



GLORIA AND JOHN HARRISON

OCTOBER NOVEMBER DECEMBER 1937

# *The* BETTER HOME

SOUTHERN BAPTIST CONVENTION SERIES

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and you



"She's going to  
college this fall!"

There's pride in your voice—but there's  
a tear in your heart. For seventeen  
years you've given her the best you  
could afford . . . the best food, the best  
clothes, the best home, the best oppor-  
tunities, and the best college. In her  
your hopes are centered . . . for her  
your prayers are uttered . . . for her  
you'd gladly die.

Now her life is in her own hands. Whether she maintains the ideals of her home, and re-  
turns to you the same beautiful, lovable, gifted girl depends to a large extent upon what she  
reads. For this reason, we are suggesting

#### THE BAPTIST STUDENT

For you, and thousands of others, the Baptist Sunday School Board publishes a clean, classy,  
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**BAPTIST SUNDAY SCHOOL BOARD**  
**NASHVILLE, TENNESSEE**

# THE BETTER HOME

Vol. 3

OCTOBER, NOVEMBER, DECEMBER, 1937

No. 4

## Abundant Life

FRED SCOTT SHEPARD

I am come that they might have life, and that they might have it more  
abundantly.—John 10: 10.



Abundant life of grace for me,  
Sufficient as my needs may be,  
In Christ supplied and ne'er denied—  
Grace full and free.

Abundant life of love divine,  
My heart to fill and forth to shine;  
Enthralling love from heaven above—  
Love to be mine.

Abundant life of wondrous pow'r,  
For ev'ry trying test and hour;  
Strength all my way from day to day—  
God's wondrous power!

## CALLING ATTENTION TO . . . . .

### Our Bible Readings

The lessons for this quarter are grouped under the subject: "Studies in the Christian Life." Such a title is itself should interest the Christian. What Christian does not need to know more about the Christian life? What earnest Christian will not welcome further instruction for living the more abundant Christian life? What young Christian, not possessed as yet with much knowledge of Christian doctrine, will not eagerly lay hold of the opportunity? Yes; as Christians we should study these lessons diligently, extracting ourselves firmly in these things we know but meagerly refreshing our minds and our souls with those things which we have so soon forgotten; and seeking out new truths which we have carelessly overlooked. What a wealth of Bible knowledge is at hand for the asking and the taking!

Perhaps this periodical may fall into the hands of one who does not profess Christianity. The appeal to inform yourself about the teachings held by Christians on the Christian life should be enough to challenge your reading with us during this quarter.

THE BETTER HOME offers more than the text of the Bible lessons for the several Sundays. This text is printed in one or two of the suggested week's readings. But parallel reading on the subject for the week is printed for other days, that will allow the reader glimpses from the whole Bible upon the subject for the week. Thus a wider vision and more comprehensive knowledge of the subject is bound to result.

And with each day's scripture reading is printed a brief comment by the expository writer. Read them, too, with thought. Perhaps you will agree, perhaps disagree, with the writer, but above all seek the Holy Spirit's leadership in interpreting his writings.

May these "Studies in the Christian Life" prove exceedingly helpful in our living more nearly the perfect life as exemplified in our Lord and taught us through his Word.

### The Emphasis for This Quarter

With the thought of the richly colored leaves of autumn and the first snowflakes of winter, naturally come thoughts of the rich and colorful experiences through life of those who have lived it long, and of the wisdom that has been garnered with the silvery hair in their wintry seasons. Let us not spare the kindly word and good counsel of our elders; neither let us neglect appreciation and thought of them. May we make our contributions to their lives that their sunsets may be blessed and glorious; a deserved reward for years well spent and a step nearer the brilliant Yet To Be.

So perhaps more space is devoted this quarter to material about the older members of our homes. Such material is offered in the hope that it will be interesting and helpful both to old and young—to the old, may it carry a breath of the gratitude with which our hearts hold you around our fireplaces; to the young, may it open our eyes to a further realization of our continued debt and dependence upon our elders, with suggestions for acknowledging them gratefully.

Did you think that usefulness is possible only to the young? "Grandmother" discovers for herself in "Just A Song at Twilight" a perfect way out of her present loneliness in happy service for one she loves.

Valuable household hints are available for the one who reads "The Ripeness of Seventy-three."

And we will smile sympathetically and say, "We have often seen it so," after reading "Dreams Are Not Done."

### "It All Depends"

This is a clever handling of the what and wherefore about the fifth. We can often advise for the other but few, but can we follow our own advice? Let Miss Esie teach us all a lesson.

### Verses on the Children

A whole page of them—just verses about the children, some may say. But delightfully arranged, don't you think? Enjoy them with us.

### A Biographical Sketch

Though necessarily brief, yet Edwin D. Snyder has given us as inspiring glimpse of the marvelously useful life of a great Baptist.

If you do not want to be ashamed of wasting precious time in petty pleasures, don't read this story of one who was always busy, a practical, worthwhile business.

If you do not want to feel the urge to accomplish more for the Master, do not read on these pages of one who accomplished wonders by giving attention to the tasks found at his hand.

But if you want to get a new grip on yourself, a realization of what there is to be done and that you may make a real contribution to it, read, "Russell M. Caswell, Great Baptist Preacher."

### A Wish

If you could have your wish, what would it be? Hasn't Charles Henry Hicks on page sixteen probably discovered the most far-reaching with happiness both to himself and others? Read and decide for yourself.

### A Thanksgiving Story

With only a moment's consideration of the colorful lives being lived out in our own neighborhoods and communities, we will say again that truly life is stranger than fiction. And we will know that the plot of "A Costly Cup of Tea" is not at all improbable.

But more than the entertainment from the story should come the resolve that we will be more aware of the opportunities for making a bit easier the rough places that some about us are going over. We will do this not for material reward, which did come to Alton Craig, but for the joy of sharing another's burden. Thereby you will find reward of the highest and most satisfactory kind.

### Christmas Thoughts

Excellent ones for our meditation are in the short article entitled "Christ's Christmas Gifts."

We believe you will like the story, "Star of the Morning," told in Rose H. Anderson's own appealing style.

## THE BETTER HOME

ELIZABETH DENMARK, Editor  
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## Memorial Windows

ALICE CROWELL HOFFMAN



What more fitting could there be  
Than windows placed in memory  
Of one beloved who's gone into  
The larger life beyond the blue?

A window symbolizing light,  
Antithesis of doubt and night.  
A window through which light doth flow  
Upon the worshippers below.

A window kissed by moonlight gleams  
And glorified by glad sunbeams.  
A window wherein craft and art  
Have caught the vision of the heart.

What more fitting could there be  
Placed for a loved one's memory  
Than windows which turn common light  
Into a radiance, heavenly-bright?

## It All Depends

ELIZABETH W. HARD

"Of course I like," said Miss Esie emphatically. "If I didn't I would never have money to meet my church obligations. I really think," she continued judiciously, "that the Lord has blessed my work because I am always so careful to take out his tenth."

She paused to pin the shoulder seams on Marian's new dress.

"Now I am sure that will be all right. The pattern cut a trifle large. . . . Yes, I always take out a tenth from every bit of money I get. I have enough for my church dues, my Sunday school collection, and my circle money. . . . Now then, Marian, just take this off and I'll run these seams up and let you try it on once more before you leave. I'll finish it in time for the game Saturday."

"All right, Miss Esie, I'm counting on you," Marian Watson sprawled in the old wicker chair and watched Miss Esie's quick fingers. As long as she could remember Miss Esie had made her dresses, here in the back room of the small brown house. Miss Esie could copy any picture of a dress, and had wonderful ideas for color combinations. Even the people who bought their clothes in the city went to Miss Esie for advice. She could still use a size eighteen pattern, and her giggle was the same age. That giggle was

sometimes irritating, but it was never malicious. Miss Esie might know everybody's business, but Marian had never heard her repeat mean gossip. She enjoyed her work, but would sew half the night so as to be free for any church meeting. The girls of the Sunday school said the church door never opened but Miss Esie was on the door step, and no social was a success without her boundless energy. The other women might get tired and cross, their faces red and hair scraggly, but Miss Esie's infectious giggle was ever present, and her carefully waved hair under perfect control.

As Miss Esie stretched her voice rose above the soft whirr of the machine.

"Tithing is the right way, Marian. The Bible says so and I have proved it. If only every one would! Just think, if all the millionaires did, how many churches and missionaries we could have. Oh, I wish I had a million, or even ten thousand. There are so many, many things I'd like to give to. She paused to thread her needle. "Not any chance, though. No rich sultor coming my way" and she giggled self-consciously. . . . "Now slip this on again."

After Marian left she sat rapidly stitching. As the soft woolen material slid under the

needle she let her mind go back to the thought of tithing.

"Now if I just had as much money as old Mrs. Sweetenham, my tenth would really amount to something. An income of \$2,000 a month. Let's see, that would be about \$2,000 and something a year." Miss Essie hated figuring above the hundreds. "If I could only persuade her to do it she could help a lot in paying off the debt on the parsonage. Oh my, why do the ungodly seem to have all the money?" she sighed as she started on another long seam. "Well, anyhow, I may have some money after the first. Just think, if I should win that \$5,000 prize I'd have a whole \$500 for the Lord! More than that, for the tenth belongs to him, and I should give more as a gift. Maybe a hundred dollars." She paused and gazed unseeingly into the street. She saw herself dropping a check casually into the collection plate, modestly folding another before she handed it to her circle leader, slipping another under the small coins in the Sunday school collection. It was a pleasant picture, very satisfying and uplifting.

Three days later Marian came back for her dress, and dropped two letters in Miss Essie's lap.

"I came by the postoffice and told Sam I'd bring your mail. Thought perhaps you were too busy to get there."

Miss Essie saw that one of the envelopes was from THE FIRM, the one which had offered a \$5,000 prize for the best letter as to why their thread was the best. While Marian prepared for the final fitting Miss Essie slit the envelope with trembling fingers. "It's just a letter acknowledging mine, or maybe one of those dollar prizes" she assured herself. "She never could write, though she had felt she was competent to advocate their thread, after thirty years use."

There was a check, a lovely pale gray one, and though the numbers danced Miss Essie could see there was a satisfying number of zeros. She gasped, then silently held it out.

"Why, Miss Essie, you lucky pup," Marian cried, large-eyed with astonishment. "Just imagine, \$5,000 right in your hand. I'm so glad! Let me be the first to shake the hand that penned the famous letter."

That night Miss Essie couldn't sleep. All afternoon people had been in to congratulate her, see the check, and give advice as to how it should be spent. Some had advocated annuity policy, others travel, or buying a house

and automobile. But always the suggested plan called for the whole \$5,000.

"But it will only be \$4,500," she had insisted. "You see, I have to take out my tenth." At first she had spoken decidedly, but by evening she was murmuring weakly. If she went to the Holy Land wouldn't that be just as good? She could tell the missionary society about it. The vision of herself, erect and very beautifully dressed, describing the Jordan valley was quite pleasing. Then if she bought the house from Mrs. Sweetenham, she could afford to ask Aunt Agatha to come and live with her, and that would be a kind deed. And if she had a little car she could take so many people to ride. Another charming view, of herself drawing on her gloves, helping Aunt Agatha into the car, and stopping for old Mrs. Wilkie. Or the annuity policy. She could have the church made the beneficiary, to receive the whole amount after her death. No, she should leave some to little Essie, her own niece and namesake. Essie might be ready for college by then, and it would be a good work indeed to provide for her education. Of course some would go to the church. She could see Reverend Smithers announcing the fact of her generous bequest, and pausing to wipe his glasses, though perhaps there would be another pastor by that time, one who wouldn't properly appreciate her generosity. Miss Essie felt a distaste for that unknown young upstart. Perhaps she had better leave it to the missionary society. But then maybe that perky young Mrs. Hammond would be president, and she would be so flip. Before the momentous question was settled she had dropped off to sleep.

A week passed and still Miss Essie's prize money was unspent. The check had grown limp from frequent handling before she finally deposited it.

"I'll just put it in the bank," she concluded, "then when I decide, I'll see about what I'll give to the Lord."

She no longer called it her tenth. "I think \$250 would be a plenty," she assured herself. "If I give too much the others won't try to do their share." It will really be an unkindness to deprive them of the pleasure of giving. That was when she was trying to decide that she would take out her tithe.

"If I do good with my money," Miss Essie argued to herself, "it's the same thing. Somehow, whatever I plan, it will take the whole amount."

It was Marian, back with material for a green jacket, who brought on the climax. After Miss Essie had examined several fashion magazines and helped Marian decide on a style, she sat in the wing chair and talked.

"Mother is distressed about the circle, Miss Essie. Says they are way behind in their dues. I told her they ought to tithe, as you do, then they would never be short. Perhaps, too, they might win in a prize contest," she grinned widely but Miss Essie did not smile back. She felt suddenly very small and quite guilty. "Guess your church is more thankful than ever that you tithe, 'cause with your share from the prize money you can do such a lot. Know you enjoyed giving that away. Member we were talking just last week how you'd like to be a millionaire so you could give a lot? You are in the upper bracket yourself now, aren't you?"

After Marian had slammed cheerfully out the door Miss Essie sat still, gazing hard into the glowing coals.

"Essie Batson," she told herself severely, "you are a cheat and a thief, as well as a liar. You criticized Mrs. Sweetenham for not giving her tenth and then you want to hang

on to yours. You never minded giving your dimes and pennies, because you enjoyed the sensation of depriving yourself, but when it comes to the hundreds you balk. Now you know how it feels to be a rich man trying to get through the eye of the needle. You are worse than any of the others, because you know better and are trying to deceive yourself. Helping others by going to the Holy Land! Bah! Buying a home and car for the sake of Aunt Agatha and the sick! Buying an annuity and using the money yourself and only letting the Lord get a lick at it after you are dead! Essie Batson, I'm thoroughly ashamed of you."

She rose quickly and went determinedly toward her desk. "Here's where I settle this thing right now. \$600 goes to the Lord; \$300 belong to him and \$100 is penance because I waited a week. I'll send it to the Mission Board to help pay the salary of that new missionary, and I'll send it from our society as treasurer. The members may suspect, but they'll not know. Here's one rich woman who won't let any prize money make her scrooge through the needle's eye."

## The Creative Instinct

EMMA GARY WALLACE

Children greatly enjoy pencil, paper, crayons, blackboard and chalk. Quickly and before their eyes, they make marks which to them represent certain forms.

A few straight lines with a circle on top, represent a boy. A mouth is formed on the face by a few dots, and a mouth which smiles or is cross-looking by an upward or downward curve.

The imagination can be stimulated by giving the child a piece of crayon and letting him make a chalky blur with one side of the crayon.

"Now," Mother or an older child will say, "let's find the picture in that blur,"—and sure enough something that looks like something is sure to be discovered.

It may be part of the blur which suggests a pig, or a bird, or a lady. It's quite amazing how many forms can be found.

Sometimes a child can be encouraged to take pains with his picture. Mother perhaps will say, "Now make a nice picture and we'll save it, and I'll put it into the letter I am writing to Grandma."

This will please the child who will perhaps have to explain just what the picture is. But never mind. He may see a waterfall, or a pile of snow and a little boy near it in his own mind anyway.

Sometimes when Bobbie or Susie is sitting on Mother's lap, she can have some line drawings at hand and show them to the child and talk with him about them. A line drawing is a very simple form of picture, and these are sometimes found in a newspaper or magazine or a child's book.

Mother can point out how the funny little dot makes the nose, or how you can tell what the bird is doing by the way it is drawn. If its wings are spread, it is flying; if it is resting on a twig, it is perhaps getting ready to sing a song.

A child who has never been taught to read pictures misses a great deal. Reading the picture on the paper helps to read bits of Nature met out of doors or seen through the window.

## Making Use of Our Trays

MABEL WORTH

Trays are symbols of service, one might say. Many of us have possibly not fully appraised these humble instruments at their full value.

My next-door neighbor has a large family; several of the children have married and set up their own homes. Usually on Sunday nights there is a gathering of the "clan." As many as a dozen or more will have supper at Mother's. Mrs. K. has solved the problem of easy, simple, family service with trays. She uses a quantity of inexpensive metal ones.

Mother and one or two of the daughters assemble the food for these Sunday night suppers, and prepare tea, chocolate or lemonade, depending on the temperature. The family help themselves to what they fancy, each carrying his or her own meal on a tray from the kitchen into the living-room where they sup about the open fire in winter, out on a cool porch on hot summer evenings, or sometimes in the garden where there are convenient small tables.

Another friend who often entertains groups of the high school friends of her children, or her own club or lodge groups, frequently serves via the tray. It's the comfortable way, she opines, and I agree. Very few of us like to balance even a plate on our knees and attempt to manage a salad and a beverage with grace.

But aside from refreshment serving, did you ever put a tray to work for you in various simple capacities like these:

For carrying several articles upstairs, more than enough for two hands—this proves a time-saver as well as a strength conserver.

Splendid for holding a book or unwieldy magazine in the lap when reading. The children enjoy a tray for their study work, making it easy for them to go about the house.

Recently our children had the puzzle craze and found nothing so convenient as the large-size light metal trays for holding the puzzle pieces. Junior took his unfinished puzzle upstairs to his room when it was bedtime so that it might remain undisturbed.

A friend uses a tray for flower arrangement. This gives plenty of room to separate and sort the blossoms and gives a working space that water and foliage stain will not harm.

But one of the very best functions of a tray I've come across is for a small child at play. The pre-school child delights in having its playthings scattered about the room where Mother is working. The tray makes it easier for the child to pick up and reassemble those many little objects dear to the heart of childhood, and herself carry them to another room where Mother may be busy.

If Dotty Dimples decides to blow soap bubbles, the pipe, cup of soap suds, and other equipment are safer on a small tray than elsewhere—and there is no mess left on chair or floor.

For such things as cutting paper dolls, or dressing and playing with the dolls, a tray is most convenient. She can lay out her paper doll family, none are lost or scattered about, and then when she calls a recess in this amusement, all the dollies are easily collected to go back into her room or her special drawer for such toys.

If you like to make things at home and exercise a bit of ingenuity you may make ever so many interesting trays at little cost out of discarded pictures—framed ones.

A visit to the average home attic or store-room will disclose much such tray material. There will be pictures long since "turned to the wall" in the hearts of the family. Some oval ones which were top style a generation ago make delightful trays. Take off the back and remove the out-dated picture. Then insert on the glass a piece of pretty linen, perhaps an embroidered doily, a piece of tapestry, or even a gay piece of cretonne. Fasten this in place neatly, cover with a mat of plain paper, then put on the back. Small handles may be secured at the notion counter, either metal, or wood, and screwed on, completing useful, delightful trays. A coat of varnish or gold or silver paint on the frame will make a just-like-new tray.

Many like these trays better than other types, because they are easily redecorated, thus providing novelty.

If you should find no old pictures in your storeroom, a visit to a bargain basement shop will yield pictures just the size and type for as low a price as half a dollar or less.

Good luck to your trays and their broadened service!

## A REMINDER

Good Santa Claus.

*this is to call your attention  
To something that I may be foolish to mention,  
But, when down the chimneys you come without knocking,  
(A way that in any one else would be shocking),  
Please notice, our house will this year hang a stocking.*

*A wee little stocking, you may not know maybe,  
So recent her coming; but we have a baby.  
A dear little, sweet little, cute little girlie,  
With eyes that are blue and with hair that is curly,  
And please be on time, because, SHE WAKES UP EARLY.*



## Expectancy

GENEVA DICKEY WATSON

*Tending a baby who smiles in his crib,  
Drying his chin with a freshly pressed bib,  
Brodering blankets with flying blue birds,  
Promise more joy than this threading of words.*

## Baby's Lullaby

HARRIET MARKHAM GILL

*Lay your head upon my shoulder,  
Let your sweet eyes close in sleep;  
Don't you see the tired sun pillowed  
On the bosom of the deep?  
Birds are cheeping in the treetops,  
Flowers nodding on the hill;  
Hush, my darling, night is falling,  
Hush, my baby, now lie still.*

*Soon the moon will tuck star-babies  
In their places in the sky;  
Time for all the world to slumber,  
Hush, my baby, hush a bye.  
Winds are sighing, sea birds crying,  
Cuddle closer, baby dear,  
Lay your soft head on my shoulder,  
Sleepy time is drawing near.*

## Dreams Are Not Done

LUCILE HARGROVE REYNOLDS

*Daily they come my way to school—  
Grandfather guarding an eager boy  
Against the perils of city streets—  
Counting the service joy.*

*Hands that once labored toward some fair goal,  
Grappling the stubborn earth for gain,  
Now tremble upon a book satchel's clasp,  
And cling to a battered cane.*

*But dreams are not done within his heart;  
One sees them shining from wistful eyes—  
Braver by far than ever his own,  
Dreams—for the led—erisel*



## Just a Song At Twilight

LAURA M. ADAMS

Grandmother sat with quiet hands folded over the book in her lap. The firelight turned her hair to shining silver, and deepened the blue of her lovely eyes. Her own voice broke the stillness as she softly hummed a song of long ago. At its close a little sigh escaped her; she rose, put the book on the library table, and turned to the window.

On the pavement below her cozy apartment husbands were hurrying home to greet eager womenfolk. Grandmother felt suddenly stricken and alone, but she turned and made her way resolutely to the kitchen to prepare her evening meal. The stricken feeling persisted, however, and she sat down to her lonely little table and put her head in her hands, the food untasted.

