

HOME DEPARTMENT MAGAZINE



October,
November, December
1929

Home Department Magazine

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MARK YOUR RECORD EVERY WEEK IN THE BLANKS BELOW

Record of _____ for _____ Quarter

HOME DEPARTMENT of Sunday School of _____

Widow _____

Month of _____

Date 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 _____ Times present in Sunday school _____ Amount Contribution \$ _____

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Home Department Magazine

HIGHT C. MOORE, Editor

October, November, December, 1929

Home Is a Haven

By DELMA C. CONWAY

Pile on the logs! Let the applewood crackle,
The driftwood flames dance in the colorful
glee!
Let the wind rage, let the chill hoarfrost tackle
The barren old earth if it will. Give to me
A room and a chair and a faithful hound
sleeping,
A book or a mellowed companion or two;
Twilight and nightfall and warm firelight
leaping

Immune from the lash of the blizzard's
tattoo.

Turn up the lights in your centers of pleasure;
Nourish your laughter with music and wine:
Think ye your cup overflows with good meas-
ure?

Know ye an ecstasy equal to mine?
Mine is a treasure I'd trade with no mortal,
Place where our memories mellowing lie,
Love ever keeping his watch on the portal:
Home is a haven no money can buy.

In the Home at Gadara

By S. PAUL WEAVER



THE mother was busy about her
house work when the door
opened and in rushed a girl
of fourteen summers.
"O mother," she cried,
"something terrible must have
happened below the village this morn-
ing!"

"Why, my daughter?" inquired the
mother, ceasing work.

"Because as I was leaving the market-
place the merchants were closing their
shops and in great excitement were leav-
ing the village in the direction of the
tombs. The whole village is in an up-
roar. Even Ben Israel was trudging
along with the crowd and seemed great-
ly agitated."

"What could have happened?"

"I know not, but little Anna said that
the herdsmen of the swine below the
village came running to the owners with
word that a stranger was seen near the
tombs of our fathers. She said she
heard them say something about the
swine running over the precipice into
the sea," continued the daughter.

"Impossible! Impossible!" cried the
mother. "What a great loss to the own-
ers! Certainly the herdsmen were neg-
ligent."

"Perhaps, mother," replied the girl,
"but the raising of swine is a business
hardly becoming the people of God.
Ben Israel says that the law of Moses
forbids us from eating the meat of
swine, and if that is true, is it not
equally wrong to raise and sell swine
to others? If the meat is unclean for
the Hebrews, it is equally unclean for
our Gentile neighbors."

"My child," replied the mother as she
drew her daughter close to her side,
"Israel is God's chosen people. No
other race is so precious to him and
many things which are not permissible
for us may be permitted among the Gen-
tiles. But what is that noise I hear?
It sounds like the murmuring of a great
crowd. Go to the roof and see what it
may mean."

The daughter went on her errand im-
mediately. The mother waited. Then
as the daughter failed to return, the
mother called, "Esther! Esther!" But
there was no reply. Muttering to her-
self, the mother ascended the stairway
to the roof.

There she saw Esther staring down
into the street at such a crowd as the
mother had never before witnessed in
the streets of her village. The crowd

was following a man and to those nearest to him he was making motions as though in explanation.

For a moment the woman stood gazing at the spectacle below her and then suddenly threw herself on the tiled roof with a cry of despair.

"Esther, it's your father! Oh! Oh! Oh! What shall we do? He will kill us! He will kill us! Oh, why have the keepers of the gate allowed him to enter the village? Do they not know that in his demoniacal condition he will kill us? Have they forgotten that he takes every man and woman he sees for a Roman and seeks to kill them? Oh, why have they allowed him to return?"

"But, mother," said Esther in intreating tone, "look! If it is father he is fully clothed and you know that in the tombs he tore his clothes to shreds." Then there was a moment's pause, only broken by the sobs of the prostrate form on the tiles.

Then the daughter again was speaking. "Mother, he sees me and is beckoning me to come down. O mother, something must have happened to him. He seems to be in his right mind and looks just as he did before this terrible affliction came upon him." She turned to go down the stairs, but noticing the anguish of her mother she rushed to her side and tried to comfort her.

A moment later a man appeared at the head of the stairs. For a moment he hesitated and then with a face radiant because of an inner joy moved to the side of the woman and, drawing her into his arms, said, "Weep not, Rachel, my wife. Fear not, for the Prophet of Galilee, our Messiah, hath healed me." Then drawing Esther to his side he said, "Let us go below where it is cooler and I will tell you all about what the Master hath done for me."

Assured that her husband was in his right mind, Rachel clung to him as they retraced their steps to the room below. Here the neighbors were waiting to rejoice with Rachel and to hear the story her husband had to tell.

"Tell us," they implored, "how did he cure you? What said he? What caused the swine to rush into the sea? Tell us all that hath happened to thee."

"Yes, tell us the whole story, father," spoke Esther.

"That we may rejoice fully with thee," added Rachel.

"Patience, friends, and I will tell you all that God hath done for me. Less than two hours ago as I was roaming among the tombs suddenly I came upon Jesus the Nazarene and his twelve disciples as they were climbing to the top of the bluff. I followed them to the top, where the herdsmen were tending their swine. Then as I was watching them from behind a huge rock, the Nazarene called to me and trembling I came into his presence. Then he said, 'I command you to come out of him.' I at once cast myself at his feet and cried, 'What have I to do with thee, Jesus, Son of God most high? Torment us not now.' Then he asked me my name and I replied, 'Legion,' for day and night I was tortured by the thought that thousands of Roman legionaries were seeking my destruction. For a moment there was silence, and then the evil spirits within me begged him not to send them into the deep, but into the swine. He at once commanded them to leave me and to enter the swine, with the result that the swine became raving mad and rushed over the bluff into the sea and were drowned. No sooner had he spoken the word than I felt a change within and I knew that I had been cured of my affliction. With my heart overflowing with joy, I threw myself at his feet."

"But you were unclothed!" cried a neighbor.

"True!" the man replied, "but he who healed me gave me a garment to clothe my nakedness."

"Then what did he do?" inquired another.

"When he had clothed me he spoke to me of the things of God and told me that if I would continue to love and obey him that I should never again suffer as I have suffered and that I should be a member of his realm."

"But were you not afraid?" asked a neighbor near the door.

"I found nothing in him to fear," the man calmly replied. "He inspired confidence in me. He was so gentle and so kind, and I found such joy and peace

in his presence, that I offered to accompany him when the people urged him to leave our country. But he bade me return to my village and to my family, saying that I could be of greater service to him here than in following him in Galilee and Judea. He asked me to go throughout the villages and country and tell of the mighty work he had done for me. Oh, I shall never forget him, and I shall never cease to pub-

lish abroad what great things the Lord hath done for me and my house."

"Oh, that the people had permitted him to tarry in our midst instead of begging him to leave our country!" sobbed Esther.

"Yes," said the mother with great feeling, "we have heard of his mighty works in Samaria and Galilee, but Gadara must be content with only one mighty work."

An All-the-Year-Around Spirit

BY FRANCES DAVIS

The new minister's wife had come to call on the deacon's wife, in order that Mrs. Bobbson might help her to become acquainted with her husband's flock.

"Oh, I'm glad to see you, Mrs. Cary," said Mrs. Bobbson, who was bending over a good-sized basket that she was packing, and had just called a friendly "Come in!"

"Very busy, Mrs. Bobbson? But, then, I've heard that you're always busy!"

"Well, I guess I am," said the deacon's wife, lifting a smiling, happy face. "This basket is for Mrs. Bates, over at the crossroads. Those poor folks have had no end of trouble, Mrs. Cary. The eldest son has been sick for a long while, and now the father is down, too. There are several younger children, and all have excellent appetites, Mrs. Bates tells me."

"And so you're taking the basket, Mrs. Bobbson? Why, this is like Christmas. Don't I see a chicken there?"

"Yes, I guess you do, for that's for broth for the sick folks. As for it looking Christmasy, Mrs. Cary, I believe in an all-the-year-around spirit of helpfulness, you know. Folks are sick and in need of cheering up at other times than at Christmas—that's the way I look at it."

"Why, that is so true, Mrs. Bobbson; and I think it's fine for you to think that way. It's just what Mr. Cary means

when he preaches about keeping the spirit of brotherly love all through the year. He has a fine sermon on that, Mrs. Bobbson, but you are much finer than the sermon, I think. You are a real example."

"Oh, it's not so much to do," said Mrs. Bobbson modestly, as she put into her basket some very delicious-looking currant jelly. "I know that I need help and comfort and cheer all the year through. I would feel lost if the heavenly Provider was only good to me at one season of the year, and we all know that he wishes us to do unto others as we wish to be done by. That's all, Mrs. Cary, and it's nothing at all."

But the new minister's wife did not feel that it was "nothing at all." She remembered later, as she was walking the short distance to the parsonage, that Mrs. Bobbson had been described to her as the happiest woman in the village of East Lynn.

"She is always happy and cheerful, and it's kind of a wonder to all of us," her informant had told Mrs. Cary.

"Well, it's not a wonder to me any longer," thought Mrs. Cary now as she walked along. "There is a woman who is so overflowing with the love of Christ and the 'all-year-around' spirit of Christmas that she just cannot help being happy in making others so. How I wish that all of us had the same all-the-year-around spirit of helpfulness!"

Their Second Honeymoon

BY GHENT STANFORD



GRANDMA LACY hitched her old-fashioned rocker along the floor and peered through the dusty lace curtains to find out who was calling that early in the morning. It was only little Ezra Burton. "Come right on in, Ezra," she called, and started hitching her chair toward her accustomed place before the fire. She was so afraid that it was Skinnerwell again. Perhaps she should have told Pap.

The boy did as invited; going over to the fire that he might warm his too thin hands above the struggling blaze.

"Hit's a bit coolish this mornin'," suggested grandma, wondering why he had come. She reckoned that his Pap hadn't got money to pay them back—and she hoped that he hadn't come for the loan of more because their money was all gone now. Of course, they could give the child a bite to eat, but no more; she shook her head sadly and said out loud, "No more."

"Yas'm," dully replied the boy, thinking that she had spoken to him. He was searching in his pockets for something. Finally from a collection of string, marbles and tops, he produced a letter. "Mr. Skinnerwell, he ast me to give you this," he told grandma as he handed it to her and then shambled to the door. He was gone before she found her voice to say that he needn't be in a hurry—that he could have some breakfast; so, her lips refused to make a sound as she fumbled over the written page and tried to realize that it had happened.

Just at that moment Grandpa Lacy opened the door leading into the kitchen. He was a little, kind-eyed, old man, painfully stooped and withered, but sprightly for his years. "That buck-wheat I got yesterday"—he began, then noticed his wife's drawn and pinched face. "What is it, Abby?" Grandpa Lacy scurried across the floor. Maybe Abby was going to have one of her bad spells of rheumatism.

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Grandma could only moan as she pointed to the floor where the fateful letter had fallen. What would become of them!

After reading the paper, the old man sank into the nearest chair and his breath came hard. "I was afeared of him from the start," he wheezed. "But we had to have the money an' he peered anxious to make the loan." Then he seemed to get hold of himself. It wouldn't do for him to give up. No, sir, he wasn't going to let Abby think they were beaten. "We won't worry," he told her. "I low the good Lord ain't goin' to desert us after all these years o' trustin' him."

"Course we couldn't be takin' the roof from over the heads of them little Burton children." Grandma Lacy wiped the tears from her wrinkled cheeks. "Pore little Ezra brought the note; you know he chores for Mr. Skinnerwell. He don't look well fed." She twisted her hands and wet her lips. "I never told you, Pap," she confessed, "but Mr. Skinnerwell he come over here the day you went to bring home our winter potatoes an' said we'd have to get our money out of the Burton note er he'd get his out er ourn. I told him their condition an' he snapped his bony fingers an' said, 'Business is business; you'd better collect yourn, 'cause it's a cinch I'm goin' to collect mine.'"

"Why didn't you tell me this before?" the old man asked.

"I didn't have the heart, Pap; you have so much to bear with the care of me an' the house an' the mules." She rocked back and forth weeping anew. "I reckon we'll have to be sellin' the mules, now."

But the old man did not appear to have heard. "We better eat, I reckon, er the cakes 'ill be all cold." He drew the rocker out to the kitchen where they tried to choke down their breakfast. It was a silent meal and after grandpa had taken his wife back to the fireplace he again consulted the letter.

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"Proceedin's 'ill start the fifth, hit says—let me see"; he crossed the room to consult the calendar. "This is the fourth. I'll write him that he can have the house. We are leavin' tonight, Abby."

"Yes, Pap, we wouldn't want to be here to see the things sold over our heads"; she looked about the room, with its hair-cloth furniture, until her eyes rested on the portrait of her Jamie, looking so sweet, on the easel. "Do you think we could take hit?" she asked softly.

Grandpa thought they could, but went out without any explanation as to how or where they were going. After the dishes were cleared away he went out to the barn where he mended the old wagon-top, a relic of early years. How glad he was that he had kept it.

