

TABLE OF CONTENTS

NOTE AND COMMENT BY THE EDITOR:

	PAGE
The Angry Child.....	1
Martyrs in the Dark Continent.....	1
What is a Denominational School?.....	1
Aflame with the Glory of God.....	1
Prayer and Nerves.....	2
The Pastor's Salary.....	2
Ten Questions on Fundamental Doctrines.....	2
No Danger of Being Misquoted.....	2

CONTRIBUTED STORIES AND ARTICLES:

Home (Poem)—Clarence E. Flynn.....	4
Facing Life Alone—Inez Cook.....	4
Our Father—Jane Taylor Duke.....	5
Conservation of Emotions—Jennie C. Douglass.....	6
What Are You: A Mother or a Slave to Your Daughter?—W. A. L.....	7
Let Not Your Heart Be Troubled (Selected Poem).....	8

LESSON STUDIES AND DAILY HOME READINGS:

The Church: Its Life and Work.....	9
Baptism.....	12
The Lord's Supper.....	14
Christian Fellowship.....	17
Christian Worship.....	19
Winning Others to Christ.....	22
Christian Missions.....	25
Social Responsibility.....	28
Temperance.....	31
The Kingdom of God.....	34
The Future Life.....	37
The Holy Scriptures.....	40
Saving Our State for the World's Sake.....	43

HOME DEPARTMENT HELPS AND HINTS:

Afraid? Of What? (Poem).....	46
What Prayer Is.....	46
Lowly Lives.....	46
When She Was Sick.....	46
Getting Acquainted at Home.....	47
"Jesus Shines In Here".....	47
Supplies for the Home Department.....	48

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Note and Comment By the Editor

THE ANGRY CHILD

SOME children are at times absolutely overcome by anger. How shall they be treated while their little bodies are thus inflamed to the point of temporary insanity? Shall they be scolded, threatened, whipped, cajoled—what? A sensible suggestion is made by a writer in *Mother's Magazine*. He says: "It is absurd to whip a child who is overcome by anger. It is just as bad to tie a handkerchief around his mouth. The best thing to do is to let him alone, and let his passion wear itself out. If he could be taken before the anger gets the upper hand of him, he might be controlled. A parent who can tell when his child is likely to get into a tantrum can sometimes stop it by dashing cold water in his face, or by suddenly taking him in her arms and holding him securely, without talking to him. This latter plan will work in some cases, and in other cases it will simply be the means of hastening the tempest. Ordinarily, the best way to treat an abnormal condition like this is to let it alone. What the parent should do is to study the things which will arouse the child's anger and then avoid these things. It is the height of folly for a parent to excite anger in a child, and then try to control it by punishment. It is worse than folly; it is brutal, and is likely to ruin the child."

MARTYRS IN THE DARK CONTINENT

IN the earlier days of the modern missionary movement, Africa was the graveyard of many heroes who laid down their lives in an effort to win the Dark Continent to Christ. Melville Cox, for example, after only four months' labor there, died at the age of thirty-three. But his farewell to a friend in America was this: "If I die in Africa, you must come and write my epitaph." The friend replied: "I will, but what shall I write?" With emphasis, Cox said: "Write: Let a thousand fall, but let not Africa be given up!" Read also this leaf from Alexander Mackay who, before setting out with seven others for Uganda, attended a farewell meet-

ing in the rooms of the Church Missionary Society in London: "There is one thing," Mackay said, "which my brethren have not said, and which I want to say. I want to remind the committee that within six months they will probably hear that one of us is dead." He paused, and there was a solemn stillness in the room. Then he went on, "Yes: is it at all likely that eight Englishmen should start for Central Africa, and all be alive six months after? One of us, at least—it may be I—will surely fall before that. But," he added, "what I want to say is this: When the news comes, do not be cast down, but send someone else to take the vacant place."

WHAT IS A DENOMINATIONAL SCHOOL?

THE report of the Education Commission to the Southern Baptist Convention at its session in Asheville contained an excellent definition of a denominational school, which was as follows:

"By a denominational school we have in mind such a school as the following: First, it is a college founded or adopted by a Christian denomination. It is a college owned and controlled by a Christian denomination. It is a college that has a definite and positive Christian aim. It is a college in which the Bible is exalted to a commanding or even to a compulsory place in the curriculum. It is a college of which the president and every member of the faculty are pronounced active Christians. It is a college of which most of the students are from Christian homes. It is a college of which the very atmosphere is pervasively Christian; where persistent effort is made to bring every non-Christian to accept Christ, and where the claims of the Christian ministry are properly emphasized."

AFLAME WITH THE GLORY OF GOD

IT is worth while to step for a time out of "the madding crowd" and away from the din of rushing traffic and into the far deep country for a season of communion with nature

and with Him who made the world and all things therein. And who can scale the blue mountain peaks or stroll on the beaches of the blue salt seas without a grateful stir in the depths of his spiritual nature and an upward yearning after the Infinite? As we stand sympathetically in "God's great Out-of-Doors" let Rauschenbush lead our prayer:

"O God, we thank Thee for this universe, our great home; for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are a part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and for the constellations on high. We praise Thee for the salt sea and the running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning, and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty, and save our souls from being so steeped in care or so drowned by passion that we pass heedless and unseeing when even the thornbush by the wayside is aflame with the glory of God!"

PRAYER AND NERVES

Do you know that prayer is one of the best nervines in the world?

You have exceeded the speed limit at your task. Your nerves are shattered and frayed and throbbing. To you the shutting of a door is like the crack of a pistol; the sudden casting of a shadow across the room is the blackness of darkness; the surging of a crowd on street or highway is the raging tempest or a storm of thunder and lightning; the word of criticism, alone or in company, is a very avalanche of anathema upon you.

Poor jaded soul! "Come ye apart and rest awhile." It is the Master's word, the Great Physician's remedy, the divine salve that will soothe your fluttering spirit.

Come ye apart! You need the soul's look at life from a new angle; a change of scene before the inner eye; mental absenteeism from all irritants in surroundings; this coming apart from fret and worry under the lead of the Lord. Oh, wearied heart, can you not feel the soothing touch of His gentle hand?

And here you must "rest awhile." Rest at His feet, for you are footsore and need travel no farther. Place your up-stretching, finger-twitching, nervous hands in His, and let Him moderate your tempestuous pulses. Lay on His bosom your throbbing temples,

and hear Him say to the storm-surges in your mind: "Peace; be still!"

Soul of mine, verily for even thee the Lowly One said, "Come unto me, and I will give you rest." So with Him near and on ceaseless guard over you, rest; in the silence and stillness of His sympathetic presence, rest; in the consciousness and confidence of His power and mercy, rest, gently, sweetly rest!

THE PASTOR'S SALARY

In ultimate reckoning, we think that no class of men among us is worth more in dollars and cents to their communities and to the commonwealth than our ministers of the gospel; and yet no men are more poorly paid for the services they render.

Moreover, a dollar in a minister's pocket goes farther, reaches the right spot, and does more than a dollar in the pocket of the average man in any other calling.

And again: The churches that pay their pastors adequate salaries not only get better intellectual, moral and spiritual returns, but they do more and are far happier than those who do not; and yet the majority of our churches dole out a mere dribble of a salary, dry up of inertia, and practically die.

If these things be true—and who doubts them?—the pastor's salary is a vital theme, and we should give it the consideration it deserves.

That our churches may "abound in this grace also" we offer a few suggestions, and they have special application to those churches which do not have full-time preaching.

(1) Group churches into compact and convenient fields so that the pastor may be located in their midst and thus save much needless travel and be accessible to his flock at any time.

(2) Build more parsonages. Too many towns and cities are without them, but they can also be built with equal ease and even better results on country fields.

(3) Adopt a better financial system for the raising of the pastor's salary. The money can and should be raised with ease and paid regularly and promptly.

(4) To work the financial plan adopted, be sure to select the fittest man, or men, in the church. "Plan your work and work your plan."

(5) Offer the pastor a good, living salary, go right down in your own pockets for the cash, and pay every cent as it comes due. Then increase the salary from time to time.

(6) Do not be afraid of spoiling the preacher with perquisites. Send him to the Conventions; present him with a good book which he has been waiting for perhaps months or years; "pound" him once in a while. These extras of love—how he will appreciate them!

(7) Have preaching oftener; you will do more and be better. Many of the once-a-month churches can support a pastor for half-time and some of the twice-a-month churches can support a pastor for full time.

We are profoundly convinced that we must pay our pastors better salaries or we will more than ever in the past maim the ministry and cripple the Cause. The preacher cannot harden his hands and brighten his brains at the same time; he must be supported while he studies and serves. The layman must not expect his unsupported pastor to be a paragon of intellectuality and financiering while he himself gathers his gold and stores it without sharing. No; there is a divinely ordered mutuality in the Lord's work. And when it is more fully recognized, the laity will be happier, the pulpit more effective, and the world made better.

TEN QUESTIONS ON FUNDAMENTAL DOCTRINE

In many churches throughout the country there is much looseness of thinking upon doctrines that are vital. Not infrequently the trouble lies in the pulpit. And sometimes the pulpit is lax because the ordaining presbytery overlooked, ignored, or approved the erroneous views of the candidate.

Concerning certain great Bible doctrines under fire today, we think every applicant for the ministry should be carefully questioned and fully endorsed before he is sent forth under approval as a safe and worthy religious teacher. To be specific, we would not lay ordaining hands upon any minister (or, for that matter, put any other church worker in a position of leadership) who could not honestly give an affirmative answer to the following questions:

(1) Do you believe in the personality, holiness and sovereignty of God?

(2) Do you believe that the Bible is the inspired Word of God, and that it is our sole and sufficient rule of faith and practice?

(3) Do you believe in the Deity of Jesus, holding that He is not a son of God but the Son of God, the Only Begotten of the Father?

(4) Do you believe in the virgin birth of Christ?

(5) Do you believe in God as triune, the Son and Holy Spirit being co-equal with the Father in perfection and power?

(6) Do you believe that the devil is a person and that all the evil in the world is due directly to his influence?

(7) Do you believe that our human nature is inherently sinful and powerless to cleanse and save itself?

(8) Do you believe that the death of Christ was vicarious, that His blood cleanses us from all sin, and that there is none other name whereby we must be saved?

(9) Do you believe that the everlasting punishment of the wicked is everlasting?

(10) Do you believe that one who persists in holding fundamental error regarding inspiration, God, Christ, sin and salvation should be excused or eliminated from leadership, if not membership, in a church of Christ?

NO DANGER OF BEING MISQUOTED

A prominent and discriminating lady said the other day that whenever she visited a certain home she felt entirely free in conversation, for she realized that in that parlor there was no danger of her being misunderstood or misquoted. She was and is herself a considerate conversationalist, not a gossip or tale-bearer, or revealer of secrets, or a stern critic of others. But everybody knows that in ordinary conversation unless one is constantly on guard he can be readily misinterpreted and his words entirely misconstrued so as to be the basis of annoying if not damaging rumor. What this lady said of her friend is, therefore, we think, one of the finest compliments that can be paid to any one.

Be still! Just now be still, There comes a Presence very mild and sweet. White are the sandals on His noiseless feet. It is the Comforter whom Jesus sent To teach thee what the words He uttered meant.

The willing, waiting spirit doth He fill, If thou wouldst hear His message, Dear soul, be still. —Selected.

A CHINESE woman, coming into a missionary's simple but tidy and cheerful home, exclaimed, "This is just like heaven. I can't think how heaven can be any more wonderful." May not this help us to a better appreciation of the Christian home?—Selected.

Contributed Stories and Articles

Home

By CLARENCE E. FLYNN

"Tis a beautiful place where the children play
Through the happy hours of the golden day;
Where the song is of gladness till set of sun,
Till the twilight has fallen, and day is done;
Where the mind is at peace; where the glad feet come.

"Tis a beautiful place, and its name is home.

"Tis a beautiful place where the roses cling
To the porch in the wealth of their blossoming;

Where the hollyhocks, bounding a flowery lane,
Are smiling alike in the sun and rain;
Where the sky spreads its blue in a sheltering dome.

"Tis a beautiful place, and its name is home.

"Tis a beautiful place that the mind today
Looks back and sees in the far away;
That mem'ry retracing the long lost days
Beholds in the vanished yesterdays.
Whether over the land or across the foam,
"Tis a beautiful place, and its name is home.

Facing Life Alone

By INEZ COOK

TO THE childless woman widowed, after the first crushing blow, comes the awful problem of facing life alone. For it is alone—no matter how many dear friends stand ready to help.

When the wound is fresh there will be many things which you are spared. This is because, though people are sometimes bitter and envious in times of prosperity, human nature in general is kind—over-kind, when sorrow smites.

This very kindness will make you desirous of returning consideration. You will want to shake off your lethargy and be your best self. To decide for yourself—to act.

The question of mourning comes about this time. In that matter you must be guided solely by your own feelings and judgment. If you choose to wear mourning—if you feel that it brings a measure of comfort and protection, wear it. On the other hand, should you feel that you would rather not wear mourning, that it depresses you, that your loved one would not want it—do not don it, no matter what may be said about the conventions, disrespect to the dead, and so on.

"I did my best." During those desperate first days will come doubts and fears, tremors. You will wonder whether you should

not have taken some other way—whether you ought not to have had another doctor—whether you should not have insisted on change of climate. These things, and others, will come to you with overwhelming force. That way lies madness. Do not indulge in such thoughts—advice so easy to give—alas! so hard to take. But, for your own sake, for the sake of your loved one, for the sake of those around you; let there always be but one answer to those doubts: "I did my best." Say it over a hundred times an hour, if necessary. Sometimes even the doubt that you did your best will assail you. You have the unanswerable comfort, "I tried to do what was right."

Breaking up the home. It may be that this will be your lot. If possible, have help in the matter. Go through it as bravely as you can, for, unlike the first days, you have now reached the stage where others must be considered. Tearing down and laying away the intimate things will be another bereavement. It will mean agony. But remember Browning's—

"I press God's lamp close to my breast,
Its splendor soon or late will pierce the gloom.

I shall emerge one day. . . ."

If you must get into smaller quarters, have the courage to destroy many things. Recollection of the time-worn proverb, "the clothes of the dead belong to the poor," will help you. Better far to give them away than to see them later, moulded and moth-eaten. If you decide to destroy clothing or household goods, let another hand do it.

Work. It may be that you must now earn your living. Thank God for it. That sounds hard, but work is such a blessing at this time that even if you are not obliged to labor, you should seek something to do. Get busy—get useful. Therein lies your salvation.

The new home. Yes; call it home. Do not wound others who may be trying to help you, by saying that you have no home. Do not hurt yourself by even holding the thought. Remember that you cannot bring back the past. That is one of the bitterest facts of widowhood. So you are going to bravely make a future—create it. And every woman may be at least contented when she is creating something.

You have saved a few treasures. Do not sorrowfully lay them away. Put them on your walls. Use them on your toilet table and bed. Even if you have but a bedroom, use as many of the old, homey things as you can. If you are cramped for room, have a long housebox with partitions, where you may store away a number of old things; which you may need or want from time to time. Put a couch cover and pillows on this box and you have a treasure house.

Opinions of others. If you are a mature woman, you probably have a fair amount of judgment. Use it. Some friends through mistaken kindness will wish to decide things for you. From the first decide things for yourself. Always, of course, being guided by common sense. At times, the advice of others will be valuable. The friend who insists that you should not have too much solitude is a wise friend, and should be heeded. Much solitude engenders morose-

ness and, yes, selfishness. It is natural to wish to be alone much of the time, but do not indulge that feeling. If you are a childless widow, you will in the very nature of things, have quite all the solitude you need.

If you have donned mourning, there will likely come a time when you no longer want it. It may be that black is too expensive; that it is hard to keep in shape, or that you just want something else. When that feeling comes to you, lay off mourning. Don't wait until a certain period; or delay for fear that people will remark on it. Just lay it off quietly. As when you put it on—it is your own affair.

The long road. "It stretches and waits for you." And, indeed, indeed, there are beauties in it, no matter how hard it seems now. Nevertheless, it is a long road. But face it. Look at it squarely—fairly. Fairly to yourself and others. You have your work. Now think about the matter of play. Yes, play. You are not to shut up yourself with work and solitude.