Her son found her thus when he blew in unexpectedly. Rob had a key and always entered unannounced. He saw her before she was aware of his presence. He came forward quickly and took her in his arms. "Mother! Darling little Mother, what is it?"

Grandmother raised her head in a startled, guilty way, and then she made a miserable attempt to laugh. "I—I—think I must have been a little bit blue, Rob dear," she said rather quaveringly. "I was looking out of the window and just happened to see the men going in to their dinners, and I thought of the busy hands of the womenfolk bustling about happily to serve them—and mine seemed rather empty, Rob. Oh, you understand, dear, you always do."

Rob sat down gently beside Grandmother and buttered a slice of bread. "Mother, come on and eat something with me. I can always eat two dinners—always could, you know." His laugh was jolly, but behind her head he brushed a tear away. Then they finished up the meal together and sat in the deepening twilight, while Rob told her about his work, and asked her advice as he had always done since he was a little boy. At last he rose to go. Fumbling in his pocket, he brought out a letter and handed it to her. "This letter came today from Margaret, Mother. When I received it, I was going to send back a quick refusal to take any part whatever in the matter and to tell them to keep hands off, but, after the way I found you tonight, I am

going to that meeting. Goodnight, little Mother." He stooped and kissed her and was gone before she could answer him.

She went over to the window and watched him as he strode off down the street. When he reached the corner, he turned and waved his hand to her and she waved back. Strangely troubled, she turned back to the little living-room, switched on the light, and opened Margaret's letter to Rob.

Dear Rob,  
Emily is here with the children for a short visit, and we have been talking about Mother. She is getting along in years and we feel that she should no longer live alone. Now while, of course, each one of us wants her for ourselves, it is only fair that Mother should be consulted in the matter herself. I am going down with Emily to the farm early next week. While I am there, you can bring Mother out to spend the day, and she can make her choice. Then we girls will go home with her for a few days, and help her to pack up and leave the apartment. It's the only thing to do; we have put it off far too long already. Something may happen to Mother there alone, and we would never forgive ourselves.

Our children are crazy to have her come here; they are fussing over it with Emily's kids this minute—and I suppose yours will start the same racket as soon as they hear the news. Don't forget, Rob, not later than next Wednesday. Love to all,

Margaret.

Grandmother sat very still with the letter in her hands, sat still for a long, long while. Then she raised her head and looked lovingly about her little library. There was her bookcase, filled with the volumes which she loved to read on quiet winter evenings. An atmosphere of rest and peace pervaded the room. Had she been lonely a few short hours ago? Yes, but—ah—these young people did not understand. Try as they might, they could not fill her aching need. They could not put back into her life that old joy of service and comradeship. They meant well enough, bless their dear hearts; how she loved them all—her children and her children's children! Grandmother sensed a struggle ahead of her.

The next morning was Saturday, and Saturday was always a happily busy day for Grandmother. There were her pie and cake to bake for Sunday; Grandmother always brought some one home with her from church on Sunday morning. One of the other older women who did not have a home of her own was glad of this little outing and change, and together they would linger long over that delightful Sunday dinner that had been waiting for them in her fireless cooker while they listened to the morning sermon.

After her pie and cakes were made, there was the cleaning up to be done, the rest of the week-end marketing to order over the phone, the warm, freshening bath to be taken, a light lunch, a short nap, and Grandmother was ready to call up a taxi and go out to the Home. It was Visitor's Day at the Old Folks' Home today, and Grandmother never failed to go with her ladies to visit the old folks there who had been less fortunate than herself.

Quite a crowd had gathered before her arrival, and as she went into the reception rooms she nodded and smiled to many who knew and loved her. Grandmother never spent much time below stairs on Visitor's Day. She liked to go to the rooms where the shut-ins sat listening for her step; in these rooms she would sit and spin wonderful yarns of by-gone days to the delight of their hearts; and always, before she left them, she succeeded in making them laugh long and heartily—a laugh was Grandmother's panacea for all ills!

Today, however, she had hardly put her foot upon the lowest stair before she heard music, faint and far away. She stood still and listened. It seemed to come to her ears more clearly now; soft, beautiful strains from an old violin. Grandmother's hand went to her heart. She caught hold of the railing, and listened again. The sound was quite distinct now; some one in one of the little reception rooms was playing an old love song; Grand-

mother knew every word by heart; had she not sung it only the night before? She came down unsteadily from the stairway, and walked across the large room where so many people were laughing and talking valuably. As she passed into the long corridor, she met one of the matrons. She touched her lightly on the arm. "Will you tell me," she asked gently, "just where that music is coming from?"

The matron paused in a listening attitude. Then smiled. "Oh, yes, that is our blind violinist. He has only been here a short while. He often plays for the others; they love to hear him. He is really quite a player—and blind, too! If you would like to hear him, go right on down the corridor to the last small room; they usually are in there." And she was gone.

Grandmother walked on down to the last room. The door was open. A few other people besides herself had heard the beautiful music, and had found the little room and scattered themselves quietly about, listening. She sat down, as if in a dream; and as the people about her turned back from her approach to look again at the player, she let her own eyes rest upon him. Yes, it was Lemuel. There was no doubt in her mind about the stupendous fact. Although she had not seen him for forty years, she would have known him anywhere. The same tall, lean figure, a bit stooped now at the shoulders, true, but changed in her eyes in no other way. The dark hair had silvered like her own, but the sightless eyes were as beautiful as of old, and as full of wistful longing. She had heard that he had gone blind; had heard

it five years too late. As the music played on in abandon, many eyes filled with tears, but Grandmother's eyes were seeing visions. She could see the old apple tree under which they both had stood forty years ago, when Lemuel, her old pal and sweetheart, had asked her to be his wife. And how happy they had been that night together! Under the old apple

## FALLEN OAK

MARGARET WOOTEN

How like a wounded Titan who is felled,  
He lies upon the earth from which he swelled  
Slow labored years of mastery, of strength  
And kindness measure in his twisted length.

The squirrels run anxiously and wonder why  
He leads no longer toward lost fields of sky;  
Small birds cry for their heaven, and the rain  
Must strive to kiss red, crumpled buds in vain.

The grieving winds still seek his bays for breath;  
Soon ermine robes of snow these limbs shall grace,  
Here is a monarch fallen unto death—  
And lowly moss can look into his face.

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tree, with its shower of pink blossoms falling upon them, as if in silent benediction, they had plighted their troth; and under the old apple tree the next evening she had waited in vain for the return of her lover. She had waited at the same hour each evening for many heartick nights. Lemuel had never returned. Five years later she married Mark Stratton, the town banker who had always loved her, and two months after their marriage she learned why Lemuel had never come back. He had come to visit a friend in the city the day after their betrothal and while in the office of his friend he learned that he was doomed to permanent blindness.

The children had never guessed her secret; she had been as happy as any woman can be who has given her first love to another; but as Grandmother sat and listened to Lemuel pouring his heart out through his beloved violin, a strange ecstatic happiness seemed to fill her whole being and rouse her to action. He had stopped, and the people were all about him, voicing their gratitude for the beautiful music.

She made her way quietly through the little crowd which was already beginning to scatter, and when they had left him and he was putting his violin lovingly back into its case, she stepped up beside him and said in a voice which she tried to make firm, "Lemuel."

The old man started violently, his violin case almost dropped from his hands, as he went gropingly toward that beloved voice. "Mary! It is you, Mary, isn't it? Don't tell me it's only a dream?" His voice was husky. Grandmother took hold of his arm, and her own shook. "Come, Lemuel dear, of course it's Mary. Where is your room that we can be alone for a little while?"

Trying hard to get himself together, Lemuel held tight to Grandmother's arm, and guided her along the corridor as easily as if he could see, past the throngs in the larger rooms, on up the stairway to a small room upon the second floor. Closing the door he turned toward her. He put his hands upon her face, and ran his fingers with an odd motion almost like a caress over her features. "The very same," he whispered as if to himself. "Mary, I would have known you anywhere."

Grandmother drew him over to an old settee in a corner of the room, and they sat down together. "Lemuel," she asked gently and reproachfully, "why didn't you come

back to me? Didn't you think my love would stand the test?"

Lemuel's face worked pitifully. "You will never know what it cost me to give you up, Mary. But I couldn't be so mean as to take such an advantage as that when I loved you as I did." He said the words very simply. Were they after all not back in the old apple orchard? Grandmother wondered dreamily. But Lemuel was speaking again. "You will wonder why I am here, Mary. Well, it's a short story. I learned slowly and painfully to get used to being blind, and I managed to keep the wolf from the door of my lodging house by my music for many years. Then there came a time not so long ago when my spirit seemed to fall me. I had grieved for you until my loneliness was like a wound that would not heal; it showed in my music. The man in whose orchestra I played said the lilt had gone out of my stuff, and he fired me. Then I came here. I had enough left for that," bitterly. Silence, then Grandmother's beautiful voice speaking, oh, so tenderly to Lemuel.

She leaned toward him and took both of his hands in her own. "Lemuel, I am needing you very much again, dear. Perhaps you did not know that Mark died ten years ago, and I am a lonely old woman, living all by myself. My children want me to give up my home, but that is not what I want. Lemuel—Lemuel—" Silence. Lemuel was breathing heavily, his lips moving as if in prayer.

Grandmother was turning a ridiculous pink over what she had to say; but Grandmother was courageous. "Lemuel," she went on, "you are making it hard for me to—to—oh come, Lemuel, you asked me to marry you forty years ago, and—and I'm saying 'yes' all over again."

Fifteen minutes later a little nurse, bearing a supper tray, quietly opened the door. In the gathering dusk she saw them sitting side by side on the old settee. Lemuel's violin was in his hands, and as he played, she heard Grandmother's voice following softly the air of a beautiful song of long ago. They had not heard her footsteps, nor the sound of the opening door. Both faces were transfixed.

The little nurse set the tray upon a near-by table and went away as softly as she had come.



## Winter Night

BEATRICE McDONALD

When the north wind blows and mutters,  
I build me a crackling fire.  
I bolt the doors and the shutters  
When the north wind blows and mutters.  
The more it shrieks and splutters,  
The more I laugh at its ire.  
When the north wind blows and mutters  
I build me a crackling fire.

## Merry Telephone Bells

BESS LANKAS

A little friend of mine confided to me a gay custom of hers.

Said she: "Every day I make what I call my good cheer visits on my 'phone."

She showed me a small notebook in which she had listed a half-dozen or more names for her visits.

Annie Brewster was the first name on the list. She told me this was an elderly lady living alone without relatives near her.

"It pleases her," said my thoughtful friend, "when I ring her punctually every day for just a jolly word or so. My telephone visits are short and always full of bits of nonsense."

"Perhaps I'll say, 'How's Nan today? Nan is her big cat. Or—I'm eating pie; I made it for Sonny, but it's so good, he may have to make out an milk.'"

She put her finger on another name. "Hilda Delancy—she's all tied down with three small youngsters and can't get out

## His Promises

LOIS SNELLING

Toll-worn and sore distressed. . .  
Life makes its bitter test. . .  
"And I will give you rest."

To grieve and fret and rue. . .  
Swift comes the promise true. . .  
"My peace I give to you."

Cold fear in life's affray. . .  
Black night usurps the day. . .  
"Lo, I am with you alway."

## Bless Our Telephone

HENRY O. SPELMAN

Lord, bless our telephone today,  
Bless those who make it work, I pray;  
The men who make the long steel wire,  
Who work in danger, sparks, and fire;  
Bless those who climb the poles so tall,  
To string the wires, don't let them fall;  
Bless all the girls who tend the line,  
Connecting other homes with mine;  
They're so polite, please let them know  
We like their voices sweet and low;  
Bless me, in every word I say,  
Over our telephone, I pray.

much. Their income is small. I suspect her days seem dull sometimes and even the sweetest children can be a bit worrisome now and then. I think she looks forward to my daily bit of nonsense. I never talk bad weather or sickness. I joke her about this or that. Maybe I ask her if she's had her daily exercises yet!

"And here's Lottie Dunn. She's shy and hasn't many friends because of her timid ways. She lives at home; I suppose she's an 'old maid.' I know she gets few calls. I have a hunch my ringing her up now and then makes her feel more important to herself, and maybe even to her family. Little things brighten shy people's lives."

My friend closed her book. "Oh, I have a long list. Some I only call once a week, others every two weeks. I like to think of my telephone as something with merry bells of good cheer."

## SONG TO A GRIEVING HEART

MAINE V. EMANS

Heart, it is written "All things work together  
For good to them that love God"—blinding things,  
And grief, and the dull prick of waiting, whether  
We can decide what benefit each brings,  
Or must stare blindly at it. We have passed  
Through seasons of unrest and bleeding woe,  
And loss and failure, Heart, to find at last  
In some revealing hour why it was so.

And we shall come through this immediate  
And strange new sorrow one day surely, finding  
The God who sent it is compassionate.  
And we shall come, I think, through yet more blinding  
And grievous times to learn what useful part  
Each plays in its own fashion, O my heart!

## The Ripeness of Seventy-three

DOROTHY C. RETSLOFF

The hands of the little old lady with whom I was having tea were practically unaged. The arms showing through her gray chiffon sleeves were plump and smooth.

"What a lovely shine there is on this table-top," I said.

"I'm glad you think so," she smiled. "I'll tell you a secret. Pastes and creams are very well as polishing accessories, but elbow grease produces the best results. In cases where the surface is large and flat, like this table-top, a rotary motion is best. The hand that holds the polishing cloth should move round and round in small circles. The hands should work alternately. When the right arm works the left one rests. If you want pretty, plump arms, do your own furniture polishing. Real polishing does not consist of violently rubbing backward and forward, but by slow systematic movements. Some furniture has tiny crevices that require a bath of cold tea before they are ready for the polish."

"What kind of polish do you use?" I questioned.

"My dear, long, long ago, I learned to make my own polish. For mahogany furniture I shave one ounce of white wax and half an ounce of castile soap into a stewpan. I pour a pint of boiling water over them. When they are melted I add half a pint of turpentine and half an ounce of methylated

spirit. I stir it well and keep it in a tightly covered jar. I use a little of it on this table-top once a week."

"Do you use the same polish on all your furniture?" I asked.

"No," she returned in decided tone. "Woods differ in their grain. Now the wood in that library desk has a very coarse grain. It needs a polish that will soak into the wood and preserve it. For oak furniture I use two ounces of boiled linseed oil, three ounces of turpentine, one ounce of vinegar and a quarter of a pint of methylated spirit. I mix them all together and keep in a tightly corked bottle."

"Your furniture certainly looks beautiful," I said, "and this tea is simply delicious. It must be real expensive."

Dimples came with her smile. "It is a very modest-priced Japan. The secret of good tea, my dear, is in letting the water come only to the boiling point, then pouring it over the leaves, and after two minutes draining it off them. No matter what price the tea, boiling will ruin the flavor."

"Maybe these dainty cups help make the tea more delicious," I said, sensing her pride in the fragile china. "They are so lovely."

"I've always liked them," she returned. "They were a present to me on my third wedding anniversary. One secret of nice tea is in boiling the cups frequently. It is an

old idea. I learned it while yet a girl. It keeps the cups sweet and fine china is not nearly so apt to crack or chip when it is subjected to frequent boilings."

"Tell me how you boil them. I'd love to know," I said.

"I wrap each piece in a soft cloth and place it in a kettle, cover them with cold water, bring to a boil and keep the water boiling for twenty minutes. Let the china cool off in the water, then wash in the usual manner. Simple, isn't it, my dear?"

"Indeed it is," I said. "But do your cups ever get tea or coffee stains?"

"Certainly," she nodded. "But a little common salt applied with the finger tips removes the stains. I keep a soft brush that I use around the handles and in the bottoms. Salt takes many household stains from the fingers. I suppose you know that?"

"No, I didn't know it," I told her, and again questioned, "how on earth did you learn all these little things?"

"When one is seventy-three and has kept house for more than fifty years, she should have a large store of household knowledge. During the first decade of my married life I had a book in which I wrote down all the hints and helps that were told to me. Many of them are almost second nature to me now."

"How wonderful!" I simply had to exclaim. "May I ask you one more question?" I ventured.

"A dozen," her blue eyes sparkled. "My greatest happiness is in helping others."

"My best table-cloth has several rust spots on it. Can I remove them without injuring the fabric?"

"You surely can," she replied. "Have another cup of tea and I'll give you my methods of spot-chasing."

I sipped the delicious beverage and listened to her as she said, "The best way to remove iron mold is to squeeze lemon juice on the spot and lay the linen out in the sun. You may have to repeat the process but eventually the rust will disappear. Ink stains will yield to tomato juice or hot milk. Tea and coffee stains should be soaked in warm water in which a generous amount of borax has been dissolved. Fruit stains must be taken out before the material is washed. Powdered starch applied thickly and left on for an hour or two is generally sufficient.

Mildew should be covered with a paste made of soap, powdered starch, lemon juice, and salt. Spread it on both sides of the cloth and let it remain over night. A sure chaser for scorch marks is half a pint of vinegar, two ounces of baking soda, two ounces Fuller's earth, and a chopped onion, boiled together. When cold, apply a thick layer over the scorched surface."

"Really, it is wonderful to know so many things," I looked at her admiringly.

"One should be ripe at seventy-three," she said and added, "ripe, but not ripe enough to be picked and laid on the shelf. No matter what our age, no matter what our occupation, we can always find things which refresh and invigorate. Even spot-chasing, if indulged in with proper understanding, becomes a pleasant pastime."

Her little laugh which followed reminded me of the musical chimes of a fine old clock.

## Reflecting Lights

FRANCES MARSHALL

I stepped into a dark hall on a dull day; but out of the gloomiest corner a little group of old brass twinkled cheerfully at me, so that it was the brightness I noticed, not the shadows.

How comfortable our modern homes are! We thoroughly appreciate on these autumn evenings the brightness of reflecting surfaces—and so much of comfort belongs to cheerfulness. Brass and copper, if one can spare a little time to care for them, are happy things to have about the house—brass, holding the glint of precious sunshine, copper with its warm glow of firelight. And if these shining things of brass and copper are placed on the polished wood of sideboard or table, the reflections are twofold.

Some folk are like burnished brass and copper—they radiate and shed a cheerful beaming light; others just absorb their share of light and never pass it on—dull folk, selfish folk. We who live today are heirs of countless good things we owe to the labors of past generations: the least we can do to deserve all this is to live useful, helpful lives, and, reflecting, contribute to the happiness of others. Certainly there is no finer task in all the world.



## CONSOLATION

AUDREY LEE KIRKMAN

After the rain, the glowing sun,  
Myriad stars when day is done,  
After the clouds, a deep blue sky,  
Trenquil quiet, when storms are by.

After the snow, the verdant leaves,  
After the harvest, golden sheaves,  
After the bud, the fragrant rose,  
After our weeping, sweet repose.

After the storm, the lull of waves,  
After the battle, the peace of graves,  
After our burdens, blissful rest,  
After the flight, the downy nest.

After our doubting, there comes a prayer,  
To One, we know, is always there.  
All this, a part of God's great plan,  
Constitutes Life, for Nature and Man.

## Russell H. Conwell, Great Baptist Preacher

EDWIN D. SNYDER

Dr. Russell H. Conwell has been called the Spurgeon of America, after the famous English preacher. In many ways Doctor Conwell's success does resemble that of the great Spurgeon. The struggling church, of which Doctor Conwell accepted the pastorate, soon grew in such numbers that many had to be turned away from the services. Spurgeon experienced the same condition. As in London, so in Philadelphia, a church holding several thousand had to be built to accommodate the hearers.

The story of how the start was made to secure funds for the building in Philadelphia is quite unusual. One afternoon a little girl cried bitterly as she was returning home before Sunday school because there was no more room.

The little girl was so much distressed that she determined to start at once to do what she could. Running errands and doing little tasks, she earned pennies and dropped them into her little red pocketbook. Several weeks afterward the faithful child died. With her dying breath she told her mother that the money in her little red pocketbook was a gift to Grace Baptist Church for a larger building. This first building fund was just fifty-seven cents. Such a worthy act on the part of the little girl served to wake the people up, and not long afterwards \$25,000 was raised to purchase the ground, and in due time a building costing over \$100,000 was constructed. It is known as the Temple Baptist Church.

Doctor Conwell was always ready to help people with their problems if it were possible.

One day after the service a young man came up to Doctor Conwell and asked him how he, who had to work to support himself and his brother, could get an education. The sympathetic minister, seeing no other way out, made an appointment with the youth to come three evenings a week to his study for instruction. After taking his first lesson in Latin he asked Doctor Conwell whether he could bring some friends along. Doctor Conwell assured him it would be all right. The next week there were six, and the next forty. This was the beginning of Temple University, founded by Doctor Conwell to help young men and women with limited funds to receive an education in any one of many different fields of learning. Thousands take advantage of this opportunity, and today Temple is well-known as a large and fine university.

Another of Doctor Conwell's achievements during his ministry at Philadelphia was the founding of a hospital. Through his pastoral work he came to know that there was much suffering because of the inability of the existing institutions to care for all who needed care. Doctor Conwell began his hospital in 1891, with two rented rooms, one patient, and one nurse. By the end of one year an entire house was occupied with wards and an operating room. This institution became the great Samaritan Hospital.

Perhaps Doctor Conwell was best known by his famous lecture, "Acres of Diamonds," which he delivered in most of the towns and cities of the United States. On its five-thousandth delivery in Philadelphia, in 1914, in

the Academy of Music, the building was packed and the streets were thronged. The Governor of Pennsylvania was there in his honor. The proceeds of this single lecture that evening was over \$9,000.