"Where do you think we'll be goin'?" grandma asked when they were eating their noon meal.

The old man had racked his brain all morning for an answer to that question. He knew it would be easy for his nephew to take them in; he'd have to let Abby think so, anyway. "Out to Cy's," he answered. "I reckon he'll be glad to take care of us, seein' I give him his start an' never got it back—oh, yes, Cy'll take us in."

But grandma had her doubts which she discreetly kept to herself. "You'll be doin' what's right, Pap," she told him.

All afternoon Grandpa Lacy's cane thumped back and forth between the house and the barn, carrying bags and bundles which he stowed away under the rusty old bed-spring that had done duty many times on like occasions. Camp meetings and G. A. R. picnics had been the only diversion of Grandpa and Grandma Lacy for years. As the old man toiled with the feather beds and covers he talked to himself in whispers. "Seemed like a feller could skimp an' save to help others, but no one peered to think they was called on to return a favor. 'Course he an' Abby had a little pension that would buy them groceries if they was real careful." He fed the mules and put the remaining corn under the front seat. He hadn't

been able to farm much lately. Folks just naturally thought that a Lacy could pick money off'n the bushes. But they did not want to let on how they hated to leave the old place.

"Everything is ready," he told his wife when he had given her some supper and the dishes were carefully washed. "We'll sleep a bit, I reckon, till folks get off the streets. We got to drive right through the main street an' we don't want to say good-by. I've writ a note to Burton an' told him not to worry 'bout that note, an' one to Mr. Skinnerwell that he can take charge here right away; that'll make 'em both happy I reckon." Grandpa took down the Bible from its shelf and opened it. "We ain't got much more time allotted us here, Abby, to make folks happy, eh?"

"You're a good man, Pap," was all that Grandma Lacy said. Time was when she had mildly remonstrated with her husband about his unstinted generosity, but he just couldn't help it; it was like her rheumatism, she reckoned; just naturally got hold of him an' hung on.

"The Lord is my shepherd, I shall not want," read grandpa. His voice was vibrant with faith before he reached the end of the psalm, and his evening prayer left no room in Grandma Lacy's heart for worry. She was going to ask him to help her upstairs that she might see Jamie's room once more; but it would not be long until they would see him face to face. Yes, and their home would be a mansion over there.

And they slept, for some hours, the sleep of tired children; happy in the knowledge that their Father cared for them; then the old rocker was drawn out, into the mellow moonlight—down the walk to the barn. For some minutes grandpa rested—it would be hard to get Abby up in the wagon, and she wanted to have a last look at the old home, which loomed up so forsaken-looking. The dead vines still clung to the settled walls, reflecting something of the barrenness within the aching hearts of the pilgrims. After all, it was their home and they were leaving it to strangers—and such a strange!

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"Don't seem quite right, Pap, that we once owned all the land this town's built on an' now we ain't got no home," grandpa complained as her husband finished tucking the blankets over her.

"Oh, but we have," grandpa told her. He fastened the curtains securely, then climbed up to the front seat. "We kin live fine in here; why, Abby, we're on our second honeymoon," he chortled, drawing a blanket across his bony knees. He clucked to the old mules, who stood with their long ears laid flat against their heads as if in protest to such unusual proceedings. But they had never failed their kind old master, and as the lines tightened over their backs they moved slowly out of the barnyard and into town, trailing through the main street like a specter from the by-gone years.

PART TWO

"I haven't seen Grandpa Lacy for a week or more," Mrs. Brock told her husband one morning. "I've been so busy preparing for Christmas that I've neglected them shamefully; come to think of it and to be truthful at the same time, I reckon I've neglected them always."

"I was thinking that, too. They've been mighty good to us all our married life. I'll run over and see if they need anything. They're getting pretty old." Mr. Brock seized his hat and started for the door, but stopped abruptly. "I saw that man Skinnerwell on the street yesterday and he wanted to know if I didn't want to buy the Lacy property. He said it was for sale." Mr. Brock scratched his head thoughtfully. "I told him I might when the old folks were gone, seein' it joined ours, and he poo-pooed a little and went on. I can't figure that man Skinnerwell out," he added, going out the door.

It was only a short time until Mrs. Brock saw her husband hurrying across the field that divided the two places—and he was bringing the pie, that she had sent over, back with him! She ran to meet him, but before she could ask questions, he was answering them.

"They're gone, gone!" he cried, waving something about excitedly. "Read those," he added, thrusting some crum-

pled papers into her hand. "I found them in the woodbox. I reckon that skunk Skinnerwell never thought to look for anything that would give him away. He's not so smart as I thought."

Mrs. Brock sat down on the wheelbarrow and lifted her hands in consternation. "Why, Will, they'll freeze, out in this weather!" she exclaimed.

"I'm going over to see Lawyer Wentworth. He was telling me the other day that the town was thinking of doing something for the old couple—I reckon they've put it off too long," he added, hurrying away.

The next few days were filled with excitement. News of the old couple had been obtained and Lawyer Wentworth had been detailed to go in search of them and bring them home. The town, Lacy, was awake to its negligence and was determined to leave no stone unturned to make their remaining days happy. Broker Skinnerwell had received his money and told that some other place might be more healthful for his ongoing; then they got busy on the Lacy home.

"It was the day before Christmas that a telegram came to the president of the Ladies' Aid. They were putting the finishing touches on the inside of the Lacy home. There were new curtains at the windows, a wheel-chair for the invalid and the house had been painted inside and out. A Christmas tree stood in the corner, laden with things to eat and wear, and an envelope, containing the canceled mortgage, hung in a conspicuous place.

"They are on the four-thirty train," exclaimed the president, when she had finished reading the message. Let us hurry and get away before it arrives," she advised.

"There is the whistle of the train now," Mrs. Brock proclaimed, brandishing her dust-cloth in the air. "My, but it will be a happy home-coming for the dear old people. That Cy Bradford ought to be tarred and feathered for not taking them in!"

"We've all been keeping them locked out, I suspect," kindly returned the president, shooting them out the back door. "We visited them regularly when

there was money for us, but I fear we haven't hurt ourselves to go since. Well, we've had a lesson."

"It was a matter of a few minutes only when Lawyer Wentworth's machine was seen coming up the road. He stopped his car and, lifting grandpa in his strong arms, carried her into the house followed by her bent companion.

"Welcome home, Grandpa and Grandma Lacy," he said a trifle huskily as he placed the invalid in her new chair, "and a merry Christmas to you," he added, bowing himself out the door.

"But neither had heard. The old man was down on his knees reading the canceled mortgage and grandma was gazing through happy tears at the exquisitely done picture of her Jamie. She had always wanted that one Mrs. Brock had, and now!"

"Didn't I say that the good God would take care of us, Abby?" grandpa found voice to say. "I reckon this will more than make up for the mules," he added, a trifle sadly. Then he smiled through tears. "That was a fortunate honeymoon, Abby; I'm glad we tuck it."

Martha, the Sister of Mary

BY SUSAN HUBBARD MARTIN



HAVE always been sorry for Martha.

The Bible speaks of her as "being cumbered about much serving." Worried and anxious over the meal she was preparing for Jesus, she felt she had no time to sit at his feet with Mary. The dinner hour was at hand—but what an opportunity lost!

We have been following in Martha's footsteps all down the centuries. How many times have we women sat at the head of our tables too weary, too flushed to eat because of our anxiety lest the chicken be tough, the coffee muddy, the biscuit soggy. We have been so much concerned about the fate of our dinners that we have had no time to listen to "the still small voice." We have stayed in the valley with the pots and pans, instead of climbing the Mount of Transfiguration and talking with Him there.

It is our own fault that our spiritual growth has been small and that our communion with Him has been meager. It is our own fault that he has not revealed himself to us more.

What chance has our Lord and Saviour of entrenching himself in our hearts when our thoughts are centered on our meals, our homes and our pleasures? We do not pray enough. We do not read our Bibles enough.

I once knew a woman who, for forty years, would never go to church Sunday

morning because if she did she would slight her Sunday dinner. At the end of that time she discovered her mistake. But what a pathetic failure she had made of her religion! For forty years she had spent every Sunday morning in her kitchen instead of in the house of worship.

Think of the sermons she missed; the fellowship of which she deprived herself; the religious atmosphere that comes only in the house of God and lifts us up to heavenly places. She robbed herself of that.

We need never be slaves to our work. We should never stay away from church because we have guests coming. How can we be blessed if we render so poor a service? God should have first place always. He never intended that the affairs of this world should crowd out the things of the kingdom. Yet year by year, like Martha, we go on missing the teachings of the Master, fearful lest the meat be burned or the bread heavy.

Let us spend a reasonable amount of time in our kitchens, a reasonable amount of time in keeping up the house—but let us never make a drudgery of it—as did Martha of old. What a loss she sustained in remaining away from the Master, for when she went to him and asked him to reproach Mary for neglecting to help her, what was his answer? "Mary has chosen the better part which cannot be taken away from her."

I have always felt sorry for Martha. She was a good woman, a helpful woman; the only trouble with her was that she overdid it.

It is not necessary that we wear ourselves out, that we tire and weary ourselves with the tasks that are given us to do. Let us simplify matters a little and take more time to sit at his feet.

When we leave this world we must leave with it our kitchens—our china dishes and our silverware—and all our treasures. All we are going to take into the next world are the things we have learned of him. The better part.

Let us get farther along on the road to holiness, consecration and real unselfishness. Let us get farther away from the things that tired and wearied and troubled Martha. What small things they were! Poor woman, how much she was to be pitied. With the Master in the house, she was too busy and too occupied to listen while he spoke. With that matchless Presence near her, her "eyes were holden."

Let us occasionally get away from the drudgery and the tasks of life that we may, in the stillness and peace, hear his voice. And that as we listen he will reveal himself to us—even as he did to Mary of old.

Altho' the Master was in the home

Martha had no time to hear.

Things must be done for lo and behold

The dinner hour was near.

And she missed the blessing of her life

And the rest of her days were bare—

"The Master is gone and I heard him not,"

Was the anguish of her prayer.

Thankfulness

By SALLIE GRAHAM STICE

For rest and succor from all sorrow,
Dear Lord, I thank thee;
For the hope that dawns each glad tomorrow,
Dear Lord, I thank thee.

For all the burly, buffeting years,
Dear Lord, I thank thee;
For all the trials—even the tears—
Dear Lord I thank thee.

And when at last my day is done,
When in the evening glory of the sun,
In clouds of rose and amethyst,
My little ship glides into rest—
Dear Lord, I'll thank thee.

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The Silent Telephone

BY MARY L. CAIRNS

The telephone jingled noisily. And the busy mother, hurrying through some work, answered it impatiently. "I'll declare," she said, as she hung up the receiver, "I wish I had counted how many times I've had to answer that phone today! It just seems as though I'll never get anything done. I just wish sometimes there weren't any telephones!"

Later in the day she found time to run in to see a neighbor who was convalescing from an illness. "I've meant to run in for two days," she apologized, "but it just seemed as though I couldn't get a minute to change my dress."

"Why didn't you phone?" asked the neighbor, quietly. "I wouldn't have known what kind of a dress you had on."

"But that wouldn't have been the same," said the busy mother.

"No, it wouldn't have been quite the same," answered her friend, "but I would have enjoyed hearing your voice. Once I learned a little verse, and it has been running through my head today. Would you like to hear it?"

"Yes," said the busy mother.

"It was written by R. McCann:

"Of all the silent things on earth
The very stillest thing
Can be my telephone when I
Am longing for a ring!"

"I've thought so many times as I've been sitting here the last few days, how happy it would make me if more of my friends would give me a cheery 'hello' on the phone. Most of them are busy and cannot take the time to come to see me as often as they would like. I realize this. But the time passes so slowly, and how grateful I'd be for even three or four minutes' conversation! So you see," she finished with a wistful smile, "it is all in the way we look at things."

"Yes," answered the busy mother, "I see, and what's more, I'm going to remember."

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Use of Sunday School Papers

BY EFFIE E. BAKER



In spite of the changes for the better that have come with teaching in the public schools and the Bible schools, it sometimes looks as if we have lost something of real value.

Before the days of plentiful and excellent supplementary reading in the country schools we used to read the stories and poems in our readers over and over again until they were so deeply imbedded in our minds that nothing could ever efface them. Our mental bill of fare was not elaborate, but it contained some excellent food for thought, and repeated reading gave it a permanence that nothing in school today seems to have.

One of the stock criticisms of our schools is that too much is taught and too little learned. This is not altogether true, yet there is something in it. We would certainly not want less taught either in public or Sunday school, but we do plead for a little more permanence in the learning.

What has this to do with the use of Sunday school papers? Much. To thrifty souls any waste of valuable material is a sin, and a search into what becomes of the Sunday school papers might reveal several sins.

Our papers are valuable and should have some degree of permanence. Do you realize how much human effort goes into them? Articles, stories and poems, to say nothing of jokes and puzzles, start at the desks of their creators and travel until they reach your editor's desk. Then a whole army of typesetters, compositors, proof-readers, pressmen, bindery girls, mailing and shipping clerks, to say nothing of those in the office, labor that you may have your Sunday reading.