"But," you say, "I don't feel like enjoyment." Of course you don't. All the more reason why you should cultivate it. Perhaps you may never go back to the old pleasures. If you cannot, do not try. At least, not now. But take up some pleasure; you must.

"But people will talk." Some will, to be sure. That is just one of the things that you have to face. One of the conditions which make it a bitter thing to be a widow. You will have to meet criticism. It may be on the way you dress—your pleasures, your manner of living. In all, be simply dignified and unassuming and whenever you can, take all the pleasure and comfort possible out of anything that comes your way, keeping quiet about your business affairs, being reticent as to your personal matters, and, above all, retaining your courage—that fine courage which helped you through those first crushing days. That is the courage which will be a signal light to you on the long road.

Our Father

By JANE TAYLOR DUKE

AFTER I was comfortably established in my seat on the train, looking out on the snow-covered world through which we were traveling, my thoughts turned back to the home I had just left. It is always an inspiration to visit my Aunt Grace. To my mind she is a perfect example of a woman whose kingdom is her home, whose happiness

lies in serving those about her. Her never-failing patience, her love and ready sympathy for each one of her eight children is a constant marvel to me; she seems to regard them as "the insignia of a divinely favored motherhood." I thought of the group gathered around the glowing fire in the sitting room the evening before, stalwart sons

and lovely daughters, full of life and enthusiasm, and not an experience was related or a plan unfolded, but "mother" was the first one appealed to. Aunt Grace sat there in her low rocker, enthroned, as a queen in the eyes of her children, and her pride, her interest in each one was beautiful to see.

I once asked Aunt Grace if she loved each one of her children the same. I shall never forget the look she gave me of wonder and surprise, as she answered with quiet dignity, "Of course I do, they each have their separate, individual place in my heart," and her eyes glowed with an indescribable mother love.

As I mused, I seemed to have a new realization of the love of our Heavenly Father for each of His children. It is hard to un-

derstand how He knows the hearts of countless millions, yet we know, beyond all doubting that it is true, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give good things to them that ask Him?" and "like as a father pitieth his children so the Lord pitieth them that fear Him." The surest knowledge we have of His Fatherhood comes from our own experience, we know what He has meant in our own lives, and are conscious of His loving kindness and tender mercies, and we know, that

"He who cares for the lily,
And heeds the sparrows fall,
Shall tenderly lead His loving child
For He made and loveth all."

Conservation of Emotions

By JENNIE CAMPBELL DOUGLASS

"Oh, the darling baby. Come kiss 'ou mammy. Oh, it was so glad to see its mammy." On the hotel porch the thrilling monologue continued, punctuated with the whining and barking of a puppy.

"And upon a small dog is wasted all that emotion, though the world is full of children starving for love and attention," exclaimed an unsympathetic listener. "Actually, these last weeks that I have spent traveling in your cities and at summer resorts, in the midst of fashion, make me wonder what can be done for frivolous women in America."

The speaker had come from the devastations of war to seek aid for war orphans. Is it any wonder that this mother who had given her sons to the trenches, her daughters to the hospitals, grew discouraged as she watched childless women in elegant equipages ride along principal thoroughfares accompanied by costly dog-flesh that wore embroidered silk sweaters and jeweled gold collars? Sadly she pondered over how many of the children whom she sought to succor could be supported on the funds applied to pet animals.

"Just as sad," she continued, "is the havoc this misplaced affection works upon the woman who gives all the strength of her affection to animals, which, for all the good they accomplish, might as well never have been born. They are not watch-dogs—their loving mistresses might perish before their aristocratic teeth would enter the flesh of her assailant. A rat might nibble away her

blushes while her pampered pet watched her fright from a safe distance. No, there is no use under the sun to which these small animals are put, save to act as gush receptacles for women who might be lifted above their own selfish uselessness if they would condescend to mother an orphan instead of a dog." This reflection was not intended as a denunciation of dog-flesh, for the speaker was a lover of animals. Rather it was a denunciation of the faddishness which would allow animals to usurp the places which should be occupied by children.

"As I pass theaters at matinee hour and watch gaudily-dressed women, young, old and middle-aged, troop in by hundreds—yes, thousands—and realize that this is the regular pastime of hosts of unemployed women in America, I wonder how their gifts ever can be applied to your country's up-building when war has stripped you of your brothers and sons," resumed this seeker of aid from American women.

"Do you not think they will rise to the occasion as the women of other lands have done?" ventured her companion.

"Europeans were never such spendthrifts, never having had so much to spend. European women know more of the duties of domesticity than do the type of young people I see thronging the theaters and restaurants of your large cities. You have wonderful girls in your colleges, and equally wonderful women of intellectual type, and from them will come a quick response. But unless the college-bred women of America, dealing earnestly and tactfully with their

fluffy society friends, train them into usefulness, I cannot see how they can prove anything but a hindrance—a weight greater than crippled soldiers."

Think of it, women living under the Stars and Stripes. How many society women are spending all their affection for helplessness upon dogs, all their sympathy upon imaginary tragedies on the stage. Emotions falsely expended are worse than wasted. By such expenditure the possibilities for honest emotions are materially weakened. She who habitually sheds impractical tears has no strength of the practical sort with which to meet real demands. The young girl who constantly witnesses woe upon the stage and turns her back upon real suffering, grows hardened and unsympathetic.

"I see everything on the boards; the theater is my joy when I want joy, my solace when I am sad, my resource if I have sentimental promptings, my church when I am worshipfully inclined. It is my life." So said a young woman of real, though latent,

ability. Only a few minutes after she had uttered this tribute to the stage, the conversation turning upon needs arising from present-day suffering, she gathered up her parasol and purse in haste, saying: "Really, I've nothing to give, for I'm bankrupt, and I'm sure I do not care to hear such gruesome tales." Her position is the natural outcome of misapplied emotions.

What can be done toward the conservation and practical utilization of the emotions of leisure-loving American girlhood and womanhood? Theaters are still open in England because it has been found that they relieve anxious minds of tension and therefore are a nerve rest. But such attendance as a means of relaxation from business cares is an altogether different proposition from theater-going as the daily business of life, to be followed by suppers, all-night dances, and all-morning sleep. America needs purposeful womanhood, rendering fine, intelligent effort. Emotion properly conserved may become well-directed energy.

What Are You—A Mother or a Slave to Your Daughter?

By W. A. L.

"I'm just worked to a frazzle," Mrs. Jones complained to her sister, Mrs. James Smith, as they sank into adjoining seats at the missionary meeting.

"You work too hard, Mrs. Jones," Mrs. Smith said, slowly.

"I know I do," Mrs. Jones answered; "but there's no other way. The housework must be looked after, and nobody knows how to look after it but me."

"Why, you have two daughters as old as mine, haven't you?" Mrs. Smith asked.

"Yes, I suppose Lucy and Mary are as old as your Jane and Carrie," Mrs. Jones admitted; "but they don't know a thing about housekeeping."

"Then it's time you were beginning to teach them something," Mrs. Smith replied, thoughtfully.

"Oh, I'd rather do the work myself than to bother with teaching them."

Mrs. Smith looked at her sister for a moment in silence, and a queer little expression came over her face.

"You are making the same mistake with your daughters that mother made with us—making a slave of herself in order to let us grow up in idleness."

Mrs. Jones glanced up, but didn't say anything; so Mrs. Smith continued: "I'm not

criticizing our mother," she went on, "for there never was one with better intentions, but her slavery for us was a mistake, and not only bad for her, but we suffered also from it, because when we married, we both married working men, and not knowing anything about house work, we suffered the penalty of ignorance—we spent our husband's hard-earned cash foolishly; we bought extravagantly, and it took me years to learn the things I should have known before I was even married."

"I know you're right about that," Mrs. Jones admitted, "but my daughters rarely ever offer to help me; so I've just formed the habit of not calling on them."

"Another mistake," Mrs. Smith interrupted, "your daughters are fond of housework. Why, when they come over to visit my girls they lend a hand at anything my daughters are doing, and Lucy told me herself, 'the woman continued, 'that she was very anxious to learn to sew and cook.'"

"But they're so young," Mrs. Jones defended, "I hate to tie them down with household drudgery."

"Nobody is suggesting that," Mrs. Smith replied; "but I'm suggesting to you to let the girls help you. They may find the same brick wall some day that you and I stumbled

up against, and then they may blame you for allowing them to grow up in ignorance while you slaved your life away keeping the house lovely for their pleasures."

"You may be right," Mrs. Jones answered, meekly.

"I know I'm right," Mrs. Smith replied; "for there are not two more lovable girls in this town than my daughters, and there's not a mother in this town who is a better companion to her girls. The girls help me do all the work—whatever mother finds to do is not too bad for them. In turn, when the work is done, mother is as ready to play as the girls, and whatever they plan for recreation I make an effort to share their pleasure."

"Well, that explains it," Mrs. Jones responded, "and I'm so glad you told me this, for I have often wondered how you could accompany your girls so much and do your own work."

"Well, that's the secret," Mrs. Smith answered. "My house belongs to the whole family, and they all help to keep it; we use the best we have every day, and when company comes they share what we have."

The meeting was over, and the sisters said good-bye, and went their ways.

At the home of Mrs. Smith the supper was

ready, and two loving daughters welcomed the mother with a caress.

"There's a lecture on at the town hall, mother," Jane beamed; "we have got everything ready so we can eat supper and go early if you feel like going."

"I feel like going to the end of the earth with two such girls," the woman replied.

At the Jones home the woman entered a dark room, laid aside her bonnet and kindled a fire in the cook stove.

Thirty minutes later two girls hurriedly entered the house and made a rush for the dining-room.

"We want our supper as soon as we can get it, mother," Lucy said, breathlessly. "We're going to a lecture at the town hall. I wish you could go, too."

The woman raised her eyes and gazed in admiration at her two lovely daughters, and a new resolution entered her heart.

"I could go," she answered, "if I had supper done and the dishes washed."

"Then you shall go," both girls cried in a delighted tone; "for we'll help. We may be late, but what do we care so long as mother goes with us."

That night this mother asked God to help her remake her girls, for in an instant she had realized that it was a mother her daughters wanted instead of a slave.

"Let Not Your Heart Be Troubled"

"Let not your heart be troubled."

Let not distrust prevail;
When cherished hopes lie shattered,
Or fond desire shall fall,
"Let not your heart be troubled,"
For who can understand
Or grasp with finite mind,
The workings of His hand?

"Let not your heart be troubled."

If 'tis the will of God
That tribulation face you
Or fall His chastening rod:
For what your Father doeth,
Though now you cannot tell,
You shall yet know hereafter
He doeth all things well.

"Let not your heart be troubled."

Nor fears perplexing rise;
If dark should seem the pathway
Or clouded be the skies,
Behind the deepest darkness
Unerringly He guides,
And forever in the cloud
His bow of promise hides.

"Let not your heart be troubled."

As twilight draweth near,
When you must bid farewell
To all you hold most dear,
Let not your faith then waver
Trust all to Him who said,
"Let not your heart be troubled,"
Nor let it be afraid.

—O. P. McRoberts.

Lesson Studies and Daily Home Readings

By W. R. L. SMITH, D.D.

LESSON I

JULY 6, 1919

The Church: Its Life and Work

Acts 2: 27-47; 1 Thessalonians 5: 11-15.

GOLDEN TEXT—Christ also loved the Church, and gave himself up for it.
Eph. 5: 25.

LESSON TEXT

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

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

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

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

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

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

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

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

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

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

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

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

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

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

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

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

COMMENT ON THE LESSON

Organization

PEOPLE of like mind and heart instinctively draw together. A great idea is a unifying and cementing power. A mighty thought of God was lodged in the world, in the person of Jesus of Nazareth, and that thought became a new organizing center among men.

"On this Rock I will build my church." Eternal love is its base and crown; its inspiration and its bond. It is a divine democracy, and Christ its Head. The conditions of entrance are repentance toward God and faith in Jesus. There are no limitations of race or unworthiness. Whosoever will, may come.

Organization Gradual

Just when did the daylight come? Just when did the grain spring up into a stalk? In grace, as well as in nature, there is a process. A law of growth is in all things in the world. Jesus and the Twelve were the nucleus of the church. At Pentecost it grew to a large congregation, taught by pastors at stated hours and places, and observing the two ordinances of baptism and the Lord's Supper. In a later emergency the office of the deaconship was created, and thus was completed the polity of the New Testament church. There it stands, a holy fellowship of baptized believers, guided and served by godly pastors and deacons, all under supreme allegiance to Christ the Head.

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Duty

These members came in voluntarily and with full understanding. The one supreme duty is to reproduce in themselves the life of Jesus. That is the highest obligation ever assumed by a human being. You and I have taken it. Our souls are under bond to God. The bane of our church life today is the fact that religious obligation lies so lightly on the conscience. Careless in attendance and dead to solemn pledges of coöperation. Piously they hope to get to heaven some day, but they do not propose to be of any account on the way. Fact is, the church is doing many members no good, and they are doing the church no

good. Their names cumber the roll; the church would be stronger without those names.

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Edification

This sacred fellowship is for mutual encouragement and upbuilding. The enthusiasm of the group helps the courage of the individual, and the general intelligence adds to his information. A good, warm-hearted church is invaluable to young converts as a loving mother to her babe. What contribution are you making to the life of your church?

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Esteem for Pastor

You have called him to lead the flock and admonish all in the way of the Lord. Give him respect and love, and show it in word and deed. If his sermon cheers and helps you, tell him so. Coöperate with his plans, and do not obstruct. Pray for him, especially as he enters the pulpit.

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Love the Brotherhood

Keep peace in your church. A church row is a church disgrace. Cheer up the faint-hearted and encourage the weak; reprove the disorderly and don't lose your temper. Never repay evil for evil, and always aim at what is kind to one another and to all the world. Never give up prayer. Thank God for everything.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—The Church's One Foundation. Matt. 16: 13-18.

MONDAY'S VERSE—"Upon this rock will I build my church."

If there had been no ambition for pre-eminence and autocratic power in early Christianity, you would never have heard of Peter as the foundation. When Romanism with its pope became an institution through corruptions and usurpations, it felt the need of justifying itself in the Scripture. The consummated apostasy lit on this single passage. It was absurd and senseless, but something had to be done. They work the bankrupt idea to this day. The capacity of the human mind for gullibility is discouraging. Christianity is sacred democracy, whose one foundation is what Jesus said it is.

TUESDAY'S SCRIPTURE READING.—The Brotherhood of Believers. Acts 2: 36-47.

TUESDAY'S VERSE—"They continued steadfastly in the apostles' teaching and fellowship."

Things new excite fresh interest. The church is a remarkable movement in the bosom of Judaism. The association has found new religious guides. The power of priests and rabbis is dead. Fishermen of Galilee are becoming spiritual leaders in Jerusalem. Through Jesus these men and women have come in touch with God. The old formalisms are falling away, the experiences and loyalties of a true religion are rising in their stead. It was a model church. How does yours compare? What kind of a member are you?

WEDNESDAY'S SCRIPTURE READING.—The Ministering Laymen. Acts 6: 1-7.

WEDNESDAY'S VERSE—"And the word of God increased."

An unhappy wrangle in this young church called for a new feature in polity. Seven good brethren were elected to the deacon's office. They did their work well, the quarrels ceased, the pastors preached with new power, and the Word of God increased. The deaconship was a peace measure, and it succeeded. Ever know a deacon hard to get along with, high tempered, ready for a row? He is a misfit. Let him resign. I fear he will not, but he ought. A church is so dependent on good, patient, lovable deacons. Treat them well, and give them honor.

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THURSDAY'S SCRIPTURE READING.—Diversified Gifts in the Church. 1 Cor. 12: 27-13: 1.

THURSDAY'S VERSE—"A most excellent way show I unto you."

There were many gifts in this church, but yours has almost as many. The spirit of selfish rivalry arose and ruined the peace of the body. Egotism is death in the pew or pulpit. Paul was grieved to hear of the situation. The gifts of the Spirit must be subordinate to the grace of the spirit. That grace you all need. It is the most excellent thing in a church. The grace of love, without that your gifts are naught. Your fine sermon is sounding brass if not inspired by love. All your zeal and work are worthless if not sanctified by the grace of love.

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FRIDAY'S SCRIPTURE READING.—The Church Extending to the Gentiles. Acts 11: 19-28.