It should be emphasized that every cent of the profit Doctor Conwell made by giving this lecture, a million dollars or more, was given by him to help deserving young men and young women without funds to receive an education. Every evening after the lecture with his check in his hand he would subtract his expenses from the amount of the check and send the rest to the next young man or young woman on his waiting list, a list of worthy young persons sent to him by college presidents and other men of influence whom he trusted. He was prompted in doing this by his remembrance of his own humiliation at Yale where he attended college as a young man with insufficient funds.

During the Civil War, Conwell, although a young man of nineteen, was captain. He was deeply grieved for one of his men who went to sleep at his post, so much so in fact that he sought and obtained an appointment with President Lincoln to plead for his life. Lincoln listened intently. "It will be all right," he said. "But it is almost the time set." Captain Conwell warned. "Go," said Lincoln sternly, "and telegraph that soldier's mother that Abraham Lincoln never signed a warrant to shoot a boy under twenty, and never will."

After the war, Conwell became a lawyer in Boston and was quite successful. Even then he thought of the poor, keeping certain hours for free consultation with those who could not afford to pay. At one time he was the guardian of some sixty children.

When he was about thirty-seven years of age a woman came to consult him about disposing of a church property located in the historic town of Lexington. He went out and looked at the place and informed her how it could be sold, but he said that it was a pity the church had to be given up. Conwell advised a meeting and attended it, with a handful of members. In the midst of the discussion an old gentleman, who had attended the church since boyhood, arose in grief and left the room.

Conwell was touched. He persuaded them not to sell the building site, but tear down the building which was worthless, and start over. This seemed like an impossible undertaking. Conwell neglected his law practice

and took charge of the affair. The building was built, but then they had no preacher. Conwell now gave up his lucrative law practice and accepted the pastorate of this little church for the meager sum of six hundred dollars a year, with an understanding, however, that as soon as the membership would be doubled his salary would also be doubled. This doubling took place in a remarkably short time, and the church was placed on a solid footing. A year and half later a congregation in somewhat similar circumstances in Philadelphia, hearing of his success, urged him to come and help them. This is how he got to Philadelphia where, as we have noted, his success was unbounded.

Russell Conwell always kept the young folks in mind. A trout stream ran through his land in New England. A club of wealthy men bought up the land occupied by the stream for miles and approached him with an unusual liberal offer for a portion of his ground with the stream, but he firmly declined. "I remember what good times I had when I was a boy, fishing up and down that stream," he said, "and I couldn't think of keeping the boys of the present day from such a pleasure. So they may still come and fish for trout here."

It should be emphasized that Russell Conwell was a man of hard work. Being the pastor of a large congregation, the head of a hospital, and president of a university meant much indeed. How he could crowd so much in a single day is hard to understand. A friend spoke of his strenuous day one Sunday evening when he responded with a cheerful smile, "Three sermons and shook hands with nine hundred." He did not mention his study of several hours or his conducting a men's meeting where he played the organ and led the singing. He got up early each morning and made every moment count.

During his vacation he lectured each day and preached on Sunday wherever he happened to be, often sleeping enroute. In the death of this great preacher and lecturer the country lost one of its most inspirational leaders. No one could come under the sound of his voice without being touched by his whole-hearted encouragement; inspired himself as he was, his inspiration was contagious. His famous lecture, "Acres of Diamonds," which has influenced thousands, can be obtained at almost any library and is indeed worth reading.



## END OF WAR!

CHARLES HENRY HICKS

One night I dreamed that power was given me  
To ask one wish, and know that sure fulfillment  
Would follow with the dawn. That wish would be  
My slave! "Beware though that you not repent  
Rash reasoning and later regret the deed  
You deem the greatest!" the solemn voice enjoined.  
My mind's eye visioned with lightning speed  
A golden future, new and brightly coined.

But sober thought soon warned me not to seek  
A selfish boon. But rather a gift for men—  
The noblest succor to the worn and weak. . . .

Boldly I spoke my will and thus began:  
"Light now shall shine where darkness was before;  
This day shall see all end to future war!"

## A Costly Cup of Tea . . .

ESTHER DALZIEL HOOEY

Alison Craig glanced out of the window as she was placing her meager supper on the table. "Bother take her," she exclaimed, as she saw Mrs. Brown coming up the walk. "I know that I am a wicked old woman, but she rouses resentment in me because I know that she comes to spy on what I have to eat." Hastily she threw a tray cloth over the things on the table and reaching up to the shelf above the stove she lifted down the teapot and poured some boiling water in it from the steaming kettle. As she went to open the door she thought, "She will never know that the tea leaves have done duty three times already."

When Mrs. Brown had seated herself in Alison's comfortable chair she looked all around as she said, "I have only a short time to stay as Jennie has the supper almost ready and she gets so annoyed when I keep it waiting, but I felt I must run in to tell you that Mrs. McGuire has got the old-age pension. What a grand thing it is that such things are provided for those who have not enough money to keep them when they are too old to work! Of course Mrs. McGuire had enough from what her husband left her but she squandered it on that good-for-nothing son of hers."

Alison winced. She knew right well that this was meant more for herself than for poor

Mrs. McGuire, but she managed to hide her feelings as she said, "Mrs. McGuire could not see her son want and I am sure it made her happy to be able to keep him in comfort when the poor lad developed tuberculosis. I am glad she has got the pension and trust she may be spared many years to enjoy it."

"I am glad of it, too, but as I have so often told her, she would have had enough to keep her if she had wisely saved the money that her husband left her."

"The money was as much hers as her husband's, and from what I knew about Mr. McGuire he would have thought she was doing right in spending the money on their son when he was dying and needed so much care."

Drawing her coat a bit closer as if to suggest that the room was cold, which it certainly was for Alison was saving her fuel for the colder days ahead, Mrs. Brown remarked, "It does seem a pity that the country has to levy taxes in order to keep people who ought to provide for their own old age."

Alison bit her lip to keep back the angry words she longed to utter, and when her visitor rose to go she uttered a sigh of relief. As she closed the door she thought, "I am a wicked old woman to get so worked up over what she says but she does annoy me ter-

ribly. I expect I will have to apply for the old-age pension before long, but if I do it is none of her business. I haven't a speck of appetite for supper even if I had something to tempt my appetite which I haven't."

"Purr, purr, purr," sang Ginger, as he rubbed against his mistress' ankles as if to say, "My appetite! all right, and I am hungry for my supper."

"Yes, Ginger, you shall have your supper, just because I do not feel like eating is no reason why you should not have your supper," said his mistress as she broke some bread in a dish and put some nice warm milk over it for the cat which was such a good companion. Alison indulged in buying a pint of milk each day, half of which was for Ginger.

Another knock on the door, and this time it was little Tillie Lawson. "Mother sent you some of her soup; she made a big pot of it for our supper."

"Your mother is far too good to me; come right in."

"I must run right home as the rest were sitting down to supper when I left," Tillie paused long enough to say, "Mother says she can never repay you for all you have done for her. She is always telling us about how you taught her how to keep house and how you baked pies, cakes, and everything like that for her, as she did not know how to cook anything when she was married."

"Nonsense, I never did half as much for her as she has done for me. Tell her I hope I may be able to do something to repay her before I die."

Tillie ran off and Alison put the soup on the stove, her appetite returned with the first sniff of the delicious dish. Mrs. Lawson did not know much about cooking when she was married but she was a master hand at it now, as her large family knew right well.

"Strange how nourishing food puts life into a person; I feel ever so much better now," thought Alison as she rose from her supper. She had plenty of soup for another meal, after reserving some for Ginger.

Alison read her Bible both morning and evening and as she opened the Book before retiring her eyes fell on the words in the Thirty-seventh Psalm "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

"What a comforting verse! It gives me a satisfied feeling just to read it." Then turn-

ing to her favorite chapter, Philippians 4, she read it through, turning back to read again. "My God shall supply all your need according to his riches in glory by Christ Jesus." A warm glow filled her heart as she dwelt on this promise. "I declare, it seems as if it was meant for me. I have half a notion to cash the hundred dollar bond that I have been saving to pay my funeral expenses. It would keep me for a couple of years and who knows but I might be safely home before that time. I thought I could never bear to break that bond lest I might leave some debts when I died, but now I feel as if it is the right thing to do. If the worst comes to worst, I guess my furniture would sell for enough to pay my funeral expenses."

Having come to this conclusion, she felt so happy she slept without waking until the clock was striking seven, her usual hour for arising. All the time she was dressing the promise, "My God shall supply all your need," kept ringing through her mind.

"I am going to indulge in a real cup of tea this morning," she said, as she reached for the canister which still contained a little of the tea of which she was so fond. Ginger purled loudly as if to give his assent to this bit of extravagance. Ginger was such an understanding cat.

Before she sat down to breakfast Tillie was at the door with a plate of hot biscuit.

"I must run or I will be late for school," said Tillie with a merry laugh as she ran off.

"What wouldn't I give to be able to return some of the kindness she is always showing to me!"

"My Father is rich in houses and lands. He holdeth the wealth of the world in His hands!" She sang as she went about her work; somehow the depressed feeling that had been dreading Thanksgiving as it drew near and now she was actually looking forward to it. Mrs. Lawson had made her promise to spend the day with them. She had hunted among her treasures and found a little present for each child.

When the postman passed on his rounds she heard him drop something in her door. Rather surprised as she did not get very much mail, she went to see and came back with a legal-looking envelope. "What could it mean?"

With trembling fingers she opened it, and her heart lost a beat when she saw that it

was from a firm of solicitors in far-off California.

She read it again and again before she could take in the full meaning. It seemed too wonderful to be true. The solicitors wished to inform her that they had been directed by the will of the late Mrs. Wilde to convey to her the sum of fifteen hundred dollars. Said money was in return for kindness she had shown to a lonely widow on the occasion of the burial of her husband. As in a dream it all came back to Allison. She remembered one bitterly cold day in late fall she had gone to the cemetery to put some of her winter chrysanthemums on her own husband's grave. While doing this she noticed that a funeral had just taken place, and a sad, lonely-looking woman was gazing at the newly-made grave. Impelled by a sudden impulse she went over to sympathize with the woman, who informed her that she had brought her husband's body all the way from California, as he had often expressed the desire to be laid beside his mother. Her heart filled with sorrow, she preferred to stay in the cemetery rather than go to a hotel while she waited until her train left.

The kindly heart of Allison had prompted her to urge the woman to come to her house as it was quite near. She agreed and seemed very grateful for the cup of tea which Allison made for her. It appeared that she had never forgotten the kindness shown to her, a complete stranger, and ever since then she had resolved to reward the woman who had brought her to her home and made the cup of tea for her.

"I had even forgotten her name, but I recollect that she wrote my name and address in a little book she had in her purse. Talk about fairy tales, this is more wonderful than any fairy tale. I wonder if ever before a person would get fifteen hundred dollars for a cup of tea. I still feel as if I must be dreaming, only I can see the lawyer's letter in my lap."

Allison sank to her knees as she remembered the verse that had been running through her mind all morning. "My God shall supply all your need." How wonderfully the promise had been fulfilled! With grateful heart she thanked her Heavenly Father for his goodness. She arose, her face glowing with happiness.

"Now I will be able to buy an electric washing machine for Tillie's mother and give Tillie the music lessons she has been long-

ing for. And best of all, I can save Mrs. Neiles from losing her home. I do not think she has had a good night's sleep since she heard that they were going to foreclose the mortgage. This is going to be the 'thank-fullest' Thanksgiving that ever I had."



### My Reading Glass

MARIAN PHELPS

Since I have reached the twilight years,

When eyes are growing dim with age,  
I've found a friend that quickly clears

For me the misty printed page:

It seems like magic when I pass  
Across the page my reading glass.

It helps me find the needle's eye  
That so eludes the seeking thread,  
And shows me where small objects lie  
That from beneath my hand have fled:  
It is a trusty "friend in need."  
My reading glass—"a friend indeed."

It aids me in a world of ways,  
But most I prize its ministry  
When in my hours of prayer and praise,  
It brings the Master's words to me:  
My Bible I could scarcely read  
If I had not this friend in need.

So many blessings come to me,  
When I lie down to rest at night  
I count them over gratefully,  
And, shining with a friendly light,  
As in review these comforts pass,  
I always see my reading glass.

## Star of the Morning

ROSE H. ANDERSON

And it was about daybreak in the land of Judea. In Bethlehem, Hamir the wise ceased his aimless pattering, and again took hold of the roll of sheepskin and read:

"Greetings to my beloved Friend, and unto thee, Peace! This hour, the years press heavily upon me and my heart is sick with fear. For the years have passed sadly and no word comes to me concerning my brother and his own. Surely in Bethlehem, labor is plentiful for such skilled carpenters as he. I would that ye would find time to search him out that I may know if he prosper or not.

"There are many things that trouble my soul. The Roman Senate has given to Octavius the name and title of Augustus as if he were a god! They know not—nor little care—as we know, that the Great Ruler is as yet to come! As the radiant Star of the Morning shall he come unto the weary world. It is now twenty some years that Caesar Augustus has ruled and taxes are unbearable! Augustus in his greed, decreed: 'All the world should be taxed!' And so, beloved friend, is it to doubt that my soul is weary?

"If he who shall redeem the world should come unto us at this hour, what would he think of his people? This world of lustful and idol-worshipping foolish ones—would he be pleased with these? Ah, Hamir, the tears crowd in upon my heart and fill me with despair!

"If ye would find my brother David and say unto him that his brother would know of his welfare, it would bring a measure of peace unto my troubled heart.

"And so, unto thy house, Peace.—Daniel."

The sun was rising when Hamir finished reading the message, and sadly he shook his old head. The years lay heavily upon his old shoulders, and Bethlehem was not a small place to look for a friend. Hamir ate his morning meal and then set out in search of this lost brother of Daniel's, this David the Carpenter.

In the squalid dark little hut which meant home to David the carpenter, one ray of light shone in and disclosed poverty and want. Three there were in this family: David, his wife, and their son, Tysumb. Weary unto death, sick with the illness that

comes from lack of food, the woman lay on the heap of rags along one wall.

Along the poor street wandered Hamir and knew not that within reach was he for whom he searched.

David and Tysumb sat at the table, staring with unseeing eyes at the crust of bread, all that remained for them to eat. Suddenly Tysumb, who was now nearly grown to man's estate, thrust the bread aside as he muttered: "Hunger is not with me. Give this to Mother. She must eat."

His eyes filled with misery and compassion, David shook his head as he answered: "She does not want to eat. If only I had the money or goods with which to buy the herbs to cure her sickness! For myself, I mind not the hunger: for me to see her suffer—"

"Silence! Behold how she stirs at thy words! We must be of good heart. Surely, somewhere, we can find labor. If only we were not strangers in a strange land, we would have work and of enough to eat. This day I shall venture forth and again seek labor. These had best stay with Mother."

The warm sun filled Tysumb with new courage and high spirits. It made him forget his empty stomach and his worn clothing. All day long, even while others were resting during the noon hour, Tysumb trod the streets of Bethlehem of Judea, searching for labor, so that once more there should be food and healing herbs in his father's house.

The shadows lay long and dark across the land of Judea for it was the hour of dusk. Down the squalid street came Tysumb, stumbling with weariness and faint from hunger. For there had been no hands outstretched in friendship, no offer of labor. He was a stranger, and in Bethlehem no man called him—friend.

And in his home, Hamir mourned that he had failed in his quest.

Moonbeams furnished the only light and cast queer shadows about the mother lying in a stupor. David raised dull eyes as Tysumb's dragging feet announced his arrival. Bitterly, he asked: "What is it, my son? Must we starve in this land of plenty, because we are strangers, and cannot point to

this or that man and say that he is our friend?"

With a sob of despair, Tysumb sank down on the stool. After a while he muttered: "I could find nothing to do. Labor is plentiful; they need carpenters skilled as we, but we are strangers! They would ask of me: who are thy own friends, who can say that ye can do this labor rightfully, who will swear by ye?"

David whispered: "Surely there must be some way!"

With a low bitter laugh, Tysumb answered: "There is one way!" With a reckless wild laugh he stumbled to his feet and nearly shouted: "There is one way! They will not give unto us labor, and we shall not starve. I shall make a way!"

David stared hard at Tysumb as he demanded: "What foolishness is this? How can one secure food, where there is neither goods nor gold?"

"If they will not give unto us the means by which we may earn our bread—then—there is but one way open to us. We must take our bread!"

"No! No, Tysumb! Not that way—not that way!" David begged of his son.

With a wild laugh that became a sob, Tysumb stumbled from the hut. To his ears came the pleading cry of his father, but to this he turned deaf ears. His keen mind was trying to figure out a way. He must have food and healing herbs and he must take them by force. It was the one way.

The shadows lay long and dark across the city of Bethlehem of Judea, for it was turning unto the new day. The midnight hour had passed and as yet Tysumb was empty-handed.

It was as if a vague restlessness lay over the city, as if men waited on a mysterious, unknown thing to come to pass. Men moved about quietly, talking in short, muffled whispers. And Tysumb stood motionless.

Hours passed and the tension grew. Tysumb was trying to bolster up his courage to take that which belonged to another. It was a simple scheme. Merely grab some one's money-bag and then trust to his ready feet to remove him speedily from the scene of his first crime.

Tysumb's slim muscular fingers were outstretched to grab that which he desired, and as suddenly he became motionless. Without being conscious of the fact, he was

standing with hand yet outstretched, but with face uplifted to the heavens and with a look of awe and wonder in his eyes.

For over the city of Bethlehem of Judea the Star of the Morning cast its luminous rays, bathing the city in a glorious mystic light. And the hearts of men were filled with wonder and a sweet peace.

"On earth, peace, good will towards men!" came the soft melodious whispers; like unto a sweet benediction it hovered over the city of Bethlehem.

With amazement Tysumb beheld some shepherds who said angels had told them of the new-born King. He followed in their wake and paused amazed as they stopped in front of a stable.

Reverently Tysumb followed them into the stable. All care and grief dropped from him as he knelt before the Babe, as he beheld with wonder the homage of the shepherds to him who was born to redeem men.

The calm face of Mary the mother seemed to glow with understanding as she beheld the rapt gaze of the poorly clad Tysumb. Tenderly she lifted the Babe and it seemed to Tysumb that he smiled upon him!

The sun shone down warmly as if approving his happiness as Tysumb slowly walked homeward, with all the bitterness erased from his heart. As he neared his home, the sound of happy voices came to him. In amazement he heard his mother's glad laughter. In bewilderment he opened the door and beheld his mother and father sitting at a well-laden table with a stranger.

Tysumb gasped: "Will this day of wonders never cease?"

The mother with a tender smile agreed: "This is indeed a day of miracles. Early this morning, this friend of thy father's brother Hamir, found our poor home and made it bright and happy by his welcome words. Also, he brought goods, healing herbs, and words that mean labor for thy father and thyself. But, first of all this, he brought us words of the Messiah's birth and we rejoice at his coming!"

The sun lay like a radiant smile over the city of Bethlehem of Judea as Tysumb spoke of his experience at the stable, the Babe, and the Star of the Morning.

When he had finished, David said: "Come and eat."

Simply Tysumb stated the truth: "I am not hungry."

## The Cradle

MARGARET WOOTEN

He tired of endless ploughs, of tortuous goods  
(Let creatures now be free!) and in the shop  
Beside their humble house he gave his thoughts  
Unto a cradle; carved with patient care  
Its gentle turns and curves. His long fine hands  
Were tender as a mother's, that the wood  
He fashioned loved his smooth, insistent touch.

The younger children tipped its sides in glee  
And praised his workmanship. But Mary sighed  
"My little king—I had no crib for thee!"  
Then Jesus, smiling, said, "Thy firm brown arms  
Were bid more precious than this carpentry;  
Mild Mary, with no place to lay my head,  
Thou hast rocked all the babes of men instead."

## Chris's Christmas Gifts

M. WILMA STUBBS

Christmas and gift-giving!

They belong together, don't they? Like all good things, this friendly custom may be misused; but it is a very lovely and fitting celebration of the world's most wonderful birthday.

We are grateful to those who give us "just what we want," or something that proves better than we thought we wanted. Now there is nothing that normal persons want so much as sympathetic understanding, genuine love. Really happy people are nearly always from homes where such affection exists. And it is the very first meaning of Christmas. Jesus came to tell us about Home and a loving Father. God gave us Jesus so that he could understand our lives and love us even unto Calvary. A friend who will stand by us, that is God's Christmas gift.

For little children Christ brings the gifts of home love and beautiful ideals. There are loving parents in all races, but the Christian home, if it is really Christian, is quite sure to be a real home. How many of us thank God for a father or a mother through whose understanding love we have been able to glimpse the love of the Heavenly Father! But there are many, many children in America and in all the world whose homes are not like that.

who will not learn in those impressionable years of One ready to go with them through life, helping them to true success. To bring this Christmas gift of Christ's love and his ideals of life—Christ as a Big Brother—to boys and girls who might otherwise miss his companionship would seem a lovely return gift to God.

To those in the stress and strain and temptation of life Christ offers this Christmastide the gift of real of heart and mind, the gift of renewed courage, the gift of "the expulsive power of a new affection." How many people give way mentally beneath the burdens of life! How many discouraged persons there are, those who have lost their grip on the ideals with which they started out! To them Christ would give, not freedom from hard tasks, but the peace of soul necessary to carry them through; not apartness from a world in which we must be often tried and tempted, but a strong arm to lean upon, which will lead through the noise and the din to the heights of victory.

