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Paul's special affection for Timothy was due not only to the fact that he was his spiritual "son" both in the faith and in the ministry of the gospel, but also because the young man had those traits of character and training which Paul knew to be so necessary in a minister of Christ. Even before he heard the gospel from Paul, Timothy had been faithfully taught the Old Testament scriptures by his mother Lois and his grandmother Eunice. Early in life he imbibed those fundamental principles of faith which led to his conversion and call to the ministry. He never got away from their influence, because it was the right sort and was exerted on him at the right time. They had not imparted their personal faith to him, but had led him to exercise faith for himself. And it was to that standard of faith which they maintained and set before him, that Paul urged Timothy to measure up. And he was happy to believe he was doing that, and that the unfeigned faith that was in them was in him also.

7 God help us to set the right examples and the true standard of faith before our children; that, after we shall have gone from them, they will remain true to the gospel.

LESSON FOR SEPTEMBER 10, 1937

Choices and Their Consequences in a Nation's Life

DEUTERONOMY 11: 8-12, 26-32

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Choose you this day whom ye will serve. Joshua 24: 15.

MONDAY, SEPTEMBER 13

Rewards of Obedience—Deuteronomy 11: 8-12

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it.

9 And that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A land which, the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.

Moses could give the laws of God to the Israelites but he could not compel them to obey them. But he pleaded that they would choose to do what God required. He laid before them the alternatives of obeying God and thus having the strength and courage to take possession of the land which God had promised them or of suffering the consequences of disobeying him. However, he argued the advantages of life in Canaan.

It was not as the land in the Nile delta where irrigation was so often necessary and where they watered it "with their feet." But it was a land that drank the water of the rain of heaven, the altitude of which was so high that God kept his eyes on it always.



"Watered it with thy foot."

13 Help us, we pray thee O God, to be willing to do thy will.

TUESDAY, SEPTEMBER 14

A Blessing or a Curse—Deuteronomy 11: 26-32

26 Behold, I set before you this day a blessing and a curse:

27 A blessing, if ye obey the commandments of the Lord your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I commanded you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the Lord thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champagne over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

In every issue before us as individuals and as a nation, there is a right and a wrong course to pursue. Let the issue be clearly stated and drawn. Let each one of us declare himself definitely and finally. Moses set before the Israelites a blessing and a curse. He called on them to make their choice between the two, remembering that obedience to God would bring blessing and disobedience would result in disaster and a curse. Furthermore, after they shall have entered the land, they were to keep these two alternatives before them by placing the blessing on mount Gerizim and the curse on mount Ebal, as from the one the voice of blessings upon the obedient answered to the word of curses upon the disobedient that came from the speaker on the other.

14 Lord, help us to keep a well-balanced sense of both right and wrong in thy sight, and to choose the right and refrain from the wrong.

WEDNESDAY, SEPTEMBER 18

A King Chooses Wisdom—1 Kings 3: 4-14

Print 1 Kings 3: 4-14

4 And the king went to Gibeon to sacrifice there; for that was the great high place, a thousand burnt offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast showed unto thy servant David thy father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father, and I am but a little child. I know not how to go out or come in.

8 And thy servant is in the midst of thy people, which thou hast chosen, a great people, thou cannot be numbered but counted by multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

Perhaps there is no greater wisdom than to choose to be wise. The desire to have it will always be rewarded with some measure of it. And it is the quest only of those who already possess it in some degree. But their desire is for greater wisdom and prudence. We admire the young king Solomon who at Gibeon in a dream made choice of wisdom out of all the alternative gifts which God laid before him. The memory of his sainted father David was fresh in his mind, and he had not been far enough removed from his father's influence to act with the unwisdom which characterized his later years. Young and inexperienced as he was, he felt the need of divine wisdom and understanding that he might govern the people as his righteous father had done. He wished to be able to discern between good and bad that his reign might be abundantly blessed of God.

Lord God, give us the wisdom to look to thee for wisdom who giveth liberally and upbraideth not.

THURSDAY, SEPTEMBER 18

Choosing the True God—Ruth 1: 11-18

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may marry for me and so I should have husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons,

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the Lord is gone out against me.