Is it enough to glance over it and toss it aside, read only once? A much better way is to insure its being read not once but many times. Much, perhaps all, that goes into our papers, particularly the juveniles, is worth preserving.

Save all the periodicals. Beginning with the papers for the tiny tots, sew

them into books of convenient thickness, using a darning needle for perforating. Sew on a cover of stout gingham or any other brightly colored material handy. This is the baby's own personal property, and is an excellent plaything. The stories must be read aloud to her again and again. It is a game she will love to play. Keep this up faithfully until she begins to learn to read, and then see what happens. The books will wear out, of course, but by the time one is gone, there are papers enough for another.

The larger papers can be similarly made into books and fitted with stiff covers that will be ample protection. Library supply houses have magazine covers that lace up through holes punched through the papers. These cost only a few cents. If you are near a library ask the librarian to tell you where they can be purchased. Tell her you are planning your home library, and you want to preserve your periodicals. Bound in this way, these will form a constantly growing bookshelf that will furnish much material worth re-reading many times.

If the pages are too large to use in this way, you may like better to make them into scrap-books. The old style scrap-books have apparently gone out of fashion, but many are being made in the way here described.

If you have some discarded book about the size of a first or second reader, light and easily held up to read, this will make a good scrap-book. If you have none, and can get to a second-hand book store, you can always get as many as you want for ten cents each or less. Be sure to get those with wide margins as all of the original print must be out of sight when the book is finished.

From this point on, let the children who are old enough do the work themselves. Utilize rainy days and winter evenings.

Select from the papers you have saved the very best and most interesting stories, or poems, or puzzles. You can com-

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bine them all in the same book, or make a whole book of any one thing alone. If you use a serial story, have it placed together as a complete whole. All the while you are planning this, keep your eyes open for pictures, especially colored ones, you can use to enliven the stories.

Use ordinary precaution in smoothing down the pasted leaves, removing superfluous paste, and pressing under a heavy weight to prevent wrinkling. Of course you will have to cut out a few leaves here and there to gain space for the added thickness of the pasted leaves. An old razor blade is good for this.

What shall you do with it, now that it is finished? It is so fine and attractive the children will probably want to keep it. Let me suggest also another use. You know I said get a small book. Such can be easily held up when one is lying down. A sick child would appreciate such a treat. Or perhaps there is some boy or girl in the neighborhood who does not have any books at all. Such a gift would be welcome. Perhaps there is someone who does not go to Sunday school at all. We do not need to go to China to do missionary work.

To encourage the home library idea one shelf in the bookcase can be set apart for each child and he should be encouraged to accumulate his own little stock of books. Outgrown school books preserved here and frequently re-read when new material is scarce, will help to create a little of the permanence we are all so earnestly trying to attain in our teaching. A start of this kind will encourage him in preserving the best of the things he reads.

Finding

BY ABBIE L. RONNE

I hunted over hills of May
And through the woods of June
For Arcady, fair Arcady
Where life is all at-tune.

But neither on a sunny crest
Nor in a leafy dell
Was vision blest throughout the quest
By what the poets tell.

Then home again when autumn rain-
Shut out the light of day,
Through fire-lit pane, I found it plain,
Love-haloed Arcady.

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A Peacemaker

BY A. T. TALBERT

Woodvale community suffered a great loss in the home-going of Uncle Berry Meecham. His was the most widely attended funeral that was ever conducted at the old country church. Uncle Berry was so well known and so highly esteemed for his work's sake that the funeral was unusual in many respects. The pastor, having heard so many expressions on the outside beforehand, decided not to preach a regular funeral sermon, but to give a chance for everyone to speak that desired to do so. All over the house men and women, and even children, arose to tell of the wonderful blessings this good man had brought to them.

While it was a sad parting and many tears were shed, there was a mingling of tears of grief and of gratitude. It made one think of the funeral of Dorcas. Our Saviour said, "Blessed are the peacemakers, for they shall be called the children of God." Well was this scripture fulfilled in the life of Uncle Berry Meecham, for above all things he was a peacemaker. Almost everyone that spoke referred to him as a peacemaker. He was that in a double sense; he sought to make peace between man and man, and between man and his God.

In order to the better understanding of the character of this man so valuable to the community in which he lived, it seems necessary to inquire how he came to be a peacemaker and to give some concrete examples of his untiring labors. He was by birth and early training a man of a very high temper and inclined to be impatient. But by the grace of God and the help of a strong will, he learned to govern his temper and to exercise a patience almost phenomenal.

John Teeman and his wife had separated, the children were scattered over the neighborhood, and the home was about to be broken up entirely. Uncle Berry, not as a gossip but from heart interest, first made careful inquiry about the situation. He then went to John and got his side of the matter and

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talked to him and prayed with him, showing him where he was in the wrong. He then went to see John's wife, Ophelia, whom he had known from birth, and did the same thing with her. The next thing to be done was to get them together and have them talk their trouble over in his presence. This was effected and an agreement reached and John and his wife went home together, brought the children home, and never had any further trouble, so far as the community knew.

Lillie Rich had run away and married Tim Jorday. Her father, Bob Rich, a very fractious man, refused to let his daughter come back home or to have a piece of clothing or anything else that pertained to her girlhood. Bob and his daughter and Tim were all members of the Woodvale church, and it looked like matters might turn out to be serious and affect the fellowship of the church. Uncle Berry went immediately to see Bob, and after a long, hard struggle, succeeded in bringing about a reconciliation without having the matter come before the church in conference.

Possibly the finest piece of work that Uncle Berry ever did was to restore peace after a still had been discovered in the community. He himself discovered the still and located the man who was operating it. He went to the man privately and agreed not to report him, provided he would destroy the still and go out of the business. The man readily agreed to go out of the business, but wanted to sell the still, stating that it cost him \$150. "But," said Uncle Berry, "you will be damning some other man's soul by selling him this nefarious machine and causing him to become a law breaker. Only on the condition that you destroy it with all its appliances here in my presence will I agree not to turn you in to the proper authorities." After considerable hesitation, the man agreed. But this did not settle the affair, as Uncle Berry had hoped. Others heard of the still and became suspicious. Talk was plentiful and the church was about to be broken up; since this man's wife and children were members there.

Although Uncle Berry was a poor

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man and his time was badly needed in his crop, he dropped his plow handles and mounted his plow horse and rode for several days until he had seen practically every member of the church and arranged for a conference the following Saturday morning. Wind of the trouble had reached to all parts of the surrounding country, and early Saturday morning church vultures began to gather from all parts, ready to devour the carcass as soon as the church was pronounced dead. But in this they were doomed to disappointment, for Uncle Berry had his forces well organized, and the entire trouble was settled on the church ground before a meeting was called in the house, and when it was called, it turned out to be a prayer and praise service, and the matter of the still was not once mentioned. As the meeting warmed up, the accused man was converted, and all the church vultures tucked their heads and sneaked away.

Uncle Berry left very little of earthly goods behind him, but what is worth more, he left behind him a good name and an unsullied character. The church and community erected a monument at his grave, bearing this inscription: "Blessed are the peacemakers, for they shall be called the children of God." It seemed in all things that he had done his best.

A Dream

BY ALIX THORN

I have a dream to hold for Winter hours
When gone are birds and bees and tender
flowers,
When seated by my hearth that's all aglow
With leaping flames that up my chimney go,
I have a dream.

I have a dream of pine trees rising high
In splendid silhouette against the sky,
Of rippling brook which o'er its pebbles sings
Of woodlands awakened soft by whirl of wings,
I have a dream.

I have a dream that none can take away,
The vision of a sun-kissed Summer day,
Blue mountains misty far, in gracious line,
The pattern of a fern, etched clear and fine,
I have a dream.

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When the Mists Have Cleared Away

BY FLORENCE JONES HADLEY



N impetuous slamming of the screen door, a sound of quick, light footsteps through the hall, and little Faith Hampton came up to her mother, breathless in her eagerness.

"Oh, Muver, can't I go over to Mary Isabelle's house and play, just a little while? Can't I, Muver, please?" as she noted her mother's hesitation.

"Over to Mary Isabelle's? Why, dearie, I thought you did not like her. Then why do you want to go and play with her?"

Faith looked soberly at her mother. "Well, you see Muver, I didn't know her very well. I guess that's the reason I—I didn't like—I mean, I thought I didn't like her. Don't you think that is why, Muver?" anxiously. "I guess when we don't know folks sometimes is the reason we don't like them. Don't you think so, Muver?" Again the anxious query.

Mother smiled. "I think that maybe is the reason many times, honey. And if you really think you like Ruth Isabelle, you may run over and play with her, for I am sure she is a very nice little girl." With the last words the door closed on the flying child, and mother went about her work, thinking of the philosophy expressed by her little one.

As Faith ran out of one door, daughter Aileen hurried in through another. Tossing her hat down on a nearby chair, she exclaimed, "Say, Mother, let's have dinner a little early tonight."

"What is it, now?" and mother smiled at her sixteen-year-old daughter who was always dashing off to somewhere to do something.

"Why, you see, Mumsie, I have promised to run over after dinner and spend the evening with Hazel Courtney. She's such a dear."

"Hazel Courtney? I don't believe I know her. Who is she?"

"Oh, she's the new girl in school. Came here the first of the term from

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the city to stay with her Aunt Jane while her parents are abroad for several months. Don't you remember?"

Mother's lips twisted in a little smile. "Why, yes, I believe I do remember about a girl of that name whom you said you did not like and that Elsie and Kathie said they could not bear her. Yes, I remember, now."

Aileen flushed, looked a bit embarrassed, then laughed as she acknowledged. "Y-e-s, I know we all thought that, but you see, Mumsie, we didn't know her, then. We all thought she was proud and exclusive and that she considered all who did not live in the city to be 'rubes' who were to be pitied and treated condescendingly. But you see we found out we were mistaken, because we didn't know her well. She is a dear, I say now," with a little laugh of confusion, for Aileen was too apt to form opinions for and against without due thought or care. Then, "I think knowing folks makes a difference in one's opinions sometimes, don't you, Mumsie?" Again came the same question and again the same answer.

An hour later Tom, the eighteen-year-old son came sauntering in, dropping into the window-seat, his favorite place when he wanted to chat with his mother, which he often did.

He watched her for awhile as she busied herself about her work, his eyes shining with what were evidently pleasant thoughts.

"Funny, isn't it, Mother, how folks can change their opinion when they have been dead sure they were right all the time? Funny, I say," laughing easily. Mother looked at her big boy questioningly.

"Apropos of what, son?"

Tom was still a minute as he watched his mother put the finishing touches on the dinner table, then he laughed again.

"Oh, just that I have a new chum—Cliff Wilford, and I say he's a dandy. We two just hit it off like twins."

"Cliff Wilford?" and mother looked up inquiringly. "Why, isn't that the

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young fellow of whom you were speaking awhile ago as being conceited and swell-headed and a regular sissy? But of course, it must be some one else of whom I am thinking."

Tom laughed as he clasped his arms around his knees, his favorite position when ready for a long talk.

"Yes, Mother mine, the very same chap. That is, he is the one with that same name, but believe me, we fellows had a hard fall. Why, he is nothing like we thought him to be. You see, we didn't know him, that's all. Why, it's just because he is so sure of himself that made us think he was conceited, and when he knows he isn't afraid to say so. And sissy? Whew! He is the best all-around sport I know. Funny how mistaken folks can be when they don't know, isn't it, Mother?"

"That is too often the case, son, I am sure. I have known of some such instances," smiling whimsically. Who next would ask the question?

That question was not long in being answered. At dinner Tom Hampton, Sr., leaned back in his chair to look at his wife. "Just had a long chat with R. J. Melvin, who lives three blocks down. Dropped into my office this afternoon and I really hated to see him coming—thought he was sort of a bore. But believe me, he is one of the most entertaining fellows I have ever met, a ready talker, knows about everything, and yet is not at all one of those conceited men who think they know it all. I say I like him immensely. He wants me to go over tonight to see some new books he has just bought. Funny how one will change his opinions, isn't it?" chuckling. "But then, I think that often happens when people do not know each other well. Don't you?"

Mother did not answer this time. When all were agreed on what was the trouble, why dilate on a subject that was settled?

After dinner she was left alone, for all the others had gone for a pleasant time with those whom they had not liked some time before, even little Faith having gone over to Mary Isabelle's for a last play until tomorrow.

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As she sat at rest in her easy chair, she was rather sober. "Well, I guess it is funny, if you look at it that way," and she smiled at her thoughts. "Wonder if there isn't some one whom I have not known aright that I ought to visit for awhile? Maybe if I should run in on one or two who have not appealed to me I might find some very good friends."

A ring at the doorbell startled her, and on answering it she saw standing on the threshold, smiling in the most friendly way, Mrs. Howard Liscombe, a neighbor who had the reputation of being so haughty and exclusive because of her wealth and position that she had been rather shunned by those on her block.