FRIDAY'S VERSE—"A great number that believed turned unto the Lord."

"Go ye into all the world and preach this gospel." The grace of God hath appeared to all men. Tell the good news to Jew and Gentile. That is what your church is de-

signed for. True, its work is local. It ought to be a shining light in the community. But it must have outlook to the ends of the world. So Jesus enlarges the minds and souls of His people. Look abroad to your mission fields. You must supply the destitution. Your human brothers need the bread of life. Go or send. Act, don't debate. Jesus' word is clear. If we love Him, let us obey.

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SATURDAY'S SCRIPTURE READING.—Christian Unity for World Conquest. John 17: 15-21.

SATURDAY'S VERSE—"That they all may be one."

No, there is not going to be a merging of all denominations into one. That is not the necessity or possibility of the hour. One spirit of consecration and obedience to the Master is the call. Dogmatism and intolerance are foreign to the Kingdom of God. There are waves of a new feeling of human and Christian brotherhood pulsing through the hearts of men. After this awful war, with its common dangers and sacrifices, many of the old-time views and customs attract men less. There is a larger, broader, sympathetic life that all may lead. The mind of Christ let us have.

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SUNDAY'S SCRIPTURE READING.—The Glorified Church. Rev. 19: 6-16.

SUNDAY'S VERSE—"Let us give glory unto Him."

Tribulations and sorrows came to the churches of Jesus, in John's old age, threatening utter ruin. The apostle's faith held firm. He remembered the Lord's promise. On this Rock will I build my church, and the gates of hell shall not prevail against it." The days are dark, but the cause cannot die. The book of Revelation was written to brighten hope and strengthen faith. The church of Christ cannot perish. Be faithful, endure unto the end, and we shall see the glory of God at the marriage supper of the Lamb. The bride, His church, cannot perish.

LESSON 2

JULY 13, 1919

Baptism

Matthew 28: 18-20; Mark 1: 1-11; Acts 8: 26-40.

GOLDEN TEXT—For as many of you as were baptized into Christ did put on Christ. Gal. 3: 27.

LESSON TEXT

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

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

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

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

35 Then Phil'p opened his mouth, and began at the same scripture, and preached unto him Jē'sūs.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

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

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

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

40 But Phil'p was found at A-zō'tus: and passing through, he preached in all the cities, till he came to Cēs-a-rē'a.

COMMENT ON THE LESSON

The Symbol

It pleased God, in introducing the religion of the Old Testament, to institute the rite of circumcision as a mark of the individual's separation to Himself. It carried the idea of moral cleansing and covenant relation with God. To the Hebrew people it was the sign and pledge of consecration to holy living. Our Christian system, growing out of the old Hebrew faith, likewise has its sacred symbol. In the wisdom of God baptism in water was made the initial rite, beautifully expressing the inner cleansing of the Spirit, and the recipient's self-dedication to the service of God. Paul has given the act its profoundest dramatic meaning, declaring it a burial of the old sinful nature, and a resurrection to a new life in Christ. That great definition makes forever plain the spiritual significance of Christian baptism, and likewise the nature of the act. One wearied with debate when on the face of New Testament record the act of immersion is so palpably

obvious. After all, don't you think that the best argument we Baptists can make for the form is to live up to its implications? That is the point that needs to be stressed. Good living outweighs controversy always.

Its Obligation

John the Baptist, a man of God, introduced the ceremony in the wilderness, immersing in the Jordan those who felt the power of his sermons and brought forth fruits meet for repentance. Reconciled to God, the convert's spiritual new birth was signalized by the ordinance and his soul was sealed to holy covenant vows. Jesus put the stamp of His approval on the act by submitting to it Himself. Its meanings could not apply to Him, as John well knew. Its allusion to purification might not apply, but as a public submission and consecration to the will of God it could. That was a right thing to do,

and He said, "Let us fulfill all righteousness." In every act that puts honor on God, He would keep company with His people. Jesus put eternal sanctity and binding obligation on the Christian symbol by His example. By His command He perpetuated it as the initial ordinance of His church. He claimed all authority on earth and in heaven, and in its exercise He sent the apostles forth to all the world to preach and to baptize them that believe. Christianity still preserves the initial symbol, and will preserve it, but millions of God's servants have abandoned the act to which our Lord submitted, which He sanctified and commanded. Baptists have not, cannot and will not.

Mistaken Views

It has been said that baptism was substituted for the old circumcision. Not so. The latter was for infants eight days old; the former is administered to persons capable of repentance and faith. Again, the holy rite has been erected into a saving ordinance. Some have strangely made it the literal washing away of the sins of the soul. This loses the symbol in an outright regenerative act. This makes inward subjective change due to outward objective application of water. It makes salvation mechanical, which is the limit of absurdity. We will hold by the saving work of God's Spirit in the soul, and to its holy symbolization in the act of Christian baptism.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—Baptism of Jesus. Mark 1: 1-11.

MONDAY'S VERSE.—"Thou art my beloved Son."

The hour strikes when the young carpenter of Nazareth must begin His public ministry. He will identify Himself with a religious movement already begun. John is preaching spiritual religion, moving human hearts, and sealing its results with an impressive ordinance. The forerunner has thus prepared renewed men for the Master's use. Before His mission begins, He deems it necessary to make His own public confession of faith in and self-dedication to God. The ceremony has that value to Him. God approved the decision and sanctified the act forever.

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TUESDAY'S SCRIPTURE READING.—Fulfilling all Righteousness. Matt. 3: 13-17.

TUESDAY'S VERSE.—"But John would have hindered Him."

John held his ceremony fit alone for sinners who have been won to a new life. To him it meant conversion from darkness to light; renunciation of sin and complete submission to God. Here is a man who knows no sin. I can't baptize Him. Said he, honestly and humbly, "I have need to be baptized of thee." Jesus understood the hesitation, and honored him for it. He then explained that the open confession of love and submission to God is a righteous and proper act for all men. The baptism carries that meaning, and Jesus wants it. So the obedient John baptized his Lord and Master.

WEDNESDAY'S SCRIPTURE READING.—The Baptized Believers. Acts 2: 37-41.

WEDNESDAY'S VERSE.—"They then that received His word were baptized."

That was according to the Great Commission. Peter's sermon taught the multitude about the crucified Lord, tremendous conviction of sin seized their hearts, and many turned to Him that day as their Saviour. Decision for God and righteousness ought to be prompt. Peter believed in the genuineness of their professions and raised the question of baptism at once. If you believe and accept Him, confess it today by baptism in His name. There is the eternal order. Saved through faith in Christ, and then baptized in public confession of loyal love and obedience.

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THURSDAY'S SCRIPTURE READING.—Into the Name of the Lord Jesus. Acts 19: 1-7.

THURSDAY'S VERSE.—"Into what then were you baptized?"

This passage always did bother me. John baptized penitents on the faith of a Saviour near at hand. Paul baptized penitents on the faith of a Saviour already come. That is about all the distinction I can make out of the case. Could it be that these good brethren had not yet heard of Jesus and His salvation? Very strange, and yet it may be true. Anyway, they were backward and undeveloped Christians, so much so that Paul felt that they should have a new baptism in the name of Jesus. He instructed, delighted and enlarged their minds, and put a great joy in their souls.

FRIDAY'S SCRIPTURE READING.—The Eunuch Baptized. Acts 8: 26-38.

FRIDAY'S VERSE.—"Philip preached unto him Jesus."

That was the theme. The preacher told the stranger of the wonderful man of Nazareth, His life and words and works. The result a powerful impression. The eunuch said, "That man is my Lord and Saviour." Philip was happy. How does the man bring up, of himself, the matter of baptism? Well, evidently the preacher mentioned it in speaking of Jesus. If He was baptizing Himself, and commanded it in His disciples, then I want it. He stopped the chariot at the water's edge, demanding baptism at Philip's hands. If we really accept Him as Lord, we want to do now what He says.

SATURDAY'S SCRIPTURE READING.—Baptism and the Great Commission. Matt. 28: 16-20.

SATURDAY'S VERSE.—"All authority hath been given unto me."

Then it is enough for us to know and do His will. He asks no advice from us; He allows no revision of His instructions. Cheerful prompt obedience to His will is what He requires. To His people, one and

all, He says, "Go, make disciples of all nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit." "Into the name." That is not a mere formula. "Name" means nature, character, the very being of God. Converted to God means being made partaker of His divine nature, and that is signified by baptism into the "name."

SUNDAY'S SCRIPTURE READING.—One Lord, One Faith, One Baptism. Eph. 4: 1-6.

SUNDAY'S VERSE.—"Giving diligence to keep the unity of the Spirit."

This profound epistle is not polemical or doctrinal, but practical. Its key-note is the union of the Christian body, Jewish and Gentile in Christ, in whom all things are being fulfilled. The church is the fulfillment of the eternal purpose of God, Christ being the Head of the body. Paul makes repeated exhortations to unity in the whole brotherhood of believers. Note his catalogue of the unities: One Body, one Spirit, one Hope; one Lord, one Faith, one Baptism, one God and Father of all. That they may be one as we are. Is the Christian world coming to a truer and deeper unity in Christ in this age?

LESSON 3

JULY 20, 1910

The Lord's Supper

Matthew 26: 26-30; 1 Corinthians 11: 26-34.

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

LESSON TEXT

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

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

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

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

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

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jē'sūs, the same night in which he was betrayed, took bread:

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

25 After the same manner also he took the cup, when he had supped, saying, This cup

is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

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

COMMENT ON THE LESSON

The Institution

His baptism stands at the beginning of His ministry; His supper at the end of that ministry. In that holy place, the upper chamber of a friend's house, on the night before He died, this second ordinance was given to His disciples. With true devotion to the sacred memories and religious customs of Israel He led them in the celebration of the Passover feast, and at its close proceeded to establish another ceremony, pointing wholly to Himself. The Passover memorializes an ancient deliverance of a small nation; this Supper celebrates a deliverance wrought for the whole world. That broke a yoke of political bondage; this breaks the yoke of a universal spiritual bondage. It was a sublime claim to make for Himself, and it showed a marvelous confidence in the future growth of His power in the earth.

The Elements

Bread and wine. He broke the bread into small morsels and handed to each of His disciples, saying: "Take, eat; this is my body, which is broken for you." The wondering, bewildered men did as they were told. Then He took a cup of wine and passed it to them, saying: "Drink ye all of it, for this is my blood of the new covenant." The bread and wine were emblems of the sacrifice of Himself. This do in remembrance of me. So with a crumb of bread and a sip of wine He builds the perpetual memorial of the redemption which He Himself had worked. Selfishness is the deep-rooted, all-pervasive sin of the world. Its bondage is the ruin of souls and the dishonor of God. I have broken its power utterly by living a human life entirely free

from its soil and blight. I have lived for others. None of self and all for God and men. Thus was taken away the sin of the world. This bread and wine are forever eloquent of unselfish service, and unlimited self-sacrifice. There is the ideal life. It is God's model for us all. Jesus wants us to keep Himself in everlasting remembrance for the salvation He has brought to all men.

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Purpose

The genius of the Man of Nazareth shines in His concentration of the Gospel in two simple ordinances. Baptism symbolizes birth into a new life, and the Supper symbolizes the sustentation of that life. The order of institution is logical. First the life, second its continual nourishment. In taking the emblems of the broken body and the shed blood on our lips, we, in a figure, are taking the life of Christ into our souls. I in you and you in me. Each one of us is solemnly committed to the task of reproducing His life and character in our own. To impress this necessity and obligation, the blessed Master set this feast of love. The bread and wine put eternal rebuke on our selfishness, our pride, envyings, lusts, dishonesties, all corrupt practices and evil thoughts. The Christ life in us, daily fed and strengthened, is to drive out of our hearts all the black brood of sin. I must be humble, just and good, for such is He. I must love people, I must be noble and kind in my family, in my community and in my church. I must be a worker and not a slacker. I must press on to the mark for the prize of the high calling of God in Christ. That is what the Supper means to you and me. This is its end and aim. God help us to understand.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—The Lord's Supper. Matt. 26: 20-30.

MONDAY'S VERSE.—"One of you shall betray me."

Jesus knew the plot of Judas. This announcement was the call of grace to a sinning man. It opened the door to repentance

for the criminal. Strange, not one suspected Judas. Each was inclined to suspect himself, and so asked, "Lord, is it I?" This was a fine exhibition of humility and mutual regard. The traitor was compelled also to ask the same question as a screen to himself. Jesus answered in the affirmative, yet in such fashion as not to make it obvious to the

others. The answer was another effort at reclaiming the apostle, but his evil heart was fixed. He went out and it was night. That night has never broken.

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TUESDAY'S SCRIPTURE READING.—The New Covenant. Mark 14: 23-26.

TUESDAY'S VERSE.—"This is my blood."

In the life and death of Jesus, God gave the fullest expression of His love to men, and made the plainest utterance of His righteous plan and will for goodness in men. He is the light of the world, and the power of God unto salvation. Absolute obedience to God, and surrender of life for men, is the supreme and ultimate law of holy living. That type of character and conduct is presented in Jesus. The blood of Christ stands for the life of Christ. That life is the gift of God to men. That life reproduced in men is salvation. That is the will of God, new, in the sense that it is so clear and plain.

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WEDNESDAY'S SCRIPTURE READING.—In Remembrance of Me. Luke 22: 7-20.

WEDNESDAY'S VERSE.—"There shall meet you a man bearing a pitcher of water."

Evidently Jesus had an understanding with a friend in the city. Note His plan to conceal the place of meeting from Judas. None knew the upper room until they arrived at it late in the day. Had Judas known, he would have led the Roman guard to the spot, and delivered Jesus to His enemies prematurely. I think He referred to the impending danger to His person when He said, "With desire I have desired to eat this Passover with you." He had dreaded untimely interruption before He could institute His Supper and hold that tender farewell conference with them.

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THURSDAY'S SCRIPTURE READING.—Bread of Heaven. John 6: 41-51.

THURSDAY'S VERSE.—"I am the living bread."

Jesus could not possibly make the unbelieving Jews understand His own self-estimate. His language shocked them as absurd and senseless. How can we eat His flesh and drink His blood? We understand His figures of speech now, but they did not. Even His disciples were confounded. Many

turned away from Him disappointed, but the true friends stayed with Him. His promise was that the Spirit would come unto them, and explain all His words and lead them into all truth. The language of heaven confuses the unspiritual.

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FRIDAY'S SCRIPTURE READING.—Partaking of Christ. John 6: 52-63.

FRIDAY'S VERSE.—"The words that I have spoken unto you are spirit, and are life."

At the Supper in the upper chamber you note that our Lord returned to the language He used at Capernaum months before. "This bread is my body, broken for you; this wine is my blood which is shed for you." In simple speech Jesus means that He has lived a divine life in the flesh, and His wish and command is that all men follow Him in the same kind of life. Have the mind and spirit of Christ, walk in His footsteps, be conformed to His likeness. That is His meaning, and no man need mistake it.

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SATURDAY'S SCRIPTURE READING.—Communion with Christ. 1 Cor. 10: 14-22.

SATURDAY'S VERSE.—"Brethren, be not children in mind."

The church at Corinth almost broke the apostle's heart, so slow were they in understanding the gospel and the mind of Christ. The inwardness of Christ's life and message they saw dimly. Is it not true of most of us yet? The brethren made the church a stage to show off their own peculiar gifts, and fell into miserable wrangles and abuses. Their selfish ambitions and egotism were more of the heathen than of the Christian spirit. Patiently Paul taught, admonished and entreated. What a care such a church is to a pastor. Would that all were set to be Christ-like.

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SUNDAY'S SCRIPTURE READING.—Eating Worthily. 1 Cor. 11: 23-34.

SUNDAY'S VERSE.—"Let a man prove himself."

That is, let him ask himself if he understands the Lord's meaning in the bread and wine. Do I love Him, trust Him, want to follow Him? That is what Paul means. Let him eat. Paul's words about "eating unworthily" have worried and frightened thousands. What is he talking about, an humble sense of unworthiness, or an unmannerly,

irreverent behavior at the Lord's table? These poor, ignorant Corinthians actually got drunk and caroused at the Supper. That was the "eating unworthily" which he de-

nounced. Nothing else. You are in no danger of that. Why cheat your soul and grieve the Master over an ignorant and groundless dread?

