

# HOME DEPARTMENT MAGAZINE

JANUARY, FEBRUARY, MARCH, 1929



*Part of Early Log Cabin Home of Andrew Jackson, The Hermitage, Nashville, Tenn.*

# Home Department Magazine

I. J. VAN NESS  
Executive Secretary

HIGHT C. MOORE,  
Editorial Secretary

NOBLE VAN NESS  
Managing Editor

## TABLE OF CONTENTS

FORMS—	PAGE
Time's Lesson—Lucy Margaret Clapp	1
Lights—Clarence E. Flynn	4
The Fair Today—Isis Paschal Richardson	6
A Winter Visitor—Robert S. Merrill	8
"Swing Low, Sweet Chariot"—Emma Thorp Huie	13
The Ship of My Dreams—J. M. Bullantyne	19
<b>STORIES—</b>	
The Little Old Apple-Man—DeKeller Stamey	1
The Consecrated Teapot—Grace Bateler Allen	5
Americans—Edmond Allen Hyer	9
"I Was a Stranger and Ye Took Me In"—Susan Hubbard Martin	12
The Lord's Treasury—A. L. Barr	14
The Easiest Way—Emma Gray Wallace	18
Country Hospitality—Bert Morehouse	20
<b>ARTICLES—</b>	
An Unmarked Bible—Lydia Lion Roberts	4
The King's Business—Annie Croceman	7
The Bible in the Home—C. E. P.	10
Standing on the Promise—Ally Crowell Hoffman	17
Fuller Life Higher Up—Edgar L. Vincent	19
<b>DAILY HOME READINGS AND LESSON STUDIES—</b>	
1. Our Heavenly Father (December 31 to January 6)	21
2. His (January 7 to January 13)	24
3. Christ the Saviour (January 14 to January 20)	28
4. The Holy Spirit (January 21 to January 27)	31
5. The Holy Scriptures (January 28 to February 3)	35
6. Repentance and Faith (February 4 to February 10)	38
7. Prayer (February 11 to February 17)	42
8. Christian Growth (February 18 to February 24)	45
9. The Christian Church (February 25 to March 3)	48
10. Baptism and the Lord's Supper (March 4 to March 10)	52
11. The Christian Sabbath (March 11 to March 17)	56
12. Stewardship and Missions (March 18 to March 24)	58
13. The Future Life (March 25 to March 31)	62

### MARK YOUR RECORD EVERY WEEK IN THE BLANKS BELOW

Record of \_\_\_\_\_ Quarter

#### HOME DEPARTMENT of

\_\_\_\_\_ Sunday School of \_\_\_\_\_

Visitor \_\_\_\_\_

Month of \_\_\_\_\_

Days of Sundays \_\_\_\_\_

Lesson for this Sunday Studied \_\_\_\_\_

Attended Sunday School Today \_\_\_\_\_

Offering Inclosed, cents \_\_\_\_\_

You have agreed to study the Sunday school lesson for half an hour each week. The other items are voluntary. Please mark this record each week, and have it ready for the Visitor, who will call at the end of each quarter.

Quarterly Total: Lessons Studied \_\_\_\_\_ Time present in Sunday school \_\_\_\_\_ Amount Contribution \$ \_\_\_\_\_

Price: Ten Cents the Copy the Quarter

Published Quarterly by the SUNDAY SCHOOL BOARD, SOUTHERN BAPTIST CONVENTION, 161 Eighth Avenue, North, Nashville, Tenn., I. J. Van Ness, D.D., Executive Secretary.

Entered as second class matter March 15, 1910, at the post office at Nashville, Tennessee, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 6, 1918.

# Home Department Magazine

HIGHT C. MOORE, Editor

January, February, March, 1929

## Time's Lesson

BY LUCY MARGARET CLAPP

In youth I thought to soar and touch the stars, Years proved unyielding bars; My fond young dream the laurel wreath to wear, To climb fame's golden stair; Instead, the years brought sorrows hard to bear, While high, high up, the stars.	Time passed—youth sped on winged feet, Fast came life's mid-day heat, Sometimes I almost touched a shining star, Broke through an iron bar, Caught radiant visions from afar, Climbed one steep stair on plodding feet.
Long did I struggle, vexed with hopes and fears, Wearied with many tears, Unmindful of the good that might be mine, Life's common bread and wine; For me, I said, choice fruit plucked from the vine, The best of all the years.	But now, with youth behind, though high the stars, And strong the binding bars, I've come to know the joy of common wings. Love, home and children,—these the things That make us richer far than kings, Make gold our binding bars.

## The Little Old Apple-Man

BY DEKELLER STAMEY

**I**N passing through the city of Lancaster, Pennsylvania, I had frequently seen the little old apple man. More than once had he offered me fruit; nervously anxious to make a sale, he would hold up his basket to me at the car window for my closer inspection of its contents; should this movement fail in its purpose, he would select two or three of the best specimens of his stock in trade, which he would offer for a price with a little series of coaxing nods at once ludicrous and pitiful.

His fruit was not always of the best; but, O! that wistful, pleading look of the crippled, dried-up, tottering man of more than three-score years and ten must have opened many a heart even more callous than mine. If I could but describe the yearning, craving eyes; the thin, quaking voice; the palsied quiver

of hand and body! I can see it all now, see it as it appeared even before I learned the history of one of earth's saints. It was not always merely apples that he carried, though those formed his staple supply. When peaches were in season, peaches were added to his scanty stock, for he must deal in that which would insure him customers and profit,—neither of which was plentiful enough to attract great competition. For trains made but brief stops in Lancaster, and local trade could not be depended upon.

But, to me, the childish smile which lighted his face when he had made a sale,—this was best of all. It seemed to crown his wares with a golden glory, and to shed a benediction upon the purchaser. And even now as I look back upon that tender sunlight of hope in his face—hope for one he prized above

his life and next to his God—my eyes grow dim with tears—and, man that I am, I am not ashamed to have them fall upon that memory, as it were, for he was a hero.

For years I had thus occasionally met the subject of this story, when, upon reaching Lancaster late one evening in January we were told that much further progress of the train was impossible, on account of the extremely heavy fall of snow, which was now drifting the road shut.

As I would thus be unable to reach my destination that night, I thought better to remain in the city for the night than to risk myself to the merciless storm, which was almost sure to "snow in" the train in one of the numerous cuts.

I had not noticed my old friend in getting off the train; but there he was; and, upon recognizing me, he offered his basket, which now contained only a few small apples and a pretzel. I believe that, in all the years I had known him, I had never heard him speak, except in stating the price of fruit, or in his gentle, "thank you, sir."

I was nonplussed at seeing a big tear steal from his eye and stand upon his cheek. His coat was threadbare; his poor old wrinkled, knotty hands were numb with the biting cold; his voice trembled when he said:

"Will you please buy some apples? Three for five."

"Three for five, you say. Have you had a good day of it?"

"No, indeed; I have made only a few cents."

"That's too bad. How many apples have you there?"

"Fifteen."

"Let us see if we can make a bargain; how much for the lot?"

"Twenty cents, if you'll take all."

"And throw in the pretzel?"

"Well, I wanted to take that home to Mary; but—yes, you may have it too," with, it seemed to me, an added little shiver of his poor old body.

"Is Mary your daughter?—but here, I'm keeping you in the cold; come into

Page Two

the waiting-room and warm yourself while you tell me about her."

"They won't let me go in there."

"No? Well,—would you object to taking me to your home,—to see your little Mary, your little daughter, you said?"

"No, not my real daughter; but she lives with me."

"Will you take me?"

"I don't think you'd care to come to our home, or to see my Mary; but—you have always been good to me—all these years—yes, you may come if you want."

"All right, then; here's the money for the apples, but you take them right along home for me; we'll see about them later."

The car shed had given partial shelter from the bitter storm. As we came out upon the street, the wind seemed to bore right through the heaviest garments; how must my poorly clad companion have suffered!

"Has Mary had her supper?" I asked. "And have you had yours?"

"No; I get it after I go home; I always wait for this train."

We had already left the depot full ten blocks behind us, and were now passing through poorer streets. I thought of the supper, and said:

"I tell you what—I haven't had any supper myself; if—"

The old man seemed greatly confused, but said:

"We haven't much. I'm afraid—only a little bread and milk for Mary, and—some potatoes; but if you can eat them, I'm sure you're welcome."

"Well, I could, my man; but I was going to say that, if you would do the cooking, I would get some things for supper."

He brightened up at once.

"O, I can do that," thinking, no doubt, of all a genuine supper would mean to Mary. Then, as if reflecting, "But it doesn't seem right for you to do it."

I told him that I wanted to do this for his little girl, whom I had never seen; that it would be a great pleasure to me to do so; that I had been reduced to bread and water myself in the years that were passed. In short, I persuaded him, and soon his basket was heaped

HOME DEPARTMENT MAGAZINE

with food as well as numerous little delicacies for his little one.

And, indeed, there were three children of us in that little spot he called home. The one room was divided into two parts by means of a faded calico curtain; each part was small, but, oh! so neat and clean.

Fastidious persons might criticise the pictures on the walls, the scoured store-box which formed a cupboard, the plain board table, the small stove, the tallow dip which furnished light; they might fail to comprehend my heart-throbs as my old friend bent over the crippled child and fondly kissed her,—I care not. That God was there I know, and angels kept watch over the little household.

Of the pleased surprise on the little pallid face as the basket was unacked, of the steadily growing pleasure till raisins and nuts and candy and toys brought a hearty little cry of delight from the tender little miss of seven years—a little hunchback—I need not speak.

Who, outside of ourselves, would be interested in the supper that followed—"Genuine tea, with sugar and cream in it?" as she said. I can hear today the grace that broke the silence, grace such as I have seldom heard called upon any earthly blessings. And then, the pleasing chatter of little Mary and the supreme delight of her "father" in her joy! I see it all again, as I did that night, his tenderest and brightest smiles. Meat and bread and potatoes, tea and nuts and fruit,—where did I ever taste food as palatable? Not since the years of innocent childhood, when mother broke my bread for me and gave me drink out of her own cup. But, best of all, was just to sit and watch them, oh! so genuinely happy!

I did not learn his history that night; he told me some few things; that Mary was an orphan who had suffered till he found her. And even when I thought of the poor fare it was possible for him to provide, I could not think she had made a poor exchange; for I thought of the love that went with it all,—such love as is seldom seen,—love pure as a mother's but deeper, if possible, since she was the one oasis in his life's desert.

January, February, March, 1888

Late that evening I bade them good-bye, promising to see them whenever possible. My heart ached for their poverty. I would gladly have helped them, but I must not offend that great, true heart. (I had lost all that was dear to me; maybe it was that which made me open my heart to these fellow sufferers.) I did, however, manage to persuade the old man to accept of a little money to purchase dainties for his little girl—"just to have her remember me, too," I said, "for I once had a wife and a little girl her size."

He pressed my hand till it made my eyes burn; he spoke no word, but we understood each other.

I afterwards sent the old apple-man addressed envelopes, requesting him to write if he ever was in need of help. Of their own accord, he and Mary managed to write me a few lines now and then. They were getting along as usual; Mary was much stronger, and the father had arranged to have her attend school.

One summer afternoon, I again stopped off in Lancaster, and had another blessed foresight of heavenly love. We walked out into the country, and Mary gathered wild flowers for "grandpa." She made wreaths and placed them upon his locks so thin and white. She kissed the trembling hands; she would run and throw her fragile arms around his neck and look such volumes of gratitude and trust and love into his eyes!

And he—he seemed unstrung at times.

"Too much happiness to last," he said to me. "Isn't she good,—dear, dear little soul!"

The sun sank in clouds of brightest gold; the twilight fell; the starry heaven smiled with supreme pleasure upon this unsullied love. And he told her of the happy far away, of the flower gardens, the music, and the birds. And when he spoke of that plenty, and no suffering or tears, it seemed to me that the poor old soul, with all its great love, longed to be at rest.

"And will we see grandma there?"

"Yes, dear child; soon, soon."

"And will you come, too?"

"Bless the little child," I said; "she and you, my friend, have opened my

Page Three

heart. Ay! made it possible that I, too may come."

"But you will come?"

"Yes, dear one; God helping me, I will come."

"Amen," said a voice that I shall never forget. That "amen" has kept me true in many trials,—God bless them.

But pleasures must end.

Again we parted in their modest room with hearty sorrow. Mary gave me a kiss; and, you may think it strange, as I grasped the hand of that old man, my lips sought his—a "holy kiss" was his I know.

Time passed. Again I was nearing Lancaster. I had written them that I was coming and intended stopping off. Both were at the depot to meet me.

As the express train rushed into the station across Queen Street, I heard a wild scream in a treble voice. I looked from the platform to which I had gone preparatory to landing—for I wanted to lose no time, so precious were these visits to me—when I saw—O, horror!—my old friend dash under the guards, upon the track, right in front of the engine, and grasp wildly at a little child whose foot had been caught in the rails.

I heard a groan from the crowd—I shut my eyes, but could not shut out the dull thud of bodies striking the platform.

When I rushed up to where they lay—Mary on her way home from school, no other had he tried to save—my two friends clasped in each other's arms, I recognized the faces of death. Neither was killed outright, but both died inside of half an hour, locked in each other's embrace.

I bent over them; they knew me and smiled. Then in a whisper so low I had to bend my ear to his lips to catch the words:

"We're—a-going—home; you'll—come—too—sometimes. God—bless—you."

And the little angel seemed to understand all, and whispered:

"Sometime—soon."

The lips of the old man moved in prayer, and both were dead.

The little old apple-man had gone to his reward.

Page Four

## Lights

BY CLARENCE E. FLYNN

They shine across the valley  
And from the misty hill,  
Piercing the shrouding darkness  
When night has gathered still.  
One lights a place of sorrow,  
One marks a house of joy,  
One sheds its glow to welcome  
Homeward a straying boy.

Each shining lamp that scatters  
Its long and gleaming bands  
Across the mist and darkness  
Was lit by tender hands.  
Each one reveals the presence  
Of heart-ties blest and fair,  
For love has reared its altars  
And set its kingdom there.

## An Unmarked Bible

BY LYDIA LION ROBERTS

An unmarked Bible is somewhat like an unlined face. It is pretty and clean, but it shows neither use nor character. When a person gets along towards middle-age there are usually lines engraved on his face, the touches brought by battles with himself, and by sympathy for others, and it is these lines which bring out the strength and tenderness in the face.

A marked Bible shows that it has been lived with, that its owner has found the answer to a need in one chapter, has prayed with a prophet in another chapter and been helped to finer living by the inspiring verses.

It is pleasant to mark various Bible verses in memory of different occasions. When the minister preaches a sermon which is especially helpful, the text marked will bring the sermon vividly to mind. The verses used in Sunday school lessons will bring back thoughts and memories of the hour if marked afterwards. Sometimes a friend will send a reference or quotation which one can mark in memory of the friendship. A marked Bible may not be as immaculate, but is far more beautiful with its memories and inspirations just as a face we love is beautiful with the lines of spiritual life upon it.

HOME DEPARTMENT MAGAZINE

## The Consecrated Teapot

BY GRACE BOTELER ALLEN



HE was not educated or wealthy or cultured—the little faded-out lady, but she was a "professor" and she never forgot to read her Bible or attend church, no matter where she went. She was in the city, sewing for a family, when she heard the talk of a foreign missionary and she was so impressed that she could think of nothing else. At once she decided, in her own mind, that Sugar Grove MUST have a woman's missionary society. She prayed for courage before she told her daughter:

"I'm going to start a missionary society."

The daughter, an elderly woman, who was as poor as her mother was patient, looked her disgust.

"What could YOU do?" she cried. "If 'twas Mrs. Colonel Groce or some of the high-falutin' folks, the women might listen. But you, they'd think you'd gone crazy."

Little Mrs. Armstrong did not reply, she only sipped her tea and wondered how she could manage. If she got a speaker, it would take money—something she did not have. But there would be a way. She set her thin lips; she went for her writing tablet. Mentally, at that moment, she renounced her greatest pleasure—that pot of tea. If she could get a speaker to come for a meeting, she would use the teapot only for the pennies which she could save for this sacred service.

Painstakingly she wrote the letter. Her fingers were so need-scared and stiff that she knew she made "a poor out at it." But the letter was finished and posted. Religiously she began to save. Since she was bringing the speaker, she must not ask others to pay.

She did without tea. Its price went into the consecrated pot. She dispensed with sugar. She quit drinking coffee. When her answer came, giving a date when Mrs. Adair would come, the old lady wore rubbers over her broken shoes, and put the six dollars she had

saved for new ones into the fund in the teapot. She went at once to the minister with the joyous news.

Tremulously she lifted her pale little face and anxious blue eyes. As she nervously clasped and unclasped her hands, she explained:

"Seemed like I couldn't bear—after I heard her—for Sugar Grove to refuse to help send the Word. We've good women in this church who waste enough on movies and fine clothes to educate half of heathendom." The minister watched with pitying eyes and little Mrs. Armstrong cried out:

"Oh, don't think me forward and out of my place, but didn't somebody have to do it?"

The old man laid his trembling hand on the thin shoulder. "It is what I have prayed for, above all others," he said solemnly. "I wanted a woman's missionary society. But—"

Little Mrs. Armstrong held up her hand as if to ward off a blow. "Don't say they wouldn't follow me or that I don't know enough to be an organizer. I know my limitations. I'm all right at making stitches, and in my own room I can tell the Lord how I need him." She broke off abruptly. "May we have the church? She'll do the organizing."

"Indeed you may," smiled the minister. "I will advertise the meeting. It will be easy to recommend Mrs. Adair."

"You needn't mention that I wrote for her. The women might—might—the near-sighted eyes fell to her needle-pricked fingers, "I've almost enough to pay her."

The old man raised his astonished eyes. "You," he cried. "No!"

"I'm glad to give it for my Thank Offering. Really I should pay—I started it."

The preacher's heart swelled with joy, marveled at this woman's consecration. He had been discouraged because his people seemed so cold and indifferent. Here was one who was giving many times the widow's mite, in her endeavor to obey the Book.

January, February, March, 1929

Page Five

"I could not think of letting you pay," he spoke positively. "We always take an offering at these meetings to cover the speaker's expenses. There, there. Don't cry. Praise him and pray that the seed may fall on fertile ground."

Soon the news was circulated. The community was buzzing with stories of the missionary who had given husband and children in that foreign land, but who was still preaching for the Master's sake. They wondered how they had been so fortunate as to get so notable a personage to come to their country church. They planned enthusiastically for the meeting. The musicians practised tirelessly.

Early on the crisp, cold winter morning of the meeting, fires blazed early and lights gleamed as the women decorated the church with flowers and garlands. The missionary must know that even though they lived in the country they were just as up-to-date as their city sisters.

And how they came. Fur coats, silk dresses, nodding velvets. The prosperous farmers owned their places, their cars, radios, every thing which the city folks had. They sat complacently when the speaker, white-haired, but youthful; dark-eyed, beautifully poised, came to the pulpit. Some whispered their surprise. The missionary's skirt was short and her hose and shoes faultless. No dowdy, froozy creature came to tell the news, but a well-educated, charming woman who had given all for him and wanted to tell them of their opportunities.

There were smiles in her speech. There were sobs. There was information. She carried them happily with her, made them wish to do more for the world.

"Sugar Grove has everything that the most up-to-date personage could covet; everything its city sisters enjoy but—" she added naively—"everything except a woman's missionary society, which the pastors of the city churches declare is the life of the church. Do you want to be up with them? Shall I organize your society today?"

"Yes," declared a chorus of women's voices.

Page Six

Twilight. Little Mrs. Armstrong sat counting over the precious incidents like gold beads upon the grey chain of her remembrance. The society had been organized with Mrs. Colonel Groce as president. That was all that was needed to start the thing properly. Money and women had come flocking. A large offering was taken. She had not been allowed to use the pennies from the consecrated teapot. One dollar had gone into the basket, but the remainder lay in her lap. Now she could have the shoes which she needed. Now she could have—quickly little Mrs. Armstrong went to the stove, poured hot water into the pot.

Thoughtfully she sipped and thanked the Lord: for she could see the missionary society which had risen upon a wave of popularity. She imagined herself in the midst of the well-dressed crowd who decided that Sugar Grove society should excel their city sisters in tithes and offerings; could see a little faded-out lady drinking in the missionary stories, listening to the music, contributing always her mite and she was so happy, that she rocked and sang a little as she went for her cup of tea.

How good it tasted, especially since her denial! She raised her faded eyes which now gleamed like blue jewels. "Praise the Lord, we've a missionary society," she said aloud and then she lifted her radiant face—"and a man in the foreign field, too, before five years more, praise God!" she entreated.

## The Fair Today

BY ISLA PASCHAL RICHARDSON

How often as we journey here  
We search with hurried, piercing eyes  
Tomorrow's mystic paths, and miss  
The glory that about us lies.

Or else, with backward, wistful look,  
We trace the loved Past's lengthening way,—  
Blind to a present Paradise,  
We lose the joys of Everyday.

Dear fading Yesterdays! Unborn  
Tomorrows! Neither one are ours.  
Fret not for either road,—behold,  
The path we tread is strewn with flowers!

The Future and the Past, you know,  
Are jealous, so the wise men say,  
And strive to lure each mortal's eyes  
Forever from the fair Today!

HOME DEPARTMENT MAGAZINE

## The King's Business

BY ANNIE CREELMAN



HAT shall I render unto the Lord for all his benefits toward me?" If every Christian could assume the mental and spiritual attitude of the Psalmist the difficult problems connected with religious finance would be solved for all time. No longer would God's servants be obliged to constantly devise new plans to extract money from the pockets of those "redeemed not by corruptible things as silver and gold but by the precious blood of Christ."

But if we cannot all stand on the high peaks and feel the exuberant joy of a heart overflowing with gratitude to him who gave us richly all things to enjoy, let us, at least, forsake the low plains of the self-centered life and mount to the tablelands where we get a clearer view of Christian duty and a deeper sense of our obligations to God and our fellow-men.

The first great truth that dawns upon us as we reach the higher level is the fact that all we have belongs to God; our time, our talents, our money, our physical and mental powers are given to us in trust. David recognized this when he said "All things come of thee and of thine own have we given thee." (1 Chron. 29: 14.) "Will a man rob God? Yet ye have robbed me. Wherein have we robbed thee? In tithes and offerings." In this brief bit of pithy dialogue God makes it very clear that he does not expect us to use our possessions wholly for ourselves—a part of them is to be dedicated to him, and however scrupulous we may be in dealing with our fellowmen we are guilty of flagrant dishonesty if we do not attend to our Father's business in an upright and businesslike way.

Fannie Crosby, in telling the story of her life, related an interesting anecdote told by one of her favorite preachers. A pastor was trying to impress on the mind of one of his church members the value of benevolence to his own life. The man argued that the dying thief was saved and he never gave anything to religious purposes. Whereupon the

pastor asked permission to make a distinction between him and the dying thief. When it was given he said, "The man on the cross was a dying thief and you are a living thief."

We can scarcely conceive of any thoughtful, conscientious Christian being entirely unmindful of his obligations in this respect. Certainly no Bible student can fail to recognize God's claim on his earthly possessions. From the earliest days the children of God brought their offerings, and according to the Mosaic law the children of Israel were required to give a tenth of the produce of the land and of the cattle. (Lev. 27: 30, 32.)

In Deut. 16: 10, the command was given to bring to the feast "a free-will offering of thine hand unto the Lord thy God according as the Lord thy God hath blessed thee." In verse 17 of the same chapter we read: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." "Count your blessings" seems to be the first rule in God's arithmetic as applied to Christian stewardship, and when we have mastered that we find the remainder of the course in spiritual mathematics comparatively easy.

Jesus recognized this principle when he said to the Twelve as he sent them forth on their mission, saying, "Freely ye have received, freely give." We can scarcely doubt that this was the attitude of the Philippian Church, whose cheerful liberality rejoiced the heart of Paul and furnished him with an example whereby to stimulate and encourage the members of the church in Corinth. (2 Cor. 8: 9.)

Two questions in Divine Accents come ringing down through the ages, "Where art thou?" and "Where is thy brother?" We are somewhat concerned about the correct answer to the first, while often the second troubles us not at all. This in spite of the fact that well nigh two thousand years have elapsed since the Master gave the command to carry the gospel to every creature, and there are

Page Seven

January, February, March, 1929

yet millions of souls who have never heard of Christ, and millions in our own land still strangers to his love and forgiveness. Truly it is high time that his followers were awake not only to a sense of their privileges but of their obligations and responsibilities in regard to the work of the Kingdom.

When we recognize these in a general way then we are confronted with the problem: How much—not how little—should I give of my income for the Master's use? Paul wrote to the Corinthians concerning collection for relief work among the Saints: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This suggests both systematic and proportionate giving. The New Testament lays down no rigid rule for our guidance in this matter, but holds up lofty ideals for the followers of him who for our sakes became poor, that we through his poverty might be rich. If the Jewish people gave one-tenth, surely in these days of greater privileges and larger liberties, we should not be satisfied to give less—many ought to give more. It is not what we give, but what we keep for ourselves that forms the true test of our loyalty to our heavenly Master. A hundred-dollar bill looks like a generous offering in the contribution plate, but if the giver spends many thousands a year in automobiles, steam yachts and other luxuries, knowing that millions of our fellow beings are suffering for lack of the light of the knowledge of Jesus Christ can he really be considered "liberal" in his giving? The day-laborer striving to live honestly and give his family the best advantages possible may get more joy and more of divine approval from his humble offering, cheerfully given, than the millionaire who gives from his abundance.