"Do you think I am too dreadful, Mrs. Hampton, to run in on you this way? But I really do not care for formal calls, as they seem to leave one so unacquainted. And you always seem to have such good times over here—oh, yes, I have watched you so often—that it makes me feel as if I wanted to be one of your family. I do get so lonely at times, but you know when one has had a loss of a dear one, there is no spirit for sociability. My mother died six months ago and of course you know what that means," her lips quivering as she spoke.

She stayed over an hour, and when leaving, she exclaimed laughingly, "My dear Mrs. Hampton, you are to blame for my spoiling your nice evening in this way, but I have had such an enjoyable visit—you know, I don't like calls. Maybe I shall become a regular nuisance by dropping in often for one of our delightful little chats, so beware," nodding brightly as she went down the steps.

When Mrs. Hampton unfolded the tale of the evening to the family she asked, "Isn't it funny how people can change their opinion of folks so suddenly? But I think it is because we do not know them well, don't you?"

No one laughed, because no one remembered having asked the same question at different times, and all agreed with her opinion. And as she went upstairs a little later on, she sang softly to herself,

"We shall know each other better
When the mists have cleared away."

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Enlarging the Band

BY W. THORBURN CLARK



HENRY Austin stepped upon the back porch, stamped the water from his shoes and took off his rubber coat and dripping hat, before entering the spacious and comfortable dining room, which often served as living room also for the Austin household.

"It's an ugly morning," he remarked as he sank into a comfortable chair; "the rain is holding up somewhat, and the clouds seem to be breaking, but it's a fine day for staying indoors. This is one Sunday in which I am going to take it easy."

"Well, Henry," replied his wife, "I think that there are a good many Sundays when you take it easy. Don't you think that it is time for us to turn over a new leaf, and not let every trivial thing keep us from doing our duty? The rain is holding up and there is no reason why we cannot go to Sunday school and church. We owe it to ourselves to cultivate our spiritual life. And then there are the children; they are getting old enough now to understand these things, and if they see us indifferent toward the church it will make an impression upon them which will be lasting. We certainly want our children to be upright and God-fearing, and how can we expect them to be if we are careless about the Lord's work, although we may be nominal church members?"

"Yes, that's so, my dear," replied her husband. "But it's raining today, and that's a good excuse."

"Well," rejoined his wife, "but what do you want an excuse for? Would you want an excuse to stay from market, or a baseball game, or an auction or anything else that you wanted to go to?"

"I have been thinking for some time that we have been allowing our business affairs to engross too much of our attention. You remember that our minister said in the last sermon that he heard him preach that there are spiritual values for us to consider, as well as material, and that the spiritual are

by far the most important, as intangible as they may seem to be, for they are the most durable, and their pursuit gives the greatest joy."

Henry Austin arose from his seat and his only reply was: "As soon as you are ready, I shall back out the car."

The children were delighted when they found out that they were going to Sunday school, notwithstanding the rain, for it was frequently the case that they did not go even in fair weather.

Soon they were piled into the seats and the car chugged merrily along toward the church, where they found only a few people. The minister greeted them with great cordiality, and he preached a helpful sermon that strengthened the faith of his little congregation, and made them glad that they were there.

He did not berate his hearers because others had not come, but expressed his appreciation of their presence.

He said: "I have no word of censure for those who did not care to brave the storm today, but your presence here is a great joy to me. Your loyalty, your faithfulness, your diligence in the Master's cause comfort my heart, and stimulate me to greater activity in my efforts toward building up the kingdom of the Lord.

"In every congregation there are the faithful few, and while many others no doubt have their names written in the Lamb's Book of Life, the faithful ones are bearing the burden of the Lord's work, yet to them it is not a burden but a delight. These faithful ones keep the doors of the church open in rain and sunshine, through heat and cold, enabling the heralds of the cross to go into far distant communities, and also inspiring by their noble example the people of the homeland.

"Let us pray that the band of the faithful ones may be constantly en-

larged, for it is through heroic and self-sacrificing devotion upon the part of his disciples that the kingdom of our Lord is to come on earth."

Henry Austin was silent and thoughtful as they journeyed homeward, but before the trip was ended he said to his wife, "Let us increase the little band of faithful ones by two."

And with smiling face and glad heart, she readily gave assent.

The Church and the Home

BY RAYMOND W. SETTLE

The church, unlike most institutions, is so dependent upon others that it cannot carry on its work without the heartiest co-operation from them. Some institutions have legal aids upon which they can lean. The public school, if need be, can invoke laws which have been made in its behalf. The church is wholly dependent upon the free co-operation of those whom it would serve. No laws exist to compel attendance or the giving of means for its support. To her glory it must be said that what she has received from men has come as a free contribution.

That institution to whom the church looks for the largest measure of co-operation is the family. When the co-operation of the family as an institution fails the work of the church languishes. The business of the church is to minister to the needs of those who constitute the family circle. This can only be accomplished as the family opens the way. "The child grows up discovering groups and rejoicing in group loyalties. Long before he has any concept of what the family 'ism' means he boasts of being a 'Methodist' or a 'Baptist.' He moves with the family in their loyalties." The matter of first interest then, where the co-operation of the family or home is concerned, is the fostering of a spirit of loyalty to the church. The ministry of the church in many homes is decidedly limited because there has not been created in the hearts of the various

members of the family a fine spirit of loyalty for the church.

Much has been said in recent times concerning the neglect of the church by the "younger generation." Today the problem of interesting the young people in the work of the church is acute. The motor car, moving pictures and summer amusements of various kinds are claiming them to the detriment of the church. Short-sighted critics are prone to lay the whole blame upon the church. They say that the program of the church does not appeal to them, therefore they find that which does appeal. Let it be said once for all, that the church can never hope to compete with amusement enterprises for the attention of the people. The appeal of the church must be made on the basis of the fundamental work of the church, the salvation of the world from sin. If the young people are no longer interested in the program and work of the church it is because the loyalty of the family group has declined. A casual glance at the situation will reveal the fact that many of the older generation of people are no more loyal to the claims of the church upon them than some of the younger generation. If children have lost their interest and loyalty for the church the blame rests not with them or the church but with their elders.

When it comes to the matter of church and Sunday school attendance the church depends upon the loyalty of the family. The old-fashioned habit of requiring church and Sunday school attendance has become but a memory in too many homes. The habit of non-attendance is fostered by the granting of permission to leave the church building after the Sunday school is over rather than remaining for the morning service of worship. Observation will disclose the fact that a majority of those who form this habit seldom, if ever, appear in the services of worship. In the face of this problem the church is well-nigh helpless. It cannot reach out into the homes and compel the attendance of its members. It must depend solely upon that sense of loyalty and duty which every Christian ought to feel for his church. "Under the very best conditions the church reaches lives only occa-

sionally, for a few hours a week, while the family is in most intimate contact with them for much longer periods. In points of primacy, continuity, normality, tradition and immediacy the family has the advantage over every other educational agency.

When we consider what it is the church would do for the family and home, failure to co-operate is the most sinful of errors. Be it remembered that the church seeks to conserve the best interests of the family and home. By touching the lives of the individuals who make up the family circle it would bring out the best and noblest in them. The ideals of faithful keeping of family obligations is fostered by the church. The family and home can never realize their full usefulness and happiness save by incorporating those principles which are taught by the church. How then is the church to inculcate those principles unless the home co-operates?

After all the success of the church in any given community is due to the measure of co-operation given it by the home. If forces which work toward the disintegration of family life appear it is well for the home to look to its co-operation with the church. The religious training of the boys and girls cannot be left entirely to the church, for the home has its share in the matter. If the burden is shifted, as it is in many cases, justice and fair play demand that the parents in the home offer the church the highest type of co-operation.

The Gift Without the Giver Is Bare

BY GRACE M. BAKER

As we near another Christmastide and glance casually backward over the cares and vicissitudes of a waning year, we cannot help stopping to think upon and ponder the beneficence of the great, omniscient Giver of all good and perfect gifts.

How wonderful is his wisdom and how great his mercies! He has watched over us and cared for us and brought us to another great Christmastide.

It is almost gift-time again. Why not deviate from the old time-worn customs this year? Instead of giving certain people gifts because you just know that they will give you something, go to these people and talk this gift matter over with them. Suggest that this year that they, as well as yourself, dispense with these gifts that your friends do not need and ask them to do likewise.

Go to the home of some needy family, ascertain their immediate needs and the children's wants. Then out of your abundance and goodness of heart give to them until it hurts. Fill a little stocking that would otherwise hang empty and limp. Bring the Christmas spirit into some cold, cheerless home where it is utterly lacking.

If you would truly feel the Christmas spirit in your own home and share it with your own family, try it just this Christmas. Make someone happy that has never before known a happy Christmas. Visit some of the poorer districts of the city or town in which you live, gather around you a group of those poor, little children, ask them if they know why we celebrate Christmas. You will be surprised at some of the answers you will receive. Watch those eager little faces light up with understanding as you tell them the "Sweet Story" of the Christ-child and his mission.

Christmas will mean more to you this year than it ever has before if you will do something like this. Try it just once.

Ever keeping in mind that with the gift the giver must go, for the gift without the giver is bare. How vividly the words of the poet present themselves:

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor and me."

Daily Home Readings and Lesson Studies

Recommended for Daily Worship in the Home

Prepared by J. D. MOORE

Recognizing Our Debt to Others

LESSON PILOT: September 30 to October 6.

What to Find in the Daily Readings:

1. Can one love his fellow men without loving God? (Mon.)
2. When are good wishes dead? (Tues.)
3. What is the true social state? (Wed.)
4. How to live together happily. (Thurs.)
5. How to work together harmoniously. (Fri.)
6. By whom are social obligations rejected? (Sat.)
7. Preaching the gospel as a social duty. (Sun.)

What to Find in the Lesson Study:

1. What is the basis of relations to God? (I)
2. How was this obscured by the rabbis? (I)
3. How the love of God blinds us to love men. (I)
4. Is love one or all of the commands? (II)
5. Should love be acknowledged? (II)
6. How is true love shown? (III)
7. What shows that a confession of love is false? (III)

GOLDEN TEXT—*Not looking each of you to his own things, but each of you also to the things of others.* Philippians 2: 4.

DAILY READINGS

MONDAY, SEPTEMBER 30

Read Mark 12: 28-34—**LOVE TO GOD AND MAN ENJOINED**
"Thou shalt love the Lord thy God. Thou shalt love thy neighbor as thyself."

In answer to the scribe's question concerning the greatest of the commandments of God, Jesus quoted Deuteronomy 6: 4, a passage which was then, and is now, by orthodox Jews considered fundamental to their religion. Jesus summarized the two tables of the law given to Moses, the first dealing with man's duty to God and the second with man's duty to his fellow men. He stated the essential principle involved in the observance of all of them and which unified them into a single great obligation. Jesus took the matter of the commandments, therefore, out of the realm of speculation as to which was the greatest, and placed it within the area of practical life. This love is but a single disposition in the heart. It is merely manifested in two general directions. But it is first and foremost love toward God. There may be a common love of mankind where the love of God does not exist, but it is a mere humanitarianism,

or a philanthropy which resembles pity. Love as a principle or element of the divine being can exist only in the heart that loves him. Its measure and degree toward mankind are determined by its strength and intensity toward God.

May we have such love to God that we shall also love our neighbors as we love ourselves.

TUESDAY, OCTOBER 1

Read James 2: 14-17—**MAKING FAITH VALID**
"Even so faith, if it hath not works, is dead, being alone."

Faith has a practical as well as a doctrinal aspect and value. It must have both. As the apostle of practical righteousness, James emphasizes its practical features. He asks the question, "Can faith save a man?" He is speaking of faith in the abstract which is a merely superficial acceptance of facts relating to God without a religious conviction regarding them which motivates conduct toward others. Saving faith is faith in a Person who is worthy of all confidence, rather than a faith as an abstraction and as an exercise of nothing more in man than his own imagination. James illustrates by a definite example of love: Suppose a brother or sister were named

and hungry and you greet them cordially and wish them well clothed and comfortably fed, but do nothing to supply their needs; what account are your kind words, either to them or to yourself? You certainly do not mean what you say, and your good wishes are empty and dead because they lack the quality of helpfulness. But in such cases, a helping hand makes its own cheerful utterances, and proves its love by its deeds.

May we do the deeds of love along with our expressions of sympathy and broadmindedness.

WEDNESDAY, OCTOBER 2

Read Philippians 2: 1-11—CHRISTIAN SOCIAL-MINDEDNESS.
"Look not every man on his own things, but every man also on the things of others."

Christianity is essentially a social religion, producing the true social mind. It brings about unity because it makes people temperamentally similar. Its bond is that of a spiritual likeness and fellowship among men. It is incompatible with monkish goodness. A social state is the natural one. It is according to a divinely implanted law of life in the nature of mankind. To violate it is never consistent with the spirit of Christ, but to fulfil it one must embody and practice the mind of Christ. And to have the mind of Christ is to be social-minded. But this social-mindedness is more than the mere love of associations or the spirit of conviviality. It is the mind to serve others, to see one's own affairs in the light of the interests of others. It is the opposite of the desire to prosper at the expense of others. Matters of difference of opinions can be easily and quickly adjusted between parties all of whom have the mind and spirit of Jesus, because each will look at the questions at issue from the other's standpoint instead of his own.