LESSON 4

JULY 27, 1919

Christian Fellowship

Acts 2: 42, 44, 47; Philippians 4: 10-20.

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

LESSON TEXT

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

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

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

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

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

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed

from Mace-dō-ni-a, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thē-sa-lo-ni-ca ye sent once and again unto my necessity.

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

18 But I have all, and abound; I am full, having received of E-paph-ro-di-tus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

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

20 Now unto God and our Father be glory for ever and ever. Amen.

COMMENT ON THE LESSON

Definition

FELLOWSHIP is a relation of esteem and goodwill among men and women, which expresses itself in partnership, communion and mutual association on equal and friendly terms. It is one of the great treasures of life. Without it we should all be hermits; existence would be a solitary gloom. God made us on the pattern of Himself, and that explains why we are necessary to each other and to Him. Our social nature demands social union and intercourse, which is fellowship. That is a great word, freighted with a wealth of meaning.

Christian Fellowship

Christ sanctified that relation to its holiest range and finest quality, consecrating it to

the purposes of His Kingdom. When you were voted into the church you were elected a partner in a sacred corporation, an equal sharer in its riches of privilege, obligation and love. You were crowned with its confidence, and welcomed into coöperation with all its work. You gave yourself to the church, and the church gave itself to you. Every member, either through the pastor or personally, gave you the warm hand of fellowship. In ancient times the hand of fellowship was practiced by men in treaties, as constituting an inviolable pledge of fidelity. The form was adopted by the earliest churches, and continues to this day. Christian fellowship is a boon to you and me from the hand of the great Head of the church. Let us prize it thankfully, honor and cherish it as a most precious thing. Withdrawal of the hand of fellowship is a dreadfully sad

and painful thing, and churches are reluctant to take such action. There are so many degrees of inefficiency and inconsistency in a church that the more faithful hesitate a long time before the exclusion of even the flagrantly unworthy. I think it right that it should be so. We can afford to wait patiently for the return of the prodigals. This fellowship, brother, is God's dear gift and blessing. Guard it carefully, it is holy.

Its Duties

When you entered the church you voluntarily pledged to God and its members a co-operative interest in all plans and tasks. It is a fellowship of doctrine. It teaches the holiness and sovereignty of God, the Saviourhood of Jesus and the duty of walking in His steps. It is a fellowship of worship. You promised not to neglect the assembly of

your brethren. Your vacant seat accuses you, and conscience endorses the indictment. It is a fellowship of work. Jesus wore Himself down in efforts to teach and spread the gospel. That same perpetual endeavor He lays on His churches. He asks regular contribution, liberal and free, for local expense and His work in missions. Your unpaid dues impeach your religious honor and fidelity. It is a fellowship of brotherly sympathy and love. Nothing more vital than that. Are you giving it? Is fellowship dying? You must fight some things that kill it. You can't be egotistic and exclusive; you must not be self-willed and bull-headed. Honor the brotherhood and yield gracefully to the majority. Don't talk about the faults of members, but be vocal on the good points in people. Tell all the merits you know, and prudently seal your lips to shortcomings. Love the church, cultivate its holy fellowship, and be a pillar in the house of God. Thank God for Christian fellowship.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—One with Christ. John 17: 1-11.

MONDAY'S VERSE.—"I am glorified in them."

In Christ's identification of Himself with His people we have the highest and holiest expression of Christian fellowship. "I in you, and you in me." How slowly we rise to that conception of union with God. Constantly the indwelling God invites us to realization of divine fellowship. It is no figure of speech, but literal truth. So He calls us to union in love, one with another. This is the peak of Christian achievement. This is the heaven that He lived in, and to that He would lift us. One in love with God and our brethren. That is the salvation He came to preach and effect.

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TUESDAY'S SCRIPTURE READING.—Christian Fellowship. Phil. 4: 10-20.

TUESDAY'S VERSE.—"Ye had fellowship with my affliction."

That was a noble church, and Paul has nothing but praise for it. Fellowship in that body meant something. When one was sick or in trouble, all were sick and in trouble. The sorrow touched every member, and instantly they turned to relief. Their faraway pastor is in prison and in need. Their fellowship reached out its hand in loving ministry. We can help him in body and more

in mind. And they did. That refined generosity greatly touched the apostle's heart, and he wrote in response his most beautiful letter.

★

WEDNESDAY'S SCRIPTURE READING.—Dwelling Together in Unity. Psalm 133.

WEDNESDAY'S VERSE.—"It is like the precious ointment on the head."

Yes, human beings were made for each other. Fellowship is the hunger of the soul in all ages and among all peoples. This ancient poet in Israel had felt its comfort. If he had not himself realized the balm of brotherhood, he could not have sung its praise so beautifully. His heart was warmed to ecstasy in an atmosphere of high and sympathetic union with his brethren. The same joy is for each of us. Let us give fellowship, and so be worthy of its grateful, spontaneous return. God save our church from wrangling, and give us the mind which is in Christ.

★

THURSDAY'S SCRIPTURE READING.—Ministering to the Brethren. Acts 11: 27-30.

THURSDAY'S VERSE.—"The disciples determined to send relief to the brethren."

A famine spread hunger over the world, and the Christian men of Antioch could not be inactive. Generously, according to abil-

ity, they sent help to their brethren in Judea. That is the true Christian impulse. "Bear ye one another's burdens." So we have given aid to the ruined and broken hearted Armenians in our day, a people living just north of Antioch. So we have helped the French orphans, and the desolated people of Belgium. How could we do otherwise and call ourselves Christians? Thus did He, so will we do.

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FRIDAY'S SCRIPTURE READING.—Slave and Brother Beloved. Philemon 8-20.

FRIDAY'S VERSE.—"I beseech thee for my child."

Here is a slave converted in Rome under Paul. He has run away from his master in the far east. He is useful to Paul, but the apostle feels that the young Christian should return. He believes his beloved friend Philemon would gladly have the servant remain to minister, but Paul follows his sense of delicacy and right. This letter is a gem, brimming over with the nobleness and generosity of Christian fellowship. Paul the gentleman was never on finer exhibition. Read and study this precious little document, and catch its inspiration.

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SATURDAY'S SCRIPTURE READING.—Forbearance and Helpfulness. Gal. 6: 1-10.

SATURDAY'S VERSE.—"Let us not be weary in well-doing."

LESSON 5

Christian Worship

Matthew 6: 1, 6; John 4: 1-10; 19-24; Hebrews 10: 19-21; Revelation 7: 9-12.

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

LESSON TEXT

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

2 (Though Je'sus himself baptized not, but his disciples,)

3 He left Jū-dæ-a, and departed again into Gāl-il-ee.

4 And he must needs go through Sā-mā'-ri-a.

The danger is that we will get tired and quit, or at least relax. It takes courage and resolution to preserve a loyal fidelity to the obligations of fellowship. We cannot always be enthusiastic. Dull seasons come when we are thrown back on the validity of pure character and conviction of duty. So many calls. Human wants and necessities always present. Shall we never be free for a breathing space? Never. "The poor ye have with you always." The claims of this blessed fellowship press on us forever like an atmosphere. Do not get impatient or disgusted. Our Saviour is our model.

★

SUNDAY'S SCRIPTURE READING.—Love in Deed and in Truth. 1 John 3: 12-24.

SUNDAY'S VERSE.—"We ought to lay down our lives for the brethren."

Did you ever get hold of that sentence from John? Verily it is startling. He leaves no limit to the working of your fellowship and love. Boldly and frankly he carries your obligation and mine to the last measure of sacrifice. Christian fellowship, in his view, has no reserves. Yes, give up your life for the brethren if necessary. Why? Because the Master did it, and His command is take up your cross and follow me. Must Jesus bear the cross alone? Did He go anywhere from which He exempts you and me? Yes, take John's words, don't evade, abate or explain them away. There they stand.

AUGUST 3, 1919

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

9 Then saith the woman of SA-mā'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of SA-mā'ri-a? for the Jews have no dealings with the SA-mār'i-tana.

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

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

COMMENT ON THE LESSON

What is Worship?

It is the respect and honor that a human being pays to a divine being. The worship we call Christian is the highest and the purest in history because it rests on the noblest conception of the one holy God. It properly gives to Him the homage of praise, sacrifice, thanksgiving and adoration. He is worthy because He is good and His mercy endures forever. Worship implies "worth—ship."

The Spirit of It

A worshipping assembly is one of the conspicuous customs of society. It has a civilizing, refining and purifying influence on the individual, because it demands and cultivates the grace of reverence. God is in His holy temple, and in the humblest church; let the people keep silence before Him. Too many of our congregations are forgetful of the quiet, respectful decorum due in the house of God. A solemn hush should pervade the congregation through the hour. Pastors and people should press that point. How can tender spiritual influences work in the midst of confusion and disorder? Some people will come in late and walk clear up to the amen corner, rudely breaking the spell of worship. In the name of decency and good manners, when you come in late, drop into a back seat. Equally silly and useless is the habit of rising and leaving while the sermon is on. It is ill-bred and without excuse. Kill reverence and worship is dead.

The Aim of It

It is God's hour with the soul. Through the well-studied sermon God will instruct

20 Our fathers worshipped in this mountain; and ye say, that in Jē-rū'sā-km is the place where men ought to worship.

21 Jē'sūs saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jē-rū'sā-km, worship the Father.

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

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

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

the people in His word. Teaching is the function of the pastor. The people must be edified, they must know what is the will and counsel of the Lord. Fortunate it is for the preacher, if the people come with docile minds and hungry hearts. Formalism wants no sermon, but true worship wants it, and demands it.

Another aim is comfort. A congregation has pathos in it, because it brings before the plying God a large sum of human care, weakness, trouble and sorrow. The hour of worship should bring balm, encouragement, inspiration and resolution. The group needs good cheer and hope, and the Lord designs that end through song and prayer, Scripture reading and sermon. The preacher can defeat the purpose by too much reproof and denunciation. I call that poor preaching. It is better to exalt righteousness than to denounce sin, and it takes more brains. The worship that teaches, comforts and inspires is the best worship.

The Order of It

I like the good old order of song, Scripture, prayer, song, sermon and conclusion. The service ought to run smooth from beginning to end. It is grievously marred and enfeebled by awkward hitches and interruptions. All the parts ought to be duly proportioned, and woven into a beautiful whole as a sweet offering to God. I have heard too much singing before sermon. I have heard prayers that were too long. Five minutes is enough for public prayer as a rule. When you get conscious that it is long, then it is virtually ended. If the discourse is well prepared, it is not apt to exceed proper

limits. The notices can be bungled and too long drawn out. Why not state them briefly, clearly and quit? Audiences are not interested in a handful of announcements. They are a bore. Please don't read the hymns. Why? Because not one in a hundred can read them effectively. Alas, I have heard

them butchered! Besides, it wastes time. The people have the books, let them sing. Some pastors read notices and call for the collection just before sermon. It surprises me. As for me, let the sermon spring, not from the bottom of a collection, but from the top of a song.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—Longing for God's House. Psalm 84.

MONDAY'S VERSE.—"My soul longeth, yea, even fainteth for the courts of the Lord."

The deep feeling of the need of God in the soul has never been more beautifully expressed. The old poet speaks out of his own experience of spiritual dearth and hunger. We all need the touch of God as really as he, but unhappily we are too torpid and benumbed religiously to be conscious of it. Possibly sickness or long constrained absence from the house of worship had begotten this longing. Under like conditions you, too, have known the preciousness of meeting your friends in a service of song and praise. Let us thank God for His goodness and seek His face.

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TUESDAY'S SCRIPTURE READING.—Preparation for Worship. John 4: 1-15.

TUESDAY'S VERSE.—"He would have given thee living water."

By living water Jesus means the helps, consolations and encouragements of spiritual religion. He was able to teach this poor woman about her heavenly Father, who is able and anxious to cleanse her heart, renew her life and set her feet in the way to eternal happiness. The difficulty lay in herself. Her mind was darkened, she did not know, and did not care. She had no preparation of an open heart. The Master's winning skill led her on to the higher things, and finally she did drink the living water. We all want the prepared heart, the resolute will. It is our fault. Go to church in prayer, lifting up your thoughts to the throne.

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It is the need of human hearts to be lifted up to the highest things. Our privilege is to

be made conformable to the image of His Son. Association with the holiest is the way to true refinement of soul and perfection of character. Real worship introduces us into the presence of the up-lifting, purifying God. It sees the truth of His divine perfections of love, righteousness and peace, and tries to put our spirits in harmony with these blessed principles. Real worship bows at His feet and touches the hem of His robe. There is life. This worship is based on truth, and glorified by friendship with God.

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THURSDAY'S SCRIPTURE READING.—Intelligent Worship. 1 Cor. 14: 10-19.

THURSDAY'S VERSE.—"That ye may abound unto the edifying of the church."

The Christian religion is the most rational system of human betterment known among men. It appeals to good common sense, to reason, to gratitude and love. Men's minds are to take its truths and consider them thoughtfully. When they see its fitness to all deepest human needs, then let them accept it with purpose and practice its precepts. Acceptable worship must be intelligent, and not a stormy excitement of emotion. A calm and reverent mind is the one to which the gospel makes its most effective appeal. Our religion emphasizes teaching before exhortation.

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FRIDAY'S VERSE.—"Not forsaking our own assembling together."

This writer indicates that going to the house of God with our brethren facilitates our drawing near to God. He is always in the midst of His people. "Where two or three are gathered together in my name, there am I in the midst." Yes, God is everywhere and near to all men. He draws near in grace and daily blessing to everyone. How can we draw near to Him? Simply by turning thought upward to His throne, recognizing His goodness and saluting Him

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with our grateful love. That is drawing near in spirit. The house of His praise is peculiarly a favorable place for realizing His presence. Let us go up.

SATURDAY'S SCRIPTURE READING.—Removing the Obstacles. Matt. 18: 15-20.

SATURDAY'S VERSE.—"Show him his fault between thee and him alone."

Yes, that is what keeps some from church. Somebody has hurt your feelings and you take it out on Jesus. Wrangles hurt men's souls and kill the church's worship. Where love and brotherly sympathy are not, worship is an hypocrisy. Alas for our poor mangled churches. The devil of strife and enmity has slain the angel of peace, and the poor diseased church is on the way to the cemetery. In God's name get right with your brother. Jesus tells you how, and it will succeed nearly every time. No, we pre-

fer to talk it all over the community and please the devil. Grieve not the Spirit, nor starve your soul. Be a Christian in deed and in truth.

SUNDAY'S SCRIPTURE READING.—Joyous Worship. Psalm 122.

SUNDAY'S VERSE.—"Our feet shall stand within thy gates, O Jerusalem."

To this old Hebrew the city was dear, because in it was the house of the Lord. For that fact he prized his citizenship, and for that fact he was devoted to the city's prosperity. Patriotism is close akin to religion. The prevalence of real religion in a community makes it dear to the hearts of the people reared therein. After long absence, how delightful to go back and gather with the neighbors in the old church for worship. Nowhere would I rather meet the friends of early years than on the spot where I went to Sunday school and church.

LESSON 6

AUGUST 10, 1919

Winning Others to Christ

Acts 14: 9-15; James 4: 10, 26.

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

LESSON TEXT

9 And a vision appeared to Paul in the night; There stood a man of Mác-e-dō'n-i-a, and prayed him, saying, Come over into Mác-e-dō'n-i-a, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Mác-e-dō'n-i-a, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Trō'as, we came with a straight course to Sám-o-thrā'ci-a, and the next day to Ne-áp'o-lis;

12 And from thence to Phil'ip'pi, which is the chief city of that part of Mác-e-dō'n-i-a, and a colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont

to be made; and we sat down, and spake unto the women which resorted thither.

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

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

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

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

COMMENT ON THE LESSON

The Magnet

"I, if I be lifted up, will draw all men unto myself." He is the great soul-winner. Not a man on earth that hears the story and sees the life, but feels drawn to it in admiration and longing. The patient courage and unselfish service of Jesus profoundly moves the human heart always and everywhere. The fact shows the inherent dignity and divine hunger of the human spirit. It is susceptible to the high principles of living, and responsive to the seeking love of God. Jesus complimented our human nature with perfect confidence in its capacity for heavenly virtues, and in the certainty of its welcome of the heavenly light. The steel magnet does not attract wood or stone. Why? Because they are strangers to magnetic power. But it grips iron. Why? Because the nature of iron fits it to be acted on by that power. Man's nature is from God, and hence it can't help response to the white purity and holiness of God in Christ. Though we are sinners all, yet we feel the charm and winsomeness of the beautiful divine magnet.