For the bereaved and the sorrowful Christ has the gift of comfort. Oh, how full of compassion Jesus was! How quick to see the sorrows of the men and women about him and to offer help! Can we doubt that he is

the same now, or that he cares the less because he has the freedom and the power of the Life Eternal?

No fable old, nor mythic lore,  
No dream of bards and seers;  
No dead fact stranded on the shore  
Of the oblivious years—

"But warm, sweet, tender, even yet  
A present help is he;  
And faith has still its Olive,  
And love its Gathies."

Life is not a matter of an earthly body, but of letting God—LOVE—into the heart. "And I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Death is only an incident, unreal as Life is real. Heaven is the Life of Love in its high line sense and the only real death is the hardening of the finer side of our nature. In the dark valley One will meet us as once he raised the doubting disciple on the lake with "Be of good cheer: It is I, be not afraid."

For the strong and the self-reliant, the successful and the confident, Christ has the searching gift of a great challenge. "Seek ye first the kingdom of God." "I am among you as he that serveth." "Forgive, and ye shall be forgiven." "Bear ye one another's burdens." At this Christmastide, he holds before you his gift of joy. The sole condition of acceptance is that you use these gifts of power and ability righteously and to remodel the world in accordance with a Christlike spirit and Christian standards. Then indeed will Christmas bring the joy that no man can take away.

For those who have sinned Christ brings the hope of a new self-respect. Too often society only drives the wrong-doer farther on his downward way. Branded! But the Christ of Christmas cares. He stands waiting with the gift of newness of life. Not what you have been, but what, with his help, you may be, matters. "I came not to call the righteous [!], but sinners to repentance. . . . I am come that they might have life, and that they might have it more abundantly." Remember, whatever people may say or do, he believes in you. Self-respect—that is what repentance brings.

To us all this Christmastide Jesus comes with the pledge of God's goodwill and for-

givenness. With the challenge, too, to a life so high and splendid that the greatest saint feels humbled in the dust over his own failures to reach the goal. Oh, there is positively no place for pride and an "I am holier than thou" attitude in the soul to whom comes this Christmas gift of love. "Thou shalt call his name JESUS, for he shall save his people from their sins." And that means the "respectable" sinner just as truly as the broken in life.

Such love draws forth love.  
"I gave, I gave my life for thee,  
What hast thou given for Me?"

Here is a beautiful thought. We like to feel that we are able to return gifts made to us, to give again in return. And we are told that whatever we do for God's needy children, we do for him. So many people need these gifts of sympathy and vision and encouragement and belief in their better selves and potential powers. Yes, we may, if we will, act the part of gift-bearer for Christ. We may help people realize the wonderful gifts that are theirs, if they will have them. So many in other lands, so many right here at home, do not know or realize with the heart, and so go on stumbling, unhappy and sinning, putting from them the beautiful gifts from the Christ of Christmas.

## THE DIGGER

REBECCA HELMAN

My mind is filled with thoughts of wrong,  
Dark thoughts I let accumulate  
And held within myself too long.  
Thoughts of bitterness and hate,  
Impurity, deception, fear—  
And now these thoughts have grown so tall  
Have spread so far and drawn so near  
I scarce can reach my Lord at all.

So I must dig down in my mind,  
Dig and dig, both wide and deep,  
Until the last dark thought I find  
And with a wide deliberate sweep,  
I throw it far away from me!  
Then will my mind take happy flight  
Along a channel clear and free,  
To meet at last the Light of Light!

The Better Home

## 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.

### Extension Department

The following playlet was written and presented by Mrs. Charles V. Dean, for the demonstration period during the Cradle Roll-Extension Department Conference for Kansas City Association in April. It could well be given at a quarterly meeting of the members, and perhaps repeated at the prayer meeting so that the rest of the church members might have the privilege of seeing it. The leaflet, "Family Worship" might be given each one present and discussions of the personal values of family worship to the individuals who will volunteer a word of testimony as well as appropriate times and materials for family worship might follow the presentation of the playlet.

### In a New Light

Characters—Mother; Father; Grandmother; Son—George, age 20; Daughter—Sally, age 18; Son—John, age 14.

Scene—The living-room of a home. Grandmother is seated in an easy chair at the left of the platform knitting or crocheting. Sally and George enter and are seated on the divan in the center of the platform. They fidget and show evident restlessness.

Sally—Well, I wish Mother and Dad would come on downstairs so we can get through with family worship. I've got a date tonight.

George—Me too! I can't see why they try to keep on having worship when none of us really have time for it any more. I'm going out with some of the boys. Guess I'll start getting ready. (Both leave the room.)

(Enter Father and Mother. Mother crosses over to Grandmother, admires her work and says a word of affection and encouragement.)

Mother—Call the children downstairs. It's time for our family worship, Father.

Father—I often wonder if it's worth the effort to get them all together. I sometimes feel that none of us gets much out of it any more.

Mother—It rather seems that way and I for one am certainly tired out tonight. Just everything went wrong today (elaborated). But I do feel it's our responsibility as parents to

continue with it. I'll call the children and you get the Bible. (Both leave room.)

Re-enter Father and Mother, followed by Sally and George.

Mother—Come on, John.

John enters—All right, Mother, I'm here.

Sally—Let's get started. Whose turn is it to read tonight? And just where are we reading? I think it's your turn, George—don't you remember you sat by Mother last night and she read.

George—No—I sat over there—and Mother sat . . . oh! all right, if you think it's my turn, I'll read. Give me the Bible.

Grandmother—If you've forgotten the place why not each of us repeat a favorite verse. George, it was just twenty years ago this spring—you were just a little boy then, when the flu epidemic struck Kansas City. You and your mother both were desperately ill. We sent word to Brother Jaudon asking the church to remember us in prayer. Our Christian friends took us to the Throne of Grace. As I read my Bible seeking strength, the Lord gave me a verse that's been very precious to me ever since. It's Jeremiah 33: 3. (Quotes.) The Lord answered our prayers, and George, you and your mother were spared, although many people lost their lives at that time. I have always felt that the Lord must have a particular place for you in his work. What joy there is in finding our place in the Lord's work.

George (visibly impressed)—Well—I never quite thought of looking at life that way. But, say, Grandmother, you remember a couple of months ago when I was out of work? Just a few days before I was laid off I had a conversation with Mr. West, my boss, that I hadn't thought of again until right now. I don't know how the subject was brought up, but he was talking about religion—and God. He said there wasn't any God.

Mother—How terrible!

George—I didn't know exactly what to say, but I did tell him that my mother had always believed in God and she led me to accept Jesus too. Then when I lost my job I sure was discouraged, but don't you re-



member that it was only two days till James Stewart called me and told me about the opening with his company and I got that position—and it's really one with a future. (As he says that word a definite change comes over him and he speaks thoughtfully.) And maybe the Lord has a reason for letting me be there.

Mother—The Lord does take care of his own people. We forget him, but he remembers us. (Quotes Proverbs 3: 6.)

John—Say, Mom, we sure had a good verse at Sunday school last week.

Mother—What was it, John?

John—Well, we learned that the Devil is our enemy and he tries all the time to make us be bad and mean. But we are soldiers and God is our leader—and God will not desert us—because our verse was, "Our God will fight for us," Nehemiah 4: 20.

Sally—That reminds me of the verse you used to always give, Dad, about the strength of God. How did it go?

Father—Oh, yes. That was Psalm 46: 1. (Quotes) You youngsters will never know the struggle your mother and I had when you were small—feeding and clothing all of us. You remember, Mother, how you saved and saved to get enough money to buy a new cook stove when the old one went bad? And the time when the children had the whooping cough—and when Sally broke her arm—many a night your mother and I would repeat that verse and find comfort in it.

Sally—You know, I used to think that we pleased the Lord when we went to Sunday school and church on Sunday—and tended to our own affairs the rest of the week, but what the Lord really wants is for us to see his hand in each experience of our lives. (Quotes Romans 8: 28.)

George—Say, Dad, don't you think it would be a good idea to start reading the Psalms for our devotional—read one each night?

Father—Yes, that would be a good idea—don't you think so Mother? Grandmother, do you remember when Sally was just four and she repeated the first Psalm in Sunday school? Did you suppose you could remember it all now, Sally? We'd have that for our scripture tonight.

Sally—Well, I'll try, Dad. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But

his delight is in the law of the Lord:—Come on the rest of you and help me out . . ." (The rest of the Psalm is given in unison.)

Mother—Father, will you lead us in prayer?

#### Promises to Visitors

Luke 10: 1-20. When Jesus sent out the Seventy to visit other towns and villages, he prepared them for the worst, note verse 3. But he promised, "He that heareth you heareth me." The visitor is, then, not only to go in Christ's name, but to carry his word. Note the effectiveness of their visiting in verse 17. They did not complain of any hardships for which he had prepared them, but they brought a joyful report of successful work in his name.

Matthew 28: 18-20. In the Great Commission, he promises to those who go his own presence. The visitor does not need to go alone—Christ knows the way, will open up the way.

Matthew 25: 31-46. And when the Lord comes again to give the rewards, note that the rewards are not for the teacher, not for the preacher, but for the visitor. He did not say, I was ignorant and ye taught me, as important as is teaching, nor did he say, I needed to hear a sermon and ye preached unto me—but he did say, "Ye visited me . . . therefore, inherit the kingdom."

When Jacob saw the ladder in his dream and realized the presence of the Lord, he at once felt an impulse to give a tenth of his possessions to the Lord. How could he do that? By bringing to the altar the tenth of the product of the flock and of the field and burning it on the altar as an offering to Jehovah God. How glad we ought to be that we live in a time when we may take our tenth, on divine impulse, and visit in his name, either personally or by proxy, ministering to the needy, knowing that "inasmuch as we have done it unto these least we have done it unto him." In this sense visiting may have the essentials of an act of worship. He who visits in Christ's name, carries his word and accompanies the Master, has the promise of success and of reward and is able to receive the approbation of "the Saviour, who himself 'went about doing good.'"

## THE LESSONS DAY BY DAY

Recommended for Daily Worship in the Home

Prepared by J. D. MOORE

FOURTH QUARTER, 1937—STUDIES IN THE CHRISTIAN LIFE

### THE SPIRIT OF CHRIST IN HUMAN RELATIONSHIPS

For this quarter's "Studies in the Christian Life," the suggested aim is, "To create and deepen individual fellowship with Christ and to quicken the conscience of Christians that they may carry the spirit of Christ into all their activities and relationships." There is a difference between fellowship and relationship. Fellowship is the contact that fellows, people who have kindred natures, have with each other. It is a communion of spirit between persons who hold the highest things of life in common. While relationship extends to every one, regardless of his personal character, with whom the duties or circumstances of life may make it necessary for one to associate. Christians can, and should, have fellowship with Christ, with the Holy Spirit, and with other Christians; but they do have relationships with unbelievers and sinners. But their fellowship with Christ must be deep in order that they may carry his spirit into all their relationships which include others as well as their brethren in Christ and their fellows in faith.

In their varied and complex relationships in life, Christians should ask themselves the question which was made the title of a devotional book which appeared years ago, "What would Jesus do?" The merits of such a plan, however, depend on having an accurate understanding of Jesus, otherwise there might be attributed to him an attitude in any given instance which he would never take. He can be rightly interpreted only by people who know him intimately and personally.

During his earthly ministry our Lord contacted every kind of people. He asked water of a Samaritan woman, but he did so in order that he might have opportunity to give her the water of life. He ate with sinners, but not as a sinner; the table at which he was entertained he made the point of contact that salvation might come to the house. He touched the leper, placed his hands on the fevered brow, but suffered no contamination himself because his own divine health and vigor flowed through such contacts to the healing of disease. His spirit is that of helpfulness and mercy, even at the expense of one's own resources of strength and energy. It is intolerant toward sin but charitable toward sinners. Its ministries are not by hirings or proxies. With its own arms it lifts up the fallen, aids the feeble, carries food to the hungry and clothes to the naked.

But there are relationships Jesus had with people other than those who were underprivileged or unfortunate. In the night conversation with Nicodemus, a wealthy member of the Jewish Sanhedrin, he laid down the fundamental principle of the spiritual life as a birth from above. To the rich young ruler, whom he loved in spite of the fact that he was wedded to his wealth, he dealt squarely and honestly in defining the way of salvation. His relationship to the government under which he lived was defined in the answer to his critics, "Render to Caesar the things that are Caesar's and to God the things that are God's." Whether he was dealing with the classes or the masses, he moved steadily on the same high plane of love and unselfish service.

# Christian Sonship

1 JOHN 3: 14, 18-24

Printed and explained in the Daily Readings for Monday and Tuesday

**GOLDEN TEXT:** But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John 1: 12.

## MONDAY, SEPTEMBER 27

### Christian Sonship—1 John 3: 1-8

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in his sin hath not: whosoever abideth hath not seen him, neither knoweth him.

God's children are indeed and in truth the "children of love." It is in his heart that they are conceived, and they are born of the soul-travail of the Suffering Servant. Their birth, then, means their regeneration and also, in each case, a reproduction of the life divine. They partake of God's nature. They all bear some resemblance to him. In as far as they are like him, they are dissimilar from those who are unlike him, and are not understood by people who know not God. Since in this life they have a likeness to God, how gloriously they will resemble him when Christ shall appear and they shall see him as he is! And, in as far as the child of God is like Christ, he is free from sin; that part of his life which is a reproduction of the divine life most certainly sins not. But there are other phases of his earthly existence that are not sinless, from which he needs to purify himself in order that he may grow in the likeness of God.

⑦ Help us, our Heavenly Father, to purify our hearts from everything in us that is unlike him.

## TUESDAY, SEPTEMBER 28

### Christian Confidence—1 John 3: 18-24

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he is him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Since Christians are children of God's love, they partake of that divine nature which gave them spiritual birth. Love is begotten in them, along with the life from above. Its seat is in the heart. The mouth is merely its organ. It is an evidence of the new birth, since it does not exist in the unregenerate soul. To consciously possess it is to know that we are "of the truth." In the exercise of it we receive assurance that we are saved. One evidence is that our hearts know nothing against us. We are not self-condemned. Our conscience is peaceful before God and in his sight—it is not pained from being insensitive. There is boldness and confidence toward God, not a timidity or shrinking from him. Another evidence is that our prayers are effectual, because the Father is never annoyed but always pleased by the petitions we make to him which express our confidence in him. Another is that of our union with him who gives us his commandments, and of our readiness to do them, in consequence of which he gives us his Spirit who himself witnesses with our spirits that we are children of God.

⑧ Grant that we shall do only those things that are pleasing in thy sight, O Lord.

## WEDNESDAY, SEPTEMBER 29

### Begotten of God—1 John 4: 7-21

Print 1 John 4: 7-12

7 Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

When a man has been begotten of God, his affections are changed. The things he once loved he now hates, and the things he once hated he now loves. That love that is "of God," that has God for its source, also has him for its destination. As it came from him, it goes to him. It certainly means a brotherly love among Christians. But it is more than an affection for those who are kindly disposed toward us. It embraces all that is included in God's love. He himself loved us before we loved him. We cannot be like our Heavenly Father and love only those who love us or who, by nature, are congenial to us. His love was manifested in sending his Son to be the propitiation for our sins, whereby we might have the life that is spiritual and eternal. He gave up his only begotten Son, that he might have many begotten sons. In that family of the redeemed there should be ardent affection, one member for another. Since the Father of the household of faith is not seen, the children should love and cherish each other, whom they do see, the more tenderly and affectionately. And in the love they have for each other, he dwells in them though they do not behold his face in person.

⑨ Help us, Lord, to love all that is beloved of thee; and to understand what love is in the light of Jesus Christ.

## THURSDAY, SEPTEMBER 30

### Heirs of God—Romans 8: 12-17

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

All God's children are his heirs, of course. They inherit eternal life by reason of their spiritual birth. By nature they are creatures of the flesh, but since an inheritance means some benefit which the heir receives from a testator, they are not indebted to the flesh because they receive no good thing from it. At best, the flesh can give no title to anything beyond the grave because it has no holdings in immortality. But the Spirit gives the life everlasting. It is he who has begotten us anew, and it is by him that we should live the life he has created. It is he who gives us assurance of being adopted into the family of God, whereby we think and feel that he is our Father. We have a special sense of a filial relation to him, and of a fraternal relation to Jesus Christ, the only begotten Son. He is our Father, and by the same title, his Son is our elder Brother. By reason of our sonship we are heirs of God, and we are joint-heirs with Christ in his glory provided we suffer with him, if we do as Paul here suggests, "through the Spirit do mortify the deeds of the body."

⑩ We pray that we may live according to the Spirit who has begotten us anew, and not according to the flesh to which we are under no obligation whatever.

## FRIDAY, OCTOBER 1

### God's Discipline—Hebrews 12: 4-13

Print Hebrews 12: 5-11

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, because not thou hast chastened me, nor hast thou rebuked me.

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be layous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

God's chastisements of his children are often administered not because they have

done some special wrong but in order that they may be led to do something especially good and worthy of them. To be sure, he gives corrections, and often severely, for evil-doing or disobedience on their part. But his discipline is actually more frequently meant and sent in order to improve the spiritual state of the children of God. They are subjected to trials of faith which seem grievous indeed, but by them they are schooled in patience and virtue and goodness. They are refined in the crucible that melts away the dross and leaves the gold that is in them. Let not the child of God who has felt his heavy hand think that his Father is angry with him for some gross sin, or that any severe chastisement or affliction is a punitive act of divine discipline. When God punishes one of his sons for wrong-doing, the sufferer knows full well what it is. But in every experience of chastisement, we ought to seek to know the Father's purpose in sending it. Then we shall profit by it; and what seemed hard to bear at the time will afterward yield the peaceable fruit of righteousness.

U We thank thee, our Father in heaven, that thou dealt with us as with sons; and we pray for submission to thy discipline without resentment.

#### SATURDAY, OCTOBER 2

##### Fruits of Discipleship—John 15: 1-8

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, as shall ye be my disciples.

All of God's children are disciples of Christ. Sonship involves discipleship. And the disciples of Christ are disciplined by the Father, as was brought out in the reading yesterday. And as Jesus said to his disciples in speaking of himself as the true vine and they as the branches, "Every branch that

beareth fruit, he [the Father who is the husbandman] purgeth it, that it may bring forth more fruit." It is only by reason of their union with Christ that believers, as branches of the true vine, come within the area of the Father's disciplinary treatment and care. He is identified with the Son, and therefore all who are joined to Christ belong to him. Because they are his, he applies such discipline as may be necessary to make them most abundant in those fruits that make for his honor, and which most largely and effectually promote the purposes for which Christ, the Vine, was planted in the earth.

U Our Heavenly Father, we pray that thou wilt take out of our hearts all that would render us barren and unfruitful.

#### SUNDAY, OCTOBER 3

##### Kinship with Christ—Matthew 12: 46-50

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

While Jesus was deeply engrossed in his labors in Capernaum and, at the time, was in a house talking to a crowd of people, his mother and brethren came to call him away from it all, fearing that he was losing his mind under the constant and heavy drain on his nervous and physical energy. Their fears would have been well founded had he not had spiritual resources from which his body received sustenance and strength. When his attention was called to their presence and purpose, he asked, "Who is my mother? and who are my brethren?" He then stretched out his hand toward his disciples and said, "Behold my mother and my brethren!" The tie that bound him to them was deeper and stronger than the natural relationship he had to his mother and brothers. He does not condemn his earthly mother nor the relations that came to him through her, but he puts the Heavenly Father first together with those who are related to him through the Father and who do the will of his Father.

U Grant, O God, that we shall find our dearest earthly ties among the people whose relations to thee make them relatives of ours.

The Better Home

LEADER FOR OCTOBER 10, 1937

## The Christian In God's Keeping

JUDE 1-4, 17-23

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.

#### MONDAY, OCTOBER 4

##### Kept for Christ—Jude 1-4

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Both James and Jude were sons of Joseph and Mary, and were therefore half-brothers of Jesus in the flesh, but neither of them claimed such a distinction. Jude merely calls himself "the servant of Jesus Christ, and brother of James." His letter is addressed "to them that are sanctified by God the Father, and preserved in Jesus Christ." Christians are "sanctified" or set apart by the Father to an exclusive and special relationship to him, and are within the pales of the grace and power of Christ. They are both kept by him and for him. That is one side of the Christian's situation. His safety is assured. But it remains for him to acquit and conduct himself in a manner consistent with the terms of his preservation. While he is kept, there is something for him to keep. He is to keep in his purity and entirely the faith that was once for all delivered to the saints. He is to guard it against the stealthy attacks of ungodly men who, being themselves outside the preserving grace of Christ, would seek to turn it into lasciviousness and deny the deity and Saviourhood of Jesus.

U God help us to be faithful to the faith of Christ and, as we are kept by him, to keep that which he has committed to us.

#### TUESDAY, OCTOBER 5

##### Kept in the Love of God—Jude 17-23

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ,

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18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

The mockers against whom Jude warns the saints to keep guard are men who "walk after their own ungodly lusts," who are sensual and not spiritual. They are heretics in doctrine because they are wicked at heart. In order to escape danger of their hands, the sincere saint is to keep himself "in the love of God," a condition contrary to those from whom the peril comes, and one which will render the devout soul free from infections and false doctrines. People who build themselves up in the love of God are not apt to go wrong in the fundamentals of Christian belief. But when their love for Christ weakens, faith becomes feeble and the soul is open to any attack of heresy. Concerning the attitude of Christians toward those who have been misled by the mockers, Jude suggests that "of some have compassion, making a difference," or a distinction between those who are the more reprehensible and those who are less so. Others of them are to be saved "with fear, pulling them out of the fire;" by strenuous effort make quick rescue of them.