14 And they lifted up their voice, and wept again; and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister is low in gone back unto her people, and unto her gods; return thou after thy sister in law.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if I ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

Ruth's decision to cast her lot in life with her widowed mother-in-law was the result of a definite religious experience and moral conviction. Hence when they came to the cross-roads, she chose the way to Bethlehem. She preferred to be the lonely companion and sole dependance of a penniless mother-in-law among the people of God than to be the pet of a heathen husband in her native land of Moab. She wanted to get away from her gods and to identify herself with the people of the true God. Hence she said to Naomi, "Thy people shall be my people, and thy God my God." Furthermore, she expressed her personal allegiance to God in the solemn vow calling upon him in imprecation on herself should aught but death separate them. Her choice of God put her, Gentile though she was, in the line of people from whom the world's Redeemer came.

God help us to choose his service and the fellowship of his people, though it lead to the way of sacrifice, rather than the ways and associations of men who know not him.

FRIDAY, SEPTEMBER 17

A Nation's Wise Choice—Joshua 24: 14-19

14 Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord.

15 And it is seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.

16 And the people answered and said, God forbid that we should forsake the Lord, to serve other gods;

17 For the Lord our God, he it is that brought us up and our fathers out of the land of Egypt from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went; and among all the people through whom we passed.

18 And the Lord drove out from before us all the people, even the Amorites which dwell in the land.

therefore will we also serve the Lord; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

Before his death Joshua gathered together the leading representatives of the people whom he had established in Canaan, and called upon them to declare whom they would serve, whether the gods of their heathen forefathers or the God who had brought them up out of Egyptian bondage and had given them the land of Promise. It was needless that they commit themselves definitely one way or the other. They were a new generation and the obligation to serve the Lord which the former generation had learned and assumed would not become theirs unless they voluntarily took it upon themselves. It is indeed so, every generation of people has to renew the covenant with God in order to perpetuate it and receive the benefits of his grace. The faith of our fathers does not answer for us. We must choose for ourselves whom we will serve, whether Christ or the world, whether God or gold.

God speed the time when there shall be such a chorus of individual voices saying, "As for me and my house, we will serve the Lord," it shall be our national refrain.

SATURDAY, SEPTEMBER 18

Jerusalem's Choice—Matthew 23: 37-39

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Our Lord's lament over Jerusalem marked the close of its probation. Its doom was sealed. In rejecting him the Jewish leaders had definitely abandoned that manner of life which would have kept the Roman legions under Titus from finally destroying the city. His conciliatory spirit and submissive disposition, his doctrine of love instead of hate for one's enemies, had met with no favor whatever at their hands. They had chosen a different policy, and had therefore definitely and finally decided against him as their Messiah. Though they had killed the prophets who had come to them declaring the will of God concerning them, he had

come among them to give them another and a last chance. What grieved the heart of Christ suffered as he turned his tear-stained face forever away from the city of David, and left it to its destruction!

God help us to know that a decision against Christ is a decision for death, and that there is no other name under heaven whereby we may be saved.

SUNDAY, SEPTEMBER 19

The New Jerusalem—Revelation 21: 1-7

1 And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end, I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

There was history as well as imagery in the Apostle John's vision of a new heaven and a new earth, and of the holy city, the new Jerusalem, coming down from God out of heaven. The old Jerusalem that had rejected Jesus had passed away. But a new and a holy city would be established in the new earth. In this city the Messiah would be received and enthroned, and God would set up his tabernacle among men. No more would their Redeemer need to weep over them, but he himself would wipe away all tears from their eyes. No more would they fear destruction at the hands of Roman legions nor death from any cause, because in that place where God is enthroned death is dethroned. There is no more pain for all that causes suffering has passed away. The Alpha and Omega has declared it, and it is he who is both the first and last Word, and it is he who makes all things new.

Dwell in our hearts by the Holy Spirit, O our Christ, preparing us to dwell with thee in the tabernacle of God.

God in the Making of a Nation

DEUTERONOMY 8: 11-30

Printed and explained in the Daily Reading for Monday

GOLDEN TEXT: Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day. Deuteronomy 8: 11.