Drawn to What?

Drawn away from pride and selfishness to humility and self-sacrifice. Drawn away from envy and covetousness to generosity and liberality. Drawn away from injustice and hate to the holy sponsors of honor and love. That is the soul of the movement when a soul is won to Christ. Here is moral emancipation from darkness to light, from sin to righteousness. The power that works it is Christ in the soul and in the conduct of life. The gospel is the announcement of the presence of that Power. This transformation of character is salvation. Put eternal stress on that. The man who is trusting and

serving Christ is a Christian. It is the supreme enterprise of this world. Jesus offers the model of a saved life, its method and inspiration, and it is yours and mine to work it out. The Christian is in the way of redemption, facing upward and pressing on to the prize of the high calling. Jesus has drawn him to the great endeavor, and will help him to the bright consummation. He alone is Saviour. Has the Magnet gripped your will and mind and heart? Is He having His own way with you and me? This is the vital question.

Subordinate Magnets

"Ye are the light of the world, the salt of the earth." Your potent argument with the unconverted is the consistent life you live. Words, appeals, exhortation are cheap and easy. Oftentimes they are too many. The unevangelized know their duty to the Saviour as well as you. What they need most is the living epistle. They want to see the exemplification of the Christ within you. A pastor wanted to know of a convert what sermon it was that brought him to decision. "It was not a sermon, but the way my mother lived," was the reply. Your unselfishness, your gentleness, your cheerful liberality and kindness of heart, make the unanswerable appeal. Of course the sermon ought to be preached. The rebuke and admonition ought to be given, but back of all there ought to be the compelling force of strong and lovely character. The way to win people is to present them with the fruits of righteousness in noble conduct. You must be "light," you must be "salt." Godliness in the church is the winning principle. The Christ within the members is the convicting and converting power.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—Jesus the Soul-Winner. John 4: 35-42.

MONDAY'S VERSE.—"Many of the Samaritans believed on Him."

He won a poor, unworthy woman, and she helped Him to win the whole village. See His winning art. He put Himself under obligation to her by asking the simple favor of a cup of water. That gently opened her

nature to His influence. Get a favor from a man and he likes you better. He has investment in you. So the tactful Master drew the soul of the woman to the water of life. There was good in the woman's heart, and He began on that. Some men would begin by denunciation of the bad in her life. Why don't they learn spiritual sense? Oh, these awkward fishermen! Develop the good, and so put the evil to rout. Learn of me.

TUESDAY'S SCRIPTURE READING.—The Soul-Winner's Commission. Acts 1: 1-11.

TUESDAY'S VERSE.—"But ye shall receive power when the Holy Spirit is come."

What these men needed right then was fuller knowledge of Jesus and His gospel. Wait and meditate and pray, and you shall be endued with spiritual power. In those ten days they thought much of the wonderful Christ. Their old views of a worldly Kingdom fell away and gradually they perceived the spiritual nature and design of His mission. This was the Spirit's work. He shall lead you into all truth. That truth broke on their minds like the sun through a cloud. They saw the wonder of a world's Redeemer, and were baptized in Pentecostal power.

WEDNESDAY'S SCRIPTURE READING.—Winning a Brother. John 1: 40-51.

WEDNESDAY'S VERSE.—"He findeth first his own brother Simon."

The moment you get near the heart of Jesus, that moment is born a passion to bring someone else near. Andrew and John were the first men honored with an intimate personal interview. It kindled in their souls a heavenly fire that never went out. The holy impulse followed the lines of family relationship. My brother must know him. I must hasten to find Simon. So the ties of the home are sanctified. Call those nearest and dearest to share with you the new-found joy. Peter easily yielded to the brother's ardent invitation, and thus was introduced to Jesus one of His most trusted and beloved disciples.

THURSDAY'S SCRIPTURE READING.—Winning Others to Christ. Acts 16: 9-15.

THURSDAY'S VERSE.—"Lydia . . . whose heart the Lord opened."

Neither man nor woman could resist the passionate preaching of Paul. Everywhere in dark heathenism he won converts. He knew Christ, understood and loved Him. He did not preach theology, but a divine Person, a Friend and Saviour. I determined not to know anything among you save Jesus and Him crucified. Not argument, not eloquence, but flaming love to the personal Jesus was the soul of his wonderful ministry. All his mighty discourses turned on and centered on the Christ, the mighty to save. Baptize the sermon and the Sunday-school lesson in this personal love, and it will have power to win.

FRIDAY'S SCRIPTURE READING.—Prayer and Soul-Winning. James 5: 12-20.

FRIDAY'S VERSE.—"He that converteth a sinner from the error of his way shall save a soul from death."

The life of a man withers if error and sin detaches him from God. Soil and air, sunshine and rain are no more necessary to the plant than the virtues of God to the soul of a man. God is our home, our vital air. Error and sin dwarf and soil and kill all the fine instincts and faculties. They pervert the character and ruin the life. How shall we fight and overcome them? There is one sovereign way, and only one. Live Christ and teach men so. Find the remains and fragments of good that survive, and use them as chinks to open wide the door.

SATURDAY'S SCRIPTURE READING.—The Word and Soul-Winning. Acts 8: 26-39.

SATURDAY'S VERSE.—"Understandest thou what thou readest?"

The man of Ethiopia was thrilled by the message of Isaiah in the 53rd chapter. Its divine sorrow and self-sacrifice touched his heart, but he could not understand the meaning. Fortunately an evangelist, Philip, fell in with him, and he made it plain. Jesus is the fulfillment of the passage. He preached Jesus to the ambassador. This wonderful Nazarene is the soul of the prophets. Philip told what he knew personally—his own experience. The man was won to Christ, and was baptized into loyal love and obedience. Jesus is the touchstone of Scripture. He is what it all means.

SUNDAY'S SCRIPTURE READING.—The Soul-Winner's Devotion. Acts 20: 18-35.

SUNDAY'S VERSE.—"I hold not my life any account as dear unto myself."

The grand, Christlike Paul felt that duty called him to Jerusalem. Enemies threatened his death, and friends implored him not to go. Their entreaty broke his heart, but altered not his purpose. He was willing to lay down life for the cause of his Master. Go he did. The mob tried to murder him, but the Roman soldiers snatched him out of their hands. He was the only calm man in the tumult, and asked the privilege of speaking to his foes. He preached Christ to them, and they bowled him down. What a hero was the beloved apostle.

LESSON 7

AUGUST 17, 1919

Christian Missions

Acts 1: 8; 12: 1 to 14: 28.

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

LESSON TEXT

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru-salem, and in all Ju-dea, and in Sa-ma-ria, and unto the uttermost part of the earth.

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

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

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

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

12 And they called Bar-na-bas, Jo-pi-ter; and Paul, Mœr-cu-ri-us, because he was the chief speaker.

13 Then the priest of Jo-pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacri-fice with the people.

14 Which when the apostles, Bar-na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

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

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

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

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

19 ¶ And there came thither certain Jews from An-ti-och and I-co-ni-um, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar-na-bas to Der-bê.

COMMENT ON THE LESSON

The Missionary

God sent His only begotten Son into the world. In the preëminent and supreme sense Jesus is the missionary. He came among us with a doctrine, a life and a purpose. To a world dense with spiritual darkness He came to be a light, shining as the sun. To a race in the bondage of error and superstition He came to teach the truth of God. To the children of men, alienated from heaven, soiled with the guilt of transgression, He came to open the doors of forgiveness and peace. To poor, diseased, defeated, sinning and suffering humanity He came to bring healing and comfort, the freedom and

victory of the sons of God. God sent Him to drive the demons of greed, injustice, hate, ignorance, lust and pride out of every human life, and to bring into each life the angels of liberality, intelligence, purity, humility, kindness and love. To make new men and women was and is His aim; to bring them to a new birth in good living; to take away degradation, shame and misery, and to clothe them in the garments of righteousness and truth. He will overcome the world and win it back to God. He will fill it with the knowledge of God, and establish a new heaven on earth. This is the vast design of redeeming, sovereign love. This is the gi-

gantic scheme in the heart of Jesus. It is a missionary task so grand and comprehensive that our imagination staggers in the effort to conceive it. We pray for the mind of Christ. There it is we pray for the Spirit of Christ. This is it. We use the sacred phrases, and do not sound their depths. He is the one Missionary, sublime and solitary in His originality, grace and power. This world has to come to His mind and spirit. That is the decree of God, and the deepest need of human nature.

His Helpers

He started the new movement in the world, and finished the foundations of the Kingdom of God. Then He put honor on His servants by committing to them the up-rearing of the superstructure. "Go ye into all the world and preach the gospel to every creature." His apostles carried abroad the divine propaganda. For that work He had prepared them. Their task has been handed down to each of us who call Him Master. If you and I have the Spirit and the mind of Christ, we are missionary of necessity. It is

a contradiction in terms to speak of a non-missionary or anti-missionary Christian. You might as well speak of a pro-German American patriot, or a Christian atheist. What use has the Master for His churches if not to carry on His work in the community and the world? They are simply organized individual energies to make more effective the evangelization of all peoples. Anti-mission spirit detaches a man or a church from the great broad spirit of Him who took our whole race in the arms of His love. His is the one true, perfect religion. Human thought cannot suggest an improvement. It is the completion and summation of God's grace and power. The need of it outranks all other needs. Religion is the deepest element in life, and Christianity is its final expression. It ought to be spread to the ends of the earth. It is foundational to all that is finest and happiest in human existence. It lifts the family, the state and society with all of its institutions to noblest levels, and makes each and all the organs of happiness, intelligence and righteousness. As a lover of all men, Jesus wants this gospel preached and lived round the whole earth, so that His Kingdom may come in its glory.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—The Great Commission. Matt. 28: 16-20.

MONDAY'S VERSE.—"Make disciples of all nations."

That work is not half done, and it is twenty centuries since the command was given. I think a new moral energy is about to break on the churches. There are going to be new adjustments of the Christian forces of this world, new conceptions of obligation and better methods of evangelization. There is going to be a larger harmony and a freer cooperation in the wide Christian brotherhood. Men are going to recognize the awful pressure of the Master's work, and address themselves to it with a new consecration. Let Christianity be vital.

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TUESDAY'S SCRIPTURE READING.—Beginning at Jerusalem. Acts 2: 36-47.

TUESDAY'S VERSE.—"And the Lord added to them day by day."

Did you ever consider how bold it was to command His servants to begin their evangelization right in the city that murdered Him? There is the grand confidence of Je-

sus in the success of His mission. He has absolute faith that men will accept Himself and His doctrine. Only let competent men present and explain Christianity, and men will receive it joyfully. On the scene of His apparent defeat, He proposes to win a mighty victory. Win Jerusalem, and then the mission can march bravely on the world. Failure there would have been disastrous, from lack of the demonstration of power.

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WEDNESDAY'S SCRIPTURE READING.—And in all Judaea. Acts 9: 31-43.

WEDNESDAY'S VERSE.—"The church had peace, being edified."

The victorious city mission in Jerusalem emboldened the brethren to spread the good news in all parts of Judaea. From the city the gospel went to the country. The heaven works from particle to particle until the whole is leavened. Jerusalem was the capital of the province, Judaea, so it was the natural thing that the light breaking in the city should fall first in the adjoining communities. Your next-door neighbor is not to be overlooked in your efforts to Christianize. Here is where State Missions come in.

THURSDAY'S SCRIPTURE READING.—And in Samaria. Acts 8: 14-25.

THURSDAY'S VERSE.—"Samaria received the word of God."

A message and a doctrine that had triumphed in Jerusalem, the religious headquarters and sacred capital of the nation, was certain to get a hearing in any part of Palestine. The fact is startling that this success was won in a city that killed the author of the movement. No, do not pass by Samaria, though the people have long been hostile to the Jews. The Master said, "Go into all the world," to all peoples. The message is for all, and it breaks over old-time social and religious barriers. In Samaria people were converted and churches organized.

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FRIDAY'S SCRIPTURE READING.—Unto the Uttermost Part. Acts 13: 1-12.

FRIDAY'S VERSE.—"The Holy Spirit said, Separate me Barnabas and Saul."

The light that went out from Jerusalem has gone to Antioch right on the frontier of the dark heathen world. That Spirit, promised by the Master as an indwelling guide, stirred the church to the first foreign mission. The love of Christ constrained them, and the preaching of Barnabas and Saul stimulated to action. The church chose these two men who had the matter most at heart, and they went out like two spiritual Alexanders to conquer the world for Christ. It was a great moment in the history of Christianity. The heaven works to the ends of the world.

SATURDAY'S SCRIPTURE READING.—Christian Missions in Action. Acts 14: 8-20.

SATURDAY'S VERSE.—"The gods are come down to us."

Curious and varied were the experiences of the two missionaries. Barnabas was a large man, and Paul a small man. The heathen at Lystra, when the lame man was healed, jumped to the conclusion that Jupiter and Mercury had come among them and wrought this deed. Instantly the priests prepared to give them divine worship. The situation was most amusing, and at the same time most shocking to the missionaries. They made special effort to correct the mistake, protesting that they were men, and not gods. In a few days the same crowd stoned Paul nearly to death.

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SUNDAY'S SCRIPTURE READING.—The Nations Before the Throne. Rev. 7: 9-17.

SUNDAY'S VERSE.—"A great multitude out of every nation."

John's vision is true to the ideals and expectations of the Master. His heart has been loyal to the Great Commission all the long years. He knows the cause is from God, and cannot fail. In this glorious vision he sees around the heavenly throne numberless hosts out of every nation who have been won to Christ. He even hears their songs of praises. Salvation unto our God who sitteth on the throne and unto the Lamb. This book of Revelation was written to cheer the hearts of persecuted saints with the assurance that Christianity is certain of final victory in the world.



LESSON 8

AUGUST 24, 1919

Social Responsibility

Luke 10: 25-37; Galatians 6: 2, 9, 10; James 2: 14-16.

GOLDEN TEXT—As we have opportunity, let us work that which is good toward all men. Gal. 6: 10.

LESSON TEXT

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

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

COMMENT ON THE LESSON

All Men

THE work of our Lord was not for a class or an organization, but for every man. Paul regarded himself a debtor, not to a special race or tribe, but to all men. The gospel ignores artificial distinctions among men, regarding them all as neighbors, companions, partners, associates. They constitute one vast society of common needs, temporal and spiritual. The kindness of God is bestowed impartially on all alike. This is a time in the history of the world when you and I must take larger views of our human relations and responsibilities. It is a time for the enlargement of human sympathies. When you and I joined ourselves by faith to Christ, it made us sharers in His broad benevolence, the friend and ally of every individual of the race. We dare not deny or minimize that fact. "Ye are the light of the

world, the salt of the earth." If these words do not mean the obligation of helpful fellowship, then language is useless for conveying thought. If our churches are not designed as the organs and instruments of universal good will, then the terms of the New Testament are utterly misleading. No, we are entered into the wideness of God's goodness; we are honored with a divine partnership; we are set on the road that leads to the divine perfections. It is amazing grace that imparts to us the mind of Christ, and makes us co-workers with God.

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Public Spirit

You see how Christianity blesses the world by making its adherents noble, public-spirited citizens. They will maintain and

cherish their churches as a matter of course, but they will not forget the duty of fighting the evils of society, and of promoting the ends of good order and peace. So their light shines in the dark places of society and their salt arrests and cancels its putrefaction. For instance, they will enlist in the war against the curse of intemperance. Thank God they have about vanquished the demon of the liquor traffic in our nation. Then who is it that has raised the cry against the iniquity of Child Labor in this country? That stern protest comes out of the churches. That inhumanity, originating in brutal greed for money, has got to go. Thus Christian people meet their social responsibility. The horrible high price of living, malign and oppression of the poor, is meeting the keen point of the sword of the Lord. Christian charity has looked on the desolate conditions of the deaf, the dumb and blind, the helpless lame and sick, and has built asylums and hospitals for their

care. Orphanages have been multiplied for little ones, motherless and fatherless. Everywhere in our country homes for the poor have been built, and in our cities churches have furnished institutions for aged men and women. Who has fought the infernal white slave traffic, prostitution, gambling and all the evils that degrade men and women? Who has fed the famished multitudes arising from the German curse? Who has erected schools and colleges against the curse of ignorance? Who contributes millions every year to the evangelization of the world? The churches of Jesus Christ and the citizens who have caught the humane spirit of the Master. These are some of the lines along which the disciples of our Lord have recognized social responsibility and done their duty. The wants, the woes, the wrongs and injustices of this world are still with us, and you and I must never think of retreating from the battle of the Lord.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—Social Responsibility. Luke 10: 25-37.