One more duty we have as faithful stewards, and that is to use good judgment in the disbursement of our contributions—be they large or small. To do this we must take pains to inform ourselves of the needs, so that we will not give in a mere haphazard way. There are so many calls for funds for philanthropic and missionary projects,

Page Eight

that we are sometimes confused and perplexed in our endeavors to discriminate wisely in responding to these various calls. A faithful study of these "causes" will deepen and broaden our knowledge of the work that is being carried on for the spread of the gospel, and our lives will be enriched by the acquisition of this new knowledge, and we will feel more keenly the joy of being "laborers together with God." The money spent in gratifying "the lust of the flesh, the lust of the eyes and the pride of life" can never bring the satisfaction as the "all sufficiency in all things" that comes to the cheerful giver. (2 Cor. 9: 7, 8.)

What a glad day it will be for the cause of Christ when all people shall be set free from the bondage of selfishness that holds them down to earthly interests, blunting their spiritual faculties and blinding them to the vision of the glories of heavenly possessions. How much greater her glory and honor when her enemies can no longer point with scorn to the cheap and undignified methods sometimes employed for raising money for religious causes! May the day soon come when all God's people shall realize fully the claims of the Kingdom, and as loyal subjects of the King bring of their offerings to the Royal Treasury. "Then shall the Lord be magnified and his name be exalted among the heathen."

## A Winter Visitor

BY MABEL S. MERRILL

Where, deep in the drift, the bare trees cower  
What is it shines like a scarlet flower?  
Snowflakes sigh at my window pane,  
The chill of the dusk creeps in again.  
Weeds in the gray wind shiver and rock,  
Wraiths of aster and hollyhock.  
But up in my sad old apple tree  
That flicker of red is a spark of glee,  
Borne on the head of a winsome sprite  
And rifting the gloom like a moving light.  
Downy woodpecker, gay as a lark,  
You mock at the cold and the falling dark.  
You've never a sigh for beauty lost  
Nor the cruel havoc of wind and frost.  
But just at the garden's lonesome hour  
You come with the gleam of a living flower.

HOME DEPARTMENT MAGAZINE

## Americana

BY EDWARD ALLEN HYER



TONIO, stacking the little cans of sardines—Oh, the most fine of the Mediterranean—in neat rows, paused. His ears caught a name, old Mrs. Sueppo was gossiping again, a name uppermost in his mind this morning.

In the first place 'Tonio was in a very bad temper, unusual for him.

"Yes, and she is seek, so very seek, and there was none to stay so he . . ."

"on she rambled."  
'Tonio listened. His temper burst, addressing the delicatessen shop at large, "Th' bum, th' dirty bum, he not tell me that. He let me think he not care. Now look, Madre Mia, what he has made me do! Maria, Maria, queek the telephone. It cannot be."

Hasty sputtering numbers; connection:

"Yes, yes, dese is 'Tonio Murassetto, 'Tonio Muraset Delicatessen. This morning, this morning I see you, I arrange that you will sue Louie Wasso, he owe me money, so long he owe me. Yes, yes, I know you will but you mus' not. Yes, I say that you mus' stop; my mind it is change. Yes, I pay you. I pay myself. But you understand' stop, stop now. You say you have not begin? GOOD. AH, GOOD.

"Maria, Maria mia, the basket—two basket—of the best; soups, fruits, everything. Queek, make them up, I will take them. Th' dirty bum!"

To himself, "Fool, fool you are, so much you think of yourself; puffed up you get—on the first pig like the little balloon, you are, 'Tonio. Aloud, "No, no, Maria, not these soups, the finest, the biggest; yes, and the candy, too, much, for the bambino, for the three bambino that soon—"

This big, ferocious husband of hers, thought Maria, was indeed mad; six years she had known him but never like this. Six years of plenty, plenty beyond conception as compared with her frugal childhood on the shores of Laggio Maggiore. 'Tonio she loved. Did they not work side by side? Did they not prosper? Did not everybody on the

Avenue bow to them? They were of consequence; the preacher liked to stop and talk with her 'Tonio. And the children, the so many children of the neighborhood, bought of them, the candies, large and striped, soft and gooie. Yet Maria was oftentimes puzzled. 'Tonio was not always happy. To the little children he was gruff or silent—and that candy counter never showed a profit; she who kept the books knew this; time and time again she had been on the point of speaking to 'Tonio about it, but each time she hesitated, something held her back. But always the children returned; always they bought of 'Tonio; always to him they went. She was puzzled.

At first she had been sorely disappointed that she had not given to 'Tonio the bambino; then—she did not know. But now . . .

"Listen, Maria, I go out, the baskets. I stop, too, at Steinberg's Drugs, him I mus' see."

Max Steinberg, like 'Tonio, had taken deep root in this American soil. Max was old, old and wise, wise as only the chosen are. To him 'Tonio came. "Max, me who for twenty years in dese country have thought so much of myself, me I do, would do this thing. Now I pay, and you help."

"Mine friend, one always pays, but 'tis better to know the price beforehand."

"Yes, yes Max, but listen, this morning I—"

As Max listened his eyes, generally cold and calculating, began to twinkle, a twinkle that was like a silver ripple on deep, very deep water.

"So Max, you will send these things, all, all one needs at a time like this. You know, the little bottles, so full, the very finest, the little package—"

"Mine friend, it is good, and you say you will pay. Louie owes me, too, and I should not let him have more."

"Sure, me, I 'Tonio, will pay. Have I not the denaro, much, in two little books it is written how much, many little numbers. Does not the most fat

January, February, March, 1929

Page Nine

man in the bank rise to meet me when I enter? By the hand he takes me, am I not *Mister Murasetto*? Yes, I have the money, I have made much, now I spend."

"It is good, I will do as you say. But a doctor, too, that would also be good, mine friend."

"Yes, a doctor. Sure, a doctor. You know one? Good. You will arrange; to me send him."

That day in Steinberg's Drug Store, which was invariably operated on the Mosaic law, an eye for an eye, etc., the justice of the Old Testament, where an ounce was an ounce, never more, never less; on that day entered the spirit of the New. Max for a short time approached heresy, for as he listed the things which *Tonio* had so recklessly ordered: Camphorated Oil, 1 ounce, 15c, he mayhap failed to note that the bottle was, for an ounce, most roomy.

And, too, all that day a much puzzled *Maria* watched *Tonio*, who seemed to have forgotten his delicatessen, come and go, mysterious conferences with the merchants up and down the Avenue, much smiling behind hands. Nor had she been enlightened when, pushing back his chair from the supper table, *Tonio* sighed, looking at her shamefacedly but directly, and said:

"*Maria mia*, a fool you have for a husband. Twenty years now I have take what these most good country give, the little numbers pile up in the little book, all the time I take, then when I have a chance to help this America, I do not see, I am blind, until almos' too late. This morning I am mad, mad with *Louie Wasso*, much money he owe, so I would have the law make him pay. All I think, so much money, my money, he have. I no think of those three *bambino*, those three *bambino* that will soon be four. He who has done so much for this America, *four bambino!* . . . Me, I have do nothing, nothing me. I take, he give. But listen, *Maria mia*, I, too, have help; they now want nothing, everything they have, much money I have spent: food, clothes, the little medicines, a new job for *Louie*, this I have done—Ah, me I am tired, today this is all, tomorrow, perhaps. . . ."

Page Ten

*Maria* sat speechless, this was her *Tonio* talking, no she did not know this *Tonio*. This *Tonio* thought much of the *bambino*, he would help others with the *bambino*, for his America. AH! She could now tell him, without fear, that he, too, would soon—but no, this joy was too real, too new, he could wait a few days; today it was hers.

## The Bible in the Home

By C. E. F.

Somewhere about every typical American home may be found at least one copy of the world's most widely circulated Book—the Bible. Such a family feels that the home would be incomplete without the presence in it of that Book. It is there as a part of the furnishings, if nothing more. This is one of the reasons why the Bible is the world's best seller.

When one finds that volume in a home its appearance and condition tell in no uncertain voice what is the grade of family life to be found in that home. A Bible is sometimes found in a house merely because the family living there would feel disgraced if one were ever called for and could not be found. In such cases the copy is apt to be found in very good condition. It is unworn. Kept largely for the sake of appearance, the cover and pages are in about the same condition they enjoyed when the volume was originally purchased. Such a family Bible is worth just about what any other household idol would be. Such is about all it is. It is a material ornament, and nothing more.

Other homes have Bibles in them for use. One will find a copy lying in some convenient place, and he will read upon it the story of service. He may find a number of copies in as many convenient places—the library, the bedrooms, and even the kitchen. None of them are fresh and fair like they were when purchased ten years ago. They show the marks of use. The covers are worn, for many hands have held them. The leaves are finger-stained, for many fingers—some now quiet in the great peace—have followed along their lines in the task of

HOME DEPARTMENT MAGAZINE

tracing out the wonderful story of love. The margins are written full of notes, for some of these students have seen fit to embalm their own thoughtful interpretations upon the page. Perhaps some of them have even been rebound.

Such Bibles as these have proven a benediction to family life. Their influence reveals itself in the character of each one who has a place in the home circle. That influence will follow each one to the farthest distance he ever goes, and abide as long as one of them remains.

The Bible is a prime necessity in the home. A family could well afford, if necessary, to stint on articles of furniture and other household conveniences in order to possess it. When Abraham was moving out from his old home in Ur of the Chaldees he did a significant thing in each new stopping place. His first act when he stopped to pitch his camp for awhile was to build in that place an altar unto the Lord. An altar of worship was the first piece of furniture his purposes required.

Especially in the case of young people who are setting up their first household it should be remembered that the Bible is a first consideration. It should also be remembered that its use is the thing that makes its presence worth while. It is easier to begin the habit of reading it in the home at the very first than it will ever be again. When people move from one place to another, as did Abraham, the discharge of the religious obligations of family life should be the first duty taken up.

Of course, the fundamental claim of the Bible upon us is the fact that it is the Book of Life. Whether we go singly or in families, whether we live in the cheerful circle of a home or are strangers in lonely places, if we ever find the road to glory we must do it with the Bible as a guide. If a home is ever to be blessed of God the Bible must be a thing of common use in it. There are many reasons why the world cannot get on without the Bible, but the first and foremost of them is the fact that it mirrors the greatest of all our necessities—namely the love of God. It is the store-

house of food for the soul. Without it we should inwardly perish.

The fact that this is true may be indicated from so many angles that it is impossible to suggest them all. For one thing, the Bible suggests the best and highest standards of home life. It contains the finest conceptions ever suggested to men of the things that go to make up home life at its best. Paternity in its strength and devotion, maternity in its tenderness and trust, fraternity in its fidelity and service—all are mirrored there. Again and again glimpses of family groups are flashed before us. Love and faith, the twin fires of the home altar, breathe from every page.

From the primeval home in Eden down past the carpenter home in Nazareth and the friendly rooftop of Bethany to the house of many mansions itself, the Bible shows the home fires ever burning. The conceptions of these things which it suggests can best keep us from going too far afield of what it has always taken to make home life tender and beautiful.

There must be some cure for the present unsettled condition in home life. Marriage ties are being broken on every side. Others are being welded with little sense of their sanctity. Home happiness is not as plentiful as it should be. The unity of family groups is too often a non-existent thing. Many things are needed, doubtless, to correct the difficulty, but it is evident that one of them is the influence of the Bible in the home circle. If more of our toils, struggles, trials, pleasures, meetings, and partings took place in the spirit which it breathes upon us, surely things would go better than they sometimes do.

There is no way to express the need for the influence of the Bible upon the lives of growing children. Each attention to and each neglect of the duty to bring it to bear at that point will certainly reveal itself in the life of tomorrow. Upon what is done or left undone at this point largely depends the answer to the question whether the spirit of the kingdom shall be woven into the fabric of the life of the future in our nation and throughout the world. The boys and girls have a right to the best we can

January, February, March, 1929

Page Eleven

give them in this regard. We shall always owe them an unpaid debt if we fail to lay the word of God upon their plastic minds and receptive hearts.

They have a right, too, to hear the Bible as it is. It is undoubtedly written pretty much as God meant it to be. We are generally mistaken when we assume that it is beyond their comprehension. They have bright, capable minds. They should have due credit for having them. They neither want nor need a predigested Bible. The great Bible scholars have been people who from the first took the Bible as it really is.

Homes where the Bible has been faithfully read have been well rewarded in its effect upon their children. One evening in a religious meeting I heard a young man of seventeen speak on Bible questions with the insight of a man of forty. I wondered at his grasp on these things until one day when I happened to be a guest in his father's home. Then I saw the reason. Each day, year in and year out, a chapter of the Bible is read in that family circle. They take the chapters as they come. Such may not be the most scholarly way of getting at it. It may be objected that some parts are less interesting than others, or that not all the chapters begin and end in the logical place. However, there is no need to split hairs. They have swallowed the Bible whole in that home, and it has done the work.

In all too short a time the birds will be flown and the nest empty. What will the children have carried with them out into the conflicts and trials of life? They can have no truer safeguard than a real knowledge of the Bible and its message. They will not forget. The Book that was precious in youth will never long lose its hold upon them.

It is beautiful to be a Christian at all, but it is more beautiful to interweave family fellowship and religious faith. It is a wonderful thing to get to heaven at all, but it is most wonderful to travel the heavenward journey in families.

Page Twelve

## "I Was a Stranger and Ye Took Me In"

BY SUSAN HUBBARD MARTIN

The drizzling rain had changed into a steady downpour. The streets and side walks were running with water.

The Reverend Herbert Young, home from India on his first furlough, gave a discouraged sigh as he alighted from the suburban car.

Why had he consented to come to this little out-of-the-way place anyway? Probably scarcely a dozen would brave the storm to come out to hear him. There was no car back either. He would have to spend the night in this little country town where he did not know a soul.

Someone met him with an umbrella. An old man with white hair and a kindly face.

"This is the Reverend Herbert Young, is it not?"

The missionary nodded.

"Yes, I am he."

They shook hands.

"Is the church far from here?" he asked.

"No, only a block or two."

The old man stole a look at the young, stalwart figure.

"You're a young man. Aren't you?" he asked.

The missionary smiled.

"Yes, I suppose I am."

"Well, went on the old man, we're glad to have you with us. We read about missions but somehow its different when we have someone to tell us about them that's been there."

The Reverend Herbert Young smiled again.

"I suppose it is different."

They walked on to the church almost in silence. The rain continued to fall in sheets.

"Do you know a place where I could spend the night?" asked the missionary finally.

The old man shook his head.

"My wife's sick or else I'd take you home. Mrs. Vincent, who's always good to preachin' folks, left yesterday to visit

her brother who lives in Finley. I wouldn't like to suggest anybody else."

They arrived at the church to find only two or three present. Two came in afterward, followed by five more. There were only nineteen in the room when the missionary finally began to speak.

He went on with his address, warmed to it and forgot all about the few in number listening to him. He was telling of India as he knew it. And because he knew it as he did, he was oppressed by its sin and overwhelmed by its millions of unsaved.

The room was very still. Outside the rain still fell in torrents.

The missionary brought to his present needs, wondered where he would spend the night. As he finished his address someone came swiftly up the aisle to meet him. A woman, no longer young with hair that glistened like silver—but with a sweet smile on her wrinkled face.

"I'm going to ask you if your mother wasn't Lucy Everett before she married your father?" she began.

"Yes, that was my mother's name," he replied.

He held out his hand.

The white-haired woman took it and her face lighted.

"I thought so," she cried. "My name is Markham, Mary Markham. When you were a baby your mother and I lived next door to each other. I couldn't quite believe it when I heard you were coming to address us this evening. It seems too good to be true. There's no train out, you know, until tomorrow, so I'm going to take you home with me and put you to sleep under the very quilt your mother pieced for me when you were learning to walk."

"She gave it to me for my birthday. How little we realized as you used to toddle across the floor, as we sat working together, that you would go to the foreign fields. But it is not surprising after all. It somehow seems fitting and right that your mother's son would do just that work."

"She was such a splendid Christian woman. She always read her Bible before she began her day's work. She was never absent from her church."

"As soon as I heard your name I knew it must be you. I am glad to welcome you to my home. I want to tell you how much I've profited by what you've said tonight."

She led him through the little group out into the darkness. The rain was still falling—but the Reverend Herbert Young was quite unmindful of it.

Out of the strangeness, out of the rain, in that place where he knew no one, a welcoming hand had been stretched. Someone who knew his mother. And he hadn't wanted to come. He hoped he'd be forgiven for that.

How good God was! He had been dreading this little trip into a place where he had never been. Dreading it, when out of it had come this.

He guided the woman who had known his mother carefully through the wet streets.

"I am anxious to see that quilt," he said happily.

## "Swing Low, Sweet Chariot"

BY EMMA THARP HALE

Malindy in the kitchen is queen of her domain,  
And when her soul is happy I hear the sweet refrain  
Of one who has a longing no more on earth to roam—  
"Swing low, sweet char-i-ot, comin' for to carry me home."

I'm sure she isn't anxious to leave this mundane sphere,  
And if the choice was given her, she'd say,  
"I'll jus' stay here";  
And yet no song so thrills her beneath the earth's blue dome—  
"Swing low, sweet char-i-ot, comin' for to carry me home."

When through with earthly sorrows my soul must onward go,  
I'd love to hear Malindy still singing soft and low,  
As crossing death's dark river, it's billows rage and foam,  
"Swing low, sweet char-i-ot, comin' for to carry me home."

Page Thirteen



## The Lord's Treasury

BY A. L. BARR



IRGINIA DALE tossed the bit of dainty hand-work on the shiny mahogany table in Lena Logan's comfortable home and turned a rather disturbed countenance to the girl on her right.

"I thought this was to be a help-each-other meeting," she whispered to Polly Prince, "and all we've done is discussed ways and means of filling our treasury."

"Not our treasury, Virginia," reminded Polly, "but the Lord's treasury."

"Of course," sniffed Virginia, "I might have known better than to expect sympathy from you."

"I see no need for sympathy," responded Polly. "We came here at the request of Miss Dale, and I want to hear what she has to say about the matter; if the Lord's treasury is empty then it must be filled again, and surely you can't expect to be contented with idle hands when there is so much to do."

"The real object," replied Virginia, "seems to be more of a question regarding the minister's family than the Lord's treasury—just listen if you will!"

Polly's needle slowed down considerably as the voice of Mary Duncan rose in enthusiasm over the suggestion she was putting forth.

"You see, girls," she was saying when Polly first heard, "it's like this: we can't expect the best preacher in this part of the country to stay with us for the meager little sum we are paying him unless we make it up in some other way."

"You don't mean to tell us," put in Lena Logan, "that our minister is thinking of leaving us?"

"I hardly think he will," responded Mary, "but he certainly has the chance to do so; the Bellcourt church is after him, and you know what sort of congregation that church represents."

"No wealthier than ours, if that's what you mean," retorted Lena.

"Certainly, they are no wealthier than our congregation, but they pay their preacher about twice the salary we do."

Page Fourteen

"Twice our salary?" repeated Virginia Allen. "Impossible!"

"It's true," declared Mary, "I know what I'm talking about—and there isn't a church in this town that can boast of such a full treasury all the year round as Bellcourt."

"Look at us," exclaimed Virginia, "we're forever doing things for our minister—didn't we give him a pound party just last week?"

"We did," admitted Mary, "but I'm sure we spent our perfectly good money for a number of things that were useless to the minister's family."

"Well, what's the big idea, Mary?" questioned Virginia, "what do you want us to do?"

"Now, that's the very question that I've been wanting somebody to ask me," replied Mary beamingly. "I want us to do something—something big and vital—and the thing I'm asking is going to hurt, maybe, but I do believe it will prove worth while."

"Then by all means speak," laughed Nora Beale, "we are waiting with bated breath."

"Well," said Mary thoughtfully, "I overheard Mr. Wright tell Mr. Brown the other day that our treasury was mighty slim and that the minister was very badly paid, and he suggested that we get our heads together and do something, so I thought we'd get in on the ground floor and start the move."

"And you've got the idea for doing it?" put in Rosa Ray.

"I'm not so sure about that," answered Mary, "but I have an idea, and this is it: Suppose we start out, every member of the society by giving what we can do without every week for a month into the Lord's treasury and see how we feel about it."

The little group sat for a moment gazing with blank faces at each other, then Virginia took the floor.

"Seems a very foolish sort of thing," she laughed, "but I'm always with the bunch on anything they want to do. I'm perfectly willing to pledge myself to

HOME DEPARTMENT MAGAZINE

give what I can sacrifice for one month's time."

"Well," rang in the voice of Lena, "if Virginia can promise that, so can I."

"You realize, girls, what this means, don't you?" said Mary softly. "It means giving up a picture show occasionally, ice cream, new frock, and ever and ever so many things."

"We aren't pledging ourselves to this sort of thing for keeps," laughed Virginia, "but merely for one month's time."

"Be that as it may," answered Mary, "we will find there will be many little sacrifices that we will have to make in that one month's time."

Nevertheless, when the party broke up, the pledge was given that the Y.W.A. would contribute to the empty treasury every penny they could spare during the month.

At the end of the month Mary called the band together again, and, indeed, she made a lovely picture as she read aloud the things that had been accomplished with the money turned in by the Y.W.A.

"Girls," she said, "can you believe that we are responsible for all this?"

"What, Mary," asked Virginia skeptically, "are we really responsible for?"

"Just this," said Mary joyously: "Three pairs of shoes to widow Black's children, two quilts to the Old Ladies' Home, ten dollars extra on the minister's salary; fruit for the inmates of the charity ward at the City Hospital, ten books to the Circulating Library in Clay Corners, two boxes of clothing for the Mission in China, and a concert at the Home of Incurables. Now isn't that great work for one month's time?"

"Do you mean we have actually done that on our sacrifices this month?" asked Virginia in astonishment.

"Yes," said Mary, "and you, Virginia, have turned in more than any other one member of the society."

For an instant Virginia stood staring about the room, then presently she smiled and made her way to the side of Mary.

"Girls," she said softly, "I feel that I must say a word just here, since Mary has shown me up. I must confess that I didn't know how many nickles I

January, February, March, 1929

wasted until I began to save them, and I've an idea that the rest of us made the same discovery for through our mutual savings we have proved it. But once started, I became enthused over the idea and I got busy with ideas of my own. To sacrifice all our pleasures month after month would somewhat stunt us, according to my belief, so I would suggest that we form a great society in the church, make everybody a member who will come in, and then divide the society into four sections, each section serving and sacrificing three months each during the year; in that way we will have a friendly rivalry and nobody will feel the pinch so much."

"Fine, fine!" exclaimed a chorus of voices. "But do you suppose we can interest the church members to that extent?"

"I've interviewed more than two hundred," said Virginia pleasantly, "and here are the names of just that many people who have agreed to join."

Here Mary came forward and gently pushed the speaker aside.

"Isn't this just like Virginia Allen," she said happily, "to go into a thing against her will and come out with two hundred more converted to the cause?"

"I can't let you think too highly of me, girls," answered Virginia, "for I wasn't enthusiastic over the matter in the least at first, but once having got a taste of rendering real honest-to-goodness service, I found the happiness I've been searching for ever since I can remember, and some way, somehow, I wanted to pass it on to others, for through the personal sacrificing of little things I have found a great joy in helping to fill the Lord's treasury, and I'm perfectly willing to open the new campaign with another month's sacrifice on my part."

So it happened a great society sprang up from this little circle's efforts of one month's time, that spread joy and peace and happiness in the community as nothing had ever done before, and incidentally it increased the minister's salary to a livable wage and he is still the pastor, and the Lord's treasury of that little church today is never lacking for funds with which to do good.

Page Fifteen

## The Easiest Way

BY EMMA GARY WALLACE



ALWAYS believe in doing everything the easiest way," Mrs. Williams remarked pleasantly. "One can be fussy and spend their whole time doing housework, but what's the use? You remember Molly Boyd. Well, she married and lives next door to me. You just ought to see her house! There isn't a speck of dust anywhere, and every closet and cupboard and drawer is in perfect order! Well, I can't boast the same, but it seems foolish to be a slave to things!

"Then Molly has such queer ideas about training her children. Only last week her Edward and my Clarence who are about the same age, took their air-guns and played Indian in the back yard of a vacant house down the street. There's a garage there and the boys decided that each pane of glass in the window was an Indian. They didn't stop until they had slaughtered every red-skin. Of course the landlord came up to see about it. The boys didn't deny the skirmish and Molly and I paid the damages between us. I gave Clarence a good talking to, but bless you—his father laughed about it! He couldn't help it! The next day we had forgotten all about it.

"But not so with Molly. She explained as gravely as possible to Edward how wrong it was to destroy property. Then she told him that she would require him to repay every cent of the damage which she had met, from his own small allowance and in any way he could earn the money. Why, it will take him six weeks at least! That seems too bad to me,—children will be children!

"This morning both Edward and Clarence earned ten cents apiece helping a man unload a wagon-box of cabbage down at the market. My Clarence went right off and had an ice cream soda. Edward went with him, and he could only look on, for he had to save his money. When I told Molly I thought it was too bad, she said that it would teach him a valuable lesson and perhaps

make it easier for him later on in life if he knew that he had to stand back of his own careless actions himself. Molly has queer ideas.

"It's funny to me where Ruth's white jumper is which goes with her blue dress! I've looked all over this house about a dozen times. I suppose it's hidden away somewhere. Things do get so mislaid here. Seems to me as though I were hunting for things half the time!

"What! You think it might be saving of time in the end if I kept every corner in the same state of tidiness that Molly does! Well, perhaps it would, but it takes time to do that too, and the easiest way seems best to me.