In every relation of life, may we seek to know and show the mind of Christ rather than our own notions.

THURSDAY, OCTOBER 3

Read Colossians 3: 12 to 4: 1—SPIRITUALIZING SOCIAL AND DOMESTIC RELATIONS.
"Forbearing one another, forgiving one another."

It is not only necessary that we have the mind and spirit of Jesus but that

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they be applied in our everyday life, in our relations with people with whom we have to do. Otherwise our Christianity exists only in name and our profession of it is proved false. Are the Christian ideals deemed practicable? Our social and domestic relations ought to be subject to the reign of the Spirit. Such will be the case if we ourselves are led by him in respect to them. Variance, discord, quarreling and strife can often be averted or annulled by a forbearing and forgiving spirit. Where Christ is the bond, unity is unbroken and permanent. In domestic affairs, the husband and the wife are guaranteed happy relations only in so far as both are amenable to Christ as their personal Lord. Parents will be mindful of their children's interests and welfare in proportion as they realize their obligations to Christ in respect to their children. And children will be dutiful to parents as far as they are obedient to Christ. Masters will show consideration for servants and servants will be attentive to their masters to the same degree to which each are willing to take and wear the yoke of Christ.

May God help us to be forbearing and forgiving one toward another.

FRIDAY, OCTOBER 4

Read Nehemiah 4: 16-23—HUMAN AND DIVINE CO-OPERATION.
"Every one unto his work."

In the rebuilding of the wall of Jerusalem, Nehemiah met with fierce opposition at the hands of Sanballat, a Samaritan chieftain, and Tobiah, an Ammonite leader, with a horde of Arabians and Ashdodites, who at first ridiculed the idea of the Jews attempting such progressive and exclusive measures, but who became violent when they saw the wall half built and perceived that its completion was assured. In every community there are some who set themselves against progress unless they can be directly and materially benefited by it. However, Nehemiah was not to be diverted from his enterprise. The plot of the enemy to make an armed attack on the builders became known to him, and so when they appeared to make their assault, they were met by a well

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armed force of defenders before whom they turned back. But Nehemiah was under the necessity of maintaining the defenses, and he therefore provided arms for the workmen and builders. Thus the entire wall was guarded by soldier-builders who were prepared at any moment to turn from their work to resist the enemy attacks. A trumpeter was to give the signal for the concentration of the defenders at any point where the foe might try to break through. Organization was thorough, because every man had "a mind to work" and was actuated by religious as well as patriotic motives.

May we work together as God would have us do in everything he wants done.

SATURDAY, OCTOBER 5

Read Matthew 19: 16-22—SOCIAL OBLIGATIONS REJECTED.
"If thou wilt be perfect, go and sell that thou hast, and give to the poor."

The rich young man rejected his social obligations because he rejected Christ. Jesus was giving him information about how to have eternal life. The point at which he failed in his relations to Christ was that at which he failed in his duty to his fellowmen and in his own quest for the life everlasting. His possessions occupied the highest place in his interests and affections. Jesus sought to cut the cord that bound him to the temporal life in order that he might have eternal life. The test on which the young man failed was that of selling what he had, of giving up the business of accumulating money. He was doubtless charitable toward the poor already. He could not have claimed obedience to every point of the law if he had not been a giver of alms. Jesus suggested that he rid himself of his possessions by giving the proceeds from the sale of them to people by whom they would be immediately used and from whom he could expect no financial returns. He was not to make an investment with the proceeds from the sale, else the seat of the trouble would not have been removed and the young man would have had merely to shift the direction of his interests without making a complete surrender of them for the sake of eternal life. There is no social

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obligation discharged where Jesus is rejected.

May all our charities be pursuant to our relations and duties to Christ.

SUNDAY, OCTOBER 6

Read Psalm 40: 5-10—PROCLAIMING THE GLAD TIDINGS.
"I have declared thy faithfulness and thy salvation."

There can be no greater obligation resting upon God's people toward their fellowmen than to tell them of God's goodness and mercy. Unless we acknowledge the divine source from which our blessings come we withhold information which is due observers who know not the Giver and who are thereby deceived by our negligence in this respect. Honesty toward God involves our acknowledgment of him before men. The Psalmist says he preached righteousness "in the great congregation." The law of Jehovah was in his heart but out of the "fulness of the heart, the mouth speaketh." The trouble with most of us, regarding our testimony for Christ, is that our hearts are so nearly empty. Where the heart overflows, there will be witnessing for Christ, and there will be the proclamation of the good tidings to as many people as the speaker can reach. Righteousness is of the heart but if it be virile and sufficiently abundant it can not be confined there. The purpose of the candle is to furnish illumination for folks, not merely to burn itself away in a corner. But in all our witnessing, we must seek to unveil the loving kindness of God and bring to men the Light of life.

May we be faithful to Christ in giving the gospel to all who know not God.

LESSON STUDY

Sunday, October 6

TOPIC—Recognizing Our Debt to Others.
THE LARGER LESSON—Nehemiah 4: 16-23; Mark 12: 28-34; Romans 13: 1-7; Philippians 2: 1-8; Colossians 3: 12; 4: 1; James 3: 14-17.

Lesson Text and Comment

I. BASIS OF OUR DEBT TO OTHERS

Mark 12: 28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

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29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

In reply to the enquiring scribe concerning the greatest of the commandments, Jesus did not make any distinction or gradation among the divine laws governing human conduct, but stated the principle of love which underlies all of them. The love of Jehovah was fundamental in the Hebrew religion but it had been obscured in the multitude of ceremonial requirements listed by the rabbis in their systems of theology. The worship of God was largely a matter of compliance with certain prescribed religious requirements and was not related to one's duty directly toward his fellowmen. Jesus made the love of God fundamental in religion because it underlies one's duty to both God and man.

II. ACKNOWLEDGING OUR DEBT TO OTHERS

Mark 12: 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Keeping Fit for the Sake of Others

LESSON PILOT: October 7 to October 13.

What to Find in the Daily Readings:

1. Daniel's courage and courtesy. (Mon.)
2. Goodness as a factor in personal efficiency. (Tues.)
3. How to excel. (Wed.)
4. Can anything help us that hurts our neighbor? (Thurs.)
5. The true use of our bodies. (Fri.)
6. How we are guilty of sins others commit against us. (Sat.)
7. Sharing with others God's blessings on us. (Sun.)

GOLDEN TEXT—*Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.*

1 Corinthians 6: 19, 20.

Jesus' reply to the scribe's question secured from him a prompt assent to the primacy of love in worship and in conduct. He acknowledged that Jesus was right, and that love was more than whole burnt offerings, that is, that there can be no service acceptable either to God or men which is not prompted by personal esteem or affection. Love, then, is a command of God. It is an obligation imposed by the divine law. It must be acknowledged before it can be discharged. And to acknowledge it is to get close to the kingdom of God.

III. DISCHARGING OUR DEBT TO OTHERS

James 2: 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

Love desires to express itself in ministering to the necessities or relief of others. It does not boast of its existence but obeys its own behests. No one can meet his duty by merely acknowledging his obligations to his fellows. Some works must accompany declarations of regard: Otherwise there is dissimulation, and a pretense to have what one does not possess. Love is a vital, active force and motive of conduct in every heart in which it is genuine. As faith without works is dead, so love without deeds is false.

What to Find in the Lesson Study:

1. Why Daniel refused the king's meat. (I)
2. Why he would not drink wine. (I)
3. The basis on which he proposed a test of abstinence. (I)
4. Has the Eighteenth Amendment been fully tested? (II)
5. How can it be fairly tried out? (II)
6. What would result from a fair test of it? (II)
7. Some personal benefits of abstinence. (III)

DAILY READINGS

MONDAY, OCTOBER 7

Read Daniel 1: 8-12—ADVENTUROUS RELIGION.
"Prove thy servants, I beseech thee, ten days; and let them give us pulses to eat, and water to drink."

Moral courage is always present where moral conviction is sufficiently deep and strong. Instability and cowardice ever characterize the double-minded and the half-hearted. Not only should the current of purpose flow in a single stream but should have volume enough to sweep away or overflow obstructions in its way. It was a brave act on Daniel's part to suggest a substitute for the meats and wines with which the king's table was provided and at which he and his friends were honored guests. He was not discourteous to Melzar, the king's officer who was dietitian for the princes of the realm, because his refusal to take the meat and wine was couched in the voluntary proposition for a substitute, and was conditional on the result of a test of ten days. Daniel was far from being offensive in his abstemiousness. He did not seek merely "to be different." He acted entirely according to the purpose of his heart and in harmony with his religious scruples. Yet he knew that compliance with his religious convictions would result favorably upon his physical condition and that in ten days a vegetable diet for growing youths could demonstrate its superiority over the prescribed viands and wines of the king's table.

May we realize that our physical well-being is dependent on our observance of the moral laws of God.

TUESDAY, OCTOBER 8

Read Daniel 1: 14-21—COURAGEOUS FAITH REWARDED.

"He found them ten times better than all the magicians and astrologers that were in all his realm."

According to Chaldean dietetics, meat and wine were good food for young men, and the king wanted the princes in his household to have the best and most highly nutritious of all foods regardless of expense. If any of them gave evidence of being undernourished, Melzar, the purveyor, would pay for his neglect with his head. But when Daniel and his friends, after ten days on a vege-

table diet, appeared to be better nourished than the rest of the princes, the officer could safely change their diet, even with the king's personal approval. Not only were their countenances fairer and fatter than the others who ate the meat, but they were found to be far more intelligent and apt as students in the royal college. An over-loaded stomach produces a dull head, and the use of strong drink, even in moderation, lowers mental efficiency and retards the activities of the mind. Of course, it goes without saying that Daniel and his friends were among the most intellectual of all the princes of Judah; but in Babylon, they were associated with the most intelligent youths of all Chaldea, and their superior skill and wisdom were attributable to other qualities than excellent minds. Faith is an important factor in acquiring knowledge. That is a fact which scientists and teachers today need to learn and practice.

May we realize that what is best for the soul is best also for the mind.

WEDNESDAY, OCTOBER 9

Read 1 Corinthians 6: 12-27—WHY SELF-CONTROL?

"Every man that striveth for the mastery is temperate in all things."

After his conversion, Paul's supreme business in life was to win men to Christ. His own personal affairs, advantages or liberties were submerged in that one object. Though he himself was Christ's freeman, yet in order to win the Jews to Christ, he would be as a Jew, as he did in Jerusalem (Acts 21: 26). To the weak he became as weak, that is, he let himself down to their level of viewpoint and understanding, not that he actually partook of their infirmities. He did not pursue a stilted ministry, nor assume a holier-than-thou attitude toward anybody. His passion to win men to Christ took precedence over his personal conveniences and pleasures. He sacrificed his own liberties in order that he might obtain his object. He illustrates the principle by reference to the custom among athletes who in order to excel their competitors will practice the most rigid self-discipline and control, both as to exercise and diet. They do so because they esteem their chances to win above the gratification of physical

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appetites which in themselves are natural and harmless. Self-control is a virtue when it serves a higher purpose than the lower interests of self. We lose nothing, but gain much, when we make the secondary affairs of life subordinate and subservient to the things which pertain to the kingdom of God.

May our self-control consist in Christ's control of us.

THURSDAY, OCTOBER 10

Read 1 Corinthians 10: 23-33—SEEKING THE GOOD OF OTHERS.
"Let no man seek his own, but each his neighbor's good." (RV)

Continuing his argument in favor of self-control for the sake of the higher purposes of life, as contained in yesterday's reading, Paul applies the principle to the eating of meats offered to idols, about which there was considerable difference of opinion among the Christians at Corinth. It was not a question as to what was lawful, or according to rules or regulations governing one's conduct toward himself and which permitted indulgence, but a matter of Christian expediency or the higher principle governing one's conduct toward himself in relation to other people, and which might or might not call for the practice of self-denial for the sake of others. Making the question personal, Paul says that his own liberties describe a wider circle than that of some others; and yet he could stay within the narrow circle of their liberties and still not get outside the boundary of his own, most certainly. The stronger believers would assuredly do their consciences no injury by refraining from meats, and they are therefore to desist from it in case the exercise of their personal liberties proved injurious to the consciences of others. In other words, we should be governed in our habits not by what we may do without harm to ourselves but by what may be helpful to our neighbor. We should have religious scruples as to his welfare and less thought about our own personal privileges.

May we find that in seeking not our own but each another's good, we shall achieve our own highest good.

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FRIDAY, OCTOBER 11

Read 1 Corinthians 6: 12-20—THE CONSECRATION OF BODILY POWERS.
"Know ye not that your body is the temple of the Holy Ghost which is in you?"