MONDAY, SEPTEMBER 20

Recognizing God's Leadership—
Deuteronomy 8: 11-20

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day.

12 Lest when thou hast eaten and art full, and hast built thee good houses, and dwellest therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth out of the rock of flint;

16 Who led thee in the wilderness with thorns, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and wilt obey other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

During the closing days of their wandering in the Wilderness, Moses urged the children of Israel to acknowledge God in the land to which they were going. He had led them for forty years and had given them the laws by which they were to govern themselves when they became an independent and self-supporting people. In obedience to those laws they would not forget God. But they would be tempted to ignore his leadership when they became prosperous and numerous, unless they remembered the mercies which God had shown them in the years of their helplessness and dependence. In the accumulation of wealth, they were to acknowledge God as the giver of the

power to get it, and thus avoid the conceal and self-esteem which would otherwise accompany riches. While it was God who had made them a great nation, he would abandon them if they abandoned him.

God help us to recognize his leadership and our obligations to him even more when we prosper than we did during the days of our adversity.

TUESDAY, SEPTEMBER 21

God Saves a Nation—Psalm 114: 1-8

1 When Israel went out of Egypt, the house of Jacob from a people of strange languages

2 Judah was his sanctuary, and Israel his dominion.

3 The sea saw it, and fled: Jordan was driven back.

4 The mountains skipped like lambs, and the little hills like lambs.

5 What called these O thou sea, that thou fleddest thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like lambs, and ye little hills like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob.

8 Which turned the rock into a standing water, the flint into a fountain of waters.

From Egypt to Canaan, the journey of the Israelites was a series of deliverances from danger, from want, and penury. God caused the Red Sea to wall up on two sides in order that they might escape Pharaoh's army and have a dry passage for themselves. And when they came to the Jordan river, its waters were held back in order that they might cross over dry shod. Before them mountains of difficulties went skipping away like lambs at play. At Sinai the earth trembled at the presence of the Lord. At Horeb in Rephidim a rock was made to yield a fountain of water that flowed continuously in a mighty stream. From their enemies in battle he gave them deliverance under the leadership of the young man Joshua. They owed their existence as a nation to him and to him alone.

It is by thy grace, O God, that we are what we are, in the hope we have through Christ both for the life that now is and for that which is to come.

The Better Name

WEDNESDAY, SEPTEMBER 22

God Provides Judges—Judges 2: 18-22

Print Judges 2: 18-22

18 And when the LORD raised them up judges, then the LORD was with the judges, and delivered them out of the hand of their enemies all the days of the judges: so it came to pass that Israel kept the LORD their God, and were not vexed them.

19 And it came to pass, when the judges were dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they feared not from their own danger, nor from their stubborn way.

20 And the anger of the LORD was hot against Israel, and he said, Because that this people hath forsaken my covenant which I commanded them to do, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died.

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

During the period of the Judges, the nation of Israel was nominally a theocracy. Under Joshua they were true to the name. But after the influence of that great leader faded away, the people alternately relapsed into the sin of worshipping other gods, with its attendant penalty of suffering oppression at the hands of invaders, and their turning again to God who in every case raised up judges or deliverers for them. When he had delivered them from one foe, and they had become comfortable again, they forgot him and therefore fell before some other oppressor. But God's long-suffering is inexhaustible, and he reaches out the hand of divine help again and again to his people who cry to him in the distress which they have brought upon themselves by their unfaithfulness to him.

Keep us from sinning against thee, O God; but may we never forget that if we sin we have an Advocate with the Father, even Jesus Christ our great Deliverer.

THURSDAY, SEPTEMBER 23

God Keeps a Nation—Psalm 121: 1-8

1 I will lift up mine eyes unto the hills, from whence cometh my help

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

Thy Better Name

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

The fact that God establishes a nation is no guarantee that he will maintain it unless the people remain true to the purposes for which he brought them into existence. He is protector and keeper for all those, and those only, who put their trust in him and who look to him for help. But to them he is a keeper who never sleeps, a guardian who never goes off duty, a helper who has the power to preserve from all evil, a deliverer who saves from the fierce heat of the day and from the dim moonlit perils of the night. He governs their going out and their coming in, and protects them in both their outward and their homeward way.