"You think her way is easiest? Well, perhaps it is! Sometimes I am inclined to think so myself. Only yesterday I was wondering about that. My Ruth and her Alice are both about fifteen. I have always taken care of Ruth's room for her because it seemed as though she had so much to do with her school work and her music and other things; but Molly has always required Alice to take care of her own room and to do it just so. She said it took lots of time in the beginning, but now she can do this for herself, and when her mother is busy, give her some assistance too.

"Dear me! I wish Ruth was as womanly as Alice. Ruth will argue and argue on every subject under the sun until I get so sick and tired I don't know what to do. Molly says that Alice would have been the same had she permitted it. But it doesn't seem possible to me. There's a difference in children!

"Must you go? Well, I'm sorry! I have enjoyed having a visit with you so much. It's good to have the neighbors come in and hear how they are getting along. There's no use tying one's self down too closely. We are only going through the world once and we might as well enjoy ourselves, as we are on the way for the last time! It's the easiest way, don't you think so?

"Good-bye. Come over again!"

## Standing on the Promises

BY ALICE CROWELL HOFFMAN



WOMAN who managed the big job of mothering with outstanding success was asked the secret of her achievements. Without a moment's hesitation and in a most decided tone she replied, "Standing on the promises of God."

"I used to sing that grand old hymn about standing on the promises when I was still a child. I loved it then, but I never really appreciated its possibilities until I was knee-deep in motherhood. Without something powerful and un-failing as the Word of God himself I fear I should have despaired of ever accomplishing much, but backed up by his promises there was no limit to my possibilities."

Whether or not we are familiar with the old hymn, "Standing on the Promises," it is our blessed privilege as mothers to become as familiar as possible with the promises of God which will serve us in such good stead in the worthwhile but highly exacting job of motherhood.

In the daily reading of the Bible we should keep our eyes wide open for the promises. They spring up on all sides once we set ourselves the interesting task of finding them. One mother of my acquaintance underscores the promises as she finds them in her daily reading. Many of them have a capital P marked in front.

"That means I have proven that particular verse in my own life," explained the mother. "Of course, all these verses are true but the ones that are marked with a P are especially dear to me. In fact, they are part of my life, as it were."

Another mother, who finds the promises of God indispensable in the big business of mothering, has stored many of them away in her memory. She has committed many verses containing promises which she "needs in her business," as she puts it, while her hands are in the dishwasher. There is usually a slip of paper pinned up somewhere near the sink. On this paper is a verse of

poetry or a precious promise from the Word of God. These she commits while her hands are engaged in the hum-drum duties which fall so plentifully to the lot of mothers.

"I never seem to find time," she explained, "to do much memorizing and, indeed, I have difficulty finding time for reading after all the other things are done so I just sandwich it in between the prosaic tasks. You have no idea how it helps with the tiresome tasks and how much more it helps to have the precious promises stored away ready to be used as occasion arises. These precious promises which I memorize sustain and comfort me on so many occasions that I cannot see how I ever got along without them.

"There seems to be one to suit every occasion that arises. For instance, when the children were both sick and I was almost worn out the doctor made me give up my nightly vigil and go to bed to get some rest. I tossed on my pillow thinking I could not possibly go to sleep while the life of my dear ones hung in the balance; then, like a flash, came the thought, "Underneath are the everlasting arms." I said it again and again to myself as I lay there in the restful dark; I imagined my weary body lying back upon the everlasting arms and a great peace came over me. With the thought of God's un-failing arms about me I fell into the restful slumber I so sadly needed.

"I should have been too exhausted to hunt any of the promises from God's Word that night yet that precious one stored away while I was doing other work came to my aid in my hour of need.

"Not only in times of trouble, but in the trying routine which oftentimes falls to the mother's lot, I have found these promises hidden away in my heart a panacea for frayed nerves and consequently distorted vision. On more than one occasion when I felt that the irksome cares and the incessant demands upon my time were too much for my frail body and feeble spirit those two

wonderful promises, which seem peculiarly fitted to motherhood—"Lo, I am with you always!" and "God is my refuge and fortress," came to my rescue. With promises like that in mind all life took on a new and sane aspect. As I went on with what seemed a tangle before I meditated on my partnership with God himself. Even the hum-drum tasks became glorious viewed in this new light of partnership with God and the assurance of his help."

It has always been a joy to me to think how many, many mothers have stood on the very same precious old promises that bring comfort to my troubled spirits. How many millions of mothers down through the ages have been enabled to rear their little flock aright because they could say, "The Lord is my Shepherd I shall not want." And so the precious promises are made still more precious to me by the thought of all the comfort and strength they have given to mothers, not only of my own time and race but to mothers of other climes and other times.

We do not know a great deal about the women in the Bible. Here and there we have a vivid picture of a heroine but even then we sigh for more details of her far-away life. Of the great mass of women in Bible times we know pitifully little in one way and yet delightfully much in another. We do not know even the names of a very great number of Bible mothers but we do know that they were "standing-on-the-promises" mothers. How can we be so sure of this? Oh, we know it, else how could they have given us the mighty characters of the Bible? Just as a river rises no higher than its source so sons seek the level of the ideals their mothers set up for them.

"Because the promises of the Bible have meant so much to me," commented a mother, "I am seeing to it that my children learn them early in life so they may have a longer time to use them. Fortunately the promises of God do not wear out but grow better with the years.

"True, the children may not get their full import and their wide significance in youth. It takes years of living to understand their wonderful meaning and even then their possibilities are in-

exhaustible, but if the promises of God are early installed as part of their mental and spiritual equipment they will get used to using them and thus learn their value.

"When I was a girl we were given tickets in Sunday school for committing Bible verses. This inducement is not offered in the school which my children attend so I have offered it myself in the home. For a certain number of verses committed the children are given Bible pictures, books, or Bibles. They are happy while working for their prizes and I am still happier because I understand better than they what wonderful prizes they are getting in the verses learned in their youth."

In claiming the promises as a foundation for our motherhood each of us is allowed her preference. God scattered his promises generously through his Book, just as he gave the stars and blossoms with a lavish hand. He might have put just one star in all the sky or one flower in all the world or one promise in the whole Bible but he didn't. Instead he made plenty of stars and flowers and promises for all. The promises I especially need may not be the ones most precious to you. God foresaw all this and provided for the needs of all of us to whom he has entrusted the carrying on of the race.

So pick from the good old Book the gems that suit you best. Mark them in some way so that you can find them more readily. Subject them to the acid test of experience and when they have stood the test mark them "Proved." By doing this you will be adding the weight of your individual experience to the power of the promise and, in a sense be helping it to be more powerful than ever before.

Store the promises of God away in your memory not when you find time but NOW. It takes only a few minutes to learn a short verse which will give you a lifetime of sustaining service. Try the "sandwiching" method, which many mothers find a solution of getting in the important things, or any other means you may hit upon but do it NOW. Make God's promises a vital telling force in your motherhood.

Then, having entered into the treasures of the promises do not keep them selfishly to yourself. Tell some other distressed little mother what the promise, "There shall no evil befall thee," has meant to you. Inspire your children, as well as any you may have an influence over, to commit precious passages from the Word of God. Thus through living and giving the promises you will be carrying forward the spirit of him who gave them to the world.

## Fuller Life Higher Up

By EDGAR L. VINCENT

Have you ever noticed that as long as you live and walk and work in the valley the air is not easy to breathe? "Close," the people of the country say when they speak of this difficulty in breathing while down in the lowlands.

But very soon after you begin to climb out of the valley toward the highlands you begin to experience a difference in the act of taking in breath. Now your lungs are freer. You realize a thrill extending all through your body as the purer air comes in to refresh you. And the higher you go the purer is the air.

And that is one reason why people seek the hills when locating their homes. Nor do they make a mistake in doing so, for it is a fact that those who live up where the air is clear and sweet live longer than do those who dwell on the plains below. And this is just as true of animals as it is of people. A quaint, old minister in noting this once put it in this simple way:

"Sheep that live in the valley are apt to get the snuffles and be sickly." And then he added, "Don't live in life's valleys. Get up high where the air is pure and healthful."

Life's valleys. Where are they? How can we be sure that we are living out of the reach of the fogs of doubt and the close, stuffy air of the material life? We all want to know this, for we all long for the very best there is in life. Think for a moment of some ways we may take to secure this fuller life of the spiritual heights.

First, be sure that Jesus, who is our great exemplar, never followed the valley life. Always he was seeking the upper reaches and he pointed men that way. His sweetest hours were those he spent away up on the mountaintops in prayer with the Father.

And then we rise to higher levels by putting away dark, gloomy thoughts the very moment they begin to present themselves to our minds. The best way to do this is to change the line of thought to something good and worthy and helpful. There is always some good thing we can do, and we may be sure that while we are doing good we are in little danger of thinking of things which hinder our progress in the better life.

But finally, we may keep our eyes turned toward the upper reaches of life. The best mountain climbers have no time to spend looking back into the valley. Their gaze is on the upper footsteps toward which they are pressing. And with all the rest we are to be very sure that some day we shall stand on life's summit with all the good and the best-loved who have gone on before.

## The Ship of My Dreams

By J. M. BALLANTYNE

When the ship of my dreams come a-sailing to shore  
I shall laugh, I shall sing, I shall sorrow no more;  
For my ship she is laden with treasures so rare,  
From the strand of the true and the land of the fair.

For the hope that I held in my heart through the years,  
And the prayer that I prayed through the rain of my tears;  
For the things that were best for my true happiness;  
Shall be mine in that hour that the future shall bless.

Oh! the ship of my dreams is the ship of my trust  
And she turns for no current or tempest's wild gust;  
And she sails to my life all laden from Him,  
Whose promise is sure and whose love's never dim.

## Country Hospitality

BY BERT MOREHOUSE



**A**STURDY, well-dressed man strode into the office of the superintendent of the county hospital. The slim, gray-haired woman in the white uniform at the desk looked up with an inquiring smile.

"Can I be of service to you?" she asked low-voiced, but kindly.

"Well, ma'am," replied the man frankly, "I would appreciate it if I could take a look through your hospital."

"Surely," responded the superintendent, touching an electric button on her desk. "I'll have a nurse show you through at once."

She came in promptly, received the brief instruction from the superintendent, and the man accompanied her out of the room. After an hour of visiting the various wards and taking several peeps into private rooms, the man thanked the nurse and returned to the superintendent's office once more.

"Did you have a patient here," he asked, "a little old lady—a Mrs. Perry?"

The superintendent glanced over a typed sheet of paper on her desk. Then she nodded her head.

"Discharged yesterday."

The man glanced at a newspaper clipping in his hand.

"Is her son in the penitentiary?" he hesitated.

"Yes." Then, referring again to the discharged patient: "Hers is a pitiable case. Widow. Scrubs floors at night in the Worden Building."

"What is her home address, please?"

Again the superintendent glanced at the sheet of paper.

"None given. Doubt if she lives in any one place very long."

The man thanked the superintendent and left the office. Around midnight the man climbed the stairs in the Wor-

den Building. He stopped at each floor, and glanced inquiringly into every open door and dark corner of the lobby. At the tenth floor he found what he sought. A little old lady, gaunt and shabbily dressed, was down on her aged knees weakly scrubbing the tile of the lobby floor.

He watched her at work for a fraction of time, kindly sympathy in his deep, dark eyes. Then—

"That's too hard work for you, mother," he greeted her in friendly tones.

A stab of physical pain crossed the old woman's face as she slowly sat back on her heels. Then she looked up in surprise. Her dim eyes stared wonderingly at the man. Finally the light of recognition dawned in them, and a sweet smile came over her wrinkled face.

"I remember you now," she replied. "My boy Charlie used to work for you didn't he?"

The man nodded his head.

"Yes," he said simply. Then quickly added: "He was a good boy."

The little old lady grasped his big, hairy hand with her two emaciated ones.

"If only he had stayed on the farm with you," was the regret that fell from her trembling lips.

The man understood, and made known his mission.

"My wife sent me to bring you out to stay with us until Charlie comes back to work for me," he told her. "Then you can have a little cottage all to yourselves."

With a glad cry the little old lady dropped her scrubbing brush. She started slowly to get to her feet. Senile eagerness hampered her effort. The big, strong farmer reached down, picked her up in his brawny arms, and carried her away with him.

## Daily Home Readings and Lesson Studies

Recommended for Daily Worship in the Home

Prepared by J. D. MOORE

### Our Heavenly Father

THE LESSON PILOT: December 31 to January 6.

What to Find in the Daily Readings:

1. Of whom is God the Father? (Mon.)
2. Gratitude of children due the Father. (Tues.)
3. How the Father's faithfulness is shown. (Wed.)
4. The Father's gift through Christ. (Thurs.)
5. The Father's gift in Christ. (Fri.)
6. Do we resemble the Father? (Sat.)
7. How we approach the Father. (Sun.)

GOLDEN TEXT—*Like as a father pitieth his children, so Jehovah pitieth them that fear him.* (Psalm 103: 13.)

#### DAILY READINGS

MONDAY, DECEMBER 31

Read Matthew 6: 24-34—OUR HEAVENLY FATHER  
"Your heavenly Father knoweth that ye have need of all these things."

In the Sermon on the Mount, Jesus spoke to his disciples about their relations and duties to him and to the heavenly Father in view of the faith they had in him. The Fatherhood of God was to them, therefore, a vital experience as well as a fundamental doctrine. God is the Creator of all life, and every person is his child by generation, but he is Father to those only who accept Jesus as his Son and who become his children by regeneration and, in consequence of their rebirth, acknowledge his Fatherhood. Since God is our Father, and we are his children, our confidence in his loving care and protection should dispel all our worries and anxieties about our temporal needs. God made the birds and the lilies, which he feeds and clothes with unstinted bounty. And if he provides for his creatures, how much more will he take care of his children, who were born of his own Spirit and who are the members of his own family! He knows their needs and anticipates their wants, giv-

January, February, March, 1929

What to Find in the Lesson Study:

1. Why one cannot serve God and mammon (I)
2. What is meant by "mammon"? (I)
3. Does Jesus commend idleness? (II)
4. How God feeds us. (II)
5. Why are some overanxious? (III)
6. Why put God first? (III)
7. Who get the most out of life? (III)

ing or withholding as is best for them. It is therefore in distrust of the Father that any of his children are over-anxious about their temporal necessities.

*May we have such faith in God our Father as will insure a right relation to him and secure everything we need for this life.*

TUESDAY, JANUARY 1

Read Psalm 103: 1-10—OUR FATHER'S MERCY  
"The Lord is merciful and gracious."

God's children should acknowledge him as the giver of "every perfect gift." His creatures, that are not endowed with a knowledge of him, may not recognize the source from which their food and vesture come, and they cannot have the spirit of gratitude to their divine Provider. But the members of his family, who know that he cares for them, ought to thank him with all their hearts for all his benefits. There is something wrong with the child of God who does not find it in his soul to be grateful to him. He either takes his blessings for granted and thinks the Father owes him a living, or else he is sordid enough to enjoy the Father's bounty without ex-

Page Twenty-one

pressing his love and appreciation of the Giver. His mercies are manifest in every way. He fills the hungry mouth until it is satisfied. He relieves the oppressed by the execution of his righteousness and judgment. Though he chides his child, and often has occasion to do so, he does not keep his anger forever, and his Fatherly embrace follows his severe chastisement.

*May we be grateful to God because he is our Father and because he is so wondrously merciful toward us.*

### WEDNESDAY, JANUARY 2

Read 1 Peter 4: 12-19—OUR FATHER'S FAITHFULNESS

"Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

The afflictions of the righteous often seem strange. Some of the best people are great sufferers, and many who live closest to the Lord are subjected to prolonged and rigorous hardships, privations and pain. If we suffer reproaches for the name of Christ, we are singled out by him as demonstrators of his spirit before the world and have received great distinction at his hands, for which we should thank him and be glad. However, there is a difference between the reverses which are ours because of our own bad judgment and misdemeanors, and the afflictions we endure because of our loyalty to Christ and his cause. They alone are objects of the Father's faithfulness in their tribulations who have gone into them by following Christ. He will not permit them to be exposed to burdens greater than they can bear. He "tempers the wind to the shorn lamb," and with his wings hovers all who make him their refuge. Their "afflictions work out for them a far more, exceeding weight of glory."

*May all our sufferings be according to the will of God and in them may we commit the keeping of our souls into his hands.*

### THURSDAY, JANUARY 3

Read Ephesians 1: 3-14—OUR FATHER'S GIFT  
"Having predestinated us unto the adoption of children by Jesus Christ to himself."

Redemption is by the grace of God in Jesus Christ. Eternal life is the gift of God to all who believe in Christ. They

are thus born into his family and Jesus becomes their "elder brother." They thus become heirs of God and joint heirs with Christ, in so far as they suffer with him. The doctrine of election is a great comfort to God's people. It is the assurance of their permanency in grace. Since they have been begotten of the Spirit, they cannot become un-born but will remain forever in the household of God. They are never disinherited but are sure of an inheritance "incorruptible and that fadeth not away": having already, by their redemption "obtained an inheritance." For "he that hath the Son hath life." But it is through and by means of the gospel that election takes effect, for God elects means to ends as well as the ends. In fact, his election primarily relates to those means, and to the ends in consequence.

*May our Christian life, begotten in us by the will of God, be "to the praise of the glory of his grace."*

### FRIDAY, JANUARY 4

Read John 3: 16-21—OUR FATHER'S LOVE  
"For God so loved the world . . ."

Our heavenly Father is the Father of Jesus Christ. In his heart was conceived the love for lost men which was expressed in his gift of his only begotten Son. Christ came among men not to condemn them for their apostasy but to redeem them from it. He came not as an executioner but as Saviour. They were already under condemnation. So the doctrine of election does not relate to condemnation but to salvation. None are elected to be lost because all are lost already, and no one can be elected to a place which he already occupies. Yet the coming of Jesus is the judgment or condemnation of those who love darkness rather than light and who, therefore, reject him. He is the Light of the world. Light is judgment, since it reveals facts and shows conditions as they are. It is therefore the justification of those who come to him, who seek the truth and rejoice to know it because their deeds are made manifest that they are wrought in God.

*May the light and love of God in Christ be our justification instead of our condemnation.*

### SATURDAY, JANUARY 5

Read 1 John 3: 1-5—SONSHIP WITH GOD  
"Beloved, now are we the sons of God."

All the members of God's family resemble their heavenly Father. Their likeness to him is greater in some cases than it is in others, but in all cases they bear a similarity in character to him. They are *now* the sons of God. They are known as such because of their likeness to the Father. But in their spirit they are not understood, because mankind knows not the Father who has begotten them into his own nature. God does not and cannot sin, and hence those who are like him are not under the law for the transgression of which men are condemned but are under grace whereby all their sins are forgiven. There is in them, therefore, no desire to do anything contrary to the will of the Father.

*May the hope we have in Christ for a more perfect likeness to the Father purify our hearts from all sin.*

### SUNDAY, JANUARY 6

Read John 4: 20-26—OUR APPROACH TO THE FATHER

"The true worshipers shall worship the Father in spirit and in truth."

How God can be worshiped depends on his character. A wrong idea of him means faulty conceptions of his worship. He must be rightly understood, as far as one's knowledge of him goes, before there can be a right approach to him. The Samaritans thought they could come to God only on Mt. Gerizim, while the Jews thought no place could offer communion with the Father but the temple area in Jerusalem. These notions were wrong, because they reflected an imperfect idea of God. Fundamentally, he is a Spirit and is not limited to a mountain top or to a venerated shrine. To the Samaritan woman, who told Jesus that when the Messiah should come, he would tell how people could approach God, he said, "I that speak unto thee am he." She accepted him because she believed his statement about himself in view of the fact she knew he had told her the truth about herself.

*Thank God that in Jesus, his Son, we may, each for oneself, approach the heavenly Father!*

### LESSON STUDY

Sunday, January 6

Topic—Our Heavenly Father.  
THE LAMBETH LESSON—Exodus 34: 4-7; Psalm 103: 1-5, 10-14; Isaiah 40: 27-31; Matthew 6: 24-34; John 3: 2-6; 4: 20-24; 8: 40-47; Romans 2: 2-11; 8: 14-17; 1 John 4: 7-16.

### Lesson Text and Comment

I. WHY BOTH GOD AND MAMMON CAN NOT BE FIRST

Matthew 6: 24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

It is a self-evident fact that a man cannot serve two masters. No man can be in two places at the same time. He cannot render allegiance to two sovereigns at the same time. He must renounce one in order to become a subject of another. No man can serve both God and mammon. The term "mammon" here signifies the affairs and interests which belong exclusively to this life and are not spiritual in their nature or fruits. He who makes it his supreme object to advance his private temporal interests or comforts cannot make it his chief concern to glorify God the Father.

II. WHY MAMMON SHOULD NOT BE FIRST

Matthew 6: 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

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

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

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

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

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

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

The folly of making the affairs of this life our chief concern should be apparent to all right thinking people. There

is nothing said here commending indolence or thriftlessness, but there is no profit in being overanxious, in giving first place in our thinking to those things which please our sense or satisfy our bodily needs. God means for us to secure his bounties by diligent search and effort to win them. He feeds the ravens but he does not throw the cracked corn in their nests. He clothes the lilies with a beauty excelling the glory of Solomon because they reach up their petals to catch the sunlight of heaven. And if God thus feeds and clothes the birds and flowers, will he do less for his children? Overanxiety is a mere sense of dissatisfaction. Those who suffer from it are not in want of enough for their needs but are only concerned in having a surplus and are in distress of mind because they have not all they want.

### III. WHY GOD SHOULD BE FIRST

*Matthew 6: 33* But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

## Sin

THE LESSON PILOT: January 7 to January 13.

### What to Find in the Daily Readings:

1. Is anybody naturally good? (Mon.)
2. Do saved people sin? (Tues.)
3. Difference between saved and unsaved sinners. (Wed.)
4. The condition of forgiveness. (Thurs.)
5. Why confess our sins? (Fri.)
6. What does it mean to hate sin? (Sat.)
7. How to pray for pardon. (Sun.)

**GOLDEN TEXT**—*If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* (1 John 1: 8, 9.)

### DAILY READINGS

MONDAY, JANUARY 7

*Read Romans 7: 10-15—SIN AS TRANSGRESSION OF LAW*

"There is none that doeth good, no, not one."

Paul is arguing the sinfulness of the natural heart, both of the Jew and the Gentile. Both have violated the laws of God and are therefore under sin and under condemnation because of sin. Depravity is total. It extends to every person and to every part of every person. None are righteous but all are altogether

Page Twenty-four

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

There is no genuine Christian who will acknowledge that there is anything more important than a right relation to God, and yet some will not put the affairs of the kingdom ahead of their private, personal interests. They do not put "first things first." Their appreciation of values is dimmed and dulled. Those who give pre-eminence to the cause of Christ will never want for any good thing. Even according to the theory of the Epicure, life is worth only what one can get out of it. What do people get out of life who make food and clothes their chief concern? They may get food and clothes, but what is food for the body when the body is soon to go down to the dust, while the soul is to exist forever?

### What to Find in the Lesson Study:

1. Who are in the light? (I)
2. Condition of any who think they are sinless? (I)
3. Why any Christian suffers for his sin? (II)
4. Who is our advocate? (II)
5. When does he plead for us? (II)
6. How may we know we know Christ? (III)
7. How to keep from sin. (III)

wicked. The natural understanding is perverted so that the heart does not perceive God nor seek after him. Sin is wrongness, or deviation from the right way as described by the will and law of God. All have departed from the way, in fact, have gone clean out of it. They do not touch it at any place. They show their distance from it by their conduct, using their tongues to practice deceit or to curse or to speak bitter words; and employing their feet to tread on the innocent and to squeeze the blood

HOME DEPARTMENT MAGAZINE

from their unwary victims by oppression and injustice, leaving destruction and misery in their pathway. Does this description fall in with the modern ideas of sin which would fain make the sinner think himself just a bit unfortunate but not very bad? There will never be a just conception of righteousness until there is a correct understanding as to the nature of sin.

*May we ever remember that in us, that is, in our flesh there dwelleth no good thing.*

TUESDAY, JANUARY 8

*Read 1 John 8 13-21—SIN AS UNRIGHTEOUSNESS*  
"All unrighteousness is sin."

Even saved people sin through the weakness and infirmity of the flesh. There are sins which are not of the nature of unbelief and which, therefore, are "not unto death." The rejection of Jesus is the deadly sin. But those who believe in Jesus may know that they have eternal life because they have believed on him and not because they are free from all sinfulness. Among God's people there have been sins of a capital penalty, that is, for the punishment of which death is to be inflicted. Such was the case with Ananias and Sapphira, for whom Peter did not pray but to whom he delivered the scathing rebuke from God. Then there are sins less venal of which they are guilty, for which chastisement is to be the penalty; and for one guilty of such sins, other Christians should pray that he be forgiven. However, he that is born of God "sinneth not." The redeemed soul, that part of the believer which is purified by the blood of Christ, does not sin. It does not love unrighteousness but holiness. Its transgressions are those of "the head and not of the heart." Eternal life is knowing God and Jesus Christ whom he has sent. It is not in one's own righteousness nor in the good things he has done. But the righteousness of God is the highest incentive and motive for right living and for making perfection of character our goal and ideal.

*May we pray for a brother who has gone astray rather than condemn him harshly.*

January, February, March, 1929

WEDNESDAY, JANUARY 9

*Read Romans 6: 18-23—THE WAGES OF SIN*  
"The wages of sin is death."