MONDAY'S VERSE.—"And thy neighbor as thyself."

Every human being who needs your help is your neighbor in a peculiar and emphatic sense. Stranger and foreigner he may be, but he is a human being and your brother. Humanity's call outranks an appointment to preach, sacred as it is. It demands adjournment of business and pleasure. The human being is God's precious wealth, and we must save it at any cost. It is a terrible account you run up with God when you withhold your money and service from the suffering. A heartless Christian is a contradiction in terms, as is a patriotic traitor or an honest thief.

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TUESDAY'S SCRIPTURE READING.—Duty Toward Others. Matt. 18: 21-35.

TUESDAY'S VERSE.—"His lord delivered him to the tormentors."

Jesus used all the energy of language to utter His horror and loathing for inhuman conduct. Here is a man blessed of his lord, who acts as a brute toward his fellows. The crime comes to light, and the punishment is terrible. The mercy of God to us teaches mercy to our neighbor. The goodness of God to us is example of what man should show to man. The only way you can return

the kindness of God is through kindness to men. "Inasmuch as you have done it to the least of these, you have done it unto me." Lord, help us to love one another and do good.

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WEDNESDAY'S SCRIPTURE READING.—Doers of the Word. James 1: 19-27.

WEDNESDAY'S VERSE.—"Visit the fatherless and widows in their affliction."

You want not a sham religion, but a religion pure and undefiled. Here it is. When have you felt happiest? When have you realized the joy of heaven? It was when you acted a human part and went to relieve the lonely and the needy. When they smiled their thanks and said, "God bless you." God did bless you. You got right up by His throne and heard Him say, "Well done." Let us be Christians in word and deed. "Bear ye one another's burdens, and so fulfil the law of Christ." The doors to heaven are round about you.

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THURSDAY'S SCRIPTURE READING.—Faith and Works. James 2: 14-26.

THURSDAY'S VERSE.—"Faith if it have not works is dead."

If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and

yet you give them not the things useful to the body, what doth it profit? There is a picture no man can forget. That man is a pious hypocrite. He prates of faith in God, and expects to be saved by it. James tells him the truth. He has no faith in God. He is a selfish infidel, masquerading as a disciple of our Lord. There is too much of this self-deception. The faith that does not work is a delusion and a lie. True faith helps the needy, because it sees God, the great Helper.

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FRIDAY'S SCRIPTURE READING.—Saved to Serve. Mark 5: 1-20.

FRIDAY'S VERSE.—"Tell them how great things the Lord hath done for you."

The poor fellow wanted to stay with Jesus, lest the demon return on him. Jesus told him that his safety was in service. Go and tell others of Him who has saved you. It will spread the good news of salvation, and others may be blessed. Jesus' Spirit is everywhere. His bodily presence cannot be everywhere. He is with us. He makes our souls His dwelling place. "I in you, and you in me." He is the great servant of humanity, and we are His fellow-helpers. We have experience of His grace, let us tell it by the way we live.

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SATURDAY'S SCRIPTURE READING.—Rulers and Social Responsibility. Neh. 5: 1-13.

SATURDAY'S VERSE.—"There was a great cry of the people and of their wives against their brethren the Jews."

Inhuman traders and business men were literally robbing the helpless poor of Jerusalem and the land round about. These human vultures put up the price of corn, they took mortgages on the little vineyards and homes of the people, and put in bondage their sons and daughters for unpaid debts. Nehemiah was angry at the heartless accountants and called an assembly to denounce their conduct. The public scorn burnt into their souls, and they promised restoration and amendment. Nehemiah made them take oath to perform it. He was a good ruler, having no patience with thieves and robbers.

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SUNDAY'S SCRIPTURE READING.—The Judgment. Matt. 25: 31-46.

SUNDAY'S VERSE.—"Depart from me, ye cursed, into the eternal fire."

This is the end of those who despise social responsibility; those who devour widows' houses and oppress the poor; those who never think of relieving human distress. The gospel puts an everlasting stress on the grace of human sympathy and ministry to the needy in your community. To Jesus, the avaricious, narrow-minded, unfeeling man, is an abomination. He holds that man up to the contempt of decent men, and points him to the fiery judgment of God. This study of social responsibility is one of the most important in this whole series of impressive Scripture studies. God impress it on us all.



AUGUST 31, 1919

LESSON 9

Temperance

Daniel 1: 8-20; Romans 14: 21; 1 Corinthians 9: 24-27.

GOLDEN TEXT—Every man that striveth in the games exerciseth self-control in all things. 1 Cor. 9: 25.

LESSON TEXT

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

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

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

11 Then said Dān'el to Mel'zar, whom the prince of the eunuchs had set over Dān'el, Hān-a-n'ah, Mish'a-el, and Aza-ri'ah.

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

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

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

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

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

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

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Neb-u-chad-nez'zar.

19 And the king communed with them; and among them all was found none like Dān'el, Hān-a-n'ah, Mish'a-el, and Aza-ri'ah: therefore stood they before the king.

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

COMMENT ON THE LESSON

Hallelujah

Let's celebrate the greatest moral victory of the century. The intelligent conscience of America has killed the breweries and saloons, so long the horrible degradation and curse of our people. Let the nation rise and sing the long meter doxology. The argument is over. No more need of exploding the contemptible sophistries about "personal liberty" and "prohibition doesn't prohibit." We haul the vile old carcass of the whiskey traffic to the potter's field. We hit the beast first with the protest of Temperance Societies. That was a long time ago. Next we slashed him with the more effective weapon

of Local Option. Then we stabbed him with State-wide Prohibition, and finally we have brained him with Nation-wide Prohibition. In August, 1917, Congress adopted a prohibition amendment to the Federal Constitution which needed the ratification of thirty-six States to enter it into our fundamental law. Seven years was allowed for ratification. Behold, in eighteen months the Nation has washed itself white! The most sanguine friends of temperance hoped for this consummation by 1920, and here it is in January, 1919. The moral decency of America waves all its banners and shouts itself hoarse. A blind editor in New York says it was "as if

a sailing ship on a windless ocean were sweeping ahead, propelled by an invisible force." He does not seem to know that the breezes and gales of indignant public opinion, long blowing, has suddenly grown into a tornado. It was no "windless ocean." Strange how some men are so incapable of gauging the volume and intensity of the moral forces of the Republic. After generations of discussion and pressure; after the bitter resistance, marked by unscrupulous methods and bloody tragedies, this coarse devilish foe of society is hurried over the brink. Praise God from whom all blessings flow.

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What Did It?

Simply the aroused moral sense of the people. An institution is doomed when it is resolutely challenged by intelligence and religious antagonism. The churches Christianized public opinion, and the deed was done. "The saloons were voted out because they were lawless. They were the agents of their own destruction. In the face of repeated warnings and a constantly rising tide of popular sentiment they kept on in their lawless course till they committed suicide." The distillers and brewers were a constantly

pernicious influence in the politics of this country; their headquarters were the gathering-places of the enemies of good government; their business fattened on debased appetite and bred poverty, misery and crime. In fighting the monster the churches have bravely met their social responsibility. You will hear the whine that the rights of the majority of American citizens have been mocked. False as usual. Now look for an inundation of dopes and drugs and moonshine whiskeys; say the sullen dupes and malefactors. "You can't enforce your law," they affirm. That hope, too, will be disappointed. Local sheriffs and police might wink at violations, but the enforcement of this law will not be in their hands. Government officers, with whom local popularity means nothing, will run down the offenders, relentlessly. Already we hear of the multiplication of "blockade stills" in many parts of the country. The owners are candidates for a place in the penitentiary, and right speedily will faithful Federal officials see that they get their reward. Of course we can't expect a sudden transformation into good citizens on the part of those who love whiskey and the money it brings, but they will be met with law-enforcement and the constant moral enlightenment of the churches.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—Set Apart for Leadership. Dan. 1: 1-8.

MONDAY'S VERSE.—"Such as had ability in them to stand in the king's palace."

This is a foreigner's compliment to the intellect of the Jewish people. The king of Babylon wanted leaders in his government, and where is a plant bed of genius finer than Judea? He demands handsome lads, quick-witted and well-endowed. Daniel was one of the boys selected by the king's committee. Pathetic and cruel this robbing of homes of their joy and pride. It was part of the autocratic heartlessness of the age. Astonishing is it that in our own age we have seen displays of autocratic savagery tenfold more violent than that of the ancient days. We are still near to barbarism.

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TUESDAY'S SCRIPTURE READING.—Daniel Refuses to Deny Himself. Dan. 1: 8-20.

TUESDAY'S VERSE.—"Then shall you make me endanger my head."

The official appointed to have charge of Daniel fell in love with the lad, and he was astonished to find that the king's food and wine did not please him. The boy asks for a change to vegetable diet, but the manager fears its results on Daniel's health. "If the king finds you thin and pale, he will hold me responsible." "Only let me try the change for a while and see the result." Granted. In ten days his condition was not lowered, but plainly improved. The case was a demonstration, and from that day the vegetable regime was in use. The Hebrew lads made rapid improvement in their studies, and far excelled all their fellow students.

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WEDNESDAY'S SCRIPTURE READING.—Wine and Ruin. Dan. 5: 1-9.

WEDNESDAY'S VERSE.—"They drank wine and praised the gods of gold."

Barbaric splendors, dark idolatries, beastly immoralities and sodden drunkenness completes the picture of an Oriental debauch. At the height of the revelry the king saw a

mysterious handwriting on the wall. Though he could not read the inscription, he felt instinctively that the omen was bad. Daniel was sent for to unriddle it. God will take away thy crown. Thou art weighed in the balances and found wanting. That very night the guilty king was slain, and his kingdom passed into the hands of Darius the Median. Thank God, strong drink has lost its empire in these ends of the ages.

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THURSDAY'S SCRIPTURE READING.—Responsibility for Others. Rom. 14: 7-21.

THURSDAY'S VERSE.—"It is good neither to eat flesh nor to drink wine whereby thy brother stumbleth."

We are our brother's keeper. The law and the gospel enforce that point. You are under obligation to seek your neighbor's good, and to avoid the thing that may work him harm. Yes, you have to respect his ignorant scruples even, when your action might tempt him to violate his convictions of duty. No doubt it is a hard thing for the intelligent to pay this respect to the illiterate conscience, but Paul did. The strong must bear with the weak, practicing a self-denial, needless in itself, but essential to the safety of others. Our Christian character rarely reaches up to Paul's attitude.

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FRIDAY'S SCRIPTURE READING.—Self-denial on Behalf of Others. 1 Cor. 8: 1-13.

FRIDAY'S VERSE.—"If meat make my brother to offend, I will eat no flesh."

That division in the church over eating meats offered to idols is almost ridiculous, but Paul treated it seriously and applied to it the deepest principles of Christianity. The rights of the unintelligent conscience and the obligations of intelligent love. The weak man was eternally right in keeping conscience pure; the strong man was absolutely correct in his views about the idols and the offered meat. The point is, not if

my eating it *offends* the weak brother, but will it tempt him to *offend* his own scruples? Some people miss Paul's idea. Both parties were right in some things, and both wrong in others. Love heals the division.

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SATURDAY'S SCRIPTURE READING.—Discipline and Self-Control. 2 Peter 1: 1-11.

SATURDAY'S VERSE.—"And to knowledge temperance."

Temperance has been narrowed to mean abstinence from liquors, due to the long battle with the whiskey traffic. It means moderation in all things legitimate, avoidance of excess, steering the golden mean. You can be intemperate in your opinions, by dogmatism and intolerance. In your speech, by extravagance and violence. In your appetites, by over-eating and gluttony. In your feelings, by the fury of ungoverned temper. In your desires, by absurd longings for things useless and unattainable. Even in your joy and sorrow, by over-indulgence. Now that the liquor demon is driven out, we can begin to give the word temperance its wide and unrestricted meaning.

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SUNDAY'S SCRIPTURE READING.—Self-Control and Service. Rom. 13: 8-14.

SUNDAY'S VERSE.—"Make no provision for the flesh to fulfill the lusts thereof."

Owe no man anything but to love one another, for he that loveth his neighbor hath fulfilled the law. Cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ. For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, is summed up in the words, "Thou shalt love thy neighbor as thyself." Love worketh no ill to his neighbor.

LESSON 10

SEPTEMBER 7, 1919

The Kingdom of God

Matthew 6: 10; 13: 31-33, 44-50; 18: 2, 3; Luke 17: 20, 21; 2 Corinthians 10: 2-5.

GOLDEN TEXT—Seek ye first his kingdom and his righteousness. Matt. 6: 33.

LESSON TEXT

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

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

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

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy

thereof goeth and selleth all that he hath, and buyeth that field.

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

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

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

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

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

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

COMMENT ON THE LESSON

The King

THERE is only one divine right King, the Lord God Almighty, glorious in holiness, fearful in praises. The greatness of His majesty, in wisdom, love and power, passes imagination. He alone is fit to be the absolute sovereign of men. All things are His, for He made them. His is the eternal Kingdom, native to most exalted character. He makes Himself the ideal of His people. To the standard of His own purity He commands and assists them all. It is His glory to help the weak, and the very highest good and happiness of His children is the chief end of His rule. Happy the people whose God is the Lord.

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The Kingdom

Like the nature of God, His Kingdom is the largest generalization known to human thought. It is wide and deep as the universe in every point of which are present

His wisdom and power. His Kingdom is over all, hence we live in an ordered universe. Every star and planet obey His will. The morning stars sing His praise. But the highest expression of His Kingship is in the human spirit. He made us in His own image and for Himself. Man is the masterpiece of His creation. Human hearts are the realm of His spiritual empire. They can never get away from the pressure of His authority. The claims of loyalty and love are forever with us, inescapable as our own individuality. The ownership and authority of God are written in every soul. Our very nature demands harmony with God. In this sense then we all live and move and have our being in God. The consciousness of sin is but the registry of lawlessness in the divine government. The sinner is not outside the domain of God, but a transgressor within it. Unrighteousness in men does not weaken or abolish His authority, but it does impair and degrade their souls. No, His Kingdom standeth sure, and it is the su-

preme blessedness of men to be in harmony with it.

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Thy Kingdom Come

Such is the prayer which our Lord puts in our lips. What does it mean? Not that God's rulership in the earth is not vitally and actively a present reality, or that the world is not full of His benevolent restoring love. It means that the voice of pleading love is urging, "Be ye reconciled to God." It means that the golden opportunity for the prodigal's return is at hand. The Son of God importunes us, "Seek ye first the Kingdom of God." Behold, I stand at the door and knock. The privileges of an humble, clean, noble and useful life are offered to all. Let Him in. Take Him as your model of character. Confess your sin, turn to Him and live. Press on always to the prize of the high calling of God. This is what it means to seek His Kingdom; this is the answer to the prayer, thy Kingdom come. When all

men accept the rule of God, in Christ, then rebellion has ceased and the world is full of His glory.

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Duties of the Kingdom

We must live a divine life here and now. Bring God's heaven into your home, your business, your church and community. How? By incarnation of the principles of the Kingdom. Be honorable and love the truth. Be just to men and abhor all injustice and unrighteousness. Be humble and despise pride. Be gentle and patient, suppressing harsh words and deeds. Be courteous and kind, renouncing envy and jealousy. Be forgiving and not vindictive. Be liberal and not covetous. Be large-minded and noble, and not narrow and factious. Have faith in God and do good. When we seek these things we seek the Kingdom of God. As these qualities grow in us, so comes the Kingdom of God in our souls. This is salvation. Do we want it?

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—The Kingdom of God. Matt. 13: 31-33, 44-50.

MONDAY'S VERSE.—"Like unto a grain of mustard seed . . . like unto leaven."