Our bodies should be properly treated not for their own sakes chiefly but because of their importance as the temples of the Holy Spirit. For its own sake, "bodily exercise profiteth little." But when the body is esteemed as a dwelling place of God, it will receive the highest consideration and its own best interests will be safeguarded. Eating is necessary to physical life, and yet he lives on a low level who considers himself a mere eater. When Paul said he kept his body under, he meant he subordinated the lower interests of his body to the higher interests of his life. The flesh is to be dominated by the spirit, else the inferior nature become supreme. And that spirit is itself to be under the control of the Holy Spirit, else the powers of the body will be prostituted to the baser uses and indulgences. Nothing should encourage us to take care of our bodies and keep them clean from moral evil more than the constant thought that they are now the habitation of God and that in the resurrection they are to be raised up by his power. Both for the sake of what their present functions are and of those which they are yet to perform, our bodies should be kept sacred and devoted to holy purposes only.

May we admit no guest into our earthly house that would not be congenial to the divine Guest who is also our Host.

SATURDAY, OCTOBER 12

Read Romans 14: 13-23—SELF-DENIAL FOR THE SAKE OF OTHERS.
"Let not then your good be evil spoken of."

Paul is the world's authority on questions of casuistry. Concerning the question of eating meats and the observance of the seventh day, as was prescribed by the law and observed by many of the believers before they became Christians, he laid down certain principles by which each conscience was to be governed instead of giving a set of rules for every body to observe. No one should judge another in respect of questions in which morality or religion

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do not inhere but which are right or wrong according to one's own attitude, or that of others, toward it. If you think a thing is evil; it would be sinful for you to do it, because it is contrary to your faith or belief as to what is right. If you do that which others think is wrong, you sin against them in so far as you wound their consciences and cause them to speak ill of you. If we cause another to have a wrong notion of us, we cause him to stumble and are guilty of the sin he commits against us. The high principle of conduct is to follow after that which is profitable, rather than quibble and quarrel with one another about what might be considered permissible. There can be no question as to that which is helpful and which makes for peace; and if we are willing to walk on that exalted plane, we shall give no occasion of stumbling to any man, be he weak or strong, be he friend or foe.

May our conduct toward each other be of faith instead of doubt, and of unselfish helpfulness instead of selfish exclusiveness.

SUNDAY, OCTOBER 13

Read Psalm 66: 16-20—PERSONAL TESTIMONY AND PRAISE.
"Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

The true spirit of prayer is that also of gratitude. Where there is ingratitude there is sin in the heart, and where there is sin in the heart there is not the spirit of prayer even though there be the form of petition unto God. The Psalmist cried to Jehovah and was heard by him. The voice that had been lifted to God in his own behalf was then raised before men in God's behalf. However, the audience in whose presence he desired to testify to the goodness of God is composed of those "that fear God." Others would not understand what he might talk about. Never having experienced the mercies of the Lord in answer to prayer, they would not be able to discern the significance and meaning of his testimony. But the thrill of having received God's direct answer to one's prayer calls for some proclamation of it to ears that are sympathetic and understanding. And by such witness-

ing, the blessings which one receives from God becomes also a blessing from God upon others.

May we daily talk of the mercies of the Lord toward us, and speak of his goodness as new with every morning.

LESSON STUDY

Sunday, October 13

TOPIC—Keeping-Fit for the Sake of Others.
THE LARGER LESSON—Daniel 1: 8-20; 1 Corinthians 9: 19-27; 1 Timothy 4: 7-12; 2 Timothy 2: 1-5.

Lesson Text and Comment

I. ABSTINENCE DESIRED

Daniel 1: 8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs. 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse looking than the children which are of your sort? then shall ye make me endanger my head to the king.

There were several reasons why Daniel did not wish to eat the king's meat nor drink the king's wine. He had religious scruples against doing so. Some of the meats were unclean according to the Hebrew law and were forbidden. And while wine drinking was common among the Hebrews, the best of their leaders and teachers advised strongly against it. But besides his religious scruples he had the wisdom and good sense to know that such a diet was detrimental to his physical and mental development. Although the question had a religious aspect, he was willing that the test of a vegetable food should be made entirely on a physical basis.

II. ABSTINENCE PRACTICED

Daniel 1: 11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

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

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

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

15 And at the end of ten days their countenances appeared fairer and fatter in flesh

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than all the children which did eat the portion of the king's meat.

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

While our prohibition law as a national statute was at first more or less rightly termed "a noble experiment," its ten days of testing have expired and it has proved to be a wise policy. But even as it is, or has been, the test was not thorough or complete because the law was not observed by everybody. Before any one suggests a repeal of the Eighteenth Amendment, let every citizen obey its provisions long enough to let the law prove its value or its worthlessness. There is not an intelligent man anywhere but who will acknowledge that, if given a fair test, it will fix itself in the moral consciousness of our people and become an inviolable and established statute.

III. ABSTINENCE REWARDED

Daniel 1: 17 ¶ As for these four children, God gave them knowledge and skill in all

learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Michael and Azariah: therefore stood they before the king.

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

As great as are the physical, material and financial benefits to be derived from the total abstinence from strong drinks, the mental and spiritual blessings are much greater. Strong drinks and heavy diets retard the activities of the mind and tend strongly to produce moral indifference to the finer virtues and qualities of life. Poise, deliberation and wisdom are impossible without a clear head and a nervous energy undisturbed by the stimulus and the reaction of strong drinks. In business, the men who abstain are "ten times better" than those who drink.

Useful Work a Christian Duty

LESSON PILOT: October 14 to October 20

What to Find in the Daily Readings:

1. What is the gospel of labor? (Mon.)
2. The right way to look for Jesus' return. (Tues.)
3. What too often determines our interest in our work? (Wed.)
4. Some phases of a minister's work. (Thurs.)
5. The most needful thing in spreading the gospel. (Fri.)
6. Who should be assigned the hardest jobs? (Sat.)
7. God's workmanship manifested in what two ways? (Sun.)

GOLDEN TEXT—*If any will not work, neither let him eat.* (2 Thessalonians 3: 10.)

DAILY READINGS

MONDAY, OCTOBER 14

Read John 6: 10-15—THE GOSPEL OF WORK.
"Jesus answered them, My Father worketh hitherto, and I work."

During his active ministry Jesus was the busiest man who ever lived. He crowded into a little more than two years a greater number of achievements than any other man, of course, could

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What to Find in the Lesson Study:

1. What work was assigned Adam and Eve? (I)
2. The first part of the sabbath law. (I)
3. How Nehemiah refused to be diverted from his labor. (I)
4. Jesus' attitude toward work. (I)
5. How Paul labored at Ephesus. (II)
6. Practical application of what Jesus said about giving. (II)
7. Work is remedy for what evils? (III)

have done in a millennium. But it was his nature to work. He inherited it from his Father. With him beneficent work was involuntary. He could not keep from helping people, even when such service was in direct conflict with existing rules governing labor and the conditions under which it was to be performed. He healed the impotent man at the pool on the sabbath and

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directed him to take up his bed and go. As he was going away with his couch on his shoulder, there were punctilious Jews who reprimanded him for carrying such a burden on the sabbath and charged him with the sin of sabbath desecration for doing so. However, the man replied that his healer had directed him to do it, and since he had power to cure him he might certainly be considered worthy of being obeyed. The work which Jesus has done and still does for us gives us plenty of things to do. But the gospel of labor is not merely that of being energetic, thrifty or industrious but that of being actively engaged in worth-while and worthy labor.

May we devote the energies for which we are indebted to Christ to his service and honor.

TUESDAY, OCTOBER 15

Read 2 Thessalonians 2: 6-15—THE IDLER BANNED.
"If any would not work, neither should he eat."

In the church at Thessalonica, there had arisen false notions of the second coming of Christ. There were some who had so distorted what Paul had said concerning the Lord's return that he had now to give them some signs counteracting their erroneous views, affirming that another Christ would appear before the Christ would return. Because they thought that Jesus would come immediately, some of the Thessalonians actually desisted from their means of making a living, and devoted their time to idle twaddle about the second coming, going about meddling in other people's affairs while they waited for Jesus to come back to earth. They were looking for him mostly because they hoped his return would exempt them from labor of every sort. In preparation for such an event, they very consistently did nothing. They were getting accustomed to the big rest they planned to have when Christ should come! Of course, it was foolish. The right way to look for a distinguished guest is to get busy preparing to entertain him, not to stand idly by the roadside and peer at every passer-by to see if that is he. People who pry into every passing event to detect a sign of Christ's return have mighty little use for their

time, and are not properly nor rightly getting ready for him. Nothing should stimulate us to a more strenuous or profitable use of our time and energies than Christ's own promise of his return. But he will not very probably come soon enough to keep the man from suffering who neglects his business looking for him.

May we be busy doing the Master's work when he comes again.

WEDNESDAY, OCTOBER 16

Read Ephesians 4: 25-32—CHRISTIAN CONDUCT FOR WORKERS.
"Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good."

Our reading for today is a nest of gold nuggets. We have here the standards of righteousness in industry and in business which would mean untold wealth and prosperity if they were adopted and practiced by the employes and employers of the world. Let lying be put away and tell the truth about what you have to sell, even though a prospective purchaser does not ask you to do so. When provoked, do not harbor angry feelings nor "pout" and go about with your feathers ruffled and your spines sticking out! When the day is done, do not carry your worries to bed with you. If you have been false in your dealings or have taken anything by stealth, find the antidote in some form of arduous manual labor, for thieves are looking for "easy money" and nothing can cure the robber spirit or habit like the right sort of hard work. Too much, we are inclined to graduate our interests and efforts in a business by the amount of compensation we receive for our labor in it. Then, let us be so truthful that our word becomes our bond, and that no corrupt communication will proceed out of our mouths. And most important of all, strive to do that which the Spirit of God approves, for if we grieve him we ourselves will not be happy nor contented. If we are false or contentious or lazy we shall not only make the lot of our associates unpleasant but we will also face the ghost of our own mean selves when we lie down at night.

May we maintain the high standards of Christian living in every walk of life.

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THURSDAY, OCTOBER 17

Read Acts 20: 24-36—THE WORK OF A FAITHFUL MINISTER.

"I have shewed you all things, how that so labouring ye ought to support the weak."

There is a great deal more work involved in a ministry of the gospel than that which is required or performed in preaching every Sunday. In his farewell address to the elders of Ephesus, Paul reminded them of his work among them in order to indicate what should be the feature of their own labors as his successors in the care of the church. Besides his preaching, in which he had declared the whole counsel of God, he had wrought with his own hands and had supported himself in order that he might not be a burden upon his converts but that he might prove to them the usefulness of his ministry among them. The elders were charged to take care of the flock and to perform the duties of overseers, guardians, protectors, advisors and helpers. And they were to give special attention to the weak who were in greatest need of their spiritual ministrations. If they were to have favorites, let them find them among the most underprivileged and needy rather than among the most affluent and respectable. The minister is therefore to live the self-sacrificing life, giving himself daily to the service of his people over whom the Holy Spirit has made him pastor or under-shepherd.

Let us honor our faithful pastors whose ministries and energies are spent in our spiritual interests.

FRIDAY, OCTOBER 18

Read Luke 10: 1-11—THE CALL FOR LABORERS.
"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Dr. Savage places the mission of the Seventy shortly before the Feast of Tabernacles, 29 A.D. (Usher), in preparation for the fourth tour which Jesus made through Galilee. The twelve apostles were evidently included in the seventy, and no two of them doubtless were in the same group which now went forth at the command of the Master. It was a special mission in which these seventy followers were to do much good, healing and preaching in the name of Christ. There was a great deal more

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work to be done than there were workers to do it. The world's needs are always ahead of the supplies which are available. The number of workers under Jesus had increased from twelve to seventy, and yet the laborers were not enough to keep pace with the needs. And it was the far look which Jesus had when he said, "Pray ye the Lord of the harvest that he send forth more laborers into his harvest." The greatest and most important factor in the spread of Christianity and in carrying the blessings of the gospel to the perishing millions of earth is an ever rapidly increasing number of men and women whom the Lord of the harvest thrusts forth into the fields of labor for him.

May we pray that God shall call more laborers into his service, willing that we ourselves shall be among them.

SATURDAY, OCTOBER 19

Read Exodus 31: 1-11—INSPIRED WORKMEN.
"I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

In the making of the vessels for the tabernacle which was to be erected according to the divine design, Moses was commanded to secure the labors of the best and most skillful workmen to be found in all Israel. God had the men ready for the task. Moses merely needed to know who they were. So God told him. Moses himself had not the sort of skill or wisdom necessary to make vessels of gold but he could enlist the men to whom God had given such ability and who were ready to consecrate their talents to the service of Jehovah. Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, were God's men for the work. There was no need to import workmen nor to employ inefficient or unskilled craftsmen of their own number to carry out the divine plans, for the best that could be found anywhere could be had from among God's own people. The Lord's work deserves the best service of our best men and women. His own choice is necessarily made among the choicest, and indicates who they are. He has need for all grades of workers and can employ even the most unskilled laborers in his service. But it is according to the divine

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will and plan that the brightest and most talented young men and women among any people shall be designated and set apart to God's special service.

Let us covet the most promising of our young people for special work for Christ.

SUNDAY, OCTOBER 20

Read Psalm 8—THE MASTER WORKMAN.
"O Lord, our Lord, how excellent is thy name in all the earth!"