Belshazzar was "weighed in the balances and found wanting." He had come to the penalty for sin. Dethronement and death awaited him as the Medes and Persians tunneled under the walls of Babylon. The man who is the slave of sin gets death for his services. He is paid in the coin of his master's dominion. But with the saved soul sin is not the ruler although it is ever a trespasser. Though the Christian sins, he is not under the reign of sin for he is under the grace of Christ. Does this grace give him liberty to sin? Far from it. It deters him from it and makes him penitent when he gets out of the way and through disobedience wounds the heart of his blessed Saviour and Lord. He has forsaken the kingdom of Satan, though he has not got entirely out of his realm and is constantly assailed by him with besetting sins and pitfalls. The man who presumes that his liberty in Christ affords him grounds for sinful indulgences is still under the dominion of sin and has never partaken of the grace of Christ. The servants of Jesus are servants of righteousness and have fruit unto holiness.

*May we hate sin, even the more we are guilty of it.*

THURSDAY, JANUARY 10

*Read Exodus 34: 1-9—GOD FORGIVES SIN*  
"The Lord, the Lord God, merciful and gracious . . . forgiving iniquity and transgression and sin."

After the idolaters among the Israelites had been slain and the golden calf which they had worshiped destroyed, Moses went back into Mount Sinai to renew the covenant with Jehovah, taking with him two tables of stone on which God would write the same words which he had written on the first tables which Moses had broken when he became angry with the people for their idolatry. On the mountain top, the Lord came down in a cloud, the symbol of his condescension and mercy toward his people. But in an audible voice he assured Moses of his mercy and longsuffering. Let not Moses think God would not forgive the people even though they had sinned against him grievously, since

Page Twenty-five

they had become penitent and had purged themselves of the transgressors who were impenitent. Moses himself had to learn how good and gracious God is. He himself could hardly forgive the people, and God must be wondrously merciful to do so. Yet he would not "clear the guilty" who hold to their sins.  
*May the goodness, mercy and love of God lead us to repent of all our sins.*

#### FRIDAY, JANUARY 11

Read Proverbs 28: 5-14—SIN SHOULD BE CONFESSED  
"He that covereth his sins shall not prosper, but whose confesseth and forsaketh them shall have mercy."

Uprighteousness is the greatest wisdom. Men who are swayed by sin err in judgment, for the secrets of the Lord and of life are unknown to them. Ignorant of God, one knows nothing worth knowing. He justifies himself because his ways are right in his own eyes, and therefore does not confess his sins. In accumulating illgotten gains, he does not know that he is taking from the poor that which its possessor after him will give back to them in charity. Even the praying of an impenitent man is an abomination to God because it is a selfish request or an imperious demand upon the bounty and goodness of God. The snares which he sets to catch victims on whose downfall he can rise and on whose distress he can profit ultimately take him into its coils. The gallows which Haman built for Mordecai were used in his own execution. Even when the wicked rise into prominence, wealth or power, "a man is hidden," a man is wanting, there is nobody there! He that tries to conceal his sins is hugging a canker to his soul which eats away his life, and prevents all genuine happiness and prosperity. But he who acknowledges his sins and confesses them before God and men shall receive both forgiveness from God and honor from men.

*May we confess our sins, for God is faithful and just to forgive.*

#### SATURDAY, JANUARY 12

Read Amos 5: 10-15—SIN SHOULD BE ABHORRED  
"Hate the evil and love the good."

Before one can hate sin he must have a nature that is averse to it, to whom it is exceedingly sinful and unsuited. He

Page Twenty-six

must despise it in himself. Many a man loses his contempt for a wrong just as soon as he himself commits it. It looks worse in others than it does in oneself. But the liar hates the man who tells the truth in contradiction of the falsehood he has told. The oppressor that squeezes the life-blood from the poor to fill goblets of gold in which he may drink his wines enjoys a criminal life for a while, but his hands become paralyzed as they grasp the chalice in which he proposes to drink to his selfish satisfaction. The rich fool that bids his soul take its ease because his new barns are filled and there is much goods in store will find the climax of his gains to be the day of his death. There is no profit in sin. It deserves to be hated and abhorred, forsaken and abandoned. Its antidote is righteousness. Those who turn their faces toward God turn their backs on their sins, for the two are exactly opposite. Those who love good hate evil, and to them alone is there promise of both the life that now is and of that which is to come.

*May we turn to God with such earnestness that we shall turn away from every sin.*

#### SUNDAY, JANUARY 13

Read Psalm 51: 1-10—PRAYER FOR PARDON  
"Wash me thoroughly from mine iniquity, and cleanse me from my sin."

This was the prayer of David when Nathan the prophet had told him of his great sin in having had Uriah slain and in having committed incest with Bathsheba. It voices the cry of every soul that is guilty of wrongdoing and which confesses its sins. One's iniquity leads him to cry out to God for mercy and to lay bare his whole vile record before God. There is no pleading of extenuating circumstances nor is there any effort to mitigate the evil. It looks mountain high to the stricken soul from whose eyes it has hidden the face of God. Though the sin has been directly committed against other people, it seems to him that it has been against God alone. Indeed, had not David sinned against God he would not have sinned against his subjects. Every sin is primarily against God, no matter who among one's fellows are the victims of

HOME DEPARTMENT MAGAZINE

the transgression. The great concern, therefore, on the sinner's part is to get right with God, then amends as far as possible can be made with the wronged parties. David prayed that God might create a new heart in him, he hated the old nature so greatly. He wanted to be rid of his own sinful self. Such is the constant prayer of every redeemed soul.

*Whatever our sins may be, let us go earnestly to God for pardon and fall on our faces in anguish of soul in his presence.*

#### LESSON STUDY

Sunday, January 13

TEXT—SIN.  
THE LARGER LESSON—Genesis 8: 1-24; 6: 5-8; Mark 7: 14-23; Romans 1: 18-32; 5: 10-18; 1 John 1: 5 to 2: 2.

#### Lesson Text and Comment

##### I. REDEMPTION FROM SIN

1 John 1: 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

With the Apostle John, light was a favorite method of describing the character of Christ. And no figure of speech could be more fitting or accurate. Jesus is the Light of the world, that Light which enlightens, illuminates, heals and blesses mankind. The remedy for darkness is light. People who live in the fellowship of Christ are not in darkness but have the light of life. By the blood of Christ they are cleansed from the love of sin and darkness. Yet he is the true Light, in whose fellowship we see the imperfections of our nature. If we imagine we are faultless, we are not in the light. In the light of the sun we behold the notes in the air, but when darkness comes on they may seem to disappear, but instead actually increase, although the observer knows it not.

##### II. FORGIVENESS FOR SIN

1 John 1: 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

January, February, March, 1929

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

1 John 2: 1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Forgiveness for sin is conditioned upon confession. This is true of God's people. Many a Christian has had to suffer the penalties for wrongdoing who might have been forgiven and exempt from the penalties if he had confessed his sins. When one sins and does not confess it, he is saying that he has not sinned; and when he says that, he is making God a liar. But what abundant encouragement we have to acknowledge our sins! We have an Advocate with the Father, Jesus Christ, our Saviour. He pleads our case for us, if we will tell him the whole truth. But if we do not confess the whole truth to him how can he as our attorney plead our cause before the Father? He is the "propitiation for our sins," that is, he made atonement for our sins, and the way is open for him to become our advocate, and the mediator of every one who will confess his sins to him.

##### III. KEEPING FROM SIN

1 John 2: 3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself so to walk, even as he walked.

There is an advocacy of our cause before the Father which Jesus renders, and their is also an advocacy of his cause which we are to maintain before men. If we keep his commandments we know that we know him. The professing Christian who says he is a friend of Jesus and yet does not obey him is telling a falsehood. No man who truly knows Jesus wants to disobey him. Where the spirit of disobedience is there is a contempt for Christ and the presence of darkness in the soul. But in his fellowship there is protection against the evils of the flesh and the world. In order to keep from sin, keep close to Christ.

Page Twenty-seven

## Christ the Saviour

THE LESSON PILOT: January 14 to January 20.

### What to Find in the Daily Readings:

1. What is "Justification?" (Mon.)
2. Will sin ever be taken out of the world? (Tues.)
3. Why Jesus is "The Lamb of God." (Wed.)
4. Why Jesus is now exalted. (Thurs.)
5. With whom is Jesus sensibly present? (Fri.)
6. What does "Salvation by grace" mean? (Sat.)
7. How do the prophecies describe Messiah? (Sun.)

**GOLDEN TEXT**—*And thou shalt call his name JESUS, for it is he that shall save his people from their sins.* (Matthew 1: 21.)

### DAILY READINGS

MONDAY, JANUARY 14

Read Romans 5: 1-11—**CHRIST THE SAVIOUR**  
"While we were yet sinners, Christ died for us."

The atonement for sin made by the blood of Christ is not a doctrine original with Paul, but he expounded it as no other man has ever done. The basis of his expositions was the vicarious sufferings and death of Jesus Christ. To reject the blood atonement one must throw Paul entirely out of the New Testament. It is the most glorious of all truths concerning Christ. It satisfies the heart hunger of the lost soul for an adequate redemption. It answers to the depths of human depravity and affords hope to the most sinful of mankind. He died for the ungodly in order that they might through his death become righteous. Hence it is by faith in him that we are justified before God, that is, we are not held to account for our sins but are exonerated from all guilt. Though we are sinful, yet in Christ we are permitted to stand before God cleansed and justified, free from the penalties of the law of God which we, both by nature and transgression, have violated. Through Christ, then, we are reconciled to God who could not, except upon the forfeit of his own holiness, look with favor on sinners unless their sins could be remitted to them in consequence of their acceptance of the atonement made by Christ for the sins of all men.

Page Twenty-eight

### What to Find in the Lesson Study:

1. The shepherd looking for a lost sheep. (I)
2. Are we seeking the lost? (I)
3. When Jesus finds a lost soul. (II)
4. The sorrow on earth that makes Joy in heaven. (II)
5. For whom did Jesus die? (III)
6. Why mankind slew him. (III)
7. Assurance of Christ's love. (III)

*May we have all joy in the plenteous redemption provided for the world by the atoning blood of Christ.*

TUESDAY, JANUARY 15

Read Isaiah 40: 1-10—**CHRIST'S REIGN**  
"An highway shall be there, and it shall be called The way of holiness."

Christ personally instituted the kingdom of heaven on earth. Concerning his reign all the prophets, even unto John the Baptist, were positive and emphatic, both in the statement of his character and mission as a King and the ultimate triumph of his kingdom. While he was on earth in the body, Jesus did not do all that he will do in the world. But what he did then was a prophecy of what he will yet do. His kingdom is still ungrown. The few blind eyes he opened marked the beginning of a ministry through which millions shall be made to see. The glories of the kingdom in its consummation exist already to a less degree in its partial and incomplete development. The predictions concerning the reign of Christ found in the prophets of the Old Testament refer mostly to the finished work of Christ on earth when there shall be no "ravaging beast" and when all "shall obtain joy and gladness and sorrow and sighing shall flee away." But this condition existed germinally in the start which Jesus made immediately after the announcement of his herald, who said, "The kingdom of heaven is at hand." The vision of an earth redeemed is not a utopian dream of a

HOME DEPARTMENT MAGAZINE

fantastic imagination. It is founded on the forces of righteousness under the authority of Christ which have never met defeat and which will ultimately reach a glorious victory.

*May our lives be contributions to the reign of Christ among men.*

WEDNESDAY, JANUARY 16

Read John 1: 35-42—**THE LAMB OF GOD**  
"Behold the Lamb of God!"

The day after John had baptized Jesus in the river Jordan, he was standing with two of his disciples, perhaps relating to them the wonderful experience he had on the previous day, when Jesus was seen walking along. John called their attention to him, saying, "Behold the Lamb of God!" It was his own confession of Jesus as the Son of God, upon whom at his baptism the Spirit had descended according to the sign of the Messiah concerning which John had been previously informed by the Father. But it was not only an acknowledgment of the Messiahship of Jesus but also of his character as the Christ, his office and mission. He was the Sacrifice of God for the sins of the world. He was the Lamb whose death would make atonement for all men. He was not a lamb chosen by the people to make propitiation for their sins but the Lamb by whom God would reconcile the world unto himself. John's disciples also believed that Jesus was the Christ, and therefore left following John and began to follow Jesus. John had no greater word to say to them than that the one Mightier than he was none other than the Lamb of God whose death would make atonement for the sins of the world.

*May we point our fellowmen to Jesus Christ who alone can take their sins away.*

THURSDAY, JANUARY 17

Read Hebrews 1: 1-6—**AN EXALTED SAVIOUR**  
"To the Son, he saith, Thy throne, O God is forever and ever."

Because Jesus was the Son of God, he was and is exalted above all principalities and powers, and all authority is given unto him in heaven and in earth. In him, the Father said his final word to the world. He has no greater manifestation of himself to make to men. In olden times he spoke by the

January, February, March, 1929

mouths of inspired prophets, but in Jesus he spoke in the language of human life, for "in his life the law appears, drawn out in living characters." It was by the Son that he made the world and by him also that he redeems it. It was necessary that the Son should become a servant, and take a position even lower than that of the angels who in heaven ministered to him, in order that he might bring the life of God down to the level of human life and within the grasp of lost mankind. But when he had made atonement for our sins and his work on earth was finished, he ascended to the Father and was exalted at his right hand. His exaltation with the Father assures the perpetuity and success of his reign among men. His scepter of righteousness will some day hold undisputed sway over a redeemed world. Christ's exaltation means his enthronement, his acclamation as King, before whom "angels prostrate fall" and whom the saints, with a royal diadem, shall crown as Lord of all.

*May we behold Jesus exalted, clothed with the power of righteousness, and acknowledge him as our King forever.*

FRIDAY, JANUARY 18

Read 1 John 1: 1-10—**A PRESENT SAVIOUR**  
"Truly our fellowship is with the Father, and with his Son, Jesus Christ."

There is no conflict between the conception of an exalted Christ at God's right hand and that of a present, ever-living Saviour. In fact, he is a more vital and abiding presence with those who behold him exalted than he can be among those who do not. The apostle John, with Peter and James, had beheld his glory on the Mount of Transfiguration, and had with their own hands handled the Word of God. Now the fact that Jesus has entered permanently into his glory does not signify his absence from his people but on the other hand his presence with them in a special sense. He is still the Light of the world. And, therefore, his presence means our enlightenment and strength. It means a genuine fellowship among ourselves and the fraternity and brotherhood of mankind. But Jesus is not a darkness, and those who practice the ways of darkness are not in his presence. And yet

Page Twenty-nine



any who imagine they are without sin are also in the dark because they have not the light whereby they could detect the flaws and imperfections of their own natures. They are closest to Christ who are most sensible of their sinfulness and whose shortcomings are the more glaring in their own eyes because of their contrast with the perfections of Christ.

*May we have an ever abiding sense of the presence of Christ in our hearts and may we make it possible for Christ to live with us.*

#### SATURDAY, JANUARY 19

Read 1 Peter 1: 3-12—SALVATION BY GRACE.  
"Kept by the power of God through faith unto salvation."

Peter had to learn much about salvation by grace as a doctrine of Christ. It was hard for him to get the law out of his thinking about salvation. But he unlearned his Jewish notions and came out and out for salvation by grace alone. He says it is "according to the abundant mercy" of the Father that "he hath begotten us again unto a lively hope by the resurrection of Christ from the dead." Regeneration and salvation by grace are one and the same doctrine. Since we are born from above, God's great grace alone is involved in our rebirth. Salvation by grace and preservation in grace are also one and the same. Since we are born of God, we cannot be unborn of him. Since his grace saves us, will his grace let us fall away? God can certainly keep what he has the power to create. Afflictions and trials do not sever the soul from Christ, because they are merely as the fire under the crucible in which the gold is refined and only the dross is taken away.

*May we ascribe all praise to Christ who saves us by his own infinite grace and mercy.*

#### SUNDAY, JANUARY 20

Read Isaiah 53: 1-9—THE SUFFERING SAVIOUR  
"The Lord hath laid on him the iniquity of us all."

This is doubtless one of the prophecies to which John had reference in our readings of yesterday, in which the Messiah was described as a Sufferer. Isaiah was indeed inspired by the Spirit of Christ, or else he could never have given such an exact portrait of the nature and

Page Thirty

mission of the Messiah. Yet not as a mere victim was the Christ portrayed, certainly not as a martyr, but as the sinner who was wounded for our transgressions and was bruised for our iniquities and whose sufferings were according to the divine purpose to save the souls of men. All through the prophecy the idea of atonement runs like a scarlet thread, and it is that which makes the cross of Christ a scene of transcendent glory and his death the gateway to his throne. Suffering and dying for mankind, he showed forth the likeness and character of God in himself. A good man will die for a cause dear to him, but only God would suffer disgrace and death for those who kill him.

*May we grow more and more like Christ in the spirit of self-sacrifice for the saving of the lost for whom he died.*

### LESSON STUDY

Sunday, January 20

Toric—Christ the Saviour.

THE LAMEN LESSON—Luke 2: 11, 30-32; 15: 3-7; John 3: 14-17; 10: 9-11, 14-16, 27; 20: 24; Acts 2: 1-13; Romans 5: 1-11; Philippians 2: 5-11; 3 Timothy 1: 9, 10.

#### Lesson Text and Comment

##### I. CHRIST SEEKING THE LOST

Luke 15: 3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

In an illustration with which his hearers were perfectly familiar, Jesus spoke of his own mission to sinners. The shepherd who discovers that one sheep out of the hundred he has is missing from the fold at night will leave the ninety and nine in their enclosure and go after that which is lost. He will not give up the search until it is found. The cry of a "Child lost" will arouse a whole neighborhood, and yet the presence of thousands of lost souls around us seems to cause us very little anxiety. What is the reason? Is it because we are not enough like Jesus? And when we start out to win a soul to Christ do we quit our effort at the first difficulty,

HOME DEPARTMENT MAGAZINE

or do we go on and on until the soul has been brought into the fold?

##### II. CHRIST FINDING THE LOST

Luke 15: 5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

How tenderly Jesus deals with the lost, weary, wandering soul! Like the Good Shepherd that he is, he takes the torn and bleeding heart to his own great bosom and makes the homeward journey which the lost one could never have found. And what rejoicing there is, not only in the Shepherd's heart that he has found his sheep, but also among the hosts of heaven because the lost has been found! What joy there is among the angels when one sinner repents!

##### III. CHRIST DYING FOR THE LOST

Romans 5: 6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The Good Shepherd not only risked his life for the sheep but actually laid it down in their behalf. And this he did even before they acknowledged his claim upon them, while they were yet strangers to his voice and wanderers from his presence. How great is the love of God in Christ that he should die for those who were his foes! But how surpassing is his grace that he should be willing to save those who slew him, who killed him in his effort to find and restore them to God's goodness and favor? What would we think of a drowning man slaying his rescuer? It is often done because the dying man knows not what he is doing. On the cross Jesus prayed, "Father forgive them, for they know not what they do."

## The Holy Spirit

THE LESSON PILOT: January 21 to January 27.

What to Find in the Daily Readings:

1. To whom did Joel say the Spirit would come? (Mon.)
2. To whom did he come? (Tues.)
3. By whom may the Spirit be received? (Wed.)
4. Twofold work of the Spirit. (Thurs.)
5. How the Spirit helps us pray. (Fri.)
6. Purpose of the Spirit's gifts. (Sat.)
7. How is the Spirit our Comforter? (Sun.)

GOLDEN TEXT—For as many as are led by the Spirit of God, these are sons of God. (Romans 8: 14.)

### DAILY READINGS

MONDAY, JANUARY 21

Read Joel 2: 28-32—THE HOLY SPIRIT PROMISED  
"I will pour out my Spirit on all flesh."

Not only was the coming of the Messiah the burden of Old Testament prophecy, but the coming of the Holy Spirit was also included in the prophecies. Everywhere in the Old Testament the Spirit is recognized as a divine per-

January, February, March, 1929

What to Find in the Lesson Study:

1. The greatest task in soul winning. (I)
2. How does the Spirit do it? (I)
3. What are the ways of the Spirit? (II)
4. Who are God's heirs? (II)
5. Who are joint-heirs with Christ? (II)
6. The Spirit supplying what we lack. (III)
7. Our two intercessors. (III)

sonality. In the creation the "Spirit of God" hovered over the abyss of nothingness and warmed chaos into order. But before the coming of the Spirit, the people were to be visited by a Reformer who would set up the kingdom of God among men; and after that shall come to pass, God would pour out his Spirit "upon all flesh," not upon the Chosen people as a race, but upon everyone who

Page Thirty-one

follows the Reformer. By this Spirit, the extraordinary and unprecedented would take place. That which had never occurred would come about and be an established order. Prophets would arise from among sons and daughters who would receive their inspiration direct from God rather than in the schools or in the company of other prophets. Old men who had naturally passed the dream stages of life would grow young enough to dream again. Young men, enlightened by the Spirit, would see visions of hope and opportunity. Even the servants and the handmaidens, the slaves and domestics, would in the same manner receive the Spirit and share in his ministrations. Under his enlightenment, all the natural sources of light would be eclipsed. In comparison with his enlightenment, the sun would look dark and the moon like a blood-covered disc.

*May we open our hearts to the Spirit who was once promised and who is now present in the world.*

#### TUESDAY, JANUARY 22

Read Acts 2: 1-6—THE COMING OF THE SPIRIT  
"They were all filled with the Holy Ghost."

The descent of the Spirit on the day of Pentecost was in fulfilment of the prophecy by Joel, as was explained by Peter to the wondering spectators following the miraculous event. To the bystanders the Spirit's manifestations were a riddle, or the occasion of a jest. But to those who were ready to receive him he was an endowment of power and intelligence which they had never had before. Each began to speak in another language than his native tongue, and that in which he had never been taught. There had come to Jerusalem for the observance of Pentecost, devout Jews from every nation under heaven who spoke the languages of their adopted countries. To the amazement of these men, they all heard the inspired apostles telling them in their familiar language about the wonderful things of God. And to this day people marvel at the wonderful power possessed by unlearned men upon whom the Spirit has come with anointing grace and unction. Upon the disciples' heads there came the symbol of the Spirit's coming into their hearts.

Page Thirty-two

*May we be among those with whom the Holy Spirit is the divine Intelligence rather than among those to whom his coming is a thing to be wondered at.*

#### WEDNESDAY, JANUARY 23

Read Acts 19: 1-7—RECEIVING THE HOLY SPIRIT  
"When Paul had laid his hands on them, the Holy Ghost came on them."

At Ephesus, Paul found certain disciples of Apollos who, like their instructor at the time, had been but partially taught the truths of Christ. They had not had the larger revelation by the Spirit which came after the resurrection of Jesus. Their Christian experience antedated Pentecost, and they were therefore lacking in the more perfect ways of the Lord. There are many Baptists now who have received only the "baptism of John" and who have not received the Spirit as an endowment of power. They have not gone all the way with Jesus, through the garden, through the tomb and out into the resurrection morning and on to the infilling and indwelling Spirit. These disciples at Ephesus had believed but had not received the Holy Spirit since they believed. It is one thing to be a believer and another to be a power. One is the upreach of faith and the other is the downpour of the Spirit. The coming of the Spirit witnessed to the ascension and exaltation of Christ; and he cannot come upon any who do not acknowledge the Lordship and glory of Jesus. But to all who do so, he will come with great might and power.

*May we not only believe in Christ to the saving of our souls, but receive the Spirit unto the energizing of our lives.*

#### THURSDAY, JANUARY 24

Read John 16: 7-15—THE HOLY SPIRIT OUR HELPER  
"When he, the Spirit of truth is come, he will guide you into all truth."

It was difficult for the disciples to see how any advantage could come to them from the departure of the Master, so strongly had they become personally attached to him. However, he assured them he would be present with them in another Person whom they would find to be a Comforter, supplying joy to take the place of the sorrow they experienced in his going away from them. The Com-

HOME DEPARTMENT MAGAZINE

forter would do two things: First, convict the world; and second, guide the believers. His witness to Jesus would accomplish both ministries. He would reprove the world in respect of sin because they believe not on Christ, of righteousness because in going to the Father he would establish the fact of his righteousness despite the contempt of men for him and for the goodness he exemplified; of judgment because the prince of this world is judged, or discovered and brought to light as a deceiver and destroyer, and the sinfulness of sin made apparent. Then to the believers he is a Comforter because he is their Guide into all truth. It is because we are in ignorance of the whole truth that we experience any sorrow, and when a perfect knowledge comes sadness flees away.

*May we be willing and obedient pupils of the Holy Spirit.*

#### FRIDAY, JANUARY 25

Read Romans 8: 26-30—THE HOLY SPIRIT INTERCEDING

"The Spirit itself maketh intercession for us with groanings which cannot be uttered."

How imperfectly and incompletely do we understand our own needs! How wide of the mark do we often wander in our petitions to God! In the limited language of childhood, the little one often cannot tell the father what it wants, but the discerning parent himself frames the request for his precious child. The Holy Spirit knows what our desires are even when we find ourselves unable to express them. He frames them into petitions which are acceptable unto the Father. He also knows the mind of God, and hence puts our desires into the channel of God's will and shapes them according to his will. He knows the language of the Most High, and into that he translates our thoughts as our hearts yearn upward in longings unutterable. But such intercession on the Spirit's part is limited to those whose feelings are too deep for words and whose wills are subject to the will of God. In their hearts they must believe that all things work together for good to them that love God, and in spirit must be conformed to the image of the Son.

*May we seek the guidance and help of the Spirit when we pray.*

January, February, March, 1929

#### SATURDAY, JANUARY 26

Read 1 Corinthians 12: 1-11—SPIRITUAL GIFTS  
"The manifestation of the Spirit is given to every man to profit withal."