Here is the idea of steady growth and pervasive power. We get into harmony with God's rulership by faith in and submission to Christ. But we do not realize the fulness of the new life at once. Its possibilities are ours, but the achievement is before us. Too bad that so many seem satisfied with profession and church membership. They do not grow. Puny babes in the household are they. They do not shine with the heavenly virtues. They count on getting to heaven, but are not interested in fruit-bearing. What is the matter? I doubt if they are sufficiently instructed. Are we more interested in conversion than in edification and growth?

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TUESDAY'S SCRIPTURE READING.—The Laws of the Kingdom. Matt. 5: 1-12.

TUESDAY'S VERSE.—"Blessed are they that hunger and thirst for righteousness."

Not blessed are they that are righteous, but they that want to be righteous. There is comfort sweet and precious to all. None of us has ground to compliment himself on his

Christian progress. Not one of us but has to confess his sense of unprofitableness. No use to own it in tiresome prayer-meeting talk, but let us admit it to ourselves and purpose to strive for higher things. Yes, the Master says if you just honestly want to live a truer, better life in His service, blessed are you. Self-satisfaction is the perilous thing. It shows that we have not rightly apprehended Christ. Onward and upward.

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WEDNESDAY'S SCRIPTURE READING.—Light, Law and Love. Matt. 5: 13-20.

WEDNESDAY'S VERSE.—"I came not to destroy, but to fulfill."

They said Jesus was disturbing the old religious faith and teaching dangerous doctrine. He denied it, and charged His accusers with ignorance and incompetency to understand the principles of the old religion. "I am come not to destroy one jot or tittle of God's law, but to explain and fulfill it." He is the supreme Light in religion. In Him the law of God was completely exemplified; in Him the love of God was fully expressed. The shallow externalism and formalism of Pharisees revolted His soul. The Kingdom of God is within men. It lives in the ideals, aims and purposes of the heart.

THURSDAY'S SCRIPTURE READING.—Entrance to the Kingdom. Matt. 7: 13-23.

THURSDAY'S VERSE.—"But he that doeth the will of my Father."

Conversion is the submission of mind and heart to the ever-present love and wisdom of God. It is one's deliberate turning from evil and acceptance of obedience to God as the great law of life. Nothing is new in the convert but this changed attitude toward God. The new harmony makes him a new creation. One has strikingly said that conversion is simply the soul's recognition and acknowledgment of Sonship to God. We live in God's empire, all of us. His law is with us and over us, whether confessed or not. See it, accept it, love it, and you have entered vitally into the Kingdom.

FRIDAY'S SCRIPTURE READING.—Service in the Kingdom. Matt. 25: 14-30.

FRIDAY'S VERSE.—"Well done, good and faithful servant."

When we enter into the Kingdom we enter into a sphere of duties. We are now made co-workers with God. Every gift of mind, soul and body is honestly surrendered to Him for use. There is no place for idleness in the Kingdom. It abounds with all kinds of holy activities. The wants and woes of mankind engage forever the sympathy of God, and He associates us with Himself in the work of relief. All honorable toil in every vocation He has exalted into divine service. Whatsoever you do, do it as unto the Lord. Fill all labor with spiritual motive and hear Him say, "Well done."



SATURDAY'S SCRIPTURE READING.—New Heaven and New Earth. Rev. 21: 1-10.

SATURDAY'S VERSE.—"And I saw the holy city, New Jerusalem, coming down out of heaven."

John's wonderful vision meant assurance to him that Christianity was not to be a lost cause. He wrote in a time of horrible persecution and awful tribulation. Let that historical fact serve you as a background for the glowing pictures of the renovated and redeemed earth. The one great purpose of this strange book is to give comfort to suffering Christians and save them from despair. Keep that in view, and you have the best key for interpretation. The mysterious passages all revolve around that purpose as a center. God's Kingdom shall not perish.

SUNDAY'S SCRIPTURE READING.—The Consummation. Rev. 22: 1-5.

SUNDAY'S VERSE.—"They shall see His face, and there shall be no more night."

How blessed and comforting these words! The consoling Spirit of God spoke in this grand vision to the troubled, sorrowing churches. John's faith in the Master shines in the assurance of his message. His courage, in a time of impenetrable gloom, was a boon to the little scattered congregations. So much often depends on the souls of a strong pastor and deacon. If the leaders lose heart, the cause is about gone. Some men and women in every church owe it to their brethren to be hopeful. Don't sound the note of failure. Be not afraid. The Kingdom of God shall come.

LESSON 11

SEPTEMBER 14, 1919

The Future Life

Matthew 25: 31-46; John 14: 2, 3; 2 Corinthians 5: 10; 1 Peter 1: 3-5.

GOLDEN TEXT—For we must all be made manifest before the judgment seat of Christ. 2 Cor. 5: 10.

LESSON TEXT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

COMMENT ON THE LESSON

Immortality

ASSURANCE of personal immortality is one of the powerful motives to good living. The Old Testament saints came to that reasoned conviction by two lines of thought. First, the increasing sense of the eternal value of the individual. He is made in God's image; he has the consciousness of inner fellowship with God; he hears the divine voice in the admonitions of conscience. Such a life must have a future existence. It cannot be blown out as a candle. It is joined to the life of God, and cannot return to dust. Second, the profound feeling of the necessity of retribution based on the palpable differences in

moral character in this world. Job knew that the lot of the righteous and the wicked is uneven in this life. Surely in the future there must be a just award. If there be a divine government, this conclusion is inevitable. So the doctrine of personal immortality grew. Out of this view arose the doctrine of resurrection, for those old saints did not conceive of the soul apart from the body. The good shall shine as the stars, the bad shall be turned into hell.

The New Testament confirms the doctrine of personal immortality, and makes it a living and burning faith. Jesus speaks emphatically of a resurrection to life and a

resurrection to damnation. "He that liveth and believeth on me shall never die." God is not a God of the dead, but of the living. Christ brought life and immortality to light in the gospel. It is not yet made manifest what we shall be, but we know that when He shall be manifested, we shall be like Him; for we shall see Him even as He is.

Judgment to Come

"He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." It is a fearful thing to fall into the hands of the living God. So then everyone of us shall give account of himself to God. For there is nothing hid that shall not be known. I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works. For what is a man advantaged, if he gain the whole world and lose his own soul? Where their worm dieth not and the fire is not quenched.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—The Way Home. John 6: 37-47.

MONDAY'S VERSE.—"Him that cometh unto me I will in nowise cast out."

There is not one single reason why a man should not come to Jesus. He has made the way so clear and open that not one excuse for declining can live. Something in the human heart gives the lie to them all. At bottom men do not want to live the life of Christ. They prefer the pleasures of worldliness and sin. They do not say so in words, but this is the soul of the matter. They want to go to heaven, but not the kind that Jesus offers. His heaven is one of goodness, purity, self-sacrifice and love. Only one way home, and this is it.

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TUESDAY'S SCRIPTURE READING.—The Father's House. John 14: 1-7.

TUESDAY'S VERSE.—"That where I am, ye may be also."

Heaven

There remaineth therefore a rest to the people of God. "In my Father's house are many mansions, and if I go and prepare a place for you, I will come again, and receive you unto myself." Lay up for yourselves treasures in heaven, for where your treasure is, there will your heart be also. Him that overcometh will I make a pillar in the temple of my God. And the city had no need of the sun—for the glory of God did lighten it—there shall be no night there. And they shall see His face, and His name shall be in their foreheads. In thy presence is fulness of joy; at thy right hand there are pleasures forevermore. Then shall I know even also as I am known. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God.

When do the saints enter heaven? In Psalms 49 and 73 the thought evidently is that the righteous at death are taken to the bosom of God. So Paul, in 2 Cor. 5, thinks. We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Having this blessed hope, what manner of men ought we to be? Let us press on to the prize of the high calling of God in Christ Jesus our Lord.

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WEDNESDAY'S SCRIPTURE READING.—At Home with the Lord. 2 Cor. 5: 1-10.

WEDNESDAY'S VERSE.—"Whilst we are at home in the body, we are absent from the Lord."

Said Paul, "We live now by faith, which is in Jesus." We groan in these mortal bodies, desiring to be clothed upon with our habitation which is from heaven. Amid the

sorrows and sufferings of his great ministry he grew weary of waiting for death. He had to check his longings for the vision of the Master, fearing that it might become a selfish desire. No, he would wait His pleasure, and continue to pour out his life in painful labors for the people. He did not wish to desert his tasks, but he was homesick. I do have a desire to depart and be at home with the Lord.

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THURSDAY'S SCRIPTURE READING.—Victory Over Death. 1 Cor. 15: 50-58.

THURSDAY'S VERSE.—"Flesh and blood cannot inherit the Kingdom of God."

Paul believed that there will be a spiritual body and an immortal life. The nature of that body he does not tell. Most likely he could not. Of an eternal life, triumphant over death, he was absolutely confident. That faith was his rapture. The whitest souls, the grandest saints, have affirmed the fact of immortality. I believe it, for they knew. God does not mock His servants with delusion. Jesus has spoken, and we know that His words cannot fail. We rest on the Rock of Ages. Because I live, ye shall live also.

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FRIDAY'S SCRIPTURE READING.—The Resurrection Life. John 11: 17-27.

FRIDAY'S VERSE.—"I am the resurrection and the life."

How divine a comfort beside the grave of the loved and lost. Not I am the power of the resurrection, but I am the fact itself. Here is a depth of meaning few appreciate. "He that believeth on me shall never die." Death may claim the mortal part, but the soul it cannot touch. That soul, by faith, has united itself to my own life, and death

has no power over it. I am the moral resurrection. "I in you and you in me." Lazarus is not dead, only the mortal part of him is in the grave. This resurrection is with us now. How precious the consolation!

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SATURDAY'S SCRIPTURE READING.—The Judgment. Matt. 25: 31-46.

SATURDAY'S VERSE.—"Come ye blessed of my Father."

They had lived His life and done His work among men. They were not conscious of the good they had wrought. When saw we thee, and ministered unto thee? "Inasmuch as ye did it unto the least of these, ye did it unto me." Holy living and unselfish service is the only test of kinship to God, the one qualification for a home in heaven. Are we striving to win that qualification? Remember the foolish virgins who wanted to get into the marriage and were too late. They let their lamps go out. He has warned us, let us not mistake.

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SUNDAY'S SCRIPTURE READING.—No Temple Therein. Rev. 21: 21-27.

SUNDAY'S VERSE.—"For the Lord God the Almighty, and the Lamb, are the temple thereof."

In this world we need houses of worship in which we try in reverent forms to draw near to God. In the heavenly home we shall have no need of these methods, for we shall be with Him and see Him as He is. You no longer look at your son's photograph when he comes back home. Immediate access to the Father and the Son makes temple and church unnecessary. Our Father's house will be the gathering place where all earth's broken ties will be mended, and how we shall sing with the redeemed the song of Moses and the Lamb.



LESSON 12

SEPTEMBER 21, 1919

The Holy Scriptures

Psalm 19: 7-14; 119: 9-16, 97, 161; Acts 17: 10-17; 2 Timothy 3: 14-17; Hebrews 1, 1, 2.

GOLDEN TEXT—Thy word is a lamp unto my feet,
And light unto my path. Psalm 119: 105.

LESSON TEXT

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

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

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

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

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

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

13 Keep back thy servant also from presumptuous sins; let them not have dominion

over me: then shall I be upright, and I shall be innocent from the great transgression.

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

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

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

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

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

COMMENT ON THE LESSON

The Bible

It is a library of books on religion. Through more than a thousand years the great devout souls of the Hebrew race produced little documents, and thirty-nine of them were gathered up in a single volume called the Old Testament; and twenty-seven were gathered in another volume called the New Testament. These two are commonly bound together under the title, The Bible. This library takes rank above all the literature of this world. No grander tribute could be paid to the genius of the Hebrews. They had no colleges or universities; they had no philosophy or art; but what was far better for mankind, they had a true religion. Their spiritual hunger and aspiration looked up to the living God. This book is called The Scriptures. Now the word "Scripture" means a writing, a document, a record, a

book or what is contained in it. By reason of their surpassing worth these sacred Hebrew writings or documents have monopolized the term and are known as "The Scriptures." This is due to the supreme estimate in which they are held. They have no rivals in human thought, and this name is applied to them by way of eminence and distinction.

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The True Author

They came from God. Their mighty thoughts and principles came not from man, but by the divine Spirit. This is the account they themselves give. All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be com-

The Contents.

plete, furnished completely unto every good work. It came through the minds and hearts of holy prophets, sages, psalmists, apostles, and above all, the life and teachings of our Saviour Jesus Christ. God has spoken to all men in the Scriptures. His word is the ultimate wisdom, grace and power. There can be nothing higher or beyond it. The Roman Catholic church "receives it with piety and reverence," but "at the same time it maintains that there is an unwritten word of God over and above Scripture." So says the Council of Trent. Protestants hold that "the Supreme Judge of all religious controversy, of all decrees of councils and of all opinions, can be no other but the Holy Spirit speaking in Scripture." Romanism is autocracy in the realm of religion, just as Kaiserism is in the realm of political government. The blow that has fallen on the German type is bound to modify the assumptions of the papal type. So mote it be.

From beginning to end three fundamental doctrines dominate the Scriptures. First, is the doctrine of God; His personality, His unity, His spirituality, His power, His holiness, His righteousness, His love. Gradually through the long centuries His glory and majesty dawned on men's minds until the sun-burst of revelation in the face of His Son. Second, the doctrine of man; his dignity made in the image of God; his sinfulness, suffering and degradation; his abject helplessness and hopelessness in himself. Third, the doctrine of right relations between God and man. Reconciliation to God and complete restoration to His favor are possible through repentance toward God and faith in the Lord Jesus Christ. The prodigals may come home. The crimson stains may be washed out, and the soul of the sinner may be made whiter than snow. This is the good tidings; this is the gospel of which Paul said, "I am proud." Thanks be unto God for His unspeakable gift.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—The Word of God. Psalm 19: 7-14.

MONDAY'S VERSE.—"The law of the Lord is perfect, converting the soul."

So said the ancient Psalmist who knew the Old Testament Scriptures only. He sang the honor of God's word under various titles, because it had so many delightful aspects to his heart. It is God's law, His testimony, His statutes, His commandments, His fear, His judgments. His reverent enthusiasms are unable to exhaust the scope, the meanings and values of the word of the Lord. Its preciousness he labors to set forth in many beautiful smiles and ascriptions of spiritual power. Do we have the same estimate and devotion? God's neglected Bible in our homes is witness to our religious ignorance and drought.

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TUESDAY'S SCRIPTURE READING.—Delight in His Word. Psalm 1: 1-6.

TUESDAY'S VERSE.—"He shall be like a tree planted by the rivers of water."

That is a beautiful picture of vigorous growth. The Bible is a book of life. It is the story of the life of God in the good and great, in the history of Israel. Its principles of truth and righteousness, love and self-sacrifice are eternal as the being of God.

How shall a man make the most of his life in this world? How shall he attain to his finest possibilities of character and happiness? There is just one way. Our affections must be rooted in God's holy character. There is the only good soil; there alone is the fertilizing river of waters. Where is your soul planted? That is your supreme question. God help us all to be wise.

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WEDNESDAY'S SCRIPTURE READING.—Thy Word is Sure. Psalm 119: 89-96.

WEDNESDAY'S VERSE.—"Unless thy law had been my delight, I should then have perished in mine affliction."

In all the changes of our experience there is a word of God exactly suited to our mood and feeling. The Scripture is very broad, and there is not a single condition in life to which it does not apply. It is very sure. The saints have tried it and found deepest satisfaction. There is a solid foundation which God has supplied for rest and peace to His people. In sickness and in health, in adversity and prosperity, in the lights and in the glooms, His word is our comfort and stay, our counsellor and guide. Why do we neglect it so? Do let us read our Bibles more.

THURSDAY'S SCRIPTURE READING.—Thy People Taught the Word. Neh. 8: 1-12.

THURSDAY'S VERSE.—"Ezra the priest brought the law before the congregation."