Lord, we lift up our eyes in faith to thee from whom cometh all our help; by whom we confidently hope to be kept unto the life everlasting.

FRIDAY, SEPTEMBER 24

God's Wonderful Works—Psalm 105: 1-8

1 O give thanks unto the LORD: call upon his name, make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wonderful works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: seek his face evermore.

5 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

In the history of the Chosen People we have the inspired and authentic record of God's wonderful works in behalf of men who were parties to a covenant with him. And in secular history, the student fails to read events correctly who does not see the hand of God in human affairs. The rise and fall of nations are his providences, either direct or overruling. What does all this mean to us? God has not quit doing wonderful and miraculous works. For us he will do as much as he has done for his people in times past. The fact is, he has done more for us than he did for them. We have divine revelation, given in Christ Jesus, which they did not receive. We have civilizations, the direct result of God's goodness to men, of which the ancients never dreamed. It behooves us to

thank him for what he has done, and to keep in mind all his wondrous works.

③ In many ways thou hast wrought miracles in our behalf; we thank thee, O God, that thy power to perform is as endless as thy covenant of grace is unchangeable:

SATURDAY, SEPTEMBER 25

God's Commands Concerning Rulers—

Deuteronomy 17: 14-20

Print Deuteronomy 17: 14-18

14 When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise not him king over thee, whom the Lord thy God shall choose: one from among thy brethren shall thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses for himself as the Lord hath said unto you. Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites.

19 And it shall be with him, and he shall read there in all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them.

Moses anticipated the people's demand for a king, a centralized government, after they would have settled in Canaan, although about four hundred years elapsed before they established a kingdom. Consequently he gave them God's commands concerning rulers. In the first place, they were to crown no man whom God had not chosen, nor were they to import a ruler from another nation. And he must not depend on war horses to maintain his kingdom, nor go Egypt way to form strong military alliances. He was not to multiply wives, maintain an expensive harem crowded with the beauties of his own and of other lands in order to embellish his court. But he was to keep a copy of the law of God before him all the time, and make it the basis and guide in his administration.

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(For a weekly check)

	1	2	3	4	5	6	7	8	9	10	11	12	13	Total
Lesson Studied														
Daily Bible Readings														

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The Better Home

④ God grant that the men who are in all places of authority may realize their own subordination to the Lord, and that they shall make his Word the law of both their private and public lives.

SUNDAY, SEPTEMBER 26

God's Righteous Rule—Isaiah 51: 4-8

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arm shall judge the people: the Isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wear old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

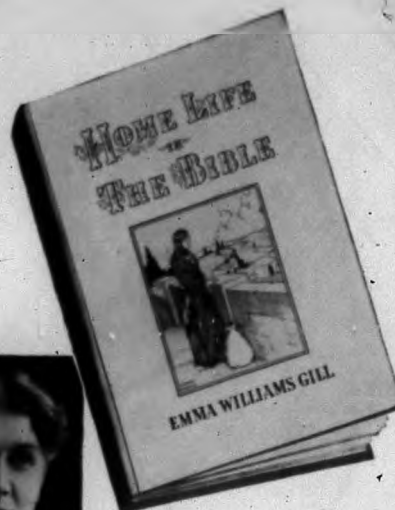
8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

There is nothing surer than that a nation has no greater insurance of prosperity and a long existence than the degree of righteousness that is practiced by its rulers and its people. When will the nations of the world become the kingdom of our Lord and of his Christ? The war clouds that almost continuously hang over our sky do not seem to indicate that we are still very far from the jungle. They are thick enough to hide the Sun of righteousness. But he is not blotted out. Far from it. His love and truth will eventually shine through and the ghosts of fratricidal strife and bloodshed will flee away like the morning mist before the rising sun. The salvation of the Lord has gone forth and his word will not be recalled until it has accomplished that whereunto he sent it. The Prince of Peace shall reign, and of his kingdom and peace there shall be no end.

⑤ Grant us the vision of a world won to thee, O Christ, and to that end let us spend and be spent.



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