The Gentile converts to Christ who composed the church at Corinth had brought over into Christianity some of the trappings and mental habits which they had before they were converted. Some of the soil of the old life still clung to them. Among idolaters there was abundant diversity of worship and many shrines, with gods and goddesses for everything. So an idolater could take his choice among the divinities and have his pets and favorites to worship. This same old disposition appeared under a new form in the scisms which arose in the church when the members began to group themselves into squads under the names of different men who had been their preachers. Paul says that their idea of diversity is all wrong. To each Christian is given by the Spirit a special capacity for service, but there is only one Spirit; there are not as many Spirits as there are different manifestations of the Spirit. And so everyone's gift, be it prophecy, healing, teaching, tongues or what not, is not to be accepted as a mark of distinction between the members but as a thing by which he may profit and in the use of which each may serve the other.

*Whatever may be our gifts, may we use them according to the purpose for which the Spirit gave them to us.*

#### SUNDAY, JANUARY 27

Read John 14: 26-31—THE HOLY SPIRIT OUR COMFORTER

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

Concluding his farewell address to his disciples in the upper room, just before he went with them into the garden of Gethsemane, Jesus gave them his promise of the Comforter, telling them who he was, the Holy Spirit whom the Father would send in his name. He would come as a messenger of Jesus, "in his name." But how could the Successor to the Lord give them any comfort? He would "bring to their remembrance" whatsoever he had said to them. He had told them about his death and suffering, resurrection and glory, but they pray

Page Thirty-three

could not get hold of all those things. Could they have known them before Christ suffered, they could have rejoiced even under the stress and strain of losing him personally because they would have understood that the cross was the way to the throne and that death would be only his going to the Father.

*May we find all our joys in that understanding of Christ which the Spirit gives.*

## LESSON STUDY

Sunday, January 27

TOPIC—The Holy Spirit.

THE LARGER LESSON—Joel 2: 28, 29; Luke 11: 9-13; John 8: 8-9; 14: 16, 17, 26; 15: 26, 27; 16: 7-11; Acts 2: 1-41; 23: 33; Romans 8: 1-17, 26, 27; 1 Corinthians 12: 1-13; Ephesians 1: 13, 14; 3: 14-21; 4: 1-6, 30.

### Lesson Text and Comment

#### I. CONVICTION BY THE SPIRIT

John 16: 7 Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;  
10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

The disciples of themselves could not go forward with the work of winning the lost to Jesus the Saviour. The great task in soul winning is that of causing lost souls to know they are lost and to realize their need of a Saviour. This neither they nor we can do. It is the work of the Holy Spirit alone. He re-proves the world, bringing a conviction of sin, a knowledge of righteousness and of judgment through a revelation of Jesus Christ who paid the sinner's debt, and himself fulfilled all righteousness and overthrew the devil, who is the prince of this world.

#### II. LEADERSHIP OF THE SPIRIT

Romans 8: 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.  
13 For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

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

Page Thirty-four

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

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

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

Christians should be led by the Spirit in everything they do. Let him go before. Often we map out our way and ask the Spirit to guide and keep us in it. Instead, let us ask him to keep us in the ways in which he leads. The ways of the Spirit are those of self-denial, in which we must mortify rather than gratify the deeds of the body. In such ways do the children of God walk. And to those in them the Spirit bears witness that they are children of God. The reason why so many people lack assurance is because they follow not after the Spirit but put self-indulgence between them and God. And who are God's heirs, but those who know they are his children and are, therefore, apprized of their inheritance? Who are joint-heirs with Christ, but those who suffer with him and for him rather than try to make for themselves "flowery beds of ease"?

#### III. INTERCESSION BY THE SPIRIT

Romans 8: 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercessions for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

The Spirit has audience with God, and has an understanding also of our weaknesses and feebleness. Where there is incapacity, he supplies the lack. Where there is the faltering tongue, he becomes the spokesman. And where the bewildered soul longs for it knows not what, the Spirit gives words to its wants and transmits them to the ears of the Father in heaven. The Spirit is the medium between the glorified Christ and his struggling saints on earth. How great is the heritage of the believer in Christ, who has the help of the Spirit in making petitions unto God and the intercession of Christ that the Father hear and bless us!

HOME DEPARTMENT MAGAZINE

## The Holy Scriptures

THE LESSON PILOT: January 28 to February 3.

What to Find in the Daily Readings:

1. Blessings attending the Word. (Mon.)
2. Of what and why is the Bible the sole authority? (Tues.)
3. Using the Bible when tempted. (Wed.)
4. A surer word than our own. (Thurs.)
5. When we delight in the Word. (Fri.)
6. Teaching the Bible to everybody. (Sat.)
7. The Bible like a toe-lamp. (Sun.)

GOLDEN TEXT—Open thou mine eyes, that I may behold wondrous things out of thy law. (Psalm 119: 18.)

### DAILY READINGS

MONDAY, JANUARY 28

Read Psalm 10: 7-14—THE WORD OF GOD  
"More to be desired than gold."

In the days of David, the law, the testimony, the statutes, the commandments, the fear and the judgments of Jehovah constituted what we in these latter days have come to know as the Word of God. In fact, the Holy Scriptures are a compilation of all that the singer mentions which, at the time he lived, were contained in the writings of Moses and the prophets of whom Samuel was the most conspicuous who prophesied before his day. He loves the laws of Jehovah whose decrees are not those of a despotic ruler but whose word converts the soul and whose testimony instructs the simple. The blessings which attend the word are many and precious. It has a sweet taste, like honey, wholesome and nutritious—to those who like it! Those who observe it are thereby warned against dangers, and those who keep it are abundantly rewarded.

*May the words of our mouths be in harmony with the words of God's mouth, and the meditations of our hearts acceptable in his sight.*

TUESDAY, JANUARY 29

Read 2 Timothy 3: 14-17—THE INSPIRED WORD  
"All Scripture is given by inspiration of God."

At Paul's time, the canon of the Scriptures consisted of the entire Old Testament as we still have it. The Septuagint translation of the Hebrew was in general use among the Greek-speaking Jews, living outside of Palestine. The Hebrew text was used exclusively in the

January, February, March, 1929

What to Find in the Lesson Study:

1. What the Bible does for folk. (I)
2. Why the Bible will endure. (I)
3. The Word's worth to the world. (II)
4. What the Bible is worth to you. (II)
5. The Handbook of life. (II)
6. The Guidebook to Christ. (III)
7. The Manual of instruction. (III)

temple by the Jews in Jerusalem. Perhaps Timothy had been taught the Septuagint translation. The inspiration of the Scriptures was accepted as a matter of course, the term "given by inspiration" is parenthetical, the emphasis being placed by Paul in his letter to Timothy upon the things for which they are profitable, namely, "for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." They were, therefore, regarded as the authority "in matters of faith and practice." There was no appeal to traditions but to the inspired writings. It was not a question as to what the Jewish or church fathers said about the Scriptures, but what the Scriptures themselves were and said. The term "inspiration" means "inbreathed" by God's Spirit. Holy men wrote as the Spirit moved them.

*May we regard the Bible as the inspired Word of God and "the supreme standard by which all human conduct, creeds and religious opinions should be tried."*

WEDNESDAY, JANUARY 30

Read Matthew 4: 1-11—JESUS AND THE SCRIPTURES  
"Jesus said unto him, It is written."

At every point of the tempter's attack upon him, Jesus met the devil with the Word of God. Although he himself was the Word made flesh and incorporated in himself the highest expression of the mind and will of God, yet he refers to that which was "written." He would meet the adversary on the same ground on which we have to face him,

Page Thirty-five

and employed the same methods in resisting him that are available for our use. It is worthy of note that all three of the quotations made by Christ against the devil are given in Deuteronomy; two in the sixth chapter and the other in the eighth. No doubt Jesus in the synagogue at Nazareth had memorized the entire book of Deuteronomy, and could quote it readily as a final authority in matters of conduct. Deuteronomy, rather than Leviticus, was the Mosaic code to which Jesus made reference, because it was not the ceremonial but the practical phases of the worship of God which were involved in the issues, and was that with which the common people instead of the priests were familiar. Since Jesus used the Scriptures in resisting the devil, although he could have withstood him without doing so, are we to suppose that we can hold out against the wiles of the devil without the sword of the Spirit which is the Word of God?

*May we take the Bible with us "as a shield from every snare."*

#### THURSDAY, JANUARY 31

Read 2 Peter 1: 12-21—A DIVINE GUIDE  
"Whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

Peter is anxious that all the Christians to whom his general epistle is addressed shall be reminded again and again of the important facts of the gospel of Christ which, among them at that time, was oral except in communities and churches where the letters of some of the apostles were even then being cherished as invaluable documents. He is anxious that after he shall have passed away, they may remember his testimony of Christ. He had not related a fable to them. He himself had seen the glorified Christ on the Mount of Transfiguration and had heard the Father's voice out of the cloud saying, "This is my beloved Son, hear him." Yet he would not say that his own testimony was sufficient, or even the most important. A surer word than his own was that of the prophecy which foresaw and predicted exactly what would take place with the Messiah. He was not preaching any new gospel but the old faith in its fuller applications and mean-

Page Thirty-six

ing. Let them, therefore, find in the prophecy, which came not by the will of man but through holy men who wrote as the Spirit moved them, the light by which they are to walk. All he had said to them was in accord with the prophecy and was meant to be a side-light to it.

*May we strive to get enlightenment from the Scriptures rather than attempt to prove our own opinions by the Scriptures.*

#### FRIDAY, FEBRUARY 1

Read Psalm 1—DELIGHT IN THE SCRIPTURES  
"His delight is in the law of the Lord."

Not every man who is conversant with the Bible is in love with its spirit and precepts. A great many of us know more about it than we practice. But the man who does it is the one who loves it. The child who obeys his parents is the one who loves them, for when he begins to disobey them he begins to fall out with them and despise them. The righteous person is not the one who knows most about righteousness but he who departs not from the laws of the Lord to walk in the counsel of the ungodly or to stand where sinners assemble. The good man wants to know what God wants him to do, let the requirements be ever so great. He takes pleasure in finding out God's pleasure concerning him. He makes application of the law and will of God to himself. He does not pass on to others responsibilities which he himself is unwilling to assume, but regards himself both as a subject and a beneficiary of God's sovereign word and will. And greatly is he blest in life who orders his steps by God's laws and whose conduct is described for him in the Word of the Lord! He is like an evergreen tree that bears fruit the year round, untouched by frosts and fed by the rivers of water that never overflow nor ever run dry.

*May we grow in the love of God's Word by growing in obedience to his will revealed therein.*

#### SATURDAY, FEBRUARY 2

Read Nehemiah 8: 1-8—TEACHING THE SCRIPTURES  
"The ears of all the people were attentive unto the book."

Among the returned exiles at Jerusalem, Ezra introduced a distinct edu-

HOME DEPARTMENT MAGAZINE

cational reform. He set up a system and method of teaching the law to the people which should be an example to Christian educators in all generations. The Scriptures were the text. Ezra himself was in general charge, with thirteen assistants. He secured the aid of thirteen instructors who should convey to the hearers the meaning of the words of the law as he read them and cause the people to understand them fully. It was a system of popular education in the Word of God. He did not try to keep the Word from the folk nor say to them that they could not understand it nor that it would be as "dynamite in their hands," as Catholic priests tell their people today concerning the Bible. But he caused them to understand it. It was the business of thirteen of the most capable men among them, besides the Levites, to teach the people. Instruction was given to every one who was old enough to understand, both of men and women, boys and girls.

*May we ever regard a popular education in the Word of God as fundamental to the progress of Christ's kingdom on earth.*

#### SUNDAY, FEBRUARY 3

Read Psalm 119: 105-112—LIGHT FOR LIFE'S PATHWAY  
"Thy word is a lamp unto my feet."

Reference is here made to the custom among orientals of fastening a lighted lamp to one foot, binding it about the great toe when the traveler went out at night so that the way before him might be illuminated. The poetic imagination of the singer conceives the Word of God as a toe-lamp which shows him where to put his feet to keep out of danger or from going wrong. He wants to avoid the pitfalls, and he wants his pathway illuminated because he has taken oath that he will follow where his light leads him. And he wants it where it will count for the most, as close to the conditions which are before him as he can place it.

*May we incline our hearts, oh, Lord, to perform thy statutes always, even unto the end of the way; until the light of thy word is swallowed up in the light of thy countenance.*

January, February, March, 1924

## LESSON STUDY

Sunday, February 3

Topic—The Holy Scriptures.

The Lesson Lesson—Deuteronomy 6: 4-9; Joshua 1: 8, 9; 2 Kings 23: 2-20; Nehemiah 8: 1-8; Psalm 119: 7-14; Luke 24: 25-28; Acts 17: 10-12; 2 Timothy 3: 14-17.

### Lesson Text and Comment

#### I. QUALITIES OF THE WORD

Psalm 19: 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.

"The law of the Lord is perfect," that is, infallible without any admixture of error; "converting the soul," having the power to change the minds of men to conform to its own inerrant truth. "The testimony of the Lord is sure," that is, the statements of God's word are positive and convincing, "making wise the simple" whose understanding is quickened so that the simpleton becomes a wizard. "The statutes of the Lord are right," not the laws of a despot which engender dread, but the statutes which inspire rejoicing. The commands of God are pure and holy, without taint of prejudice or arbitrariness, into which the eyes that look are enlightened and edified. The fear of God is clean, as if chemically cleansed, so that it is not subject to infections or decay and will endure forever for that reason.

#### II. VALUES OF THE WORD

Psalm 19: 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

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

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

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

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

Do we appreciate the value of the Bible? Have we ever stopped to think how much it has been worth to the world, even in dollars and cents? The

Page Thirty-seven

greatest factor in the commercial life of the world is the open Bible. Its worth to mankind as a whole is the sum of its value to the individuals who compose it. How much is it worth to us, each and severally? Are its truths sweet and precious, affording us our keenest delights? Does it keep us from going out into the wasteful ways of sin, and thus conserve to us the value of our capacities and powers? Does it open up to us the inner recesses of our own souls and deter us from the secret sins which would otherwise, like a hidden cancer, eat away our life on the inside. Are we warned by its admonitions and guided by its counsels? It is the one handbook of life, of all life.

### III. EQUIPPED WITH THE WORD

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

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

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

## Repentance and Faith

THE LESSON PILOT: February 4 to February 10.

### What to Find in the Daily Readings:

1. Elements of hope in penitence. (Mon.)
2. False substitutes for repentance. (Tues.)
3. What is a "godly sorrow for sin"? (Wed.)
4. Relation of faith to hope and sight. (Thurs.)
5. Coming to God by faith. (Fri.)
6. Successors to the heroes of faith. (Sat.)
7. The comforts of faith. (Sun.)

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

### DAILY READINGS

Read Jonah 3: 1-10—THE NATURE OF REPENTANCE.  
"God saw" their works, that they turned from their evil way."

Under the mighty preaching of Jonah, the people of Nineveh were startled. With fiery zeal he proclaimed the word that Jehovah would destroy the city after forty days because of its wickedness. He was not a messenger of hope

Page Thirty-eight

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

Timothy had been instructed in the Scriptures from early childhood by his mother and grandmother, Eunice and Lois. His love and respect for his instructors would lead him to continue in the things he had learned. Though they had taught him only the Old Testament, those Scriptures were enough to make one wise "unto salvation through faith which is in Christ Jesus." Even the Jew who rejects Jesus does not know his Old Testament. If he understood it, he would see that Jesus of Nazareth fulfilled its prophecies concerning the Messiah and would become Christian. The Bible is a working equipment, without which God's representative in the world would be silent when he ought to speak, and powerless when he should be mighty. All Scripture is profitable because it is inspired of God who knows what teaching we need, what reproof we deserve, what corrections we ought to receive and what instruction in righteousness should be given us.

### What to Find in the Lesson Study:

1. Effects of Peter's preaching after Pentecost. (I)
2. How the slayers of Jesus could make amends. (I)
3. Is there any profit in sin? (II)
4. To whom is self-exhaustion a blessing? (II)
5. When a sinner becomes God's child. (III)
6. How deep repentance should be. (III)
7. For whom has God the greatest welcome? (III)

but of condemnation. He "rang the changes" on the one terrible announcement he had to make to the inhabitants of the city until it burnt its way into the hearts of all of them, far beyond any conviction he had anticipated. They voluntarily repented. They did not turn away from their sins because Jonah urged them to do so. But they "believed God" and on that faith they acted,

HOME DEPARTMENT MAGAZINE

clothing themselves in sackcloth and turning every man from his evil way and from the violence that was in his hands. And in the simplicity of their belief in God, they hoped that the consequences of their wickedness might be averted if they heartily mended their ways. They were genuinely grieved for their sins, realizing that they deserved to be destroyed by a just God. A true repentance acknowledges one's ill deserts and justifies God in his sentence of death, and yet hopes for his mercy. And it hopes not in vain, for when the soul turns from sin, God's judgments are averted because one's attitude toward God is inverted so that God's unchanging decree is carried out in the destruction of sin instead of the sinner.

*May our sense of sinfulness lead us to turn from every evil way in hope of God's mercy and goodness.*

### TUESDAY, FEBRUARY 5

Read Isaiah 1: 10-17—THE NECESSITY FOR REPENTANCE

"Put away the evil of your doings from before mine eyes."

To the degenerate people of Judah Isaiah makes a ringing challenge from God to change their ways of living, notwithstanding the fact that they observed all the ceremonies and formulas of worship. They thought that after offering sacrifices to God they were at liberty to oppress the poor, to cheat and lie and pervert judgment. By the costliness and elegance of their offerings to the Lord, they meant to purchase their immunity from his anger and condemnation for any wickedness they wanted to do. Their ideas are belied by people today who suppose that after they have gone to church on Sunday morning, they are at liberty to commit any sort of devilment they please the balance of the day: or who after confession to a priest are assured of divine protection in a life of wickedness. No sort of ceremony, ordinance, profession or observance is going to take the place of a godly sorrow for sin in the heart of the sinner. The more one tries to bring in substitutes for repentance, the more he has to repent of. God calls on men everywhere to put away the evil of their doing from before his eyes. He

January, February, March, 1929

cannot look with mercy on them until they put their sins behind them, and away from between them and him.

*May we realize that without a hatred for sin, religion is a sham and a fraud.*

### WEDNESDAY, FEBRUARY 6

Read Luke 18: 11-24—THE PRODIGAL'S REPENTANCE

"Father, I have sinned against heaven and in thy sight."

When a wayward soul "comes to itself," be it ever so far out and down in sin, there is a turning toward God in both a bitter anguish of heart and a confidence that the blessed Father will receive the wretched, ragged, sin-defiled life. There is nowhere so beautiful a picture of penitence as that of the prodigal son. It is reflected in the experience of every one who has come to a saving knowledge of the truth. It acknowledges its sinfulness "against heaven." All sin is sin against God. Until one finds out that his wrong doing and evil life are an offense unto God, he knows nothing of repentance which is "a godly sorrow for sin," a "repentance toward God." It is not merely an annul of soul due to the reactions and surfeit of excesses and self-indulgences; but a consciousness of moral evil in the sight of God's love in the face of Jesus Christ!

*May all our penitence have the Godward look and lead our feet heavenward.*

### THURSDAY, FEBRUARY 7

Read Hebrews 11: 1-6—THE NATURE OF FAITH  
"Now faith is assurance of things hoped for, a conviction of things not seen." (R.V.)

It is the benefits of faith rather than the definition of it to which our reading refers. Faith is the ground or assurance of hope, and insures to us the possession of those things for which we hope. Since our faith is in Christ, as our Saviour, we are assured of salvation, and "rejoice in hope of the glory of God." We become possessors, by faith, of those things for which we hope. It is a conviction of things which are not seen nor sensed by the natural man. It sees those things that are yet to be as though they already existed. It is said that it was through faith that the worlds were framed by the word of God. How did God exercise faith? What was his faith? It was the vision with which

Page Thirty-nine

he saw, as the architect of the world, the finished planets even before he started to make them. It was the imagination by which Abel perceived God and whose sacrifices were therefore acceptable to God because God was recognized and worshiped, whereas his brother Cain who had not such a perception of God was rejected although he too offered sacrifice to Jehovah. It was by faith that Enoch walked with God. In the imaginings of his heart, he made God his companion, and his faith was rewarded with fruition when God translated him and put him in possession of those things for which he hoped on the basis of his faith.

*May we listen to the very words of Jesus, "Blessed are they that have not seen me and yet have believed."*

#### FRIDAY, FEBRUARY 8

Read Hebrew 11: 6-12—THE NECESSITY FOR FAITH  
"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

There can be no coming to God except by faith. No one can approach him except by the exercise of his imagination or the faculties of his heart. None of the bodily or mental senses can perceive or reach him. He is a Spirit, and they who worship him must worship in spirit. This faith comprehends the existence of God, not as an imaginary being but as an actual, eternal and supreme being. It also perceives God not as a despot, whose presence would inspire dread, but as a "rewarder of them that diligently seek him." Without faith therefore, one would not know that there is a God to be sought and would be afraid to seek him even if he did know. It certainly does not please God for men to be in ignorance of his existence or to suppose that he is austere and despot. He is pleased when, in trust and confidence in him, people act on their faith and seek him until they are rewarded by his presence and blessings.

*May we have such faith in God that we will do his bidding without reluctance or fear.*

#### SATURDAY, FEBRUARY 9

Read Hebrews 11: 32-40—HEROES OF FAITH  
"Who through faith subdued kingdoms, wrought righteousness, obtained promises."

Page Forty

All of the great heroes of the world have been men and women of great faith. They have not been the rulers or the generals or the dignitaries of church or state, but the people who exercised the greatest faith in God. For the most part they were great sufferers, because the generations in which they lived and labored could not appreciate them and was "unworthy of them." But though they fell, they conquered. Some of them were allowed to perish, in order that they might "have the better resurrection." Others were delivered from the fiery furnace and from the mouths of hungry lions in order that they might serve the Lord longer upon the earth. Whether they died by the sword or from nakedness or hunger or natural causes, they all obtained a "good report through faith" and were faithful to God. Yet their faith reached out further than what they were permitted to obtain. Their faith overleaped the boundaries of their life time and swept the horizon of the future plans and purposes of God. Their lives are complete in us for whom God has provided something better than what they obtained, and we are their heirs according to the promise.

*May we have the heroism of an un-failing, unfaltering faith.*

#### SUNDAY, FEBRUARY 10

Read Psalm 27: 1-8—THE SECURITY OF THE BELIEVER  
"In the time of trouble he shall hide me in his pavilion."

David knew what it was to be hunted and pursued, exposed to the perils of hunger and privations, as he and his six hundred men lived in the dens and caves of the wilderness to escape the hands of Saul. But it was then that he learned some of his greatest lessons of trust in God. It was because Saul perceived that Jehovah was with David that he was aware that David would be placed on the throne unless Saul could, by accomplishing David's death, secure the kingdom to his own son and heir apparent. But God protects the righteous who suffer in consequence of their goodness and in line with his own purpose.

*May we have such confidence in God that of nothing will we be afraid.*

HOME DEPARTMENT MAGAZINE

## LESSON STUDY

Sunday, February 10

TOPIC—Repentance and Faith

THE LARGER LESSON—Isaiah 1: 10-30; Matthew 18: 20-23; 27-32; Mark 8: 1-12; Luke 2: 1-14; 16: 11-54; Acts 2: 32-39; Hebrews 11: 1-10.

### Lesson Text and Comment

#### I. THE CALL TO REPENTANCE

Acts 2: 32 This Jesus hath God raised up, whosoever we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

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.

Following the day of Pentecost Peter proclaimed with great boldness and power the fact of a risen and glorified Christ. The hearers were personally acquainted with the incidents of the trial and crucifixion of Jesus, and many of them had joined in the outcry against him before Pilate. They are now convinced that they had killed the Son of God and are "cut to the heart." They are terrorized by the enormity of their sin, and now cry out to Peter asking what they could do to make amends. He says "Repent and be baptized every one of you into the name of Jesus Christ for the remission of sins." The condition upon which they could be forgiven was to be sorry for the way they had rejected and slain Jesus, and to make public acknowledgment that they accepted him.

#### II. THE CURSE OF IMPENITENCE

Luke 15: 11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living:

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

How fearful is the curse of self-indulgence and sinful pleasures! When one starts out to "have his fling" and to "run with the crowd" he is beginning a life that is empty of profit and happiness. It has the one single compensation that it leads to exhaustion which may mean an awakening to a better life.

#### III. THE EXERCISE OF PENITENCE

Luke 15: 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The prodigal boy became his father's son when, for the first time, he acknowledged the relationship and said, "my father's house." God is the Father of those only who acknowledge his Fatherhood, and in doing so they acknowledge that they are his children. A repentance that does not lead the wanderer to retrace his steps is not a true penitence and means nothing. It must go deep enough to move the soul to move toward God, willing to accept his smallest favor as one's own greatest boon and blessing. Salvation is then recognized as being all of grace, and in no respect the reward of the sinner's merits or deeds.

January, February, March, 1929

Page Forty-one

## Prayer

THE LESSON PILOT: February 11 to February 17.

### What to Find in the Daily Readings:

1. How does God always answer prayer? (Mon.)
2. For what should we pray? (Tues.)
3. How long God waits to answer. (Wed.)
4. In what spirit should we pray? (Thurs.)
5. What does intercessory praying signify? (Fri.)
6. Praying when tempted by fear. (Sat.)
7. Looking to God for help. (Sun.)

**GOLDEN TEXT**—*If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you.* (John 15: 7.)

### DAILY READINGS

#### MONDAY, FEBRUARY 11

Read Luke 11: 9-13—**ENCOURAGEMENT TO PRAY**  
"Ask and it shall be given you."