The poor, untaught people had no books. God's word was not known. They stood up in reverence when Ezra opened the book and listened to the reading from morning until midday. Their souls were hungry for the knowledge of God's will. It had a wonderful effect on the congregation as it was expounded by the priest. The preaching was expository. That method is good preaching to this day. When we take a text we should let the whole context speak, as a rule. Give the people the whole cluster of God's teaching round about it. The sermon can be too narrow in scope.

FRIDAY'S SCRIPTURE READING.—Jesus and the Word. Matt. 4: 1-11.

FRIDAY'S VERSE.—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Here is the supreme testimony to the worth of the Scriptures. In the hour of dark temptation our Lord repelled the evil one with the sword of the Spirit. In our own temptations and discouragements we must find security in the same way. God's word, God's principles of life, if rooted in mind and heart will guard us in every time of moral danger. There is a text just suited to your every need if you only knew it. Why do we not know? Because, unlike our Master, we have not hid it in our heart.

SATURDAY'S SCRIPTURE READING.—Jesus Fulfilling the Word. Luke 24: 44-49.

SATURDAY'S VERSE.—"Then opened He their mind, that they might understand the Scriptures."

His sufferings, death and resurrection which so astonished and perplexed them, were written in the Scriptures, and they had not seen. Our unspiritual eyes are very near-sighted. Jesus found the things concerning Himself in Moses law, in the prophets and in the psalms. Their hearts burned within them as He opened the Scriptures. So do ours. No book is living and perpetually interesting as is the Bible. It is forever new and old. We get it superficially, and hence we weary of it. The well is deep. Go far down and get the living waters.

SUNDAY'S SCRIPTURE READING.—The Inspired Word. 2 Tim. 3: 14 to 4: 8.

SUNDAY'S VERSE.—"That the man of God may be complete."

The man of God is the preacher or any other who teaches the Scripture. He has to invent nothing. All truth for the soul is ready to hand. The Spirit of God has said all that is necessary. The one single need is that we study the mind of the Spirit and get His meanings. The lazy man or woman is not fit to teach or preach. Good instruction, real preaching comes by labor, hard study and prayer. What presumption to imagine that you have the Spirit's great thoughts, independent of honest, laborious study? You deceive yourself. That is the way shallow, unprofitable sermons come. Here is the mine, let us dig in it.



LESSON 13

SEPTEMBER 28, 1919

Saving Our State for the World's Sake

Isaiah 60: 1-16; Matthew 5: 13-14.

(State Mission Lesson)

GOLDEN TEXT—Ye are the light of the world. A city set on a hill cannot be hid. Matt. 5: 14.

LESSON TEXT

1 The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Shār'on; they shall see the glory of the Lord, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped;

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass, with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there.

10 And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

11 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

12 Ye are the light of the world. A city that is set on a hill cannot be hid.

13 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

14 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

COMMENT ON THE LESSON

Christian Missions

Here is the simple method of presenting to your own mind the various mission spheres. Draw a small circle to represent the field of city or of Associational Missions. Round that draw a larger circle which stands for State Missions. Another larger circle round the same center will enclose the Home Mission field. Beyond this you describe a great circle to indicate the foreign field. These circles have the same center, and are exactly alike. So with missions. The heart

of Christ is the common center, and the one energy of redeeming love vibrates in all. Missions are one in nature and spirit. Geographical distinctions cannot touch this essential unity. One principle is dominant everywhere. The mission principle is eternal as the life of God. How shallow then is the remark: "I believe in State or Home Missions, but not in Foreign Missions." The man who makes it needs Christian education. That is all. Principle can't be limited by territory. Admit missions anywhere on

earth and you admit them everywhere. Truth is an infinite principle. You never hear one say: "I believe in truth for Georgia or Texas, but not for Asia and Africa." That would be absurdest nonsense, but not one whit more than the above distinction between mission fields. If we are intelligently interested, in one field of Christian evangelization, of necessity we are interested in all. "Beginning at Jerusalem . . . go ye into all the world." There, in the lips of the Master, is the order and the scope of missionary activity. The bread of life is to be distributed to all the hungry and perishing on the globe. He tasted death for every man. Such is the mind of Christ. If that mind be in us, it makes us missionary to the core and center. Why say, Lord, Lord, and do not the things He commands?

Reflex Values

Like bread cast on the waters this mission labor comes back to us in blessing. It enlarges our souls and warms our hearts in sweet fellowship and Christian brotherhood. Missions is an organizing principle drawing us into closer personal relations in the church; joining the churches in associations; and these in State Associations; and these in general conventions. What blinds us and holds us in our immense Baptist federation? What is that force which combines our vast multitude in loving

partnership and sympathetic cooperation? The principle of missions. It has done wonders for us as a people, and made us one of the great units of power in the Kingdom of God. Had our fathers never received it, the Baptists would have practically no history, and a mighty volume of spiritual companionship and holy joy would not have been realized.

Another Count

This organizing principle has blessed us intellectually. It has been an angel of mental enlightenment, strengthening faculties, broadening views, and enlarging visions. Missions has educated us. Judson told Luther Rice to go back to America and preach missions to the Baptist brethren and urge the erection of schools and colleges. The primary thought was educated preachers for the foreign field. It expanded to the conception of educated preachers for home pulpits, and then the growing idea extended to the men and women in the pews. Education arose among us as a twin enterprise with missions, and each has reacted mightily and wholesomely on the other. Today our Baptist system of education in the United States is not surpassed by any other Christian body in wealth and abundant equipment. The denomination is thoroughly aroused on the subject of education, now, as never before. The church and the schoolhouse go together in the missionary conquest of the world. Educate your children, brother.

NOTES ON DAILY READINGS

MONDAY'S SCRIPTURE READING.—Our Saviour and King. Matt. 21: 1-9, 15, 16.

MONDAY'S VERSE.—"Hosanna to the Son of David."

In our Foreign, Home and State Mission fields we have virtual duplications of this Jerusalem ovation. Have you not seen photographs of groups of happy people, young and old, standing in front of schoolhouse or mission station? In the two institutions the Spirit of Christ is working moral and mental deliverance by driving out the demons of sin and ignorance. Our blessed Saviour is passing into thousands of towns, cities and communities, and everywhere they hail Him Lord of all. The authority and the reign of the King is getting itself established round the whole earth. It is our joy to go with Him and share the general gladness.

TUESDAY'S SCRIPTURE READING.—The Brotherhood of Believers. Acts 2: 37-47.

TUESDAY'S VERSE.—"And they sold their possessions and goods."

There is an instance of Christian socialism. They had all things in common. The well-to-do generously shared with the needy poor. It was a voluntary expression of that new wonder, Christian Brotherhood. It was not modern socialism which proposes to compel division of goods; which looks on the property of the prosperous as robbery. That is insane folly. Nowhere else was this community of goods practiced, so far as the New Testament record informs us, nor does it seem to have been long continued in Jerusalem. It was a noble and praiseworthy manifestation of brotherhood which met a present emergency. But brotherly interest and sympathy are eternal.

WEDNESDAY'S SCRIPTURE READING.—Baptism and the Great Commission. Matt. 28: 16-20.

WEDNESDAY'S VERSE.—"Make disciples of all nations, baptizing them."

Here is divine authority assigning solemn duty to Christian men. No man can deny its application to all His people in all ages; nor can any intelligent man deny the wide embrace of the enterprise. God's love is for all the world; Christ gave His life for all; and He constitutes each disciple a light of the world. Universality is a glorious note of the gospel. No individual or church reflects the mind of the Master when he or it is non-missionary in view or practice. That verdict will be found by any competent jury on earth. This whole world must be won to Christ's doctrine and baptism.

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THURSDAY'S SCRIPTURE READING.—The Lord's Supper. 1 Cor. 11: 23-34.

THURSDAY'S VERSE.—"This is my body which is broken for you."

It is symbolic language and far more expressive than words. Things you see strike the mind more vividly than the things you hear. The eye and ear gates are Christ's portals of entry into the soul's mansion. He uses both. The Supper is an acted gospel. We see it in simple and solemn drama. Paul is anxious that his brethren discern its profound meaning. This tender ordinance of the church preaches the unity of life between the Saviour and His servants. It means, "I in you and you in me." That is what Paul wishes to be discerned. "I am the bread of life." The Supper emblemizes that inner fact of the Christian life.

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FRIDAY'S SCRIPTURE READING.—Winning Others to Christ. Acts 16: 9-15.

FRIDAY'S VERSE.—"Come over into Macedonia and help us."

Paul is the great preacher of Christian history, and his life is more eloquent than his wonderful sermons. He carried the gospel to the great intellectual and political centers

of the world. In the high places of the best civilization he planted the cause of Jesus. "For me to live is Christ," said he. He literally laid down his life for Christ and men. There is the supreme missionary. How can preachers take texts from his letters and ignore the missionary principle out of which the letters grew? How absurd to expatiate on one or two of his doctrines and give no heed to the one great passion of his soul.

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SATURDAY'S SCRIPTURE READING.—Social Responsibility. Luke 10: 25-37.

SATURDAY'S VERSE.—"And thy neighbor as thyself."

What is the enemy of neighborhood fellowship and peace? What poisons the community with indifference and alienation? What kills public spirit and strangles good citizenship? What wrecks churches with faction and strife? What leaves the sick and poor neglected and friendless? What is that curse that makes a man oblivious to social responsibility? It is none other than the mean devil of selfishness. Be self-centered, care for nobody but yourself and you help to work the abominable results just mentioned. It is a sublime audacity and hypocrisy for such a man to piously profess devotion to the unselfish Christ. Oh, for the mind of Christ in all His people!

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SUNDAY'S SCRIPTURE READING.—The Consummation of the Kingdom. Rev. 22: 1-17.

SUNDAY'S VERSE.—"The Lord God shall give them light, and they shall reign for ever and ever."

And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book. The time is at hand. He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still. He that is righteous, let him do righteousness still; and he that is holy, let him be made holy still. My reward is with me to render to each man according as his work is. Blessed are they that wash their robes, that they may have the right to the tree of life, and may enter into the gates of the city. The Spirit and the Bride say come.

Home Department Helps and Hints

Afraid? Of What?

Afraid? Of what? The dark night?

The boisterous wind? The tossing waves?

Dost doubt His love? Dost doubt His might?

Where is thy faith in Him who saves?

Hast thou so soon forgot the bread

He brake, and hungry thousands fed?

Hast thou forgot His healing touch—

The lame that walk, the blind that see,

The dead that live? Forgot how much

Through all the years He's done for thee?

Forgot the birds and flowers, His care

Of all things, here and everywhere?

O soul of mine, thy God of love

Hath built foundations for thy faith;

If thou wilt dwell on them and prove

The blessed truth of what He saith,

No doubt, no care, can e'er affright;

He'll bring thee joyous through the night!

—George Lee Burton.

What Prayer Is

In the conception of the Bible, throughout, prayer is simply a power of God committed to human hands, exercised by God-appointed instruments to ends which He chooses thus to effect, and will not otherwise accomplish. It is a spiritual transaction, a cause which has its promise of result, through the Power which created the universe and sustains it in operation.—*Asa T. Mahan.*

Lowly Lives

Now Jesus loved . . . Lazarus. John 11:5. What do we know about Lazarus? Nothing. Most birds have one striking characteristic. The eagle is famous for its powers of flight, the nightingale for its song, the robin for its beautiful breast, but what fame has the sparrow of the common street? And how many sparrows there are in the human race! Such Lazarus appears to have been, undistinguished and commonplace. Yet Jesus loved him. . . . Thank God for the commonplace people! They turn our houses into homes, and make life restful and sweet. We could spare the roses rather than the blades of grass. We can do without

genius better than we can do without homeliness. Jesus loves the commonplace. Here then is a great comforting truth. We are all loved, the brilliant and the commonplace, the dreamy and the practical. "Jesus loved Martha, and her sister, and Lazarus."—*J. H. Joscett.*

When She Was Sick

ONE of Dr. J. R. Miller's noble characteristics was his ability to put himself into the place of correspondents whom, perhaps, he had never seen. Thousands of helpful letters were written by him to such people. Some of these messages have been brought together in the volume, "Intimate Letters on Personal Problems."

A message not included in that volume is here presented to readers of the HOME DEPARTMENT QUARTERLY. The letter was written to a Christian woman who had spent a long time in the sick room:

"I am sorry that you are still suffering so much. I wish there were some way in which I could help you, bringing to you more physical comfort, relieving you of your suffering and your feebleness. This I cannot do, however—only God can heal you. Even physicians, however much skill they may have, can work only with God and must always depend upon Him. I do pray for you very earnestly that God may give you healing, physical strength, renewal, so that you will be strong again.

"But while you are sick and shut in I know that you have learned to submit yourself entirely to Christ and to rest confidently in Him. After all, this is the secret of Christian peace. It is also the highest ideal of obedience and duty. God's will for us sometimes is that we should be active, that we should be strong and vigorous and well and go everywhere He would send us on errands, carrying burdens, doing things for Him and for His little ones. When this is the will of God we should do these things just as sweetly and beautifully as we can, keeping always cheerful and songful. Then sometimes God calls us aside, out of the field, into the quiet green pastures and makes us lie down to rest a while. In this case the will of God for us is not activity, not going here and there on important er-

rande, not carrying heavy burdens for others, but lying still, without complaint, without anxiety, simply trusting Him as our Saviour, as our Master, as our Friend.

"This is what you are trying to do now. Indeed, I am sure that you are doing it, for there is not a single note of insubmission in your letter, and there never has been in any of your letters. I know it all seems strange to you. You cannot tell how you are doing God's will when you are doing nothing. But remember Milton's line: 'They also serve who only stand and wait.'

"You need to keep yourself, therefore, in perfect peace, on the bosom of Christ, letting Him take care of all the consequences of your sickness and letting him provide for you in all ways. He has some way to do this and He knows what is the best way. If you were able to work, of course you ought to work. But when you are unable, when you are sick and suffering, confined to your bed, you have but one duty, that is to rest sweetly, trustingly, lovingly, songfully, in His hand."—*Home Department Quarterly, Philadelphia.*

Getting Acquainted at Home

A young fellow who had got into the habit of spending all his evenings away from home was brought to his senses in the following way:

One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened:

"'All right,' I said. 'Where shall I meet you?'

"He suggested the Columbia Hotel, at half-past seven; and I was there. When he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"'She is staying at our house,' he said.

"I thought it strange that he should have made the appointment for the Columbia under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and sister.

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy,

but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed a little. Then we four played games for a while. When I finally retired, I was invited to call again. I went upstairs feeling pretty small, and doing a good deal of thinking."

"And then?" asked his companion.

"Then I make up my mind that my mother was an entertaining woman, and my sister a bright girl. I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—*Home Department Quarterly, Toronto.*

"Jesus Shines in Here"

A PASTOR went one cold day in November to visit a poor young girl kept at home by a lame hip.

The room was on the north side of a bleak house. It was not a pleasant prospect without nor was there much that was pleasant or cheerful within. Poor girl! What a cheerless life she has of it, I thought, as I saw how she was situated; and I immediately thought what a pity it was her room was on the north side of the house.

"You never have any sun," I said; "not a ray comes in at these windows. That I call a misfortune. Sunshine is everything; I love the sun."

"Oh," she answered, with a sweet smile, "my sun pours in at every window and even through the cracks." I am sure I looked surprised. "The Sun of Righteousness," she said, softly, "Jesus. He shines in here and makes everything bright to me." I could not doubt her. She looked happier than anyone I had seen for many a day. Yes! Jesus shining in at the window can make any spot beautiful and any home happy.—*The Lutheran.*

Joy is the lesson set for some,

For others pain best teacher is;

We know not which for us shall come,

But both are heaven's high ministries.

—Susan Coolidge.

Looking Unto Jesus

O CHRIST, my life is so full of storm! Oh, put thy Spirit within me, thou Prince of Peace, that a great calm may come into my spirit in the midst of the storm! Amen.—*Edward Leigh Pell.*

FOR THE HOME DEPARTMENT

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Calendar

JULY

Sun	Mon	Tue	Wed	Thu	Fri	Sat
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	...	...

AUGUST

Sun	Mon	Tue	Wed	Thu	Fri	Sat
...	...	...	...	...	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

SEPTEMBER

Sun	Mon	Tue	Wed	Thu	Fri	Sat
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	...	...	...	...

1919

AMERICA THE BEAUTIFUL

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood,
From sea to shining sea!

—Katherine Lee Bates.