No man can seriously contemplate the work of creation without adoring the great Creator. David here sings of Jehovah's majesty in the twofold manifestations of his intelligence and power. First, in the creation of the material universe of which God himself was both the architect and builder. The heavens with their stars, constellations and planets revolving with unerring accuracy and regularity in their respective solar systems can be explained only as the work of a Supreme and Master mind and hand. Second, in the creation of the different orders of intelligences or beings in the universe as occupants of his material realm and as servants to do his will. In this achievement, the divine Creator manifested his greatest might and glory. If the material universe can be explained only on the basis of God the Creator, much less can man himself be explained on any other. Since man is an intelligent creature, he must be the product of an Intelligence. Man's dominion over all the works of creation indicate the high order of mind with which he himself has been endowed by the Creator. Since he is master of the sheep, oxen and the beasts of the field, his mastery must itself be the work of a Supreme Master, and a characteristic of an order of intelligence second only to that of the angels in heaven.

May our lives and labors be such as they will reflect glory and honor to our great Creator.

LESSON STUDY

Sunday, October 20

Text—Useful Work a Christian Duty.

Lesson Text and Comment

I. WORK AS A DUTY TO GOD

Genesis 2: 15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

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Exodus 20: 9 Six days shalt thou labour, and do all thy work:

Nehemiah 8: 3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

John 5: 17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

John 9: 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

That which God gives us to do certainly constitutes a duty we owe to him. He gave to Adam and Eve the work of keeping the garden in which he placed them. He incorporated labor in the sabbath command as a requisite to the observance of the day of rest. Nehemiah, in rebuilding the wall of Jerusalem, set the precedent of faithfulness to the task which God has imposed, even in the face of violent efforts to hinder or divert. Jesus himself embodied the highest principles of self-devotion to the service of God and mankind, utilizing every moment of the day in view of the fact that all opportunities for labor will soon cease and the night will come "when no man can work." On man, then, the duty of work has been imposed by both the specific and general commands of God and by precedents established both by his faithful subjects and by his own divine Son.

II. WORK AS A DUTY TO OTHERS

Acts 20: 33 I have coveted no man's silver, or gold, or apparel.

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

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

During his ministry at Ephesus, Paul supported himself by engaging in his trade of tent-making and in order that he might not be a charge upon the people whom he won to Christ. It was in their behalf that he labored in his own interests. But his greatest energy was spent in his spiritual ministries direct to them. He called on them for nothing in the way of his own support, but gave them much of his own time and strength in the way of their own spiritual life. Hence his quotation of the saying of Christ had the practical application that it is more blessed to do

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good to others than to have others do good to us.

III. WORK AS A DUTY TO OURSELVES

2 *Thessalonians* 3: 6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

Ephesians 4: 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

"An idle mind is the devil's workshop." But, of course, activity should be properly directed and wisely done, else idleness would be less harmful than labor. Both to the Thessalonians and Ephesians, Paul urged the necessity of every man working diligently and honestly, as a prevention to much meddling and tattling that was going on among them. People who have time to meddle with other people ought to find some hard work to do for themselves.

The Christian View of Recreation

LESSON PILOT: October 21 to October 27.

What to Find in the Daily Readings:

1. Why the Pharisees' disciples fasted. (Mon.)
2. On what basis is the sabbath to be observed? (Tues.)
3. How Jesus got his diversions. (Wed.)
4. Why Jesus attended the marriage feast. (Thurs.)
5. When is the temptation to dissipate strongest? (Fri.)
6. How to rest. (Sat.)
7. Some effects of immoderation. (Sun.)

GOLDEN TEXT—*I came that they may have life, and have it abundantly.*
John 10: 10.

DAILY READINGS

MONDAY, OCTOBER 21

Read Mark 2: 15-22—EATING AND FASTING.
"Can the children of the bridechamber fast, while the bridegroom is with them?"

In the customs and practices of mankind, fasting has been almost entirely a religious rite, expressing what purported to be deep emotion of soul, usually that of great sorrow or repentance. With the Pharisees, and even among the disciples of John the Baptist, fasting was practiced as a sort of pious self-discipline, whether the natural desire for food was present or absent. They institutionalized and traditionalized a

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What to Find in the Lesson Study:

1. Why Jesus did not teach his disciples to fast. (I)
2. Who should be the happiest people. (I)
3. On whom do God's people reflect when they are sad? (I)
4. Is grief to be spontaneous or put on? (II)
5. The results of trying to practice grief as an art. (II)
6. Whose standards of goodness are faulty? (II)
7. From whom may the truth be known? (III)

custom and therefore made it legal and mandatory upon themselves, so that they regarded the neglect of it on the part of anybody else as sinful and irreligious. Jesus himself did not prohibit fasting, but justified it only where there was good and sufficient cause and occasion for it. Why should his own disciples go about fasting and showing great grief while he was with them? Would he conduct fasting rehearsals for them so that they might later do it in the most approved manner? If you feel like eating, eat, else you are trying to deceive yourself and others by suppressing your hunger in order to appear

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pious. Before fasting can be virtuous, abstinence from food must be as normal as is the natural desire for it.

May all our religious habits and customs arise from sincere religious motives.

TUESDAY, OCTOBER 22

Read Mark 2: 23-28—THE SABBATH FOR MAN.
"The sabbath was made for man, and not man for the sabbath."

Perhaps the modern recreational problem relates to the sabbath more than to any other phase of religious life. Busy men often take the day off entirely and seek pleasure grounds, ball parks or the golf links; and justify themselves on the ground that it thus ministers to their physical necessities. Such habits are not without some foundation in the sabbath law. But it places recreation on the lower rather than the higher plane, and does not therefore result in the greatest benefits to the individual. It is lawful to do good on the sabbath day, and certainly it is consistent with the divine will that one should do himself good on that day.

Recreation, like every other form of personal pleasure, must be a by-product instead of the object of a quest. People who seek merely their own relaxation by any sort of activity on Sunday, or by any kind of inactivity, do not get the most out of the day. By worship and the service of our fellowmen in deeds of charity or necessity, we may find our greatest profit and most pleasurable relaxation.

May we conduct ourselves as the Lord's servants on the Lord's day.

WEDNESDAY, OCTOBER 23

Read Mark 6: 30-44—REST AND DIVERSION.
"Come ye yourselves apart into a desert place, and rest a while."

Jesus had sent the Twelve off a third tour through Galilee, sending them out two and two. On their return to Jesus, he not only received their reports, but insisted that they go aside into a quiet place and rest awhile. Dr. Savage thinks this must have taken place the day before the feeding of the five thousand and fixes the date of the apostles' return as probably Tuesday, March 28, 29 A.D. (Usher.) The Master wished to conserve the physical energies of his disciples, and recognized the value of

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their labors by calling them to rest awhile apart from the throngs that surged about them. However, their relaxation was brief, except that they were given new opportunities to serve their Master and their fellowmen as assistants in feeding the five thousand. Although Jesus sought rest for his weary disciples, he seldom did so for himself. His meat and drink was to do the will of his Father, and in that he found his diversion and delight. Because his work was in direct line with the Father's will, he could get relief from the ordinary by doing the extraordinary, and divert himself by taking on more work and bigger tasks of the same sort. But not everyone is thus completely engrossed in the higher spiritual ministries, and hence their diversion can be secured only by a temporary cessation rather than an uninterrupted continuance of even their religious activities.

May we be so deeply interested in the Lord's work that we shall find our diversions in it by doing more of it.

THURSDAY OCTOBER 24

Read John 2: 1-11—JESUS A WEDDING GUEST.
"Both Jesus was called, and his disciples, to the marriage."

Dr. Savage says the miracle at the wedding in Cana took place on Tuesday, May 12, 27 A.D. (Usher), within a week after having called to his side the first six of his disciples, John, Andrew, Peter, James, Philip and Nathanael. These were the disciples who were included in the invitation to the marriage feast. It was not the features of the occasion which were uppermost in the mind of Jesus, but the occasion itself. He expressed his approval of marriage by his attendance upon those festivities which, according to the customs of the day, constituted its solemnization. In making the wine to relieve an emergency need, he did not sanction the manufacture of strong drink nor even the hilarity of the crowd that had assembled on that occasion, but employed his divine power to give his endorsement of an institution which had been ordained of God for the good of mankind. Furthermore, he was the bridegroom's guest, and would share with him the embarrassment, if not the disgrace, of an in-

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sufficient supply of wine to meet the utmost demands of all the guests who had assembled to do him honor.

May Jesus be an invited guest at every marriage.

FRIDAY, OCTOBER 25

Read Daniel 5: 1-6—DISSIPATION AND DISASTER.
"Belshazzar, the king made a great feast to a thousand of his lords."

Whether it is wrong to be a guest at a feast depends on the character and purposes of the feast. It is very necessary that men should be able to tell where diversion ceases and dissipation begins, or where diversion is not and dissipation is. But with many the two go together. They cannot be diverted except by some form of sensuous self-indulgence. Belshazzar was dissolute and groggy when the mysterious armless hand began its writing on his palace walls. Even had it been good Chaldee, he perhaps could not have read it. But he knew enough about it to know that it spelled trouble for him. His conscience could better interpret it than his wandering eyes could read the words which seemed to him to dance upon the wall. But with the dissolute, there seems to be the strongest tendency to dissipation the nearer he comes to disaster. Perhaps it is so because he wishes to blind himself to the fate which his conscience pictures to him in a ghostly nightmare. He wishes to drown his premonitions of evil in the flowing bowl. He would raise the shout of hilarity high enough to quell the voice of conscience within him.

May we indulge no bodily appetite which might endanger the safety of our souls.

SATURDAY, OCTOBER 26

Read Isaiah 40: 27-31—THE RECOVERY OF STRENGTH.
"They that wait upon the Lord shall renew their strength."

In his inspired imagination, the prophet, Isaiah, pictures Jehovah as a tireless Creator whose work extends to the ends of the earth and yet whose strength is unabated, without cessation or fatigue. He therefore conceives the thought of God as the source of all strength. Certainly he in whom strength is unailing can rightly be regarded as

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the fountainhead of all power. Hence all our relaxations, made necessary by the imperfections and mortality of our bodies, can be had only by such fellowship with God as will secure to us a renewal of our energies and strength. If we are weary, how are we to rest? Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls." It is in the service of Christ, then, that we are to find our rest and the renewal of our failing powers. The principles of his kingdom are those which will make for our own comfort and exhilaration. Too often we look for recreation to the pursuits of pleasure or to the haunts of luxurious indolence. But no renewal of energy, but a waste of time and strength, are to be found in such pursuits or places. The yoke of Christ is easy. It can be borne without fatigue, because love rules the spirit of the bearer.

May we find our physical as well as spiritual recreations in the various ways of serving Christ.

SUNDAY, OCTOBER 27

Read Philippians 4: 4-9—PRECEPT AND EXAMPLE.
"Let your moderation be known unto all men."

To be immoderate in any respect is especially unbecoming in a Christian. Unbelievers may very reasonably be expected to be victims of whims and guilty of excesses of various sorts. But the person who claims to have been redeemed by Christ is supposed to have had his ideals, appetites and desires changed. So that the things in which he once took pleasure afford him delight no more. Self-control should be characteristic of the redeemed life, of that which is under the control of Christ. Immoderation in speech often impairs the peace of a family or neighborhood. Immoderation in eating often endangers one's own health and peace of mind. Immoderate feelings often react to the detriment of one's own usefulness and tranquility. Of course, the best regulated Christian life does not sail on an even keel. Life has its undulations, its crest of the wave and its

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trough of the sea. But let all extremes be avoided, and let the peace of God keep our minds and hearts through Christ. To this end let only the best and purest thoughts engage our minds and hearts, those which are honest and just and lovely and of good report.

May we as Christians, both by precept and example, practice and promote only those things which are true and right.

LESSON STUDY

Sunday, October 27

TOPIC—The Christian's View of Recreation.
THE LARGER LESSON—Jeremiah 31: 12-13; Zechariah 8: 4; Matthew 11: 16-19; Mark 2: 18-20, 21; Luke 11: 29-32; John 2: 1-11.

Lesson Text and Comment

I. ABOUT BEING GLAD

Mark 2: 18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

It was the religious fashion in the days of Christ for people to "wear long faces." Those who could make their faces the longest were accorded highest honors for piety. But Jesus did not practice nor tolerate such sham. His own disciples were not taught to fast as a part of their religious duty, as were the disciples of the Pharisees and even those of John the Baptist. He justified this omission on the ground that they had no occasion to put on the appearance of gloom and sadness because they had him with them. People who have Jesus with them ought to be the happiest people in the world. But how many there are who, although Jesus is with them and they know it, are yet gloomy and morose and crest-fallen and sad. But such a state of mind on their part is a reflection on him as well as on themselves.

II. ABOUT BEING SAD

Mark 2: 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old

bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

The spirit of joy or sadness cannot be put on or off like a garment. When the time comes to grieve, people will not need to be instructed in the arts and systems of manifesting their sorrow. To practice grief-making as an art would be like putting new wine in old wine-skins; both the container and the contents would be destroyed by the process. Or it would be like putting a new patch on an old garment which is so rotten it will not hold the threads and so the rent is made worse by the foolish effort to mend it. Being sad, for the sake of being sad, is manifestly ridiculous, and unworthy of the followers of Christ.