What greater encouragement to pray could Jesus have given us than he has given? His definite word is that if we ask we shall receive. Why then do we make such little and poor use of the privilege and assurance he has given us? We may perhaps desist from asking because we are not much interested in what he has to give us. He does not promise to grant our request every time, but says we shall receive, that our petitions shall be heard and heeded either with the gift of that for which we asked him or that which we should have desired. The little child that thinks the small, round stone is a biscuit asks his father to let him have it. Will the father do so? Instead, he will give him real bread, perhaps in another form, but that which his little one thought the stone to be. So the Father is even more anxious to give his children good things than earthly parents are to grant the requests of their children.

*May we always pray with the assurance and faith that God is listening and will answer us with what is best for us.*

#### TUESDAY, FEBRUARY 12

Read Matthew 6: 9-15—**THE MODEL PRAYER**  
"After this manner therefore pray ye."

Jesus was teaching his disciples to pray. He was telling them what to pray for, and in doing that he indicated what should be foremost in their thoughts and labors. This then is the "Disciples'

Page Forty-two

### What to Find in the Lesson Study:

1. Two ways not to pray. (I)
2. Right way to pray. (I)
3. Things we should want. (I)
4. The seen-of-men prayer. (II)
5. The heard-of-God prayer. (II)
6. Why so little confidence in our praying? (III)
7. What answers to prayer have you?

"Prayer" rather than the "Lord's Prayer." When Jesus himself prayed, he did not use these words, nor did he mean that his disciples should use them as a formula or ritual. For what things then, broadly speaking, should we pray? That the Father's name may be held sacred and revered among men, and that his kingdom might come on earth and his will done by the people of the world as it is done by the hosts of heaven. To pray for the spread of God's kingdom is to want the lost saved in every nation on the globe. For the forgiveness of our sins, we should pray "as we forgive our own debtors." We should ask him to supply our temporal necessities and for the spiritual blessings we need to overcome temptation and to be delivered from the evil one.

*May all that we ask God to give us be desired and used for his glory, and for our benefit only as ministering to his honor.*

#### WEDNESDAY, FEBRUARY 13

Read Luke 18: 1-8—**PERSISTENCY IN PRAYER**  
"Shall not God avenge his own elect which cry night and day unto him?"

By a short parable Jesus taught us to be persistent in praying to God and not to give up and quit because he may seem indifferent to our petitions. A poor widow who had been wronged and cheated out of her property by a shrewd trickster, appealed to a judge, who was himself unscrupulous enough to commit the same sort of crime, to redress her wrongs and avenge her of her adversary. She did not allow his indifference to her pleas to stop her but renewed her

HOME DEPARTMENT MAGAZINE

appeals with all the more vehemence and earnestness, until finally the judge avenged her to get rid of her. If such is the case with a judge who neither regards man nor fears God, will the God of all grace turn a deaf ear to the constant and earnest prayers of his own elect children? He will not delay but will do for them speedily.

*May we hold on to God and keep on asking him for his favors until he blesses us with all needed blessings.*

#### THURSDAY, FEBRUARY 14

Read Luke 14: 9-16—**HUMILITY IN PRAYER**  
"He that humbleth himself shall be exalted."

Without humility there can be no praying to God, but with it any demand may be made upon him. The spirit of prayer is that of a suppliant. The self-righteous Pharisee did not pray at all. He simply told God how good he thought he was, and bragged on himself in the very attitude of prayer. It was all a semblance and a sham. He did not ask God for anything because he did not think he needed anything. He might have been all that he said he was, not an extortioner nor an adulterer, but a tither and a big man in the synagogue and of high repute in the city, but with it all he was the most destitute of all men because his heart was filled with self-esteem. The poor publican, on the other hand, realized he was a sinner and fearfully in need of mercy. His prayer moved the heart of God and brought the forgiveness he sought.

*May we ever be humble and especially so when we come to God in prayer.*

#### FRIDAY, FEBRUARY 15

Read Genesis 18: 23-33—**A PRAYER OF ABRAHAM**  
"And he said, I will not destroy it for ten's sake."

On the hills overlooking the plain of the Jordan in which lay the city of Sodom wherein Lot and his family dwelt, Abraham interceded with God in behalf of the city. Although its wickedness was great, Abraham asked God to spare it only for the sake of the righteous who were there, starting with as many as fifty and by repeated petitions lessening the number until he could no longer ask God to spare the city if there were no more than ten righteous persons in it. It is one of the greatest in-

January, February, March, 1929

tercessory prayers ever offered by man. It reveals the unselfishness and magnanimity of the patriarch and marks him as a man of power with God. The city was burnt up by fire from heaven but Abraham's prayer was answered, and Lot was removed by the hands of angels before the "gem of the plains" became a boiling caldron and the walls of the city were sunk in the earth.

*May we often intercede with God for our wayward fellows and plead for his mercy upon all mankind.*

#### SATURDAY, FEBRUARY 16

Read Luke 22: 30-42—**A PRAYER OF JESUS**  
"Not my will but thine be done."

There were two great seasons of temptation in the life of Jesus. One was in the wilderness when he faced the temptation of *desire* and in which he employed the Word of God in his defense. The other was the temptation of *fear* in the garden, in which he gained the victory through prayer. In both instances he received an angelic ministrations. In these two cases, Jesus demonstrated the precept which he gave his disciples to "watch and pray." In his great trial hour, he sought the will of God concerning himself. In submission to that, his strength consisted and his victory achieved. Although the cross had been constantly before him ever since he declined the tempter's offer of world power, yet in the gloaming of its shadow, his human nature quailed and from his agonizing body there fell the drops of bloody ooze.

*May we by prayerfulness be able to pray, "Not my will but thine be done."*

#### SUNDAY, FEBRUARY 17

Read Psalm 121—**THE DIVINE GUARDIAN**  
"He that keepeth Israel shall neither slumber nor sleep."

With an abounding, joyous confidence, the singer acknowledges the watchcare and help of God. Because there is safety nowhere else and because there is sure protection from God, he will lift up his eyes "unto the hills," the hill of Zion, where the Ark of God was and where God communed with his people above the Mercy Seat. Yet the divine presence is not housed in a tabernacle, but is everywhere a present guardian,

Page Forty-three

a watchman who is sleepless while we slumber, and a shade that protects our frail life from the fiery temptations of a cloudless noonday and from the gloomy moonbeams of a ghastly fear.  
May we realize that all our help cometh from God and may we go nowhere else to find any.

### LESSON STUDY

Sunday, February 17

**TOPIC—PRAYER.**  
THE LARGER LESSON—Genesis 38: 23-33; Exodus 22: 21, 22; Nehemiah 1: 4-11; Daniel 8: 19; Matthew 6: 5-13; Luke 18: 1-14; John 17: 1-26; 1 Thessalonians 5: 17; 1 John 5: 14, 15.

### Lesson Text and Comment

#### I. THE WAY TO PRAY

Matthew 6: 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Jesus says several things about the way his people should pray. There is first the wrong way, such as the habit the hypocrites have of standing in the synagogues and on the street corners that they might be seen of men. Then there is the way the heathen have of making "vain repetitions," as the Roman Catholics do when they "count their beads," or as some others do when they merely say rote prayers. Then there is the right way, to have a secret place of prayer where the soul can shut out all observers and listeners except God the Father. Also, he told them what to pray for, what they ought to

Page Forty-four

desire most and for what they should strive.

#### II. THE SPIRIT OF PRAYER

Luke 18: 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:  
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

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

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

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

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

We have here, first, the spirit in which we should not pray, that of the Pharisee who boasted of his good deeds and personal merits, and who trusted in himself. The only expression of gratitude he uttered was that he was not as other men. Then, there is the spirit in which we should pray: bowed down by a crushing sense of our own sinfulness and want, deeply humble before God, praying for mercy at God's hands, although we do not deserve it; trusting in his goodness rather than our own, and asking him to give us what we know we have not and can never have except from him.

#### III. THE ANSWER TO PRAYER

1 John 5: 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him.

Why is it that we have such little confidence in our prayers? We often ask without believing that God will grant our request, and why so? Because we are inwardly conscious that we are not asking according to his will. But with what confidence we can ask when we know that our petitions are in accordance with his will! And how often our prayers have been answered! The things we prayed for have been given us, and we know they could have come from no other hands but God's. Many, and often remarkable, are the direct answers to prayer.

HOME DEPARTMENT MAGAZINE

## Christian Growth

THE LESSON PILOT: February 18 to February 24.

### What to Find in the Daily Readings:

1. Why was Simon called "Cephas?" (Mon.)
2. Does growth mean growth? (Tues.)
3. In what respects should we grow? (Wed.)
4. What a knowledge of God supplies. (Thurs.)
5. What an increase in love means. (Fri.)
6. In what respects did Jesus grow? (Sat.)
7. How to grow in faithfulness. (Sun.)

**GOLDEN TEXT—But grow in the grace and in the knowledge of our Lord and Saviour Jesus Christ. (2 Peter 3: 18a.)**

### DAILY READINGS

MONDAY, FEBRUARY 18

Read John 1: 28-42.—PETER'S GROWTH FORETOLD  
"Thou art Simon the son of Jona; thou shalt be called Cephas."

It is elsewhere said of Jesus that "he knew what was in man." He perceived the elements in Simon which justified the name which he gave him immediately after Simon became a believer. The name "Cephas" is the Greek equivalent of the Latin "Peter," by which latter name the apostle was best known. The new convert was to bear a new name, one which was in keeping with the possibilities of his new nature. He was at the time far from a realization of all that his name implied. But the foundation was there. The "rock man" was in embryo and was perfectly imaged in the mind and purposes of Jesus. That which was in him had to be brought out and developed through varied experiences and by many ups and downs. At the first, he was like free concrete, mobile and fickle, but after it had been poured out in the Master's moulds and wetted with Peter's own penitential tears, he became as adamant against the torrents of hate and opposition which were hurled against him by the foes of Christ.

May we strive to appreciate what men can become rather than what they are already.

TUESDAY, FEBRUARY, 19

Read Matthew 16: 13-20.—PETER'S GROWTH

REALIZED  
"Thou art Peter and upon this rock I will build my church."

Peter had just confessed Jesus as the Son of God, the promised Messiah; and

January, February, March, 1929

### What to Find in the Lesson Study:

1. How Simon became a believer. (I)
2. How Peter's discipleship was implied. (I)
3. Twofold value of confession. (II)
4. The faith that should be developed. (II)
5. Two ways of fulfilling the Christian life. (III)
6. Relation of love to service. (III)
7. Is a knowledge of Jesus ever complete? (III)

in this confession he voiced the sentiments of the other disciples for whom he was spokesman. Jesus then addressed him as the representative of the group, employing the imagery of Peter's name to signify the nature of the work which he would accomplish through them as the first and elementary church, or organization of believers, under his administration. There is nothing here that establishes Peter's primacy in the kingdom of Christ. But the incident does show that Peter had grown in his faith even though he was as yet fearfully lacking in a knowledge of the Messiah. Those who would have Peter at this time invested with the keys of the kingdom would have the power of "loosing and binding" placed in the hands of a man whose ideas of Jesus were so faulty that Christ had to rebuke him severely. Peter was growing but he was still a stumbling, staggering, vacillating, talkative, but simple-minded, well-meaning believer. He was certainly not infallible. And if the Roman Catholics insist that Peter was the first pope, it is a strange thing that they claim infallibility for his successors, since the primate himself was so faulty!

May we go from growth to growth in the love and knowledge of Jesus our Saviour.

WEDNESDAY, FEBRUARY 20

Read 2 Peter 3: 14-18.—PETER'S EXHORTATION TO

GROW  
"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Grace may be defined as "the unmerited favor of God." We are urged to

Page Forty-five



grow in it, just as Jesus at an early age "grew in wisdom and stature and in favor with God and men." That is the normal life of the Christian. So many, on the contrary, remain "babies in Christ," and have need to be fed continually on milk and the milder spiritual diets. The favor of God grows in us as we grow in it. It has no other sphere for growth, as far as we are concerned, than in our hearts. Then we are urged to "grow in a knowledge of our Lord and Saviour, Jesus Christ." There are, then, two respects in which we should increase in a knowledge of Jesus: first, as our Lord, and second, as our Saviour. Many grow in one respect and do not in the other. Jesus is both Lord, or sovereign, and also Saviour, or Redeemer. To increase our stores of knowledge of him as Saviour is to find out more about what he has done to redeem us and what he does in saving us. While to grow in a knowledge of him as Lord is to increase our sense of responsibility to him as his subjects and stewards and to find out more and more what we can do to please and serve him.

*May we grow in spiritual life and in both an appreciation and performance of a knowledge of Jesus as both Lord and Saviour.*

#### THURSDAY, FEBRUARY 21

Read Colossians 1: 9-12—GROWING IN KNOWLEDGE  
"Filled with a knowledge of his will in all wisdom and spiritual understanding."

A spiritual understanding is the highest sort of intelligence. "If any man lack wisdom, let him ask of God." Proficiency in a knowledge of God supplies much which the schools afford, besides much which they can never give. And in that knowledge we should increase more and more. By it, we can come to know his will, those things which please him or displease him; and we can accordingly become "fruitful unto every good work." A knowledge of God is the secret of strength and patience in our labors and trials, for it interprets their meaning and promises success and relief. A knowledge of God is the "beginning of wisdom" and the essence of the spiritual life. "And this is eternal life, that they may know thee, the only true God, and Jesus Christ

Page Forty-six

whom thou hast sent." A knowledge of God is the key to all true scientific studies and discoveries, for by him was all things created and there can be no scientific knowledge except that which first understands the character and laws of the Creator. A knowledge of God is necessary to right relations between Christians, for the members of a body are not joined together properly except they all recognize the authority of their Head, which is Jesus Christ, and know and appreciate his mind in all matters governing them.

*May we increase daily in a knowledge of God and of Jesus Christ, the Son.*

#### FRIDAY, FEBRUARY 22

Read Philippians 1: 1-11—GROWING IN LOVE  
"I pray that your love may abound yet more and more in knowledge and in all judgment."

Paul had received many expressions of love from the church at Philippi during his first imprisonment at Rome. They had ministered to his necessities more than once. They had done so of their own free will. Their gifts to him were the offerings of their love. He was profoundly grateful for their sympathetic and timely assistance. Their Christian love was to him a cause for thanksgiving to God. By their ministries, they had become his fellows in the gospel, and were partakers of the grace given unto him. He was in great anxiety to see them again. And yet he was even more anxious that they should be more and more in love, not toward him alone, but in "knowledge and in all judgment" regarding the gospel in which they had become partakers with him.

*May we never think we love Christ enough or that we are too attentive to the affairs of his kingdom.*

#### SATURDAY, FEBRUARY 23

Read Luke 2: 40-52—HOW JESUS GREW  
"Jesus increased in wisdom and stature, and in favor with God and man."

As a human child, the Son of God possessed the qualities of nature which were capable of growth in the right directions. There was an increase in wisdom and the attainment of an understanding which puzzled the learned doctors of the law in the Temple at Jerusalem, even though he was only twelve

HOME DEPARTMENT MAGAZINE

years of age. Although at that age, the Jewish boy's childhood was over and he was recognized as "a son of the commandment," having studied the law in the synagogue schools for at least six years previous to that time. But Jesus had advanced far beyond what students of the law at his age had ever attained. He was not forward nor precocious, but easy and natural, unstudied and original in his wise answers to the profound questions propounded to him by the learned rabbis. Then there was physical growth. We do not strain our imaginations to picture him as having a sound body, with stored up nervous energy sufficient to carry him through three of the most strenuous years any man has ever endured. Also, there was growth in favor with God and man.

*May we grow in those qualities of heart and life which will lead both God and man to bless and favor us.*

#### SUNDAY, FEBRUARY 24

Read John 15: 1-10—GROWING IN FAITHFULNESS  
"If ye keep my commandments, ye shall abide in my love."

Although Jesus was leaving them, the disciples could continue to be faithful to him. They did not understand how they could do so, and he could not make them understand fully. Yet he explained that by keeping his commandments, they could continue to love him, and as they would keep the love of him in their hearts, the tie between them and himself would not be broken even by death. Now, that his great crisis had come, he wanted them to show their faithfulness to him, for it is when our evil hour comes that we want our loved ones to show their sympathy and affection, co-operation and assistance; if not then, they have no other opportunity to do so. The disciples had been with him as his pupils, but now they were to show their mettle and training, and stand by him and in him as the source of their strength and power. The Father could be glorified only by a maximum productiveness on their part, and they could do nothing without Jesus. Jesus had been faithful to the Father and in the same way the disciples could be faithful to him. To grow in faithfulness is simply to keep on being faith-

January, February, March, 1929

ful, to abide,—and keep on abiding,—in Christ, for the more one does for Christ, the more he can do, and the further on he goes in the path of duty, the greater becomes the stretch of the road over which he is faithful.

*May we be faithful to the end and fruitful in every phase of the life in Christ.*

### LESSON STUDY

Sunday, February 24

Topic—Christian Growth.  
The Lesson Lessons—John 1: 40-42; Matthew 16: 15-18; John 21: 15-19; Luke 2: 40-52; Ephesians 4: 11-12; Philippians 1: 9, 11; 2: 12-16; Colossians 1: 9-11; Hebrews 6: 1-3.

#### Lesson Text and Comment

##### I. BEGINNING THE CHRISTIAN LIFE

John 1: 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation, A stone.

Simon and Andrew were both disciples of John the Baptist and had been informed by him that the Messiah was coming. So, when Andrew found Jesus, he immediately communicated the news to his brother, Simon, and brought him to Jesus. Simon then became a believer in Jesus as the Messiah, beginning the life of faith. It was not until later, however, that he received the call to become one of the disciples or followers of Jesus. Yet, it was implied in the Master's recognition of Simon's inner qualities, because of which he at once called him "Cephas" or "Peter."

##### II. ADVANCING IN THE CHRISTIAN LIFE

Matthew 16: 15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Page Forty-seven

It was a distinct advance in the strength of his faith in Jesus when Peter could confess him as the Son of God. He had from the first believed in him and had confessed his faith to his brother and to others, perhaps, but he had never done so to Jesus before. His confession increased his faith. It indicated a growing faith, and helped it to grow. It was enough to constitute a foundation on which Jesus could go ahead with the building of his church. His church already existed in them, but it was not completed by any sort of measure. What faith they had was correct, and it would yet increase, unto the edifying of itself in love and the building up of the church.

### III. FULFILLING THE CHRISTIAN LIFE

*John 21: 15 ¶* So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yes, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

*16* He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yes, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

*17* He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest

that I love thee. Jesus saith unto him, Feed my sheep.

*18* Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

*19* This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

*20* Peter 8: *18* But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

There are two ways of fulfilling the Christian life. One is by service rendered to Christ in behalf of the needy, hungry, dependent souls about us. The other is by deepening and broadening our own knowledge of Jesus as our Lord and Saviour. Service to Christ is both an expression of, and an incentive to, the love of him. If we love him we want to serve him, and the more we serve him the more we want to do so. And likewise, the more we know him the better we love him and the more we want to know him. His unfathomable nature challenges us, and his unsearchable goodness invites us to study him more and more and to grow in a knowledge of him.

## The Christian Church

THE LESSON PILOT: February 25 to March 3.

### What to Find in the Daily Readings:

1. On whom Jesus builds his church. (Mon.)
2. What is a church? (Tues.)
3. A church a pure democracy. (Wed.)
4. Advantages of worship. (Thurs.)
5. Why spiritual gifts differ. (Fri.)
6. To whom and why was the name "Christian" first given? (Sat.)
7. Define church life. (Sun.)

GOLDEN TEXT—*So we, who are many, are one body in Christ.* (Romans 12: 5.)

### DAILY READINGS

MONDAY, FEBRUARY 25

Read Matthew 16: 13-20—THE CHURCH'S ONE FOUNDATION  
"Upon this rock I will build my church."

The committee of the International Lessons' Committee has selected this passage from Matthew again, not to set forth Peter's growth in grace but the foundation of the church. Of course, our readers will bear in mind that "the

Page Forty-eight

### What to Find in the Lesson Study:

1. How a church is like seed sown. (I)
2. How a church is like mustard seed. (I)
3. To whom alone is a church unsearchable? (II)
4. Why keep the church clean? (II)
5. Who appoints church workers? (III)
6. How Christ serves a church. (III)
7. Benefits of a healthy church life. (III)

church" in this discussion refers to a local body of baptized believers. To what church did Jesus refer and on what foundation did he propose to build it? He evidently did not refer to Peter's faith alone, because that would have been a movable and wavering foundation. It was certainly not upon Peter himself that his church was to be erected, for it is a mighty little affair that is no bigger or broader than one

HOME DEPARTMENT MAGAZINE

man, however necessary he may be to it. Jesus evidently meant the group of disciples whom he had already organized and to whom the Father had revealed the fact of his divine Sonship. He could not have had reference to an invisible church or a spiritual body, but to an organization of his followers which was to become a growing institution resting upon that group of men who were then gathered about him. The apostles were the foundation or the first materials he used in the building of his church.

*May our church life be based on the foundation which Jesus himself laid.*

TUESDAY, FEBRUARY 26

Read Acts 2: 37-47—THE BROTHERHOOD OF BELIEVERS  
"All that believed were together and had all things common."

Following Pentecost, when in one day three thousand souls were added to the church at Jerusalem, the believers became cemented into a spiritual brotherhood. Because many of them were very poor, a community of goods was established in which everyone sold his private possessions and formed a general fund from which each person was supplied according as he had need. The immediate result of this movement was marvelous. The believers began to make their presence felt and respected among the people, and converts were being added to their number every day. Although the church was not organized on the day of Pentecost, for it was then in existence, it did at that time take on some features which it had not previously had. We shall find that the generally accepted definition of a gospel church among Baptists describes the character of the church as it existed in Jerusalem. "A church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights and privileges invested in them by his word, and seeking to extend the gospel to the ends of the earth."

*May our church relations take precedence over every other tie or bond of fellowship we have with others.*

January, February, March, 1929

WEDNESDAY, FEBRUARY 27

Read Acts 6: 1-7—THE DAILY MINISTRATION  
"Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

In the distribution of the goods or funds from the common treasury among the widows of the church at Jerusalem, the Greek-speaking members made complaint that the Hebrew widows were getting more than the Grecian widows were! Some wise and honest heads had to get together and handle the situation prudently or else serious trouble would arise and the young church would go on the rocks. The apostles, therefore, advised that the church itself make a selection of seven honest men, full of the Holy Spirit. There was no appointment by an ecclesiastical hierarchy. There seems not to have been even any suggestion by the apostles as to whom the church should choose. Then, after the church had made its selection, the apostles set them apart to a special ministration in the management of the funds among the widows. The church was congregational and free and independent even as regards the apostles. There was no rule even by a representative body of the church, or by "presbyters." There was a pure democracy and every member had the right to vote.

*May those among us who are appointed to "serve tables" make of their service a spiritual ministration in their churches.*

THURSDAY, FEBRUARY 28

Read Psalm 122—THE CHURCH AT WORSHIP  
"I was glad when they said unto me, let us go into the house of the Lord."

David had made the worship of God central in his kingdom by placing the tabernacle and the Ark of the Covenant on Mount Zion, a fortress on the southwest of the city of Jerusalem, which he himself had captured from the Philistines. Although in many of his songs he had emphasized the idea of worshipping God anywhere, and that all who "had clean hands and a pure heart" were continually abiding in the tabernacle, yet there was a peculiar pleasure in being bodily present at times of worship within the sacred enclosure on Mount Zion. He was not a place worshiper, and yet he was mighty glad

Page Forty-nine

when the occasion called him to the place of worship. There was a wonderfully extensive and intimate fellowship in the services of the Lord's house. Pilgrims from the various tribes scattered throughout the realm came to present themselves before God. He found their companionship delightful as they came to bear testimony and offer thanks unto Jehovah, his God. In the great throng of worshippers, he felt the thrill of the surging chorus of praise, and was drawn closer to God in the fellowship of the multitudes that had come great distances to be present at the Lord's house.

*May we take great delight in attending the regular worship services of our churches.*

#### FRIDAY, MARCH 1

Read 1 Corinthians 12: 1-11—DIVERSITY OF GIFTS  
"The manifestation of the Spirit is given to every man to profit withal."

The members make up a church. Each has his own place to fill and work to do. Everyone has some gift from the Spirit which he is to use for his own pleasure and benefit not only, but also for the upbuilding and edification of the entire church. So many people think the church exists for them instead of regarding themselves as ministers to the church. They expect to receive rather than to give. They go to church for entertainment or personal profit, which is good unless it proves to be the enemy to the best. People, in fact, get out of their church life what they put into it. Because one cannot do, is not gifted to do, what another does, let him not think he is excused from doing his bit. Let him not think the church can reach its maximum strength and power without his mite of service in it. There is need for members of different capacities and talents.

*May we each use the gift the Spirit has given us in helping forward the church to which we belong.*

#### SATURDAY, MARCH 2

Read Acts 11: 19-26—THE CHURCH AMONG THE GENTILES

"The disciples were called Christians first at Antioch."

It is a noteworthy fact that the name "Christians" came to be applied to believers in Christ first in a church among the Gentiles, at Antioch in Syria. The

dispersion from Jerusalem had proved a great blessing to the cause of Jesus Christ. The success of the work at Antioch, among the Gentiles of the city, aroused great interest among the apostles and the brethren in Jerusalem, who immediately sent Barnabas, one of their wisest and best counsellors, to see that the converts among the Gentiles should be rightfully and fully instructed in the faith. Barnabas found a tremendous opportunity at Antioch. From among the Gentiles, converts to the faith were being made almost daily. So great was the need, he took steps to get Saul of Tarsus to come and help him in the work there. Together he and Saul labored with wonderful success. The church made an impact on the life of the community. Believers were called "Christians" after their business, because they made Christianity their business.