U "Now unto him who is able to keep you from falling, be glory and majesty, dominion and power, both now and ever."

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## WEDNESDAY, OCTOBER 8

### God Our Keeper—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 shall 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.
- 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.

There is safety and preservation in the uplifted look, unto God from whom all help comes. He who made the heavens and the earth and controls the movements of stars and planets is certainly able to take care of a soul that looks to him for protection. He never sleeps, therefore we who are in his keeping can slumber in peace. He made the sun and the moon, and can therefore shield us from the dangers that come with the garish day or that lurk about in the shadowy places of the night. It is "from all evil" that he preserves us, that is, moral evil, damage to life, injury to soul. So that in every case where physical distress or bodily suffering of any sort would be a moral evil, he shields us from it. But he keeps the pain we must endure from being actually hurtful to us, so that our ills do not become our evils. "He shall preserve thy soul." It is the soul, the life, that is within his keeping. Its movements and activities are under his watchful eye unceasingly.

② Help us, O God, to trust in thee with such unflinching faith that neither the day nor the night can hold any terrors for us but that thy peace at all times fills our souls.

## THURSDAY, OCTOBER 7

### Kept by the Power of God—I Peter 1: 3-10

Print I Peter 1: 3-10

- 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.
- 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.
- 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

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- 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
- 8 Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.
- 9 Receiving the end of your faith, even the salvation of your souls.

When Jesus rose from the dead, the Apostles were begotten again unto a "lively hope," for in his death their hope well-nigh perished. But by his resurrection it was begotten again. And it was an imperishable hope, one that looked for an inheritance incorruptible, reserved not only for them but for all who are kept by the power of God through faith in Christ, and which will be revealed in the last time. That hope is "lively" because it rests on faith in a living, not a dead, Christ. It is a fortress that is impregnable, in which the believing soul can rejoice in the positive assurance that he is safe. And though there is heaviness through many temptations and trials, it is but temporary and, as a trial of faith, is itself a blessing and a cause for joy. The saint's security does not mean his exemption from suffering but that he can be happy in a glorious hope even in great heaviness and distress. He knows whom he has believed, though he sees him not.

② In this, O Christ, let our faith be so firmly fixed that naught of trouble can take away or even disturb our hope of ultimate joy unspeakable and full of glory.

## FRIDAY, OCTOBER 8

### Kept in Temptation—Revelation 3: 7-13

Print Revelation 3: 7-13

- 7 And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth:
- 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
- 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
- 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
- 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
- 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem.

The Better Hope

which cometh down out of heaven from my God: and I will write upon him my new name.

The message to the church in Philadelphia was the word of one who had "the key of David," who was absolute in authority in the church. The door he had opened to the church, no man could shut; and that which he had shut, no one could open. Its membership was shielded by a divine power no force on earth could even question. They had a "little strength," not very much, but enough that they had kept his word and had not denied his name. Therefore, he would keep them, even though there were wealthy and influential Jews who regarded them as renegades and deserters to the faith. Even these he will make to yield to the authority of Christ in the church and to come and worship at its feet, under its auspices and influence. Against the general temptation and persecution, the church would be kept because they had kept the word of his patience. Since they had kept what he had committed to them, they would be kept in the hour of their tribulations and temptations.

② We pray thee, O God, that we may comply with the conditions on which thy power can keep us.

## SATURDAY, OCTOBER 9

### God a Refuge—Psalm 31: 19-24

- 19 Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!
- 20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.
- 21 Blessed be the Lord: for he hath shewed me his marvelous kindness in a strong city.
- 22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.
- 23 O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.
- 24 Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

Out of a definite experience of God's goodness and protection, the inspired singer expresses his profound thanks and unflinching assurance. He had found in God a refuge in which he was hidden from the pride of men and the strife of tongues. That which had been true in his case was the happy lot of all who trust in the Lord. Though it may seem at times that he has cut them off, and left them to the fury of evil and hostile conditions, yet when they cry to him he speedily comes to their rescue, hearing the voice of

their entreaties and supplications. How much we should be encouraged to brave the storms and temptations of life, knowing that the Lord will preserve us if we are faithful! Do we keep ourselves constantly reminded of that fact? Is our hope in him feeble because our faith in him is faint? Our sense of safety can be no stronger than our trust in our keeper and defender.

② Keep our souls within the bounds of thy care, O God, and let us be assured of thy mercy and salvation through Jesus Christ.

## SUNDAY, OCTOBER 10

### Living with God Forever—Revelation 7: 9-17

Print Revelation 7: 13-17

- 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they?
- 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
- 15 Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.
- 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
- 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

John gives us a picture of the redeemed saints in a great assembly before the throne of God, arrayed in white robes. "They may not be delivered from death, but will be delivered by death." The martyrs who seal their testimony with their blood are not victims but victors. They do not suffer divine neglect but are elevated to divine distinctions. Out of their great tribulations, they rise to the level on which rests the throne of God, having washed their robes in the blood of the Lamb, and having qualified themselves to stand before him night and day in his holy Temple. There their tribulations will cease forever. No more will they hunger nor thirst, or suffer want and privation because of their fidelity to Christ. He, the Lamb, now becomes their Shepherd, feeding them and leading them to living fountains of waters. No more will they suffer sorrow, for God himself will wipe all tears from their eyes.

② Our blessed Lord and Saviour, by whose blood we are saved from sin, grant that in thy blood we may be cleansed and kept unto our complete and final redemption.

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# Christian Speech and Conduct

JAMES, CHAPTER 3

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Let no corrupt communication proceed out of your mouth. Ephesians 4: 29.

## MONDAY, OCTOBER 11

## Christian Speech—James 3: 1-12

1 My brethren, be not many masters, knowing that ye shall receive the greater condemnation.

2 For in many things we offend all. If any man of lead not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which through they be so great, and are driven of those winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

8 But the tongue can no man tame: it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine fig? so can a fountain both yield salt water and fresh.

James warns us against the perils of being "many masters," referring primarily to the place of school master though his caution extends to every place of authority. The wider the scope of one's words, the greater the judgment that will befall him if his tongue fails to function properly and utters sinful sentences. It is with the tongue that men sin most naturally and frequently. If a man sins not with his tongue his integrity is unquestioned. He gives evidence that he is bomb proof against the commoner forms of wrong conduct. The tongue is indeed a little thing, but has tremendous potentialities. A match can start a fire that will denude a whole forest. A ship's rudder is a small part of its structure, but by it the pilot turns the entire vessel in any direction he desires it

to go. The tongue is also guilty of gross inconsistencies. With it the two-faced man both blesses God and curses men. In the meeting house, he uses it to pray unctuously, and in the market place he employs it in lying and defrauding his neighbor. But all that argues the necessity that the tongue be devoted to right uses only. And what a power for good it is when it is so employed!

Let our tongues speak forth thy praises, O Lord, and utter only those things which shall witness of the grace of Christ in our hearts.

## TUESDAY, OCTOBER 12

## Christian Conduct—James 3: 13-18

13 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

James regards wisdom as a moral rather than an intellectual quality. It is vigor of heart rather than strength of mind. Because it is that form of understanding which exists in the soul, it comprehends the "deep-down" things. It is not superficial. Let the man who has it show it in his conversation and conduct. It is foolish to indulge in bitter strife and envying in one's heart. There is an astuteness that is not from above and which is earthly, sensual, and devilish. Let that not be known as wisdom. It is the greatest folly. That understanding which is from above is pure, peaceable, gentle, teachable, easily approachable, full of mercy and good fruits, without partiality or hypocrisy. This wisdom is heaven-sent, not earth-born. It is given by God, not imparted by teachers or instructors. It is given to all, who will ask God for it. In the multitude of conflicting

claims and voices, how is one to know what is the true and right way? Let him ask of God the wisdom to choose aright.

May God help us to realize that the "fear of the Lord is the beginning of wisdom."

## WEDNESDAY, OCTOBER 13

## Good Neighbors—Ephesians 4: 25-32

Print Ephesians 4: 25-32

25 Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath;

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

To have good neighbors, a man must be a good neighbor. On the whole, one's attitude and conduct toward others shapes theirs toward him. His dealings with them should be in the utmost honesty and truthfulness. Even when he has cause for anger, he should not let it drive him to the unkind word or sinful act. Let him not harbor his wrath even as long as it takes the sun to go down. In his transactions with others, let him not have the devil as partner or adviser. Let the man who has been stealing, by any of the methods of taking by stealth what belongs to others, quit his meanness and earn his living by honest toil. And not merely that he may have enough for his own support but that he may have something to give for the relief of the needy around him. Instead of skulking his neighbor with evil tidings or "corrupt communications," let him use his tongue to edify and instruct his fellows, seeking to do them good instead of harm.

Grant, Lord Jesus, that we shall both have and show thy spirit in all we say and do, especially in our associations with people whom we meet every day.

## THURSDAY, OCTOBER 14

## Christian Behavior—Matthew 5: 38-48

Print Matthew 5: 38-48

38 Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Ye, ye therefore perfect, even as your Father which is in heaven is perfect.

In the Sermon on the Mount our Lord stated the conditions on which his people could be happy and enjoy the life he had come to give them. At no place did he touch a more vital point than that of the attitude and conduct of Christians toward their enemies. It was taken for granted they would have them. But how are they to be treated? Jesus says, "Love your enemies." That is the condition on which we can be happy. By so doing we may not be able to avenge them, but we will save ourselves the dire evil of entertaining and holding ill-will and malice and hatred in our hearts. And besides this, if we love only those who love us, wherein do we give any evidence that the grace of Christ has abounded unto us or that we are different from the unregenerate? Our behavior toward all men, including those who hate us, should be one of love and kindness. The Father sends his rain on both the just and the unjust. His common mercies are given without partiality. So we should strive to emulate his perfections in our relations to our fellow men.

Lord Jesus, make us more like thyself until we can truly love our enemies and pray for those who imprecate us.

## FRIDAY, OCTOBER 15

## Godly Living—Titus 2: 1-15

Print Titus 2: 1-15

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children.

5 To be discreet, chaste, keepers of home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Paul urged Titus, who was his personal representative in Crete, to speak "the things which become sound doctrine." There must



be sound doctrine before there can be sound practice. A verity of faith is necessary to uprightness of life. Beginning with the old men, Paul desired Titus to insist that they be sober, grave, temperate, sound in faith, in love, and patience. Likewise the aged women also, that their conduct should be becoming as Christians, refraining from "much wine," teaching the younger wives to honor their husbands and love their children. One can understand the Apostle's special concern that the older Christians should be "sober" and "not given to much wine," when it is recalled that the Cretans were notorious drinkers, both men and women. Paul turns his attention to Titus himself, and pleads with him, as pastor and spiritual leader, to show himself a pattern of good works, uncorrupt in doctrine, having that integrity of character and soundness of speech that would effectually stop the mouth of even the most censorious critic.

Lord, help us so to live that none can have just cause to say aught against us.

#### SUNDAY, OCTOBER 16

Walking Worthily of God—1 Thessalonians 2: 3-12

Print 1 Thessalonians 2: 7-12

7 But we were gentle among you, even as a nurse cherishes her children.

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because we were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children.

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

In his missionary labors at Thessalonica, Paul refrained from claiming his right as an apostle to a support at the hands of the people but had supported himself by manual labor. To them he had been as gentle as a nurse with a child, as considerate as a father for a son. He did that because he loved them. He would not be chargeable to them in order that they might fall under the greater obligation to the gospel he preached in their midst. Night and day he toiled with his hands in order that he might give them the gospel of Christ. He called them to witness

how holily and justly and unblameably he had lived among them. All this he had done in order that they might "walk worthy of God." He had sought to make disciples for Christ, not followers for himself. He had aimed to better their condition and not to improve his own fortunes or fame.

Let our daily life be so blameless, we pray thee our Heavenly Father, that we shall glorify thee, and witness effectually to the redeeming grace of Christ.

#### SUNDAY, OCTOBER 17

Pleasing God—Psalm 51: 10-17

10 Create in me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence, and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips, and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

It is because of what penitence means in the restoration of the sinner that there is joy among the angels in heaven over one sinner that repents. His sorrow causes rejoicing in the heart of God. David was never greater in soul than when his imperious spirit crumpled up like a sore lead, and when his towering pride fell, with his heart bleeding at every pore because of his great sin. He poured out his soul in confession of his guilt and in prayer for pardon. He could have offered a thousand bullocks on God's altars, but such a sacrifice would not have been sufficient to atone for his sin nor would it have been acceptable or pleasing to God. The richest gift the sinner can offer to God is a broken spirit and a contrite heart. When the joy of forgiveness floods the soul, the tongue sings aloud of the Lord's righteousness. When the joy of salvation has been restored, the pardoned sinner becomes an evangelist, teaching other transgressors the ways of the Lord and leading sinners unto him. There is not one of us who is without sin, and let each of us voice the Psalmist's penitential prayer:

"Create in me a clean heart, O God: and renew a right spirit within me."

LESSON FOR OCTOBER 24, 1937

## Christian Renewal

TITUS 3: 1-11

Printed and explained in the Daily Reading for Monday

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

#### MONDAY, OCTOBER 18

A New Life in Christ—Titus 3: 1-11

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

2 To speak evil of no man, to be so bretherly, but gentle, showing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hatred, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic after the first and second admonition reject;

11 Knowing that he that is such is subverted, and damned, being condemned of himself.

There are several duties of Christians which Paul urges Titus to bring to the attention of the converts in Crete, which should characterize the new life in Christ every



The Island of Crete Where Titus Preached.

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where and in every age. He says, Remind them to be good neighbors and loyal citizens, obedient to magistrates and ready to do good. Never do or speak evil of any one, but be meek and gentle toward all. Through no merit of ours, God saved us from the service of sin and Satan. Hence we should live good lives, without pride or vainglory. Since he has cleansed our hearts by the washing of regeneration and the renewing of the Holy Spirit, we ought to live clean lives. A new standard of conduct is to be observed by people who have received a new life in Christ. We should be more concerned for the weightier matter of faith and practice, and less interested in trifling differences of opinion, or "foolish questions," and strivings about the law. After the second admonition, shun the heretic, who is not only erroneous in his opinions but also crooked at heart.

Lord, grant that we shall live the new life in Christ in such a manner that both by example and precept we shall be able to convince others of the truth in him.

#### TUESDAY, OCTOBER 19

Abundant Life in Christ—John 10: 7-18

Print John 10: 7-13

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

The life in Christ is abundant because it is the true life, and that is so because he is the true Shepherd. He is the door by which they enter the fold of safety, and by

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which they go out to feed on green pastures. Their life is therefore both securely guarded and plentifully supplied. His protection insures them freedom from the destroyer, and his provisions afford them all that they need for their highest well-being and maintenance. He gives them life not only, but life in its amplest form, its largest possible area, its maximum degree. This is so because he himself had and lived such a life, and by his death he imparted it to his people. He bared his own breast to the lance and was struck down by them, but he saved the sheep by gathering all the spear-heads of their enemies together and drawing them into his own bosom.

☉ We bless thy name, Lord Jesus, that in thee there is the abundant life; help us, we pray, to live it to its full measure.

### WEDNESDAY, OCTOBER 20

#### A New Creation—Ephesians 4: 17-24

- 17 This I say **brethren**, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.
- 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:
- 19 Who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness.
- 20 But ye have not an learned Christ:
- 21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
- 22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
- 23 And be renewed in the spirit of your mind;
- 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Paul is pleading with the Christians at Ephesus to uphold the Christian standard of moral living, and to leave off the ways of the unregenerate. Those who have been enlightened by the truth in Christ should be different from others whose understanding is darkened, whose hearts are blind, whose conscience is so past feeling that it suffers no pricks for wrongdoing, and who therefore give themselves freely to lasciviousness and all uncleanness. To know Christ at all is to know that such things are contrary to the life that is in him. Hence they are to "put off concerning the former conversation the old man." Let the Christian be "renewed in the spirit of" his mind, putting on the "new man," the life which is "created in righteousness" and holiness.

☉ God forbid that as Christians we should ever observe any standard of living lower

than that which became ours when we became new creatures in Christ Jesus.

### THURSDAY, OCTOBER 21

#### Born of the Spirit—John 3: 3-8

- 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Marvel not that I said unto thee, Ye must be born again.
- 8 The wind bloweth where it listeth, and thou hearst the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus seems to have been more spiritually minded than he knew. His chief difficulty was that of thinking religion to be more formal and ceremonial than of the soul and spirit. In bold metaphor, Jesus stated the truth as it stood over against the enquirer's error, and said that a man had to be born again in order to see the kingdom of God. Nicodemus thought that a knowledge and observance of the law constituted the ladder on which a man could climb up into heaven. But Jesus in substance declared that it is not a question of how much one knows or does but of who and what he is. Life is deeper than a mere existence. And it should all be plain and simple enough for anybody to understand. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Of course, that which is born of the flesh is not spirit, nor that which is born of the Spirit is flesh. To have a spiritual life, and no other kind can enter the spiritual kingdom of God, one must have a birth by the Spirit.

☉ O Holy Spirit, direct and govern the life which thou hast begotten in us.

### FRIDAY, OCTOBER 22

#### Daily Renewal—2 Corinthians 4: 7-17

##### Print 2 Corinthians 4: 11-17

- 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
- 12 As then death worketh in us but life in you.
- 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.
- 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes that the abundant grace might through the thanksgiving of many be redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Just as the body needs nourishment every day and several times each day, so the spiritual life needs daily renewal. But in most instances the body and the soul flourish in inverse ratio. When the physical prospers, the spiritual languishes; and when the body suffers, the soul's interests are advanced. Paul's labors and persecutions took their toll of his bodily strength and power. But the death that worked in him was life to the people to whom he ministered. And it therefore proved to be the upbuilding and replenishment of his own spirit. He could say that "though our outward man perish, yet the inward man is renewed day by day." His expenditure of bodily energy in hard labor, and the drain on it made by his sufferings, were all but a "light affliction" if what he lost physically could be transferred to the credit of his spiritual life.

☉ We pray thee, O God, that as our bodies grow feeble, our hearts may grow stronger; that as our physical nature decreases our spiritual life may increase, day by day.

### SATURDAY, OCTOBER 23

#### A New Creature in Christ—2 Corinthians

##### 5: 11-19

##### Print 2 Corinthians 5: 14-19

- 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead;
- 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
- 16 Wherefore henceforth know we no man after the flesh; yet though we have known Christ after the flesh, yet now henceforth know we him no more.
- 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
- 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;
- 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

To accept Christ is to be born again. The man who is in him is a new creature, a new creation. He is not the old self with some vices lopped off and some virtues tacked on. He is a different person from what he was before he was born from above. Old things

have passed away and everything has become new. His spiritual birth was not in consequence of any merit on his part that commended him to God. It is by Christ that God reconciles us to himself, and therefore we who are in Christ have this reconciliation, which is our regeneration, the life everlasting.

☉ We thank thee, our Father in heaven, that in Christ thou art reconciling the world unto thyself, and that through him our trespasses are not imputed to us.

### SUNDAY, OCTOBER 24

#### All Things Made New—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.

Life, like water, seeks its level. The new life in Christ will ultimately have its fitting and proper environment. There will be a new heaven and a new earth in which the "new creatures" in Christ will have their everlasting abode. It will mean the end of the old order, for the "first heaven and the first earth" will have passed away. The redeemed life will lose all its limitations and handicaps, and again every facility for serving and worshipping God, in whose temple they dwell night and day. He who sits upon the throne of power unlimited and eternal will decree that everything shall be made new to correspond with the character of the saints among whom he will set up his tabernacle. Then sorrow will cease, all tears shall be wiped away, pain will be unknown, death itself will be dead: "for the former things are passed away."

☉ It is in a vision of thy glory, Lord Jesus, that we can see a world made new, peopled only by the people of God.

LESSON FOR OCTOBER 21, 1937

## The Moral Issue In the Drink Problem

(International Temperance Sunday)

ROMANS 13: 12-14; 1 CORINTHIANS 6: 9-11 GALATIANS 5: 16-24

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

GOLDEN TEXT: Walk in the Spirit, and ye shall not fulfil the lust of the flesh.  
Galatians 5: 16.

### MONDAY, OCTOBER 25

#### Sinners Against One's Neighbor Romans 13: 12-14

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.

Paul has been saying that love is the fulfilling of the law, and that love works no ill to one's neighbor. That imperative is all the more urgent in view of the fact that with Christians, "The night is far spent, and the day is at hand." It ill behooves one who emerges from moral darkness to retain its habits and ways. Let the works of the night be cast off and let the armor of the day, on which one enters, be put on. Rioting, chambering, wantonness, strife, and envying, are all social sins, and men who commit them sin against all who take part with them or who are the objects of such wrongdoing. On the other hand, the Christian ought to "put on the Lord Jesus Christ," which he professed to do in his baptism. Let him now do it in his conduct and daily walk. Let him make no plans for the indulgence of any of his fleshly, carnal, sinful appetites and desires. Let him contrive schemes and ways of doing good, and of giving expression to the new life within him.

¶ Help us, Lord, as thy people, to remember that we bear thy name, when either from within or without we are tempted to fall in with the ways and walks of sinners.

### TUESDAY, OCTOBER 26

#### Sinners Against One's Body 1 Corinthians 6: 9-20

Print 1 Corinthians 6: 9-11, 16-20

¶ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

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10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 Therefore, as those who have been washed, let us hold fast the word which we have heard, lest we should be brought to shame in all things.

13 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

14 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Perhaps the greatest moral evil of strong drink is that it incites and liberates the baser nature in a person. It puts the flesh above the spirit. Fornication, adultery, and other social sins follow in its train. It deadens the moral sensibilities. It benumbs the conscience so that one thinks he is justified in breaking the moral law, and looks on evil and calls it good, and on good and calls it evil. From the very nature of the case, his whole moral structure and standards are upside down, because the body, which should be kept under, is given first place. In so doing, one sins against his body. He violates the conditions on which he could have physical strength. But when Christians indulge their carnal desires, they profane the temple of the Holy Ghost which is in them. If they have him at all, he is housed in their bodies. And when they defile their bodies, they commit vile nuisances in the very house of God.

¶ Lord Jesus, grant that in our bodies as well as our spirits, we may glorify God by keeping them clean and pure for the indwelling of thy Holy Spirit.

### WEDNESDAY, OCTOBER 27

#### Sinners Against One's Soul Galatians 5: 16-24

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lechery, etc.

20 Jealousy, wrath, strife, seditions, heresies, etc.

21 Envyings, murders, drunkenness, revellings, and such like of the which I tell you before, on I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance, against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

Under a soul-stirring message by the court preacher, King Louis, of France, interrupted the speaker to say, "I see two men in me." And the fearless minister replied, "And one or the other must perish." The Negro preacher very tersely expressed the idea. "The devil votes against you, the Spirit votes for you; and you cast the deciding vote." In every Christian there are the two opposing forces, the flesh and the Spirit. Bunyan pictures the situation as that of a holy war in which Shaddai and Diabolus are each fighting for the possession of the city of Man-soul. In the meantime, what is "Man-soul" itself doing? Let it open the gates of its city to Shaddai and his army, and shut and guard them against the black battalions of Diabolus. Either the Spirit or the flesh must rule. To let the flesh dominate, is to open the heart to the works of the flesh, such as adultery, uncleanness, drunkenness, and such vices. To let the Spirit rule is to enjoy the fruit of the Spirit, which is joy, love, peace, meekness, temperance, and such virtues.

¶ Lord, help us to align our spirits with thy Spirit in his opposition to the evil that also works within us, that we sin not against thee in sinning against our own souls.

### THURSDAY, OCTOBER 28

#### Sinners Against One's Parents— Proverbs 23: 20-32

Print Proverbs 23: 24-32

24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bore thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 She also hath in wait as for a prey, and increaseth the transgressors among men.

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The Better Home

29 Who hath sorrow? who hath sorrow? who hath contentions? who hath lackings? who hath wounds without cause? Who hath redness of eyes?

30 They that tarry long of the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it sparkleth like a serpent, when it moveth itself as a viper.

32 At the last it biteth like a serpent, and stingeth like an adder.

What floods of grief have been brought upon parents by wayward children! And what greater joy can a father and mother have than to see their sons and daughters living righteously! Wisdom calls to the youths of the world today to hearken to the counsels of their wise and godly parents that they refrain from the ways of wickedness and follow the paths of sobriety and good behavior. A shady night-life threatens to engulf many a fair young woman and debauch many a promising young man. Down in the gutter, or by the roadside, in a stupor of drink, with eyes bloated and face fiery from intoxication, let no one think that such a man alone is the victim of sin. Somewhere there is a mother whose heart is breaking for her wandering boy or girl, and a father whose soul feels the pang of the adder that has stricken down his erring child. The house of carousal is the house of ill fame, and a drinking party is an occasion for the departure of honor and integrity.

¶ God save us, both as a nation and as individuals, from the woes of legalized strong drinks, and from the multitude of sins that accompany them.

### FRIDAY, OCTOBER 29

#### How Strong Drink Deceives—Isaiah 5: 12-23

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel drive nigh and come, that we may know it!

20 ¶ Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Because the use of strong drinks puts the physical desires above the spiritual interests, it results in inverted judgments. It is deceptive, giving opinions exactly opposite to the truth. Under the influence of liquors, a man imagines he is rich though he has spent his

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last dollar for drink. He thinks he could knock out the champion pugilist in the first round, when a boy could push him down with one hand. His moral sense, along with his self-consciousness, is perverted, so that he calls evil good, and good evil. In his own eyes, he is justified. Drink has blinded him to the dangers it holds for him. It flatters him with false promises of "a good time," and with the argument that indulgence is his liberty. But his only might is his power to drink liquor, and his only strength is his capacity to hold it. Of course, the loss of the moral sense in himself is shown in a perverted moral code he has in dealing with other people. He can be bribed or bought, and will "justify the wicked for reward," because he has already sold out to evil.

③ Open our eyes, O God, to the falsehoods there are both in the use of strong drink and in the mouths of those who advocate it.

#### SATURDAY, OCTOBER 30

##### Safety in Abstinence—Jeremiah 35: 12-17

Psalm Jeremiah 35: 14-17

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are put forward for unto this day they drink none, but obey their father's commandment: nevertheless I have spoken unto you, rising early and speaking, but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not in or after gods to serve them: and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them, but this people hath not hearkened unto me.

17 Therefore thus saith the Lord God of Israel, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered.

In the days of Jeremiah, the prophet, the Rechabites had for more than four hundred years maintained their vow of abstinence from wine to which their forefathers, Jonadab, pledged them. Although they were nomads, living in tents and moving from place to place, they did not lose their identity or integrity as a people. They were a virile, vigorous race not only inured to the hardships of tent life but rendered strong in body and in moral resolve by total abstinence on the part of their forefathers for many generations. When

the prophet offered them wine, they refused to take it, so loyal were they to the precept of their progenitor and founder, Jonadab. Their moral courage had not been weakened by indulgence in strong drink, and they could therefore refuse to accept it even from the hand of God's prophet, who offered it to them in order that they might have opportunity to demonstrate their loyalty, and that he might have an example worthy of being held up before his own recreant people of Judah.

③ God help us to know that, as there is moral as well as physical feebleness in the use of strong drink, the only safe course is to abstain from it entirely.

#### SUNDAY, OCTOBER 31

##### Sell Denial for Others—1 Corinthians 8: 8-13

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.

10 For if any man see thee which hast knowledge at as meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

In the case of the Rechabites, we saw the benefits of abstinence on the total abstainers themselves, in their physical vigor and moral fiber. There is reason also for abstinence for the sake of others, which is even a higher and more worthy motive than the other. Concerning the eating of meats that had been offered to idols, and later offered for sale in the market places, Paul urged the Christians at Corinth, who felt they were at liberty to use it, to refrain from doing so for the sake of others who by their example might be led to eat it to their own spiritual injury. Christians should have no habits, even though they are in themselves harmless, which would cause them to be stumblingblocks over which others might fall and get hurt. And if those habits are harmful, as is that of using strong drink, how much more should the duty of total abstinence be practiced for the sake of both the abstainer and those of his fellow men who come under his influence.

③ God help us, as Christians, to refrain from doing anything which might lead another to do wrong.

The Better Home

LESSON FOR NOVEMBER 7, 1937

## Christian Character and Peace

COLOSSIANS 3: 1-17

Printed and explained in the Daily *Expositor* for Monday and Tuesday

**GOLDEN TEXT:** And let the peace of God rule in your hearts, to the which also ye are called in one body. Colossians 3: 15.

#### MONDAY, NOVEMBER 1

##### New Life in Christ—Colossians 3: 1-11

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; inordinateness, uncleanness, inordinate affection, evil concupiscences, and covetousness, which is idolatry.

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds.

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Strife, contentions, and wars among men are caused by a self-seeking on the part of disturbers. Instead of seeking those things that are above, they strive for those things which are on the earth. But in an appreciation of spiritual values there is always peace and harmony among people. On the other hand, between those who have a mind only to earthly things, there is always bitterness and malice. When men personally make their peace with God, they will live peaceably with one another. One's attitude toward God invariably indicates his relationships to his fellow man. The Christian life is, therefore, the ground of peace. The new life in Christ must rule in the hearts of people everywhere and transcend all other considerations and ties among them. Then there will be unity between Greek and Jew, barbarian, Scythian, bond and free, for all will be in Christ and he in all.

③ God help us to cast from us the traits of the old life in sin and to put on the new man which is renewed in the image of him who created us anew, that Christ may be the bond of our fellowship one with another.

#### TUESDAY, NOVEMBER 2

##### The Peace of Christ—Colossians 3: 12-17

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The unity of believers in Christ should guarantee harmony among them in all things. They are "called in one body." Their kinship in Christ ought to mean kindness, humility, forbearance, and a forgiving spirit among themselves. Where Christians are at peace among themselves, they manifest the spirit of Christ toward others who may, without cause, have only enmity and hatred for them. There is no peace of mind or heart where the forgiving spirit is not present or is not in power. Only where Christ reigns in their hearts will people be slow to resent insults or demand reparations for injuries done or inflict reprisals for wrongs inflicted. Love is not quick to imagine itself aggrieved or outraged. It "suffereth long." Its ministries are all for peace. It has no war counselor in its cabinet. By deed and word, doing all in the name of the Lord Jesus, the heart of love maintains a calm which the world did not give and cannot take away.

Lord Jesus, help us to forgive our leaders as thou hast forgiven us; give us thy spirit of peace to rule supreme in our hearts, driving out all distrust and hate, fear and unrest.

### WEDNESDAY, NOVEMBER 3

#### Christian Ethics in the Home-- 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 flesh, 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.
- 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.
- 9 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.

Much of the unrest in the world today is attributable to a break-down of home life among so many leaders in society and in public life. But the homes that keep themselves intact and that function properly are the bulwarks of our civilization and the primary sponsors of our peace. Homes in which the children are obedient to parents, where parents are considerate of their children, where domestic helpers render a willing service and are treated with due consideration, are the centers from which go out the forces that make for righteousness and goodwill in the world. Along with the unfolding of their impressionable lives, the children in such homes receive a grounding in the fundamentals of unity and brotherhood which molds them into apostles of peace. A household that is a unit in the bonds of love and harmony is itself a unit in the empire of righteousness and peace among men.

God save our homes from the perils which threaten so many of them, and grant, we pray, that in a rapidly increasing number love shall reign and Christ shall rule.

### THURSDAY, NOVEMBER 4

#### Christian Ethics in Society-- Ephesians 4: 25-32

Prin Ephesians 4: 25-32

- 25 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
- 26 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
- 27 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
- 28 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
- 29 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Since there is no standard of ethics or morals as high as that of the Christian religion, the followers of Christ are obligated to a life of good behavior far more than what might naturally be expected of others. Instead of dishonest dealings in order to provide luxuries for himself, let the Christian perform some honest labor that he may have something to give to his needy fellows. Let his mouth utter nothing filthy but only that which is clean and helpful. Let him do nothing that wounds the Spirit of God. The Heavenly Father is grieved when there is bitterness and wrath, and anger and clamor and evil speaking, among his children. He is pleased when they are kind one to another, tender-hearted and forgiving one another.

We pray thee, O God, that as thy children, we may carry the spirit of Christ our Saviour in all our relationships, and maintain that standard of life among men which is pleasing in thy sight.

### FRIDAY, NOVEMBER 5

#### The Gift of Peace--John 14: 25-31

Prin John 14: 27-31

- 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
- 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
- 29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.
- 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
- 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

In his farewell words to his disciples who were deeply grieved when he told them he was soon to leave them, Jesus promised that a Comforter would be sent and that he himself would come again to them. Though he in person was going away, he would leave his peace with them. By the presence of the Comforter, he would atone with them, and his spiritual relationship to them would not be terminated; but rather strengthened and deepened, by his departure. And besides, they had no cause to be sorrowful, for if they loved him they would rejoice instead of grieve because he was going to the Father. Hence they had no reason to be troubled at all, either on their own account because it was expedient and best for them that he should go away, or on his account since his leaving meant his own highest felicities and exaltation at the right hand of the Father.

Speak peace to our troubled hearts, O Christ, though in our feeble understanding of thy word and ways, we grieve when we should rejoice.

### SATURDAY, NOVEMBER 6

#### Peace Among Brethren--Matthew 5: 21-26

- 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.
- 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee:
- 24 Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.
- 25 Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Sermon on the Mount was addressed primarily to the disciples and was our Lord's declaration of principles on which his kingdom was based. To the Commandments which set forth man's duties to his fellow men, he gave the deeper meaning and the wider application. He defined murder as hate in the heart of the manslayer, a principle which is recognized in every court of justice today. Brotherly love is guarantee of peace among brethren. When each at heart is at peace with his brethren he is at

peace with himself. Furthermore, to worship God acceptably, one must not have any difference with his brother unadjusted or outstanding. He must first be reconciled to the offending brother and then offer his gift at the altar. And in order to adjust a matter with one who is even an adversary, agree with him quickly, give up your "rights," if necessary, for the sake of peace.

We pray, Lord, that in our hearts there shall be malice toward none, but love and tenderness toward all.

### SUNDAY, NOVEMBER 7

#### When Peace Reigns--Micah 4: 1-5

- 1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
- 2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.
- 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
- 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.
- 5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

Micah's vision of a world at peace is not the groundless fancy of an impractical dreamer. Outwardly there are no signs of such a day as yet. The nations have not abandoned war as a means of settling their disputes. Armaments are increasing as rapidly as the treasures of the nations will permit. The highest genius of man is devoted to the invention of engines of destruction. But light is stronger than darkness. Truth is more powerful than error. Love is mightier than hate. Eventually the Prince of Peace will dethrone the god of war. But what can we do to bring on his reign? Two lines of action are to be followed. One is to spread the gospel of Christ until all peoples are brought to a common level at the cross. The other is to add our voice in the growing public sentiment that decries war as a national policy.

God hasten the day when the Prince of Peace shall be Arbitrator of all the peoples of the earth.



# The Christian Minister

1 TIMOTHY 4: 8-16; 2 TIMOTHY 2: 1-4

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Neglect not the gift that is in thee. 1 Timothy 4: 14.

## MONDAY, NOVEMBER 8

### A Good Minister of Christ--1 Timothy 4: 6-16

8 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, wherunto thou hast attained.

9 But refuse profane and old wives' fables, and exercise thyself unto godliness.

10 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

11 This is a faithful saying and worthy of all acceptance.

12 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of these that believe.

13 These things command and teach.

14 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

15 Till I come, give attendance to reading to exhortation, to doctrine.

16 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

17 Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.

18 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Writing to Timothy, his son in the ministry, Paul states the qualities of a good minister of Christ. He is, first of all, a messenger and witness for his Lord who should faithfully declare the whole truth to the people. Let him avoid wrangling over petty differences of opinions or fancies, as "old wives' fables." Let him esteem spiritual exercises more profitable than bodily athletics. Let him be a gymnast in heart and brain. He should not take account of personal aspersions or discrediting remarks but should live such an exemplary life that will silence his critics. Let him be studious, giving attention to profitable reading. Let him use his prophetic gifts diligently, for it is by painstaking, intelligent practice that he can become a better preacher. He must not fail to have seasons of meditation and prayer in which he can re-enforce his own spiritual energies and supplies.

## WEDNESDAY, NOVEMBER 10

### A Faithful Witness--Acts 20: 18-30

Print Acts 20: 18-24

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound to the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

In his farewell words to the elders of Ephesus at the seaport of Miletus, Paul rehearsed the hardships he endured in order to give them the gospel. How dearly they should cherish that which they had received from him at such cost to himself! How anxious he was that they might keep true to all he had taught them! His ministry among them was over. Later he evidently visited Ephesus, but both he and they realized that his work there was finished. Henceforth the elders would have to be overseers of the flock. And as he himself had been a faithful witness of Christ in their midst, they were to take up the testimony he had given them and carry it on in its entirety. Without partiality he had testified to both Jews and Greeks repentance toward God and faith toward Jesus Christ as the terms and conditions of salvation. He was willing to seal that testimony with his own blood, counting not life itself dear to him that he might finish his course with joy.

God grant that our ministers shall be witnesses of Christ both in a faithful proclamation of the gospel and in such daily living as will prove their devotion to Christ.

## THURSDAY, NOVEMBER 11

### A Good Pastor--1 Peter 5: 1-7

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

3 Neither as being lords over God's heritage, but being examples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise, ye remember, about yourselves unto the elders: Thus, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

7 Casting all your care upon him; for he careth for you.

Out of a personal experience, the Apostle Peter could point out to other pastors the lines of duty which lead to a glorious reward. Let them "feed the flock of God." How he remembered the memorable words of the risen Master by the Sea when he said to him, "Feed my sheep!" Give them the food that will sustain a spiritual life. As under-shepherds they were to oversee the flock and serve them of a hearty free-will, not as hirelings. But they were to be servants, not sovereigns, in the flock. Christ is the Chief Shepherd, and to him the sheep belong. It is he who appoints overseers over them. The good pastor who gives proper attention to the flock committed to his care will receive an imperishable crown of honor from the hands of the Chief Shepherd when he comes to claim his own.

God help our pastors to be examples to be followed rather than authorities to be obeyed, and to embody that spirit of humility and service which will make them effective and acceptable servants of Christ.

## FRIDAY, NOVEMBER 12

### God's Steward--Titus 1: 5-9

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

As the Apostle's special representative in Crete, Titus was commissioned to ordain elders or pastors in the churches on the island. He specified the qualifications of pas-

tion in order that Titus might be able to judge who was worthy to be set apart to the gospel ministry. Besides being blameless as a husband and father, the pastor must also be without reproach as a steward of God. In his relations to the people, he is an under-shepherd; and in relation to his Master and his message, he is a trustee or steward. To him Christ has given a special trust. Paul makes it clear that Titus was not to make arbitrary appointments or selections but to discover and ordain only those men whom God had chosen. They only who were already enlisted and who were hospitable, sober, just, holy, and temperate were to be considered eligible to the office. They only could be relied on to hold fast "the faithful word," and "be able by sound doctrine both to exhort and to convince the gainsayers."

God grant that our pastors shall be blameless both in their private and public life, and be able to live up to the standard set for them as stewards of Christ.

#### SATURDAY, NOVEMBER 13

##### A Faithful Minister—Acts 20: 31-35

31 Therefore watch, and remember, that by the space of three years I opened not to you every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive.

In calling the attention of the elders of Ephesus to his faithful ministry among them, Paul sought to intensify their own zeal and fidelity as ministers of Christ. For three years he had labored night and day among them, not for what he might get from them, for they themselves were reminded that all that time he had supported himself and those who were with him by manual labor; but for what he could give them of the word of grace which could give them "an inheritance among all them that are sanctified." He had sought their good, not their goods. In his own work among them he had set them an

example of an unselfish ministry, and had experienced the truth of the beatitude of Jesus when he said, "It is more blessed to give than to receive." His was the greater joy in having shared with them the glorious treasures of truth which Christ had given him to proclaim.

May God grant that pastors everywhere may be so faithful in the places where they labor that when they leave them they can hold up their own records as examples for their successors to follow.

#### SUNDAY, NOVEMBER 14

##### The Good Shepherd—John 10: 7-19

Print John 10: 14-18

14 I am the good shepherd, and know my sheep and am known of mine.

15 As the Father knoweth me, even so know I the Father and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Jesus is not only the Great Shepherd, but he is also the Model Shepherd. Because he is the Good, he is the Great, Shepherd. His merit is his might. His goodness is shown in the fact that he laid down his life for the sheep. He is the example for pastors of all times to serve the people sacrificially. Furthermore, he is the impartial Shepherd, caring for all the sheep alike, whether they are of this fold or that. To himself as the one Shepherd, he brings them all together. He gives special attention only to those most in need of it. So pastors of churches are to have no favorites among their flock, serving all alike. Jesus' power as a Good Shepherd lies in the fact that he could lay down his life and of his own will take it again. He was not a martyr whose life was taken from him by forces over which he had no control. He stepped in between his sheep and their death, and received in his own breast the deadly shafts that were hurled at them.

Thou, O Christ, art our Good Shepherd; in thy care we trust; help us to follow thee in the way of self-sacrifice and give our lives to thee who laid down thy life for us.

The Better Home

LESSON FOR NOVEMBER 21, 1937

## Christian Workers

1 CORINTHIANS 3: 10-15; GALATIANS 6: 6-10

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Let us not be weary in well doing: for in due season we shall reap, if we faint not. Galatians 6: 9.

#### MONDAY, NOVEMBER 15

##### The Christian a Builder—1 Corinthians 3: 10-15

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble.

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

In the true sense, the Christian should be a builder. His life and labors ought to be righteously constructive. He should be an apostle of progress and a helper in every advance movement. As a builder, he must give attention, first, to the foundation on which he erects his superstructure. He must be sure it is secure before he begins to build. Paul says the Christian has such a foundation in Christ. Hence there is nothing for the builder to do but to use the foundation already laid. Free from the necessity of giving attention to the foundation, he is, however, to take heed how he builds thereon. Shall we use shoddy materials, such as hay or stubble, and put up a shack on such a foundation? Rather, let him use precious materials, such as gold or silver and build a structure that is in keeping with its foundation. The testing time will come, and will reveal the sort of work the builder has done and the kind of materials he used. Unless he has erected a permanent structure on a permanent base, his labor will be lost though his foundation will stand; his soul will be saved but his works destroyed.