*May we make our religion our business to such an extent that we, too, shall be known as Christ's men and women.*

#### SUNDAY, MARCH 3

Read Ephesians 4: 11-16—BUILDING THE BODY OF CHRIST

"For the edifying of the body of Christ."

Of course, it is only figuratively true that the church can be considered the body of Christ. Yet he is so closely identified with his people that what is done in or against them is done for or against him; as he said to Saul of Tarsus, on the Damascus road, "Why persecutest thou me?" A church is to be built up in Christ. It has no other than a spiritual prosperity. It is a failure if it be not strong in the strength of Christ. In order that it might be supplied in every part, he appointed different sorts of ministers to its life, such as prophets, teachers and evangelists. All these are to serve the common purpose of edifying the body in Christ, and of leading the members into closer personal relations with Christ and into a more faithful discharge of their duties to him. The church life is a composite of the Christian lives of the individuals who compose its membership.

*May the glorified Christ be seen walking among the "golden candlesticks" today.*

## LESSON STUDY

Sunday, March 3

Topic—The Christian Church.

THE LARGER LESSON—Matthew 16: 18-20; Mark 4: 35-32; Romans 12: 4-8; Ephesians 1: 18-23; 3: 11-19; 4: 4-6, 11-16; 5: 22-27; 1 Timothy 3: 15.

### Lesson Text and Comment

#### I. TO WHAT A CHURCH IS LIKE

Mark 4: 26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

In the parable of the Seed Sown in the ground, Jesus illustrates the process by which his truth spreads and his kingdom takes root in the hearts of men. It has life in itself and germinates of itself when once admitted into the soil of the heart. His kingdom will grow. No man knows how it grows, and no man who is concerned in its growth needs to be anxious about how it does so. Then, in the parable of the Mustard Seed, he shows what the kingdom is to be when it becomes grown or reaches a fully mature stage. Though it was small in the beginning it will be immense when it becomes grown. Its benefits are far-reaching and of incalculable value. How much, in every respect, are the churches worth to a community, if they are functioning in the things of the kingdom?

#### II. UNDER WHOM THE CHURCH EXISTS

Ephesians 1: 22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

Ephesians 4: 4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,  
6 One God and Father of all, who is above all, and through all, and in you all.

The headship and authority of Jesus must be recognized by the churches. They are free and independent of any and all ecclesiastical authorities, but they are directly answerable to Christ, their Founder and Head. Because they are his body, they should admit only those who are his, and exclude all who walk unworthily of him. Then there is no space for divisions in a church, for Christ is not divided. There is only one Lord. The worship of Christ is not the worship of many gods. There is a Trinity but not a plurality in his nature. Church members are supposed to have a common life, having received a common baptism and being under allegiance to a common Lord.

#### III. BY WHAT MEANS A CHURCH GROWS

Ephesians 4: 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Since Christ is the Head of the church, he appoints the various members to different stations, offices and positions in it. The members recognize the appointments which he has made and confirm them. He must work through folk. He has no hands but our hands and no voice but our voices. Whatever may be our gifts, they are for service in the body of Christ. They are not for our personal reputation or advancement, but for the betterment of the life of the church and for an increase in its ministries to the world.

# Baptism and the Lord's Supper

THE LESSON PILOT: March 4 to March 10.

### What to Find in the Daily Readings:

1. Unto what was Jesus baptized? (Mon.)
2. What is prerequisite to baptism? (Tues.)
3. Baptism as a bond of fellowship. (Wed.)
4. What does the Supper commemorate? (Thurs.)
5. How is Jesus the bread of life? (Fri.)
6. What is the sin of transubstantiation? (Sat.)
7. Who will win the greatest rewards? (Sun.)

GOLDEN TEXT—*This do in remembrance of me.* (1 Corinthians 11: 24.)

### DAILY READINGS

#### MONDAY, MARCH 4

Read Matthew 3: 13-17—THE BAPTISM OF JESUS  
"Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

When Jesus came to John and asked baptism at his hands, John realized the superior character of the Candidate and expressed a preference that Jesus should baptize him instead. He had forbidden baptism to the Pharisees and Sadducees because they were not penitent, but here he declines to baptize One who he felt had no need to repent. But Jesus said to John that it should be so in order that the ends of righteousness might be served, even though there was no occasion to baptize him unto repentance. Christ's baptism, then, was one unto righteousness rather than unto repentance. It prefigured his righteousness, as well as indicated it. It was typical of the means by which he should accomplish his work as the Son of God, and was attested by a voice from heaven acknowledging that he was the Son. His baptism prefigured his death for sin and his resurrection from the dead, and the voice from heaven was emblematic of the glory he would have with the Father after he had died and had risen again. With the baptism of Jesus, water baptism as performed by John took on a new significance. Though the form was the same, its meaning was different.

*May we who are baptized with Christ go with him through all that his baptism meant for him.*

Page Fifty-two

### What to Find in the Lesson Study:

1. Is baptism a command of Jesus? (I)
2. The position of baptism in the Great Commission. (I)
3. Who can administer baptism? (I)
4. When was the Supper instituted? (II)
5. What do the bread and wine signify? (II)
6. What the Supper is not. (III)
7. How the Supper is rightly observed. (III)

#### TUESDAY, MARCH 5

Read Acts 10: 44-48—BAPTIZED BELIEVERS  
"Can any man forbid water that these should not be baptized which have received the Holy Ghost?"

After Peter's sermon before Cornelius, the Roman centurion at Caesarea, the Holy Spirit came down in visible manifestations as he had done on the disciples at Jerusalem on the day of Pentecost. Peter did not suspect such a thing, although he was aware that by special revelation God had called him to go to the Gentiles with the gospel. But when he witnessed the same gift of the Spirit upon the Gentiles which he had himself previously received, he was bold to suggest that the believing Gentiles should be invested with all the privileges of a profession of Christ which the Jewish converts already enjoyed. The one condition of baptism was faith in Jesus Christ. That was attested by the Spirit's manifestations.

*May we hold strictly to the scriptural precedent of faith before baptism.*

#### WEDNESDAY, MARCH 6

Read Ephesians 4: 1-6—ONE LORD, ONE FAITH, ONE BAPTISM  
"One Lord, one faith, one baptism, one God and Father of all."

Paul is arguing the oneness and unity of church members and believers in Christ. In his day there were no differing denominations of Christians, but there were growing differences among various members of the churches. He pleads that Christians "keep the unity of the Spirit in the bond of peace" on the following ground: first, the one Lord. Jesus is Lord, and Christians have no other. Second, one faith; not

HOME DEPARTMENT MAGAZINE

one opinion about everything, but one saving faith and one common salvation. Third, one baptism; all have made the same profession in baptism and all wear the same badge of loyalty to Christ, into whose name they were baptized, and into the likeness of whose death and resurrection they all have been alternately lowered into and lifted out of the symbolic grave.

*May we be united to Christ not only by faith but by a due acknowledgment of him in baptism and of all it signifies.*

#### THURSDAY, MARCH 7

Read 1 Corinthians 11: 23-26—THE LORD'S SUPPER  
"As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

Jesus instituted the Supper as a memorial of his death which his disciples are to observe until he comes again. The bread and wine are emblems of his body and blood, and in partaking of them we are to think of his sacrifice for our sins and the price at which he purchased our redemption. It commemorates his work for us. It does not relate to our relationships to one another except as they are involved in our relations to Christ. Nothing is said as to the frequency with which the memorial is to be observed. It is a church ordinance and each church is free to celebrate it as often as it pleases to do so. But each church is commanded to celebrate it. No church has the option of neglecting it. Since it is a representation of Christ's death, it will be needed no longer after he shall return, because the Original himself, in his glorified body, will take the place of those emblems which to us are mere symbols of his broken body and shed blood.

*Let us not neglect the Lord's Supper, and may we discern his body every time we take it.*

#### FRIDAY, MARCH 8

Read John 6: 41-51—THE BREAD FROM HEAVEN  
"I am that bread of life."

After feeding the five thousand, Jesus took occasion to tell the people that he himself was the bread come down from heaven. It was the equivalent of saying that in him there was life for men let down from God out of heaven. The Jews murmured because he said this. They denied he was the Messiah sent

January, February, March, 1929

from God. They knew his reputed father and mother, and, therefore, argued that he could not be God's divine Son. Because they rejected him as the Messiah, they stumbled because he said he was the bread of life. They could have understood him well enough had they had faith in him. He was spiritual food for the souls of men, but a materialistic or unbelieving mind would not grasp the idea, and would think he was talking about giving his flesh as food for the bodies of men. He was speaking of giving his body for the souls of people. But he would prove himself as the bread from heaven and as having power to give life, by raising himself from the dead, by lifting his body out of the grave. Hence all who partook of his sacrifice of himself had a deathless life in themselves.

*May we pray, "Bread of heaven; feed me till I want no more."*

#### SATURDAY, MARCH 9

Read 1 Corinthians 10: 14-22—COMMUNION WITH CHRIST  
"The cup of blessing which we bless, is it not the communion of the blood of Christ?"

Paul urges the Corinthians to avoid the practices of idolatry in celebrating the Supper of the Lord. The heresy of transubstantiation, that is, of regarding the bread and the wine, after they have been blessed by a priest, as the actual body and blood of Jesus, is in direct contravention to the character and purpose of the ordinance. It is idolatry pure and simple. The cup is not the blood, but "the communion of the blood of Christ." The bread is not the body, but the "communion of the body of Christ." To literalize a symbol is to destroy its symbolism; and when the symbolism of the Supper is destroyed, only a skeleton remains which in the minds of participants becomes a mere idol. The emblems are but the means by which we may enter more sensibly into the communion with Christ. They are not the only means of doing so. They are but signboards which point us to him and lead us to communion and fellowship with him.

*May a sense of Christ's presence in our hearts be quickened by every observance of his Memorial Supper.*

Page Fifty-three

## SUNDAY, MARCH 10

Read Revelation 7: 6-17—REWARDED WITH CHRIST  
"Therefore are they before the throne of God, and serve him night and day in his temple."

Everywhere in the Bible, there is the promise of rewards awaiting the faithful children of God. There will be rewards for works done for Christ, and rewards for sufferings endured for his sake and with him. The white robed throngs around the throne of God will not appear in borrowed garments, but in robes that have been washed in the blood of the Lamb and wrung dry in the wringers of trials and tribulations. Those who win the crown must pay the price. Those who sit with Christ on his throne must undergo his baptism of suffering. They must follow him into the death into which they are baptized in him and which they keep constantly before them in the celebration of the Supper. And after awhile he will drink the cup anew with them in the kingdom of the Father. And they shall stand before the throne forever and worship him night and day in his temple.

May we live true to the profession of loyalty to Christ which we made in our baptism and which is renewed with every observance of his Supper.

## LESSON STUDY

Sunday, March 10

Topic—Baptism and the Lord's Supper.  
This Lesson Lesson—Matthew 3: 13-17; 28: 19, 20; Acts 2: 38, 41; Romans 6: 1-14; 1 Corinthians 11: 23-26.

### Lesson Text and Comment

#### I. THE IMPORTANCE OF BAPTISM

Matthew 28: 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 always, even unto the end of the world. Amen.

Baptism is a command included in the Great Commission of Jesus to his disciples. He mentions four things they are to do, in the order in which the several duties are to be performed. First, they should "go." (Second, they should "teach all nations," or make disciples or believers. Third, baptize them "into the name (not names) of the Father

Page Fifty-four

and of the Son and of the Holy Ghost."

Fourth, "teaching them to observe (or do) whatsoever" he had commanded them. Baptism, then, is to be performed only for those who have become believers and by persons authorized and acting under the Great Commission to administer it.

#### II. THE LORD'S SUPPER INSTITUTED

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

24 And when he had given thanks, he broke 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.

Paul states that the Memorial Supper as an ordinance of the church had been delivered to the Corinthians just as he himself had received it of the Lord. The Master's celebration of the Passover with his disciples the night before he was crucified had taken the form of a memorial to himself as the Paschal Lamb of God. He meant it as a perpetual observance in his memory, just as the Passover had been a continuous celebration of the deliverance of the Israelites from Egyptian bondage. His body was broken for mankind; let the bread, therefore, remind them of him.

#### III. THE LORD'S SUPPER OBSERVED

1 Corinthians 11: 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

The Supper is both a retrospect and a prospect. It looks back to Christ's death for us and forward to his coming for us. It is to be a memorial of him until he comes again. It is not a feast or a banquet in which we satisfy physical hunger or gratify our social desires. It is not a fellowship table. It is the Lord's table. We commune with Christ, and not with one another.

HOME DEPARTMENT MAGAZINE

## The Christian Sabbath

THE LESSON PILOT: March 11 to March 17.

### What to Find in the Daily Readings:

1. Name the two features of the sabbath law (Mon.)
2. What sabbath desecration indicates (Tues.)
3. In what spirit should the sabbath be observed? (Wed.)
4. How about sabbath visiting? (Thurs.)
5. How to get the benefits of the sabbath (Fri.)
6. How is Jesus Lord of the sabbath? (Sat.)
7. What should be the keynote of sabbath services? (Sun.)

### What to Find in the Lesson Study:

1. Place of the sabbath in Hebrew national life (I)
2. What ratio of days was established? (I)
3. Is sabbath law a statute or a principle? (II)
4. In what way is sabbath observance a matter of conscience? (II)
5. Why the first day instead of the seventh? (II)
6. Why called "The Lord's Day?" (III)
7. Two instances of Christ's special manifestation of himself on that day? (III)

GOLDEN TEXT—For the Son of man is Lord of the sabbath. (Matthew 12: 8.)

## DAILY READINGS

MONDAY, MARCH 11

Read Exodus 20: 8-11—THE SABBATH LAW  
"Remember the sabbath day, to keep it holy."

In the establishment of the sabbath, God recognized the physical needs of man for rest and relaxation as well as the spiritual necessities of the soul for a definite program of meditation and worship. In the sabbath law there are two features. The first is that of labor for six days. The primary idea in the sabbath is that of rest, and so it has little practical value to one who has no occasion to rest. The man who is indolent and does nothing for six days violates the sabbath condition as much as he who disregards the seventh in the prosecution of his daily business. But in the six days people are to do all their work. They are to leave nothing over for the sabbath. For the seventh is the Lord's sabbath, and in it one is to desist from labor, and permit none of his household or employes to be burdened with their regular tasks. It was not an arbitrary ruling. It had its precedent in the creation of the world. After laboring six days, God himself needed not to rest, but upon the completion of his work, in the act of finishing it, he created rest for mankind. The very inception of the sabbath was that of an institution for man.

May we realize that to violate the sabbath law is to sin against ourselves as well as against God.

January, February, March, 1929

TUESDAY, MARCH 12

Read Jeremiah 17: 21-27—THE SABBATH OBSERVED  
"Bear no burden on the sabbath day."

Perhaps there is no better index to the religious condition of a people than their regard for God's holy day. It indicates their state of mind toward him, and what their attitude toward him is in relation to their personal private interests. When folk become so commercialized and so deeply engrossed in their business or pleasure that they forget God, they disregard his sabbath. The people of Judah, among whom Jeremiah prophesied had become degenerate. They carried on their traffic through the gates of Jerusalem on the sabbath just as they did on other days. They had fallen into an utter contempt for God and his laws. They spurned the prophet's repeated appeals to desist from their wickedness, on the promise from God that the glories of David's former reign would return to Jerusalem if they would do so.

May we regard the sabbath as a holy day rather than a holiday.

WEDNESDAY, MARCH 13

Read Isaiah 58: 6-14—THE SPIRIT OF SABBATH OBSERVANCE  
"Call the sabbath a delight, the holy of the Lord, honorable."

Does it do anyone good to keep the sabbath who does not wish to do so, or who observes it merely because it is a custom, or because a disregard for it would react injuriously on himself in his relations to his fellows? None whatever, but instead it does him harm, be-

Page Fifty-five

cause he is making a mockery of a holy thing and suffers spiritual decline on account of it. People who do not have it in their hearts to observe God's day do actually disregard it, as far as the benefits of its observance accruing to them are concerned. When one has no thought of God in observing what he commands, does in that very respect violate the command. What, then, is the spirit of sabbath observance? It is that of pleasure and delight in it, as a day sanctified of the Lord and to be kept as holy unto him. It is to find one's pleasure in leaving off those things in which one at other times takes pleasure. In short, it is the spirit to put God on the throne in one's heart and to make his will one's own highest pleasure. Then, those in whose hearts God is sovereign will be caused "to ride upon the high places of the earth" and every blessing and honor will attend them.

*May we observe God's day because we love God and want to do what his pleasure is concerning us.*

#### THURSDAY, MARCH 14

Read Nehemiah 13: 15-22—ENFORCING THE SABBATH LAW  
"I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath."

There were many abuses which had crept into the customs and practices of the returned exiles in Jerusalem, following the captivity. One of them was an extreme laxity in an observance of the sabbath. People from the rural sections of Judah brought wine and figs and grain into the city and sold them on that day. Fishmongers from Tyre peddled their fish on the streets of Jerusalem on God's holy day. The nobles and rulers of Judah took no steps to stop such merchandise. But Nehemiah himself leaps into the breach and takes charge with a vigorous hand. He calls the nobles together and upbraids them for allowing such profanation of the sabbath. He commanded the gates of the city to be closed at dark on our Friday, the beginning of the Jewish sabbath, and not opened any more until our Sunday morning. He placed guards at the gates to see that none of the merchants forced the gates and entered contrary to his orders. The sellers who

Page Fifty-six

came as usual on the first sabbath after the order went into effect had to sit outside the gate till the sabbath was over. They did not do that more than twice. One of the great evils threatening the life of our country churches is Sunday visiting. But if visitors have to wait for their friends to come from church, they will either go to church with them or else take some other day to visit them.

*May we not only observe the sabbath ourselves, but, as far as we can, see to it that others do so, too.*

#### FRIDAY, MARCH 15

Read Isaiah 56: 1-5—SABBATH BLESSINGS  
"Mine house shall be called a house of prayer for all people."

In speaking of sabbath observance here, Isaiah has direct reference to worship in the sanctuary. Sabbath observance is not merely leaving off one's daily business, or closing one's shop doors, only to loiter about or to spend the time thinking up some new business venture. How many farmers there are who do not run their plows on Sunday, but who employ the day mostly walking around over their farms to see what he and his hands must do first thing on Monday morning! Absence from business should mean presence at the house of the Lord. People who stay away from church and Sunday school on the Lord's day are not close enough to the line of sabbath observance to be in the channel of its blessings. It is a day that should be devoted to the worship of God and to deeds of charity, works of necessity alone excepted. Scant, indeed, are the benefits of the sabbath unless it is used in holy meditations and unselfish service. It soon gets to be a burden, and people who do not make it a season of worship often seek relief from the ennui of the day by resorting to pleasure grounds or ball parks, where there is harm instead of good. But how great are the blessings that attend those who make their religion foremost and who employ God's sabbath as a day which affords rest in proportion as it furnishes opportunities for religious meditation and worship and the service of our needy fellowmen!

*May we realize that we derive blessings from the sabbath only as we make spiritual investments in its observance.*

HOME DEPARTMENT MAGAZINE

#### SATURDAY, MARCH 16

Read Matthew 12: 1-8—JESUS, LORD OF THE SABBATH  
"The Son of man is Lord even of the sabbath."

The sabbath had been twisted all out of shape by the traditionalism of the Jews. It was hedged about with so many restrictions, which had no bearing on its spirit, that the law became dead in its appeal to the consciences of the people. It became a mere formality and hence a hollow mockery. The people were brought into subjection to the letter of the law and were denied the life which is given by the spirit of it. Jesus did not abrogate the sabbath law. But he fulfilled it in every part. He rescued it from the shell of traditionalism by which it was being kept from the people and in the observance of which there was no freedom of conscience, and made known its true significance and nature whereby the fetters were struck from the minds and hearts of the people. With the Pharisees, sabbath desecration consisted in a disregard of their traditions governing the sabbath.

*In observing the Lord's day may we observe it unto the Lord of the day.*

#### SUNDAY, MARCH 17

Read Psalm 92: 1-5—A SABBATH SONG OF PRAISE  
"It is a good thing to give thanks unto the Lord."

This sabbath day song is based on the idea and methods of worship and praise. The singer evidently has in mind the exercises of the Lord's house: the service of song accompanied by the best of musical instruments, played by the most skilful musicians. One can almost hear the soloist with an instrument of ten strings, accompanied by a harp "with a solemn sound." Praise is the essential quality of music. When men are mad they do not usually sing. When they are worshipful, the swelling notes of the deep-toned organ help to lift their thoughts heavenward in a volume of praise and thanksgiving. All sabbath day church services should have a distinct note of triumph in the Lord, and present an atmosphere wholly conducive to holy meditations and aspirations.

*Let us make our Sunday church services a spiritual oasis for our own souls and for the souls of all who may come to them.*

January, February, March, 1929

#### LESSON STUDY

Sunday, March 17

TOPIC—The Christian Sabbath.  
THE LATTER LESSON—Genesis 2: 2, 3; Exodus 20: 8-11; Matthew 12: 1-8; 23: 1-10; John 8: 19; Romans 14: 4-6; Revelation 1: 10.

#### Lesson Text and Comment

##### I. THE MOSAIC SABBATH

Exodus 20: 8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work.

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

The Ten Commandments contain the fundamentals on which the Hebrew national life was based. The people could not disobey these laws without destroying their foundation. Their civic welfare depended on their religious integrity. The sabbath had been established by divine precedent following the work of creation, and made it obligatory upon God's people to give him one-seventh of their time. The seventh day was the original sabbath, though the spirit of the law regarding it was that one day out of seven should be consecrated to God, just as one-tenth of one's incomes.

##### II. THE PHARISAIC SABBATH

Matthew 12: At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

Page Fifty-seven

There is very little Pharisaic observance of the sabbath nowadays. The pendulum has certainly swung in an opposite direction. However, the day should be safeguarded against abuses and wrong interpretations. It is possible, of course, to sabbatize Sunday and make it a curse instead of a blessing, a burden instead of a relief from our daily cares. Like the tithe, the sabbath law is a principle rather than a statute. Its appeal should be to the individual conscience rather than to standards that are sanctioned by custom. According to law, David had no business eating the shewbread in the house of God, but, according to the law of necessity, he was consistent in doing so. In the realm of conscience, both the sabbath law and its observer are free. Jesus established such freedom, for he had the authority to do it as Lord of the sabbath and the fulfiller of all the law.

## Stewardship and Missions

THE LESSON PILOT: March 18 to March 24.

### What to Find in the Daily Readings:

1. Why Paul did not claim a support by the churches (Mon.)
2. Benefits of the stewardship of money (Tues.)
3. How we best serve others (Wed.)
4. Some right uses of money (Thur.)
5. Two ways of obeying the Great Commission (Fri.)
6. Some effects of the gospel among the heathen (Sat.)
7. What thread runs through the Bible? (Sun.)

GOLDEN TEXT—It is required in stewards, that a man be found faithful. (1 Corinthians 4: 2.)

### DAILY READINGS

MONDAY, MARCH 18

Read 1 Corinthians 9: 16-25—STEWARDSHIP OF SELF  
 "This I do for the gospel's sake, that I might be partaker thereof with you."

Paul had not laid claim to a support at the hands of the people to whom he ministered, although he says he had a right to do so according to the Lord's own ordinance that "they which preach the gospel should live of the gospel." He had that right, but he had not exercised it for several reasons. One was that he felt he had no occasion to glory

Page Fifty-eight

### III. THE CHRISTIAN SABBATH

John 20: 19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Revelation 1: 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

In the early days of Christianity, the day on which Jesus rose from the dead was substituted for the seventh as the Christian sabbath. In doing this, the followers of Christ carried out the spirit of the sabbath law, in observing one day in seven, and in recognition of the Lordship of Jesus over the sabbath. Hence we observe Sunday as the "Lord's Day." It commemorates his resurrection and is, therefore, aptly associated in the Christian mind with the ideas and motives of worship and service.

### What to Find in the Lesson Study:

1. What the disciples wanted the risen Christ to do (I)
2. What they were to do (I)
3. When do people give liberally? (II)
4. How to have "the fellowship of ministering" (II)
5. Who led the campaign for funds at Corinth? (III)
6. Basis of Paul's plea to the Corinthians (III)
7. Any top-sided Baptists? (III)

or to be remunerated because he had to preach anyhow, pay or no pay. Another was that he might not be understood to "abuse his power in the gospel." He was regarded as an authority in matters of doctrine, and had he exercised that same authority in requiring the churches to support him he might have been subject to the charge of making a selfish use of his apostolic prerogatives. Also, he wanted to make the gospel without charge, to free himself from all men and to be dependent on nobody, but a servant of everyone. He was not only preaching a free gospel.

HOME DEPARTMENT MAGAZINE

but preaching it without any compensation demanded therefor. He often received voluntary gifts, but never required a salary. He did it for the gospel's sake, that he might be partaker of it along with those to whom he preached it. He would regard himself as a beneficiary under his own ministry, and to that extent obligated to support himself in it.

May we give ourselves to the cause of Christ regardless of what we shall get for the services we render.

TUESDAY, MARCH 19

Read 2 Corinthians 9: 6-15—STEWARDSHIP OF SUBSTANCE  
 "Every man according as he purposeth in his heart, so let him give."