God help us to base our lives on Christ, and in the making of them to use only those materials which can stand the test of everlastingness.

#### TUESDAY, NOVEMBER 16

##### Sowing and Reaping—Galatians 6: 6-10

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 He that soweth shall also reap, but he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

8 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The law of the harvest has universal application. Reaping depends on sowing. If we sow sparingly we shall reap sparingly. If we sow noxious seed we will reap a noxious crop. God is not mocked. There is no sort of trickery that can stand the search of his all-seeing eyes. What we put into life determines exactly what we will get out of it. If we make no investments of real value in life, we will get no returns from it that are worth anything. If we sow to the flesh, we will reap the only harvest the flesh can produce, which is corruption. If we sow to the Spirit, we shall reap the life everlasting, the life that is invaluable and imperishable in its quality and nature. But the time between sowing and reaping may seem long. It may at times look to us as if the good seed we have sown has perished in the ground. But nothing good can die. It will come to its inevitable fruition after a while.

God grant us the patience to be not weary in well-doing, and to await the season when, after having sown in tears, we shall reap with joy.

#### WEDNESDAY, NOVEMBER 17

##### True Riches—1 Timothy 6: 11-21

Print 1 Timothy 6: 17-21

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy:

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate:

10 Laying up in store for themselves a great treasure that against the time to come, that they may lay hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

Rich men are often perplexed to know how to invest their money so as to insure its greatest safety and its highest productiveness. Too frequently they put it merely where it will make more money to be invested to make more money, and on and on. But they could convert their wealth into durable assets which would yield them the highest satisfaction and the most desirable returns. They can transmute material riches into spiritual values. To do this, their money must be passed through the divine Exchanger's hands who takes the coinage of their realm and gives them the currency of his kingdom. The fact is, he always gives a premium. All values, like the loaves and fishes, increase in his hands, so that the investor gets back from him far more than he gave to him. Temporal riches become wealth eternal when they are used in doing good, in being distributed to the needy, in contributions to the causes of Christ in the world. They thus become investments laid up in store for the investors against the time to come.

God grant that whether we have much or little of this world's goods, we may not trust in them but use them for the glory of the Giver.

#### THURSDAY, NOVEMBER 18

##### The Workers' Reward—John 4: 32-38

23 But he said unto them, I have meat to eat that ye know not of.

24 Therefore said the disciples one to another, Hath any man brought him, ought to eat?

25 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

26 Say not ye, There are yet four months and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white of ready to harvest.

27 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

28 And herein is that saying true, One soweth, and another reapeth.

29 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

There is no greater test of the value of any investment of one's time, or money, or effort

than the sort and degree of satisfaction it affords him. To strive toward unworthy ends is to meet with bitter disappointment. The greater one's achievements are in such efforts the deeper is his discontent with them. But a good work is its own reward. In it are those supplies with which the hunger of the soul is satisfied. Although Jesus was physically weary and hungry at the time, after his conversation with the Samaritan woman at Jacob's well, in which he was able to lead her to the fountain of living water, he was neither hungry nor fatigued, when the disciples returned from Sychar with food for him. He had already eaten the meat of doing the will of the Heavenly Father which could both satisfy the desires of his soul and supply the needs of his body. The reward of rendering a spiritual service is both physical and spiritual. But the bread that merely satisfies the body, cannot appease the hunger of the soul. Our Lord used the wayside opportunity and employed his waiting moments to lead a soul to find the life eternal. He did not need to wait till harvest to have a feast.

We pray, our Heavenly Father, that it may be our meat to do thy will and that we shall do it so fully that we shall thereby taste the joys that are everlasting.

#### FRIDAY, NOVEMBER 19

##### The Works of God—John 6: 26-35

Print John 6: 26-30

26 Jesus answered them and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

After Jesus had fed the five thousand with the five loaves and two fishes, the people wanted to make him their political chieftain and ran after him in wild enthusiasm. He rebuked them for their folly, saying to them that they were drawn to him not because they had witnessed his divine power in performing the miracle but because they ate of

the loaves and were filled. Their admiration for him was due to the physical and temporary comforts they had received at his hands. Their appreciation of him arose out of their stomachs, not from their hearts. He bade them labor for that meat which is spiritual and imperishable, to have a mind to the satisfactions of the soul rather than supplies for the body. Let their energies and enthusiasm be expended in doing the works of God. This they could do by believing in him whom the Father had sent. By faith in him whose power as the Son of God had fed their bodies, their souls would receive the food that endureth unto eternal life.

Lord Jesus, on thee we trust for the bread of life in the strength of which we can work the works of God; help us to find life's highest satisfactions in feeding our souls on thee.

#### SATURDAY, NOVEMBER 20

##### The Greater Work—John 14: 11-14

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

To the group of eleven disciples, our Lord made what was perhaps to them at the time the almost incredible statement that they who believed on him would, after his departure, do greater works than those he had performed while he was with them. But he conditioned their power to do the greater works on their faith in him. He himself would soon remove from the scenes of their activities, but it would be through him that their superior accomplishments would be wrought. He delegated to them greater power than what he himself had exercised. He gave them his name, as an official signet or seal of authority, by which they could invoke the power of God and afford it the larger field of performance. Whenever they would ask in his name, he would do it that the Father might be glorified in the Son. He would back up his name. He would endorse appeals to which, his own name had been affixed.

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In thy name, Lord Jesus, let us labor and toil, depending on thee for all the power we need and giving thee the praise for all we do.

#### SUNDAY, NOVEMBER 21

##### Spiritual Service—Romans 12: 1-8

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt in every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, being many, one body in Christ, and every one members one of another:

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

In return for God's redeeming mercies to their souls, Paul beseeches saints to present their bodies as living sacrifices unto him. Thus their physical natures can be made to render a spiritual service. The carnal in them can be laid on the altar in holy consecration to God. Instead of being conformed to the world, let them be transformed by the renewing of their minds, that they may prove what is the perfect will of God. To be acceptable to God, service must be sacrificial in its nature. Pride must be slaughtered and laid on the altar. Co-operation among the servants of Christ is the law of the humble mind, not that of one who thinks of himself more highly than he ought to think. Diligence in service characterizes the sacrificial spirit, so that one faithfully uses whatever gift he has received from the Lord, whether preaching or teaching or giving his money. To help support those who give themselves to any spiritual ministry is itself a spiritual service.

We pray, Lord, that of whatever kind our gifts and opportunities for service may be, we may use them faithfully and by so doing perfect and fulfil thy will in all things concerning us.

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# Christian Fruitfulness

JOHN 15: 1-16

Printed and explained in the Daily Reading for Monday

**GOLDEN TEXT:** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. JOHN 15: 8.

## MONDAY, NOVEMBER 22

### Christian Fruit-Bearing—John 15: 1-16

1 I am the true vine, and my Father is the husband-manner.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit as shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might continue in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth, I call you not servants; for the servant knoweth not what his lord doeth, but I have called you friends: for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you.

The term fruit very aptly illustrates the outgrowth of the Spirit of Christ in the lives of Christians. Our Lord used the figure of himself as the true Vine and his disciples as the grape-bearing branches. Out of that relationship, certainly nothing but good can come. But productiveness on their part de-

pends on the amount of life they draw from Christ together with the pruning which is given them by the Father, who is the husbandman or vine-dresser. A maximum production on their part is to his honor. He cannot be glorified by a scanty or inferior fruitage from them. Such a product is a reflection on him as their care-taker. Love is an essential quality of such fruit, because love is the nature of Christ from whom alone fruitfulness is derived. Obedience to the commands of Christ is necessary in order that the contact of believers with Christ may be an open channel through which his life can flow into them with fruit-bearing power.

Help us, we pray, O Christ, to abide in thee, to fulfill the conditions on which thou wilt abide in us; that our lives may be abundantly fruitful to the glory of God.

## TUESDAY, NOVEMBER 23

### Fruit-Bearing Christians—Luke 8: 9-15

8 And his disciples asked him, saying, What might this parable be?

9 And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables: that seeing they might not see, and hearing they might not understand.

10 Now the parable is this: The seed is the word of God.

11 These by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

12 They as the rock are they, which, when they hear, receive the word with joy, and these have no root: when a while they believe, and in time of temptation fall away.

13 And that which fall among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring not forth fruit to perfection.

14 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

In the parable of the sower, Jesus classified his hearers according to their attitude toward the Word of God as the condition of fruitfulness on their part. Barrenness may be due to any one of several causes, but

fruitfulness depends on one condition only. There are here given three classes of unfruitful hearers but only one is mentioned that is productive. Some people are way-side hearers of the Word, in whose hearts and lives it has no chance to register. Others receive it emotionally but when temptations come the fountain of their feelings dry up. Still others receive it along with a multitude of other conflicting, temporal interests which choke it out so that they bring no fruit to maturity. But there are some who receive it into good and honest hearts and with depth of conviction and singleness of purpose bring forth an abundant fruit.

Take from us, O God, anything that would make us unfruitful and impart to us what it takes to make our lives fruitful in thy service.

## WEDNESDAY, NOVEMBER 24

### The Fruit God Expects—Matthew 7: 15-23

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

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

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

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

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

20 Wherefore by their fruits ye shall know them.

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

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

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

A fruit can be judged as to its quality by the character of that which produces it. Given a knowledge of the nature of a tree, we know the kind of fruit it produces. In the day of reckoning before the Lord, some self-righteous souls will allege their good deeds as grounds for their justification and acceptance in his sight, but to them he will have to profess that he never knew them. Lacking in a character of righteousness, they fail to produce anything good. Where the heart is bad the deeds are evil. The fruit that God wants is that which springs up out of a pure heart and a holy purpose.

Lord Jesus, grant us that knowledge of thee by which we are, and shall be, known by thee; and that our lives shall be filled with the fruits of the life which that knowledge gives.

## THURSDAY, NOVEMBER 25

### A Disappointing Yield—Isaiah 5: 1-7

1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill.

2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a vinepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to: I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste, it shall not be pruned, nor digged; but there shall come up brambles and thorns: I will also command the clouds that they send no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Isaiah likens Judah and Jerusalem to a vineyard which the Lord planted and cultivated with care, protecting it with walls. From it he should, therefore, have received an abundant yield of valuable fruit. But instead, they brought forth only that which was worthless. And because they abused the privileges which had been given them they would be abandoned by the divine Husbandman. Since they produced nothing but wild grapes, they would be left to a wild state. Many a life to which God has shown special mercies has become sterile and barren solely because there was not the yield to him which merited a continuance of his care and attention.

We beseech thee, our Heavenly Father, that we may duly acknowledge the receipt of thy gifts by rendering to thee lives abundant in fruits of righteousness.

## FRIDAY, NOVEMBER 26

### The Fruit of Righteousness—James 3: 13-18

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and be not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envy and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

Wisdom is possible only to the person who is godly at heart. An unrighteous man, be he ever so artful in worldly affairs, lacks that moral judgment by which he might discern accurately between what is right and what is wrong in the sight of God. This is so because he does not know God. It is in a righteous fear of him that wisdom consists. And because it is a goodness of heart, its fruits are manifest in the life. It is "full of mercy and good fruits, without partiality, and without hypocrisy." If you want advice on any problem of life, get the counsel of the most godly person you can find.

¶ We pray, our Heavenly Father, that we may never cease to grow in the grace and knowledge of our Lord and Saviour, Jesus Christ, and thus increase in the wisdom that cometh from above.

#### SATURDAY, NOVEMBER 27

The Secret of Fruit-Bearing—John 12: 20-26

20 ¶ And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my Father be: if any man serve the Son, the Father will honour him.

In seeking an interview with Jesus in the Temple, the Greeks doubtless wished to show him that honor which his own people had manifestly denied him. In answering them, he said the time had come when he should be glorified but not by being formally acclaimed as the official, religious head of any group of admirers or even believers. His cause could be promoted not by being raised to a place of distinction but by being subjected to infamy. A grain of wheat has to die in the ground in order to increase and

produce much fruit. Self-sacrifice is the secret of living the larger, more abundant life. But that which is given up for Christ is not lost. That is all that is kept. It is the wheat that is sown in the ground, not that which goes to the mill, that reproduces itself year by year.

¶ God help us to be faithful in our service to Christ, willing to make ourselves unseen, that he may be the better known, that the products of our lives may the more largely glorify him.

#### SUNDAY, NOVEMBER 28

The Fruit of the Spirit—Galatians 5: 15-25

Paul Galatians 5: 15-18: 23

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh hateth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

The Christian life is itself the work or product of the Holy Spirit in the heart of the believer in Christ. That which he has beotten is certainly capable of producing the fruit of the Spirit. However, while in the flesh the new life is beset with temptations that make war against its spiritual productivity. Even a good fruit tree may be subject to so many plant enemies that its fruits are sparse and faulty. The remedy is to keep it clean and healthy by the timely, regular use of insecticides. Just so, the desires of the flesh must be constantly suppressed in order that the fruit of the Spirit may be manifest in the Christian life. This the Christian himself must do by carefully guarding the health of his soul, and by keeping it clean of all contaminating and hurtful agencies.

¶ Help us, Lord to crucify the flesh with its affections and lusts, to slay every desire that is evil and that would oppose the work and fruitage of the Spirit in our lives.

The Better Name

LESSON FOR DECEMBER 5, 1937

## Christian Rest

MATTHEW 11: 28-30; HEBREWS 4: 1-11

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matthew 11: 28.

#### MONDAY, NOVEMBER 29

Christ's Gift of Rest—Matthew 11: 25-30

Print Matthew 11: 25-30

26 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

28 Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

In the wild rush of modern life, with its speed already at a nerve-racking rate and rapidly increasing, both the need and the desire for relief were never greater than now. Some people try to find it by changing the scene of excitement and by swapping one thrill for another. They seek it from the very sources of unrest. Jesus invites all who labor and are heavy laden to come to him and he will give them rest. It is, therefore, a gift from Christ, and is not to be gained by being pursued. He alone can give it. And he can give it only to those who take their yoke upon them and learn his way of living. They must accept his teachings and obey his commands. They must know and adopt the spirit and purposes he had in life. Though storms of envy and hate raged in fury over his head, there was in him that serenity of spirit never before possessed by man. He would have us know that the calm he possessed can become ours if we will meet the conditions on which he can give it to us. They are not severe. His yoke is easy, and his burden is light. The meek and lowly can follow him, for he himself is meek and lowly in heart.

¶ Lord Jesus, teach us thy ways; impart to us the higher knowledge of thyself that in the majestic calm of thy spirit and in following after thee we may find a haven for our weary souls.

#### TUESDAY, NOVEMBER 30

The Promised Rest—Hebrews 4: 1-11

1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

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2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on thus wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.

7 Again, he saith, a certain day, saying as David, To day, after so long a time as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 Therefore remoneth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

In this passage of Scripture, reference is made to the failure of the Israelites, because of unbelief, to enter the Canaan of rest God had promised them. Not only the generation that mutinied at Kadesh-barnea, who were therefore denied admission into the land, but also those who, though they entered it, did not possess it in peace because they did not comply with the conditions on which God could fulfil his promise. Though they had the word of God, it was "not being mixed with faith in them that heard it." Through Christ Jesus God has promised rest to his people, but they must heed his voice and trust him every step of the way toward it. Furthermore, there must be faith before there can be rest. It was after God had spent six days in the work of creation that he rested on the seventh. It is only when the faithful soul has rounded out his labor on earth that heavenly peace will be possible for him. Then his activities will not meet with any resistance and can therefore be carried on without the expenditure of energy that would cause fatigue.

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Help us, Lord Jesus, to work so diligently for thee in this world, though we often grow worn and weary, that the joys and peace of heaven may be the sweeter for our toil and weariness here.

### WEDNESDAY, DECEMBER 1

Rest of Soul—Jeremiah 8: 16-21

16 Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls. But they said, We will not walk therein.

17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hear.

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 Thus, O earth, behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me increase from Sheba, and the great cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.

With great earnestness of soul, the prophet Jeremiah pleaded with the people of Judah, in the declining days of their national existence, when they had forsaken the faith of their fathers in Israel and departed from the laws of the Lord, to seek out the old paths and walk in them and they would find rest for their souls. But the old paths were "too narrow" for them, or they considered them out of date. They shunned anything as ancient as the laws of the Lord. They failed to see that the true and tried old paths include the whole circuit of life, in whatever age it may be lived. The way which others have gone and in which they attained to the true ends of living, arriving at last to the haven of eternal rest, is the only way in which the soul can have the calm and peace of an assured happiness. The ways of disobedience lead to trouble, disquiet, unrest, pain, and death. It is therein that the very Word of God becomes a stumbling-block to those who disregard it. And that by which they might have found rest haunts them in the day of their distress and calamity.

Help us, O Lord, to be true to the "faith once for all delivered to the saints," and to walk in the old paths by which thy faithful servants before us have entered into rest eternal.

### THURSDAY, DECEMBER 2

Needless Anxiety—Matthew 6: 24-34

First Matthew 6: 31-34

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

32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

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

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

Most of our worries are over matters of minor importance, or of no consequence at all. Perhaps this is due to the fact that it is in respect of those things most closely related to our carnal nature that needless anxiety arises. Wherever primary attention is given to things of secondary value, there are vexations without number and without end. Christian people sometimes give more serious and constant thought to material comforts than to spiritual values. Of course, there are disturbances in such instances. Every thing is "out of joint." Nothing is satisfactory. It is heathenish to make life's major interests center about what one shall eat or wear. It is a reflection on the Heavenly Father for his children to fret and worry about those temporal needs he has promised to supply. But where one puts the kingdom of God first, everything else fits in so perfectly that there is friction of life's parts at no place; and hence there are no disturbances or vexations.

Help us, our Heavenly Father, to be anxious only for thy kingdom, for its increase and progress, and to trust thee to care for all our temporal interests and supply all our physical necessities.

### FRIDAY, DECEMBER 3

The Rest Cure—Isaiah 40: 27-31

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from God?

28 I must thou not know? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fail.

31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Rest is not merely a nervous or physical calm. It is primarily repose of spirit. That which quiets the soul rests the body. And where there is no peace of mind, there is a raging tempest of emotions. Until one is calm inside, he cannot be quiet outside. How seriously we need to heed the theme of one of our sacred hymns and "Take time to be holy." We go forward in the right direction just as rapidly as we persistently wait on the Lord, abide his time, quietly consult his will and find out his mind on all matters. In such an experience we shall find the real rest-cure from our worries and anxieties. By it our strength will be renewed, so that we can go forth to do more work with less effort. But these seasons of rest must be frequent. "As thy days may demand shall thy strength ever be." Our natural energy is being constantly drained, even in doing the Lord's work, and hence we should have daily rest periods of private prayer and meditation when we are alone with God and the din of the world is shut out.

In thee, O God our Saviour, let us find rest; in the quiet of thy presence, let us be pavilioned with power and girded with strength.

### SATURDAY, DECEMBER 4

The Blessedness of the Righteous Dead—

Revelation 14: 13

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

John the inspired seer received a special command from heaven to write concerning the blessedness of the dead who die in the Lord. It was a message of peculiar importance, and hence there was need that the scribe should be specially commissioned to write it for the consolation of all labor-laden, toiling, suffering, and weary followers of Christ. However severe the hardships and trials they have to endure in the world, after death they are forever happy and blessed. The Spirit himself affirms that they rest from their labors and that their works do follow them. Their toils are ended but the products of their labors do not stop. They are passed on to their credit at the bar of God, following them as a trail of light into the heavenly rest. Their works form the train with which they sweep through the gates into the celestial city. Their days of suffering are forgotten in the endless day of glory.

reward. Instead of the bitter drags of pain and sorrow which they had to drink in order to be faithful to Christ till the last, they now take the water of life from the chalice in which the Son of God emptied his own blood for their redemption. It is for him they live. It is in him they die. And it is with him they live forever in endless rest.

Lord Jesus, give us the grace to live for thee every day and at last grant us an abundant entrance into thine upper and better kingdom, for thine own sake.

### SUNDAY, DECEMBER 5

Life in Heaven—Revelation 22: 1-5

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, were there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 And they shall see his face, and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

In this apocalyptic description of heaven John gives us a picture of life in its redeemed and highest estate. In it there are no impurities, for it is as a crystal stream issuing from the throne of God and of the Lamb. Its source is the inexhaustible power and presence of God himself. Its productiveness is unlimited. On either side of the river, the tree of life, in the zone of celestial tropics, bears its fruit every month, the very leaves of which are medicine for the healing of the nations. It suffers no curse or impediment, so that the servants of God serve him without hindrance from any source. They are his personal attendants and stand before him constantly beholding his face. His name is branded in their foreheads, as the seal of their redemption and the sign that they belong to him in undisputed possession. In their very bodies they bear the "marks of the Lord Jesus." In the endless noonday of his presence there is unlimited time for serving him. There is no night there that would call the servant from labor to rest, for there service itself is rest.

Lord Jesus, help us to live the life here which at last shall be privileged to serve thee night and day forever.

# Christian Fellowship

1 JOHN 1: 1-7. REVELATION 21: 1-7

Printed and explained in the Daily Readings for Monday and Tuesday

GOLDEN TEXT: Our fellowship is with the Father, and with his Son Jesus Christ. 1 John 1: 3.

## MONDAY, DECEMBER 1

Christian Fellowship—1 John 1: 1-7

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.