Paul did not ask the churches to give for his support, but he did not hesitate to call on them to give to other needy causes. Nothing was farther from his purpose than to condone stinginess on the part of Christian people. In his plea to the Corinthians in behalf of the poverty-stricken brethren in Judea, he said some very emphatic and important things. The giving of money is a duty we owe to God, but it is also a grace which can be developed only through the exercise. And the more liberally we give, the more rapidly the grace of liberality is grown. With the Christian, it must be considered a matter of stewardship and privilege, of a cheerful recognition of his obligations to Christ as his Lord and Master. The benefits of such stewardship are many. There is the promise of a bountiful harvest from a liberal seed sowing. There is the reward of having one's beneficiaries glorify God because of the giver's subjection to the gospel of Christ as shown by his gifts. There is the blessing of a deeper spiritual life in one's own soul in consequence of having rendered to God his due and of having honored him with one's substance.

May we consider ourselves as stewards under Christ of all the property listed in our names.

WEDNESDAY, MARCH 20

Read Luke 10: 25-37—STEWARDSHIP OF SERVICE  
 "And took care of him."

There are times when a gift of money to an unfortunate fellow would be

January, February, March, 1929

worthless in his hands. In fact, it is seldom the case that an outright gift of money proves to be a blessing to the receiver. Every man who is in need is suffering from a cause of distress, and the help that reaches him is that which ministers to him in respect of that cause. If a man is reduced to want because of unemployment, it would be better to give him something to do rather than something to eat. A fellow that is "down and out" needs a warm personal touch of a helping hand by one who is stronger than he. The Good Samaritan gave the victim of the robbers his personal attention, with his own hands rendering first aid, placing his half dead body on his own beast, he carried him to an inn and took care of him himself. The gift of money was a sort of aftermath and of secondary importance, and even that was given the innkeeper to take care of the convalescent rather than to the sufferer himself.

Whatever else we may do for people who need our help as stewards of Jesus Christ, may we give them our personal service.

THURSDAY, MARCH 21

Read 1 Timothy 6: 11-19—THE RIGHT USE OF WEALTH  
 "That they be rich in good works."

There are several things which Paul urged Timothy to say to "them that are rich in this world." Christianity has a message for men of wealth, but, for the most part, it must get it to them before they get rich. The perils of wealth are fearful, and the man who has it faces dangers which few ever pass safely. One thing that rich men should avoid is pride, or high-mindedness. The comic sections of our daily newspapers abound in jests at the expense of the "new rich," whose increase in wealth is all out of proportion to their social intelligence. Again, rich men are charged not to trust in "uncertain riches," for riches are uncertain. "The rich man of today is the poor man of tomorrow." The man who stakes his life on his possessions will some day find out that his prop has broken beneath him and let his soul descend into everlasting woe. But let the rich men

Page Fifty-nine

trust in God who has given them wealth that it might be a real joy and blessing to them. There is no happiness in hoarding money or in the selfish use of it, but in the distribution of it for the relief of suffering mankind and the glory of God.

*May we make right use of what we have, be it much or little.*

#### FRIDAY, MARCH 22

Read Matthew 28: 16-20—THE GREAT COMMISSION  
"Go ye."

According to Dr. Savage, Jesus gave the Great Commission on three different occasions. First, in the city of Jerusalem, as recorded by Mark. Second, on the same mountain in Galilee on which he had appointed them to be his apostles, as given in our reading from Matthew. And, third, just before he ascended from Olivet, as recorded in the Acts. If he is correct, the importance of the command is thus strengthened and magnified greatly. Three times Jesus, after he rose from the dead, laid this task on the hearts of his followers. Over and over again he repeated the command. Were they not to regard it, then, as the supreme wish of the Master? Were they not to consider it the main line of their labors as his subjects and followers? And it is so. The tragedy of it is that so many of our Baptist churches are making this a side-line or are ignoring the Great Commission entirely. Jesus commands every one of his followers to "go." There are two ways of "going." One is in person, and the other is by a personal representative.

*May we all hear and heed our Captain's marching orders, "Go ye."*

#### SATURDAY, MARCH 23

Read Acts 14: 8-18—CHRISTIAN MISSIONS IN ACTION  
"They called Barnabas, Jupiter; and Paul, Mercury."

It was during the first missionary journey that Paul and Barnabas narrowly escaped being worshiped at Lystra, and where Paul was immediately thereafter stoned and left for dead. But their experiences there were typical of missionary labors and of heathen reactions to the gospel of Christ. The Word of God is a mighty

power. It creates a stir. It starts folk to thinking. It often gets its messengers in trouble, due to misconceptions of it on the part of the people who witness merely the surface of its work and do not understand its message or spirit. But there are in every place some who will believe, with whom the gospel is the "power of God unto salvation." Paul perceived that the cripple at Lystra "had faith to be healed." Paul could not heal him except as the man himself was willing to admit the power of God into his life. But the healing of one became the occasion on which the vast concourse of unbelievers and idolaters thought themselves favored by a visit of their gods. Then Paul had to say some other things to the superstitious crowd that wanted to deify him and Barnabas.

*May we have such faith that the gospel will bring us blessings rather than confusion and disaster.*

#### SUNDAY, MARCH 24

Read Psalm 98: 1-7—A UNIVERSAL CALL TO WORSHIP  
"O ye hundreds of people, give unto the Lord glory and strength."

How many passages there are in the Old Testament which are distinctly missionary in meaning and spirit! All through the record of God's dealings with the chosen people, from Abraham, in whom "all nations should be blessed," to the prophecy of Malachi, who said, "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles," there runs the thread of a gospel for a whole world. The singer here voices the call of God for all nations to worship him. Let his name be declared among the heathen who have never heard it, and let his wonders be made known to the nations who know him not. The gods which the heathen worship are mere images of various manufacture, and invested with only imaginary power. But let God, whose power created the heavens, be everywhere accorded the glory and strength which are due unto him.

*Since God calls on men everywhere to worship him, let us do all we can to make it possible for them to do so.*

#### LESSON STUDY

Sunday, March 24

Topic—Stewardship and Missions.

THE LARGER LESSON—Genesis 12: 1-3; Deuteronomy 8: 17, 18; Jonah 3: 1-10; Malachi 3: 7-12; Matthew 23: 18-20; Acts 1: 6-8; 13: 1-3; 26: 18-20; Romans 1: 14-16; 1 Corinthians 16: 2; 2 Corinthians 8: 1-15; 9: 1-15.

#### Lesson Text and Comment

##### I. A PERSONAL WITNESSING

Acts 1: 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

With great reluctance the disciples gave up the idea of a Messianic world power. Even after Christ's resurrection, they ventured to ask him if he would not employ the fact of his resurrection to establish his supremacy over the wicked authorities of the world and to restore the glory of an empire again to Israel. At best, they were thinking of the spiritual redemption of the chosen people through the renovation and re-establishment of ecclesiastical orders and the overthrow of despotic states. But Jesus did not say that the kingdom would ever be restored to Israel. Anyway, the question of times and seasons was in the Father's hands. The thing which should concern them most was the problem of world evangelization, and the power by which they could become a spiritual world power.

##### II. A SACRIFICIAL GIVING

2 Corinthians 8: Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

January, February, March, 1929

Paul's appeal to the churches of Macedonia for contributions toward the relief of needy Christians in Judea had received a wonderful response. They were poor, but their offerings were abundant. They gave liberally of their money because they had first given themselves to the Lord. People respond to the calls of the Lord's causes who have first dedicated themselves to him. There is no sacrificial giving except that which rests on the sacrifice of self. People who by self-consecration have received the Spirit of Jesus want to share what they have with those of their brethren who are in need, or who must look to them for a support while they labor in heathen lands or in undeveloped sections of their own country. By giving to the maintenance of Christ's messengers we take upon us the fellowship of the gospel they carry.

##### III. A CONSISTENT LIBERALITY

2 Corinthians 8: 6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

To the Corinthians, Paul made an appeal for gifts to aid the poor saints at Jerusalem, having sent Titus as his special representative to carry on the campaign for funds and to minister to the church otherwise. He bases his plea on the grounds of consistency on the part of the Corinthian Christians. There were graces for which he could commend them, such as their faith, their knowledge and utterance and diligence and their love for him. Now, he says, "abound in this grace also." Do not let this grace in you be less than the ones you possess. Do not be lopsided or off balance. Be symmetrical and well rounded in your Christian virtues. How many lopsided Baptists there are in our churches, who are straight up doctrinally, but flat down on missions!



## The Future Life

THE LESSON PILOT: March 25 to March 31.

### What to Find in the Daily Readings:

1. Two things proved by Christ's resurrection (Mon.)
2. How far death's power goes (Tues.)
3. Who was first to believe Jesus had risen? (Wed.)
4. What assures our resurrection? (Thurs.)
5. Why the eleven sorrowed that Jesus was leaving (Fri.)
6. Home-sick for heaven? (Sat.)
7. What God gives his people here (Sun.)

**GOLDEN TEXT**—*Be thou faithful unto death, and I will give thee the crown of life.* (Revelation 2: 10.)

### DAILY READINGS

#### MONDAY, MARCH 25

Read Matthew 28: 1-10—**THE EMPTY TOMB**  
"He is not here."

As one prominent Jewish rabbi recently said, "The empty tomb is the chasm between the Jew and the Christian." The most significant fact of human history is the absence of Jesus from his tomb. If he did not rise, the Jews are right in their position that he was only a Jew, although, as many of them claim, he was the greatest Jew who ever lived with the possible exception of Moses. But he rose from the dead, and thereby proved that he was the Son of God, and was man's spiritual redeemer by his blood. His resurrection not only established his divine nature but also proves a bodily existence beyond the grave.

*As we look into the empty tomb of Jesus, may we have no fear of that into which we ourselves must enter.*

#### TUESDAY, MARCH 26

Read 1 Corinthians 15: 50-58—**VICTORY OVER THE GRAVE**  
"Death is swallowed up in victory."

So complete is the victory over death achieved by Christ that death is said to be "swallowed up in victory," completely obscured and overwhelmed. It is not a partial or a doubtful victory, one that requires any further conflict with death in order to be established. Of course, flesh and blood cannot inherit the kingdom of God, and there will be no natural or corruptible bodies in heaven. Death has no power except to destroy that

Page Sixty-two

### What to Find in the Lesson Study:

1. Why the women wept at the empty tomb (I)
2. Why they should have rejoiced (I)
3. What were they told to do? (II)
4. How did the eleven receive their news? (II)
5. What Peter and John did (II)
6. Why Jesus could prepare his disciples a place? (III)
7. What does such preparation imply? (III)

which cannot be admitted into heaven, which is the mortal or perishable material of which our flesh and blood consist. But these bodies of ours will be changed into incorruptible bodies, over which decay will therefore have no power. Those saints who are on the earth when Jesus comes back will be changed just the same as those who through death had lost or laid down their corruptible remains. There will be no difference between them, as far as their victory over death is concerned.

*In view of the fact that in death we shall lose nothing of any value to us, may we abound in the work of the Lord which will abide and will not be in vain.*

#### WEDNESDAY, MARCH 27

Read John 20: 11-18—**FAITH REMOVING DOUBT**  
"Mary Magdalene came and told the disciples that she had seen the Lord."

In what desperate affection and grief, Mary Magdalene stood alone near the empty tomb before the light of day that memorable morning, after both Peter and John had gone back into the city of Jerusalem. Her love "would not let her go" but held her to the sacred spot, now the more distressing because her grief had lost its object of affection. Perhaps unconsciously moved by the action of Peter and John in entering the tomb, she came to the mouth of the sepulcher and through her tears looked in. She saw two angels in white sitting, one at the head and the other at the feet, where Jesus had been laid. They asked her why she was weeping. Her reply was that "they" have taken away her

HOME DEPARTMENT MAGAZINE

Lord and she knew not where they had carried him, supposing that some friend or else fiend had stolen the body. With piteous appeal she speaks to Jesus, whom she supposes to be the keeper of the garden, and who might be able to tell her as to the whereabouts of the body. In his familiar voice, he calls her by her name, and says, "Mary." That was sufficient to dispel her doubts and to convince her that the Master was not dead but alive again.

*May we be quick to believe Jesus when he speaks to us.*

#### THURSDAY, MARCH 28

Read 1 Thessalonians 4: 13-18—**OUR RESURRECTION ASSURED**  
"The dead in Christ shall rise first."

Among the Thessalonians there had arisen the erroneous idea that the believers in Christ who died before Jesus came again had perished. Paul assured them that their friends and fellows who had fallen asleep were not lost but would have an existence after death. Faith in the resurrection of Jesus was the ground of their hope for all believers who had departed this life. All who sleep in Jesus will God bring with him when the Lord returns to claim his own. Those who are alive on the earth at that time will not precede those who have died; that is, they will not be received by the returning Christ ahead of those who are sleeping in their graves. When the Lord comes down, attended by angels with a trumpet blast that will shake the earth, the dead in Christ will rise before the living saints are received; then all together will be caught up to "meet the Lord in the air," never again to be separated from him.

*In the light of Christ's resurrection, may we be comforted and comfort one another in our bereavements and sorrows.*

#### FRIDAY, MARCH 29

Read John 14: 1-10—**THE FATHER'S HOUSE**  
"In my Father's house are many mansions."

The disciples were in great sorrow because Jesus had told them he was going away. That he was going to the Father even did not seem to make their bereavement the less severe or their personal loss of him less painful. They

could not view the change in any other light than that of their own misfortune. But Thomas, the doubting, matter-of-fact disciple, said, "Lord, we know not whither thou goest nor the way." Jesus then told him, "I am the way, the truth and the life: no man cometh to the Father but by me." Then Philip, the practical, calculating disciple, said to Jesus, "If you will show us the Father, that will suffice us and we will be satisfied." Then Jesus said to him that he was not only the way to the Father but was himself in the Father and the Father in him, and that they who had seen him had seen the Father. Heaven is not distant from those who know Jesus Christ, for heaven is in him; he is both the way and the end of the way.

*Let not our hearts be troubled; we believe in God, let us also believe in Jesus Christ.*

#### SATURDAY, MARCH 30

Read 2 Corinthians 5: 1-10—**AT HOME WITH THE LORD**  
"Willing rather to be absent from the body and present with the Lord."

To the Christian alone is there given the hope that when this earthly house is dissolved there awaits a building of God, a house not made with hands, eternal in the heavens. But to all who are in Christ Jesus such assurance is given. Of that they may be sure. Paul is here saying he is "home-sick," that he longs for his release from the burdens and infirmities of the flesh. Yet he is not running away from the world nor anxious to shake his load ahead of time. He wants not to be unclothed but to be clothed upon. He greatly desires the better life, in view of which he tires of the limited, narrow, stuffy house of perishable clay. He longs for his absence from the body because it means his presence with the Lord, and the Lord's presence is the big consideration and motive for the change he desires. The judgment seat of Christ has no terrors to the saints who are "at home" with the Judge and in whose fellowship and presence they find their fullest life.

*May we not only strive to make the world a better place to live in, but also a better place to go from.*

January, February, March, 1929

Page Sixty-three

SUNDAY, MARCH 31

Read Psalm 23: 1-6—THE CHRISTIAN'S INHERITANCE.

"The Lord is my shepherd, I shall not want."

Since the Lord is my shepherd, of what could I be in need? Having him, am I not assured of everything I could want? He feeds me until I stop eating while there is an abundance all around me, as a sheep lies down in a green pasture. It has eaten so much it can hold no more and lies down in the middle of good things to eat. He "restores my soul," administering salves to my hurts and healing to my wounds and sores. Even when I walk "through the valley of the shadow of death," I can see his waving shepherd's crook leading on through the gorge, and I fear not the shadowy terrors that make grimaces at me from the crevices of the crags that cast their shadow across my path.

May the riches of God's grace be our wealth and our joy, our comfort and our hope.

LESSON STUDY

Sunday, March 31

Topic—The Future Life.  
 THE LAMP OF KNOWLEDGE—Matthew 23: 31-46; Mark 12: 26, 27; Luke 24: 1-12; John 14: 1-4; 1 Corinthians 15: 2-25, 50-58; 1 Thessalonians 4: 13-18; Revelation 22: 1-5.

Lesson Text and Comment

I. THE DEATHLESS LIFE

Luke 24: Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

"Why seek ye the living among the dead?" asked the two men in white garments of the women who stood trembling and weeping by the empty tomb of Jesus. The mere fact that the body of the Lord could not be located, or that it was not in the sepulchre, had only terror and dismay for all who had believed in him, but for the truth of what the angels said in those words.

Page Sixty-four

II. A RISEN BODY

Luke 24: 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

To Mary alone Jesus had appeared in his risen body; but to the other women who later accompanied her to the tomb, the fact he had risen was announced. They together went and told the disciples that Jesus was alive. But the eleven thought the women were suffering from overwrought imaginations and were to be pitied rather than censured for what seemed to the men as "idle tales." However, Peter, with John, went to investigate and found that the tomb was actually empty, though they did not then see the Lord. It was the bodily resurrection of Jesus which had taken place.

III. THE HEAVENLY HOME

John 14: Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Christ's promise to the disciples that he was going to prepare a place for them among the mansions in the Father's house, was specific assurance that he would rise from the dead. Had the grave held him, he could not have gone back to the Father, nor could he, after death, have done aught for his disciples.

HOME DEPARTMENT MAGAZINE

HAVE YOU ENOUGH

Sunday School Periodicals, Bibles, B.Y.P.U. Quarterlies and other helps for your Church's need?

ORDER FROM  
 THE SUNDAY SCHOOL BOARD  
 SOUTHERN BAPTIST CONVENTION

SALE \$235303 1/2

Low Prices—High Grade  
 We guarantee 6 Months Service  
 These Standard Goodways, Fleck, Firestone, U. S. and other slightly used tires treaded by our process give big mileage. Our customers reorder year after year.

Size	Type	Price	Size	Price
30x3 1/2	U. S.	2.25	30x3 1/2	3.75
30x4	U. S.	2.25	30x4	3.75
30x4 1/2	U. S.	2.25	30x4 1/2	3.75
30x5	U. S.	2.25	30x5	3.75
30x5 1/2	U. S.	2.25	30x5 1/2	3.75
30x6	U. S.	2.25	30x6	3.75
30x6 1/2	U. S.	2.25	30x6 1/2	3.75
30x7	U. S.	2.25	30x7	3.75
30x7 1/2	U. S.	2.25	30x7 1/2	3.75
30x8	U. S.	2.25	30x8	3.75
30x8 1/2	U. S.	2.25	30x8 1/2	3.75
30x9	U. S.	2.25	30x9	3.75

Send only \$1.00 cash in advance to defray our cost of mailing a sample catalogue, which we will send you with order. Dealer's discount on quantities.

JEAN TIRE CO., Dept. 291,  
 Ogden Park Sta., Chicago, Ill.

20 DRESS GOODS  
 BARGAIN THIS MONTH!  
 SPECIAL OFFER!  
 5 YDS FREE

Gingham, English Prints, Percales, Vellies, Shirtings, etc. 4 yards or more of each, assorted colors—our best quality and newest patterns. Fine for dress, quilts, etc. Pay Postman \$1.95 plus a few cents delivery charges. 25 cents a few cents postage paid, cash with order. Guarantee money back if not satisfied.

Fashion Fabrics Co., 208 No. Clark St., Dept. 417,  
 Chicago, Ill.

HOOT MON!



Raise funds for your School, B.Y.P.U., Sunday School or other Church Societies, selling delicious Scotchminits. Six flavors—Peppermint, Yule, Wintergreen, Clove, Cinnamon and Licorice. Sell for everybody has a nickel and everybody likes Scotchminits.

NO CAPITAL REQUIRED

We extend 30 days' credit to any organization. Ship in any quantity and any assortment of flavors.

	For 250 Pigs.	For 400 Pigs.	For 1,100 Pigs.
Bill for	\$16.00	\$24.00	\$56.00
Cost You	\$2.00	\$3.00	\$7.75
<b>YOUR PROFIT</b>	<b>\$14.00</b>	<b>\$21.00</b>	<b>\$48.25</b>

SCOTMINTS CO., Inc., Desk S.B.Q.-2 Cleveland, Ohio

What Great Bible Stories Do These Pictures Represent



You should answer without hesitation, these and many other Bible questions. Mail the coupon. We will send you free an interesting Bible Test to test your knowledge. Also free our big Bulletin telling how Moody Bible Institute Home Study Courses have helped 38,000 men and women through directed systematic study of the Bible. Send now for this Bible Test and Bulletin. No obligation.



MOODY BIBLE INSTITUTE  
 CORRESPONDENCE SCHOOL  
 Dept. 4241, 153 Institute Place, Chicago, Ill.

BIBLE TEST FREE

Moody Bible Institute Correspondence School  
 Dept. 4241, 153 Institute Place, Chicago, Ill.  
 Please send me, Free, your Bible Test and Bulletin.

Name \_\_\_\_\_  
 Street and No. \_\_\_\_\_  
 City \_\_\_\_\_  
 State \_\_\_\_\_

Clip or Copy and Mail NOW

SCOTMINTS CO., Inc., Desk S.B.Q.-2 Cleveland, Ohio

Send \_\_\_\_\_ boxes of 50 packages of Scotchminits (postage or parcel post prepaid), which will be sold for benefit of \_\_\_\_\_ Church, School or Society.

Peppermint  Yule  Licorice  
 Wintergreen  Clove  Cinnamon

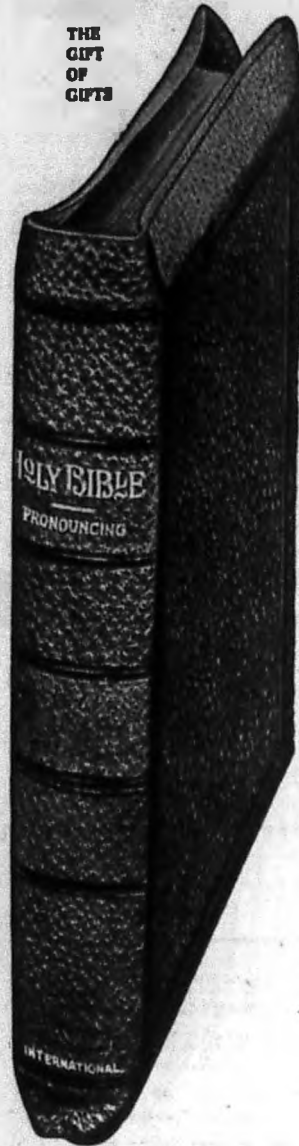
Name \_\_\_\_\_  
 Street \_\_\_\_\_  
 City \_\_\_\_\_ State \_\_\_\_\_  
 School \_\_\_\_\_  
 Church \_\_\_\_\_  
 Pastor \_\_\_\_\_ Society \_\_\_\_\_  
 Reference \_\_\_\_\_

The Best Bible in the World for the Money—Illustrated Self-Pronouncing

# GIFT BIBLE

For Young and Old

THE  
GIFT  
OF  
GIFTS



CONTAINING  
The KING JAMES or AUTHORIZED VERSION  
OF THE OLD AND NEW TESTAMENTS

**SELF-PRONOUNCING TEXT**

All the proper words being accented and divided into syllables for quick and easy pronunciation.

**LARGE BLACK FACE TYPE**

Specimen of Type

14 And the name of the third river is Hid'de-kél: that is it which goeth toward the east of As-sí-rí-á. And the fourth river is Eú-phra'tés.  
15 And the LORD God took the man, and put him into the garden of E'dén to dress it and to keep it.

IT ALSO CONTAINS

**A NEW SERIES OF HELPS TO THE STUDY OF THE BIBLE**

Selected for their general utility.

INCLUDING

**4600 QUESTIONS AND ANSWERS ON THE OLD AND NEW TESTAMENTS** which unfold the Scriptures. A feature of great value to old and young.

**31 BEAUTIFUL ILLUSTRATIONS** showing scenes and incidents of Bible History, handsomely printed on enamel paper in phototone ink.

**12 MAPS OF THE BIBLE LANDS IN COLORS.** Printed on superior white paper, size 5 1/4 x 8 1/4 inches. Suitable to carry or for home reading.

**BOUND IN GENUINE FLEXIBLE LEATHER** with overlapping covers, red under gold edges, round corners, headband and purple marker. Each Bible packed in a handsome box.



This Special Bible is bound in DIVINITY CIRCUIT STYLE (overlapping covers). It is so durable and so flexibly BOUND IN GENUINE FRENCH SEAL LEATHER that it can be rolled without injury to binding or sewing. The Bible has red under gold edges, headband and purple marker. Each Bible is carefully packed in a neat and substantial box.

Satisfaction Guaranteed—Money Back For The Asking

**Offer \$2.95 Only**  
POSTPAID

USE THIS COUPON

For enclosed \$2.95 please send, ALL CHARGES PREPAID, THE SPECIAL GIFT BIBLE to

Name in Gold on Cover, 50 Cents Extra

Name.....

Address.....

Order only from your State Baptist Book Store.

ALABAMA.....517 North 22nd St., Birmingham  
ARKANSAS.....405 Fed. Bank & Trust Bldg., Little Rock  
FLORIDA.....216 West Church St., Jacksonville  
GEORGIA.....317 Palmer Bldg., Atlanta  
ILLINOIS.....501 St. Louis Ave., East St. Louis  
KENTUCKY.....323 Guthrie St., Louisville  
LOUISIANA.....301 Giddens-Lane Bldg., Shreveport  
MARYLAND.....405 Hearst-Tower Bldg., Baltimore  
MISSISSIPPI.....502 East Capitol St., Jackson

MISSOURI. (Book Dept.) Terminal Trust Bldg., Kansas City  
NEW MEXICO.....Box 485, Albuquerque  
NORTH CAROLINA.....Biblical Recorder Bldg., Raleigh  
OKLAHOMA.....222 W. First St., Oklahoma City  
SOUTH CAROLINA.....1301 Hampton Ave., Columbia  
TEXAS.....1019 Main Street, Dallas  
VIRGINIA.....110 North Second St., Richmond  
TENNESSEE, and all states not listed above, Baptist Sunday School Board, Nashville, Tennessee.