2 For the life was manifested, and we have seen it, and bear witness and shew unto you that eternal life, which was with the Father, and was manifested unto us.

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

As an apostle, John assures his readers of the certainty of the things concerning which he writes, those things which he with the other apostles of Christ heard with their own ears, and saw with their own eyes, and handled with their own hands, of the Word of life. He wished to share his knowledge of Jesus with the saints who had not had such privileges as had been his, that they might have the fellowship of information with him. He desired to impart to them what he knew of Christ that they, being drawn into a closer fellowship with him whose fellowship was with Christ, might themselves approach nearer to the Lord. It was only in full and positive assurance that their faith in Jesus was supported by authenticated facts that their joy could be full. The bond between Christians consists in the fellowship which each has with Christ. Otherwise it would not be Christian fellowship. It is evidenced by the fact that we walk in the light as Christ himself is the source and embodiment of light and truth.

¶ In thee, Lord Jesus, let us find the ground of our fellowship with one another; and may the light and truth as they exist in thee characterize our daily walk and dealings with each other.

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## TUESDAY, DECEMBER 7

God with His People—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 thirsty 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.

Fellowship with God by the Spirit on the part of his people in this age will come to its fruition and reward in the visible, manifest presence of God with them in the world to come. Their faith will become sight. Then tears will end in rejoicing. The fear and pain of death will have ceased forever. There will be a new heaven and a new earth in which God's people will be free from the blindness and limitations of the flesh, when even their bodies will be redeemed and spiritualized. The material universe will become the spiritual dominion of God, in which a new Jerusalem will be his tabernacle and Capitol. He will come on earth to stay. Then the saints will receive their inheritance and become possessors "of all things."

¶ Help us, O God, to live the overcoming, victorious life through the faith and knowledge we have with Christ Jesus; and to await with patience the complete, visible, eternal manifestation of thy presence with us.

## WEDNESDAY, DECEMBER 8

Fellowship with Christ—1 Corinthians 1: 1-9

Print 1 Corinthians 1: 4-9

4 I thank my God always on your behalf for the grace of God which is given you by Jesus Christ.

The Better Name

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge.

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus our Lord.

Fellowship with Christ is possible only to people to whom the saving grace of God is given and who are, therefore, in a realm of the Spirit in which they can commune with him. The extent and intimacy of that fellowship depends on how deeply spiritual they are and how faithfully they use the graces and gifts he has given them. Paul declares that Christians are "called unto the fellowship" of Christ. Their very salvation is a result of their personal contact with him by faith. That touch with him should grow increasingly deeper and closer, being constantly "enriched by him, in all utterance, and in all knowledge." It should contemplate and wait for the second coming of Christ when fellowship with him will be verified, and perfected.

¶ Lord Jesus, enrich our hearts with thy grace, that we may fulfil the conditions on which we can company with thee here and now; and await thy return when our redemption shall be complete and we shall see thee face to face.

## THURSDAY, DECEMBER 9

Fellowship in Service—Colossians 4: 1-12

Print Colossians 4: 7-12

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort you in the Lord.

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him.)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

We appreciate companionship in any service according to the value we place upon

that service. There cannot develop a strong comradeship among workers in a field of labor that is unworthy or one which they dislike. But among people who put the kingdom of God first in their lives there is a fellowship that is both endearing and enduring. Their relationship rests on something noble and eminently worth while. Paul cherished the companionship of his co-workers in the Lord. It strengthened him to feel their warm heart-throbs of sympathy and assistance. Writing to the Colossians he mentions them: Tychicus, his personal representative; and Onesimus, the converted slave; and Aristarchus, his fellow-prisoner; and John Mark who had finally won the confidence of the Apostle; and Justus and Epaphras, and others. All these were dear to his heart because they stood close to him in the work which he cherished above life itself.

"Blest be the tie that binds

Our hearts in Christian love;

The fellowship of kindred minds

Is like to that above."

## FRIDAY, DECEMBER 10

Sharing What We Have—2 Corinthians

8: 1-9

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves.

4 Praying us with much intensity that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And thus they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

The churches in Macedonia were rich only in liberality, which was as abundant as their poverty was deep. In giving for the relief of needy Christians in Jerusalem they went beyond their means, begging Paul to grant them the privilege of taking part in

ministering to the saints. They desired the fellowship of churches who were sharing what they had with their poor brethren in the mother-church. Besides, they could thus take upon themselves the distress of their fellow Christians far away and suffer with them in the bonds of Christian love. By sharing, brotherly love is both expressed and increased in proportion to the amount one has to give. To give much out of a little is far more liberal than to give a much larger sum out of a great deal more. The bond between giver and receiver is the deeper and stronger for the self-denial incurred by the giver in sharing what he has.

¶ We pray not, Lord Jesus, that we may be rich but generous, rich in liberality and abundant in the joys and blessings of sharing with others in the bonds of Christian love.

## SATURDAY, DECEMBER 11

### Christian Brotherhood—Acts 2: 41-47

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

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

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

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

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

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

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

Among the Christians in Jerusalem, immediately after Pentecost, there was a community of souls before there was a community of goods. All who believed were together, continuing in the teachings and fellowship of the Apostles and in spiritual exercises. Their brotherhood arose out of a Christian experience common to all of them. There was a kinship of hearts. Those who had possessions and lands sold them and made the proceeds available for the maintenance of the others equally with themselves. It was entirely a voluntary matter. It was not a requirement of the body of believers. But it seems to have been generally adopted by the members of the church. A tremendous impact was made on the life of

the city by the Christian group who gave themselves up entirely to worship in the Temple and from house to house. This brotherhood was sound in principle although it was local and short-lived.

¶ Lord Jesus, help us to apply thy spirit in all our relationship, but especially in our fellowship with others who are our brothers and sisters in thee.

## SUNDAY, DECEMBER 12

### The Ever-Present God—Psalm 139: 1-12

Psalms 139 4-13

4 For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.

5 Thou hast been to me behind and before, and laid thine hand upon me.

6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

8 If I climbed up into heaven, thou art there; if I made my bed in hell, behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; even the night shall be light about me.

12 Yea, the darkness hideth not from thee; but the night abasheth as the day, the darkness and the light are both alike to thee.

To the man who loves and trusts him, God's continuous presence is an unspeakable joy and comfort. With what delight the righteous soul in his integrity realizes that every thought he has and every deed he does is known to God. His Heavenly Father knows and understands. And though he may wonder, he never goes beyond his Father's love and care. There is no flight from his presence, as Jonah thought when he took ship at Joppa for Tarshish to "flee from the presence of the Lord." The recreant prophet found out that God was "in the uttermost part of the sea." Even there his hand leads, whether by corrective or cultural discipline. In his presence the darkness of the night is dispelled by his pillar of fire so that even the dead of night becomes the noon-day of his fellowship.

¶ We bless thee for thy presence with us, O Lord our God, whether in the day of our prosperity or the night of our distress, and that in every phase and condition of life, thy hand holds and leads us.

# The Birth of Jesus

LUKE 2: 8-20

Printed and explained in the Daily Reading for Monday

GOLDEN TEXT: Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2: 11.

## MONDAY, DECEMBER 13

### The Birth of Jesus—Luke 2: 8-20

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at these things, which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The announcement of the birth of Jesus was made by an angel of God to humble shepherds rather than to people prominent in either the social or the religious walks of life. Their simple faith fitted them to be the recipients and bearers of the good news. While the message was given to them, it was not for them alone, but to "all people." It was theirs to give to everybody. No sooner had the angel finished his message to them than a multitude of the heavenly host appeared and in a grand, angelic chorus said, "Glory to God in the highest, and on earth peace, good will toward men." When the angels departed, the shepherds went immediately to Bethlehem "to see this thing

that had come to pass." They did not doubt that it had taken place. Guided by the sign given them, they soon found Joseph and Mary, with the Babe lying in a manger. They related, to all who had in the meantime gathered there, the appearance and message of the angel to them concerning the Child. The unknowing ones among them wondered at the things which the shepherds said, but the understanding mother "kept all these things, and pondered them in her heart."

¶ Our Heavenly Father, we would unite our voice with that of thine own messenger who first announced the gift of thy Son to the world; help us, we pray, to keep on telling the good news till "all people" shall have heard it.

## TUESDAY, DECEMBER 14

### The Magnificat—Luke 1: 46-55

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy;

55 As he spoke to our fathers, to Abraham, and to his seed for ever.

After Gabriel's announcement to her, Mary went to visit her cousin, Elizabeth, wife of Zacharias, in the hill country of Judea. As soon as she saw her, Elizabeth greeted her as the mother of her Lord. Then Mary's soul voiced its praise to God in a memorable song, in which she magnified him who had conferred on her so great an honor. She gratefully acknowledged God as her Saviour who had "regarded her low estate." Like

all truly great souls, she felt unworthy of the great favor God had shown her. She praised him not only for what he had done to her but also for what he was doing through her. She had been chosen to become the mother of the Saviour of all mothers, herself included. By her was to be fulfilled the covenant made with Abraham in whom God had promised that all families of the earth would be blessed.

U Our souls magnify thee, O God our Father, for thy boundless mercy and goodness in the gift of thy Son, our Saviour; let our praises of thee witness of him.

### WEDNESDAY, DECEMBER 15

Foretold by Prophets—Acts 3: 22-26

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Peter explained to the spectators, who were wonder-struck by the miracle, that his power lay in the fact that Jesus of Nazareth, by whose name he had healed the lame man at the gate of the Temple, was indeed the Messiah of inspired prophecy. The coming of the Holy Spirit on the day of Pentecost had made that plain to him. He himself saw now how the Messianic prophecies had been fulfilled in Jesus. By his resurrection, Jesus had been proved to be the Son of God, the Anointed, whose coming the prophets had foretold. Peter's hearers were "children" of these same prophets, and heirs of the covenant made with their father Abraham that in his Seed all kindreds of the earth would be blessed. So they were eligible to believe in Jesus, and were actually in the line and lineage of faith if they would accept what the prophets had said and would rightly interpret the covenant made with Abraham.

U Give us, we pray Lord Jesus, such interpretation of the Scriptures that we can see

that they testify of thee, and that in an increasing knowledge of them we may grow in a knowledge of thyself.

### THURSDAY, DECEMBER 16

The Saviour—Matthew 1: 21-25

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son; and he called his name JESUS.

To Joseph, the espoused husband of Mary, the angel of the Lord appeared in a dream and explained the conditions under which she was to have a Son. He was divinely authorized to take her to wife and it would be his privilege as her lawful husband to name her Child. He was told to call him "Jesus," a name identical with "Joshua," which means a Saviour or Deliverer, "For," said the angel, "he shall save his people from their sins." Even before he was born, the mission of the Christ was definitely declared by the angel of God. This foreword to Joseph concerning the Child was in line with what all the prophets had said about him centuries before, that a virgin would conceive and bring forth a son who would be called "Emmanuel," or God-with-us. The virgin birth was the sign by which the Saviour from sin was to be identified with the person of God himself among his people.

U Our blessed Redeemer, in whom the life of God was brought to earth, be thou our Emmanuel, the very presence of God with us.

### FRIDAY, DECEMBER 17

The Son of God—Galatians 4: 1-7

1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then art thou heir of God through Christ.

Paul is here contrasting the privileges of the saints who lived before Christ with the higher benefits conferred on those who live after his advent. Under the law the righteous were in the stage or time of their spiritual minority, or bondage, and were under the school-master which leads the pupil to Christ—which the Apostle has just declared the law to be. But they were heirs of the promises by faith, though they were not privileged actually to possess all the benefits that were potentially theirs. But when Christ came, he redeemed "them that were under the law," according to the ancient custom of "redeeming" an estate and placing the heir in possession of his property. By such redemption, believers become sons of God, invested with the full consciousness and prerogatives of sonship, having attained to their spiritual majority.

U O Holy Spirit, breathe upon our hearts the assurance that we are sons of God, witnessing with our spirits that Christ is ours and that we are his.

### SATURDAY, DECEMBER 18

The World's Redeemer—Luke 1: 67-79

Print Luke 1: 75-79

78 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way;

79 To give knowledge of salvation unto his people by the remission of their sins.

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

Zacharias had been dumb since the angel announced to him in the Temple that he would have a son. But when the child was born, the priest-father became prophet, with tongue unlettered. Concerning his son, he said, "Thou child, shalt be called the prophet of the Highest," who would prepare the way for the coming of the Lord, and make ready a people to receive him. He would give knowledge of salvation by the remission of sins through the mercy of God who was sending into the world "the day-spring from on high," in whom the Dawn would appear to give light to all who sit in darkness and to lead the people of God into the way of peace.

In John a dispensation was being ushered in by which the World's Redeemer would be heralded and announced to mankind.

U Thou Son of Righteousness, let us be both the beneficiaries and messengers of thy light and truth, in whose pinions of power there is enlightenment and healing for the nations.

### SUNDAY, DECEMBER 19

God's Gift to Humanity—Isaiah 9: 1-7

Print Isaiah 9: 2-7

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them shall the light shine.

3 Thou hast multiplied the nation, and not increased the joy, they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Inspired with far-seeing vision, Isaiah foretells the time when the peoples of the world, who have been shrouded in darkness, will see a great light. As nations they have multiplied in numbers and material resources but have proportionately decreased in the joys and true purposes of living. In their hatreds and worldly ambitions they react to the confused clash of arms and wrap themselves in garments rolled in blood. But in the person of the Son, who is God's supreme gift to mankind, a new order is instituted, a new government is set up. Not as a mighty warrior but as the Prince of Peace, he will build his kingdom and conquer the world. Worldly empires, founded and maintained by force, rise and fall, but of the increase of his government there will be no end, because it is established with judgment and justice and righteousness.

U We thank thee, O God, that in Christ thou hast set up the kingdom of goodwill among men; help us, we pray, to live and labor for its increase till it shall cover and conquer the whole earth.

# Christian Consecration

PHILIPPIANS 1: 12-26

Printed and explained in the Daily Reading for Monday

GOLDEN TEXT: For to me to live is Christ, and to die is gain. Philippians 1: 21.

MONDAY, DECEMBER 20

Christian Consecration—Philippians  
1: 12-26

12 But I would go should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.

13 For that my bonds in Christ are manifest in all the prisons, and to all other places.

14 And many of the brethren in the Lord, waiting confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in presence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better:

24 Nevertheless to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith.

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Paul had hoped to preach in Rome as a free man, but he found that his imprisonment there had actually afforded the gospel the larger liberty denied him. He was the sort of man who could consecrate his misfortunes to the service of Christ. Many of the brethren in Rome became the bolder and more confident, because of his bonds, to speak the Word. But there were other brethren than those who "waited confident" in consequence of his imprisonment, who envied him for the higher esteem in which the saints held him. Their prominence in the church suffered the peril of being eclipsed

by his presence among them. So they must have put more zeal into their preaching, lest they might lose their peerage! Paul contrasts them with others who preach Christ of love and goodwill. He was glad that the gospel was being preached whether by himself or others, whether out of admiration for him or for envy of him, whether in pretence or in sincerity. He desired that Christ should be magnified in his body, whether by living or dying, whether by bondage or liberty. For him life itself Christ.

Lord Jesus, help us to turn to good account in thy service all the joys and sorrows, blessings and misfortunes that life holds for us; and to consecrate life itself to thee.

TUESDAY, DECEMBER 21

Loving Christ supremely—Matthew  
10: 34-39

34 Think not that I am come to send peace on earth: I come not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

To accept Christ as Saviour is to surrender the citadel of the soul to him. One's will is yielded to him. Henceforth Christ is governor. Conversion is a constitutional change in the believer. Therefore it upsets all those relationships in life, previously existing, which do not agree with the convert's new life in Christ. When he said that he "came not to send peace, but a sword," he meant that to every one who accepts him he would be the occasion, not the cause, of variance with even the dearest relatives who are averse to faith in him. In fact, where such conditions exist, those who are closest by

natural ties become the believer's bitterest foes. They turn against him with the rebound of their own natural feelings as the faith they despise comes within their circle. But the Christian is not to be moved from his devotion to Christ by such hostility, although it comes from one ever so dear. It will be a heavy cross to bear, but the life that loses even itself for his sake preserves itself unto life eternal.

Lord Jesus, let nothing come between thee and our souls; help us to sacrifice every affection that would keep us from loving thee supremely.

WEDNESDAY, DECEMBER 22

Ready to Follow Christ—Mark 1: 16-20

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

As we saw in yesterday's reading, Jesus expects us to give up natural relationships which conflict with our love for him. But he never demands that we surrender anything for him without offering us that which is far better. He called upon the two sets of brothers to forsake their business as fishermen on the Sea of Galilee in order that they might become fishers of men. They readily accepted his call and left their nets. The challenge of the larger and better task appealed to them. Saving the lives of men was considered better business than making a living. They believed in Jesus, and loved him, so they were confident that, in his company and under his instructions, they could become "fishers of men." Many a business man since then has heard the call of Christ to special work, and has forsaken a lucrative profession and given himself with deep consecration to the work of winning men.

We pray, Lord Jesus, for a deeper devotion that we will gladly and promptly leave off anything we are doing for ourselves to follow thee in the larger life and in the better task.

THURSDAY, DECEMBER 23

Giving What We Have—Acts 3: 1-10

Prins Acts 3: 2-3

1 And a certain man lame from his mother's womb was carried, whom they led daily to the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple:

2 Who seeing Peter and John about to go into the temple asked an alms.

3 And Peter, fastening his eyes upon him with John, said, Look on us.

4 And he gave heed unto them, expecting to receive something of them.

5 Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk.

6 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

7 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

To give money in charity is often the easiest, and quite as frequently the least necessary, thing to do. Wherever possible, the causes of need should be removed. And it is in this phase of social work among men that Christians today need to consecrate themselves anew. To support the poor is not as worthy a thing as to enable the poor to become self-supporting. Peter and John had no money to give the lame beggar at the Temple gate, but they could give him something far better. They could bestow on him the healing power of Christ, in consequence of which he would no longer need to beg. The gift of health was to the beggar himself the greatest boon that could be given him. Peter's own poverty made it impossible for him to give the lame man any money, and it likewise shut him up to the giving of that which was worth more to the man than all the money in the world.

God help us to find in the very poverty of our material resources for helping people the larger opportunity for rendering to them the better service in the name of Christ.

FRIDAY, DECEMBER 24

The Price of Perfection—Matthew 19: 16-22

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,



19 Honour thy father and thy mother and thou shalt love thy neighbour as thyself.

20 The young man said unto him, All these things have I kept from my youth up, what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me.

22 But when the young man heard that saying, he went away sorrowful for he had great possessions.

Our Lord applied the test of perfection to the rich young ruler right at the point of the law on which the young man claimed to be faultless. Jesus answered his inquiry as to what he should do to have eternal life by directing him to the Commandments, but mentioned only those which deal with man's duties to his fellow men which are summarized in the command: "Thou shalt love thy neighbour as thyself." The second table of the law was that on which he examined the inquirer. All these, the young man said, he had kept from his youth. Then Jesus stated the price of perfection and bade him sell what he had and give to the poor. If he actually loved the poor as himself let him show it. Unless he was willing to part with his wealth in his neighbor's behalf, he could not rightly say he had kept even the second table of the law. The man who had no money can give better than money, but the man who has it cannot give better than money until he has given it.

God grant that whether we have much or little of this world's goods, we may use it all as he directs and for his glory.

#### SATURDAY, DECEMBER 25

Christian Consecration Rewarded—  
Matthew 19: 23-30

Psalm Matthew 19: 27-30

27 I Then answered Peter and said unto him, Be hold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto him, Verily I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

30 But many that are first shall be last, and the last shall be first.

The question of remuneration naturally arises in the mind of an employee or servant, whether it be a salary wage or some material reward. One wants to know what he will receive for his labors, of what his

pay is to consist, and how much. After the young ruler had failed to give up his wealth and give to the poor and become a follower of Jesus, Peter reminded the Master that he and the other disciples had actually left all and followed him, and asked what their remuneration would be. Jesus told him that when he himself won his reward and ascended his throne they would be with him and would occupy thrones also. The value of the reward depends on, and corresponds to, the worth of the work done and on the cost at which the servant does it. If he makes great sacrifices in order to follow Christ faithfully his reward will be correspondingly great and glorious both in this world and in that which is to come.

Regardless of the cost, Lord Jesus, help us to follow thee and do thy bidding, as sure that the value of our reward will be far greater than the worth of our work.

#### SUNDAY, DECEMBER 26

A Set Purpose to Praise God— Psalm  
108: 1-6

1 O God, my heart is fixed, I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

3 I will praise thee, O Lord, among the people, and I will sing praise unto thee among the nations.

4 For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.

5 Be thou exalted, O God, above the heavens, and thy glory above all the earth;

6 That thy beloved may be delivered: save with thy right hand, and answer me.

Praise to God is the natural expression of the grateful heart for his great mercies and blessings. It is not an emotional spasm, but a fixed and steady disposition to acknowledge to God his goodness in all things. It is a "set of the soul," by which every breeze brings a blessing from God and wafts back to him sentiments of sincere gratitude and appreciation. The psalmist called to his aid the various instruments of music to express and supplement his own voice of praise. Such thanksgiving is both private and public; it acknowledges God "among the people," and sings his praises among the nations.

Be thou exalted, O God, above the heavens as far as they are overtopped by thy mercies to us; and thy glory above the earth as far as thy truth rises beyond the clouds.

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