III. ABOUT BEING BAD

Mark 2: 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abinath the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.

The Pharisees thought Jesus' disciples were bad men because they plucked some wheat heads as they passed through a grain field on the sabbath and rubbed out the grains and ate them. What the disciples did was called by their critics gathering and threshing wheat on the sabbath. They made themselves the oracles of goodness. But Jesus did not hesitate to smash their standards of piety, even at the risk of being himself considered bad by them; and they did consider him the worst of men, even a colleague of Beelzebub, the prince of devils. The Lord of the sabbath is the best interpreter of its privileges and benefits. Let us get our notions about being good or bad direct from Jesus.

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Respect for Rightful Authority

LESSON PILOT: October 28 to November 3.

What to Find in the Daily Readings:

1. The penalty for abusing special privilege. (Mon.)
2. Jesus combining civic and religious duties. (Tues.)
3. What is the best patriotism? (Wed.)
4. Difference between submission and obedience. (Thurs.)
5. How to reduce mob violence. (Fri.)
6. From whom governments derive their powers. (Sat.)
7. What Jesus did for law. (Sun.)

GOLDEN TEXT—*Let every soul be in submission to the higher powers.*
Romans 13: 1.

DAILY READINGS

MONDAY, OCTOBER 28

Read Mark 12: 1-12—THE ABUSE OF PRIVILEGE.
"He will come and destroy the husbandmen, and will give the vineyard unto others."

In the parable of the Wicked Husbandmen, Jesus had immediate reference to the chief priests, scribes and elders who had rejected him as the Son of God. In doing so, however, he showed how they had not only neglected but had grievously abused the special privileges which God had given them. The Jews had been chosen as the husbandmen and keepers of God's vineyard and interests in the world. Though they had often proved faithless and rebellious, he had sent his messengers and prophets to dissuade them from their wickedness and to urge them to a just recognition of him as their Benefactor. But these had been maltreated, and some of them slain, by them. However, in a last, supreme effort to win them, the Father sends his only Son; but him they cast out of the vineyard and kill. Their rebellion thus becomes complete, and the mercy which had been shown them becomes vengeance, and their exalted privileges are succeeded by swift and terrible retribution. And it seems to be one of the chief characteristics of a depraved human nature to be least inclined to do right where opportunities and privileges are greatest. Where the love of God does not reign in the heart, the more highly exalted one's position in life is, the more self-centered he be-

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What to Find in the Lesson Study:

1. The two-fold obligation of every man. (I)
2. What takes place when either is ignored? (II)
3. What takes place when both are observed? (I)
4. Are bad men ever good citizens? (II)
5. Are good men ever bad citizens? (II)
6. What is involved in objection to every ordinance? (II)
7. How submission may correct a bad law. (III)

comes. But the abuse of special privileges is followed by special and irrevocable disaster. If the wrath of God is the exhaust of his love, how terrible it must be!

May God help us to appreciate and utilize the high gospel privileges he has given us.

TUESDAY, OCTOBER 29

Read Mark 12: 13-17—OUR DEBT TO GOD AND COUNTRY.

"Is it lawful to give tribute to Caesar, or not?"

Although the Pharisees and Herodians were members of different political parties in Palestine, they formed a temporary alliance in an embassy to Jesus proposing the catch question of tribute to Caesar. They stated their proposition in such a way as to call for a "yes" or "no" answer. Should he say that it was lawful to pay the imperial tribute money, the Pharisees would stir up the masses of the people against him. And should he say it is lawful not to do so, the Herodians would have cause to make out a case against him before the provincial Roman authorities. As little as they might have thought so, the question they asked Jesus was an indication of disloyalty toward the Roman government on their own part. They raised the question as to paying tribute, and no honest, loyal citizen is going to question the right of his government to tax him, though he may disapprove of the methods or rates of taxation. Jesus did not answer the query of the conspira-

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tors except to state the principle governing all law and order in both the political and religious realms. Since the Pharisees were a strict religious sect and the Herodians were a distinct political party, he made reply in terms that covered both their religious and political duties. And it was this marvelous combination that routed the critics.

May we be faithful to Christ in all our civic relations and obligations.

WEDNESDAY, OCTOBER 30

Read Romans 13: 1-10—CIVIC AND SOCIAL OBLIGATIONS.

"Let every soul be subject unto the higher powers."

In his letter to the Christians at Rome, Paul was especially urgent that they should be innocent of any disrespect shown toward the imperial government. The Jews, shortly before he wrote this letter, had been expelled from Rome because their loyalty to the emperor had been questioned. Because the Christians would likely be regarded as a wing of the Jews, in contrast with the paganism of Rome, they needed to be on guard to give no cause for suspicion whatever as to their loyalty. So Paul urges every one to be subject to the higher powers or authorities, and argues the ground for such an appeal. Civil authorities are according to God's ordinance, or plan, for the government of mankind, whether the magistrates themselves recognize the fact or not. Hence to resist authorities is to despise God's order, and thus to incur moral guilt. And while the fear of suffering the prescribed penalties for having spurned the civil authorities, and having broken the laws of the land might suffice to keep unbelievers from committing crimes, Christians should desist from all forms of law infraction for conscience' sake, because it is right and proper that the "powers that be" should be respected. There is no country on the earth, whether pagan or Christian, in which love to one's neighbor will not provide the best there is in patriotism.

Let us not distinguish between the love of our country and the love of our fellowmen.

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THURSDAY, OCTOBER 31

Read 1 Peter 2: 13-15—DUTIES AND PRIVILEGES OF SUBJECTS.

"Submit yourselves to every ordinance of man for the Lord's sake."

By submission to every ordinance of man, Peter did not mean obedience to every law of man, for he himself experienced the alternatives of obeying either God or men, and had not been hesitant to say whom he would obey. However, he did not disregard the power and authority of rulers or judges to administer to him the prescribed penalties for such infractions of statutes as his conscience made it impossible for him to respect. His submission was the point of loyalty. He illustrates the spirit of non-resistance by reference to Christ himself, "who, when he was reviled, reviled not again; when he suffered, he threatened not." But unless a statute is morally instead of politically wrong, one cannot do well by violating it. It must first violate his own conscience. In such an instance, the law rather than the violator is guilty of transgression; and the law is to be condemned and the violator justified. By disobedience to such law the evil of it may be made manifest and stand rebuked before the world, so that one exercises his highest duty as a citizen by allegiance to his conscience and by a disobedience to such laws. But in every such case there must be a "conscience toward God." for then only can one suffer with patience the penalties for his disobedience and be innocent of all transgression.

May we never violate any law except that which itself transgresses the law of God.

FRIDAY, NOVEMBER 1

Read Acts 19: 30-41—THE MOB SPIRIT SUP-

PRESSED BY LAW.

"If Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open."

A mob seldom gets the man it is after. It nearly always acts entirely on circumstantial evidence, and therefore frequently gets hold merely of the accomplices or associates of the one they want. In the uproar at Ephesus, the gang which had been stirred up by Demetrius, and his fellow craftsmen in the Diana shrine business, seized two

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of Paul's companions in travel, Gaius and Aristarchus, and rushed them to the theater. Paul, the chief offender in their eyes, escaped the mob entirely. However, the town clerk handled the mob in a masterful way. When he had succeeded in restoring quiet so he could be heard, he began with complimentary and diplomatic reference to the immunity of their goddess from injury of any sort, and said that their uneasiness as to her safety was unbecoming in them. Then he goes a step further to say that these men are not robbers of temples nor blasphemers of their goddess. But he does not aver that there is no cause for legal action against them, only that their accusers must proceed against them in a lawful manner. There are "deputies" or, as we would say "solicitors" or "states' attorneys" who might prosecute the men on legal indictments. But that was the point of difficulty with the mob. The yelling crowd could not put their motives or purposes into any sort of legal document or intelligible writing, because more than half of them did not know what they were there for. The clerk gained complete control of the mob and succeeded in dispersing the crowd when he concluded his remarks by saying that they themselves had become liable to be prosecuted for raising or taking part in an uproar without cause. If there can be better assurance of justice under the law, and sterner legal measures taken against mobs, there will be far less mob violence among us.

No man can be a law unto himself any more than he can live unto himself.

SATURDAY, NOVEMBER 2

Read John 18: 1-11—**POWERS OF GOVERNMENT DERIVED.**

"Jesus answered, Thou couldst have no power at all against me, except it were given thee from above."

Jesus was before Pilate for the second and last time. He had been brought back from Herod who had not condemned him, though he had tried to humiliate him. Pilate tried several ruses to escape the demand of the accusers to put Jesus to death. He "examined him by scourging" and then brought him out before the mob saying he found no fault in him. But he was

terrified when the Jews declared that by their law he was guilty of the capital offense of blasphemy in saying he was the Son of God, for that made it necessary for him as a Roman officer to take account of the Jewish law regarding capital punishment. He then somewhat piteously appealed to Jesus to tell him who he was. But Jesus answered him nothing. Doubtless with more impatience than anger, Pilate asked Jesus if he was not aware that he had the power to crucify him, and did he deign to refuse to answer him? Then Jesus told him that all the power he had was given him from above. It was derived. He did not himself have any authority. But for his office he would be unable to order the crucifixion of anybody. Even from the legal standpoint, the majesty, authority and purposes of God were in line with the sacrificial death of Christ on the cross. The kings and rulers of earth, whether they will it so or not, work out the will of him from whom they derive their power.

May God's sovereign will be the direct, instead of the indirect, factor in all our governmental affairs.

SUNDAY, NOVEMBER 3

Read Matthew 5: 13-20—**JESUS' REGARD FOR LAW.**
"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

The law to which Jesus has reference here is, of course, that which had been given by Jehovah and which had been codified by Moses and expounded by the ancient prophets. Yet the laws of God are the bases of all right legislation among men. In fact, the most that lawmakers can do is to formulate statutes which embody the principles of conduct which were set forth in the Ten Commandments. Jesus did not come to destroy the law in its essential elements of truth and righteousness, but to fulfil it and to give it its true interpretation and application to life. He did break many customs which the ecclesiastics of his day held sacred and inviolate, but these did not embody the principles of the divine law and were therefore to be honored in the breach instead of the observance.

May we be, like Christ, so filled with good works that men shall see in us the manifest will and law of God.

LESSON STUDY

Sunday, November 3

Topic—*Respect for Rightful Authority.*
THIS LARGER LESSON—Mark 12: 13-17; Romans 13: 1-14; 1 Peter 2: 13-17.

Lesson Text and Comment

I. RECOGNIZING RIGHTFUL AUTHORITY

Mark 12: 13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

13 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he said unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Wherever there is failure to recognize rightful authority there is lawlessness, whether in the home or in society, whether in religion or the commonwealth. So there must be an acknowledgment of the twofold obligation binding on every man, to "render to God the things that are God's and to Caesar the things that are Caesar's." Where God is not acknowledged, there is the anarchy of irreligion; and where Caesar is left out, there is the anarchy of mob rule. Where both are recognized, there is both personal righteousness and good government.

II. SUBJECTION TO RIGHTFUL AUTHORITY

Romans 13: Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, he afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Submission to authorities may be either voluntary or involuntary. People may be subject and obedient either because they wish to or because they have to through fear of punishment. Bad men dislike good laws and righteous rulers. They may respect them, without being praiseworthy in doing so, out of personal advantage to themselves. But they are not good citizens. Every man should have a conscience regarding law and law enforcement, making it his choice to be law-abiding and to render to his government his aid and support in its efforts to maintain good order.

III. SUBMISSION TO RIGHTFUL AUTHORITY

1 Peter 2: 13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.

Since it is the avowed purpose of all governments to secure the good of the governed, it is the duty of every man to submit to authorities even when they are wrong. By such submission, rather than by resisting authorities, the wrong may be corrected in silencing the ignorance of foolish law-makers, showing and informing them of the injustice of the statutes which violate the well-informed Christian conscience. Christ makes men free within the realm of good behavior. No man can claim the liberty from Christ to do evil. Freedom is not license. He only is free from law who is subservient to it, as a moral principle and for his own conscience' sake. Submission to rightful authority should have its sure foundation in one's religious ideals and convictions, who behaves as a citizen in that manner which is becoming in him as a servant of God.

World Peace Through Mutual Understanding

LESSON PILOT: November 4 to November 10.

What to Find in the Daily Readings:

1. What God's universal reign will mean. (Mon.)
2. Subject of Paul's sermon on Mars Hill. (Tues.)
3. Why Jews had no dealings with Samaritans. (Wed.)
4. What is necessary to a comity of nations? (Thurs.)
5. How different peoples become brothers. (Fri.)
6. The one message in different languages. (Sat.)
7. With what shall God judge the world? (Sun.)

GOLDEN TEXT—*They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.* Isaiah 11: 9.

DAILY READINGS

MONDAY, NOVEMBER 4

Read Isaiah 2: 1-11—**JEHOVAH'S UNIVERSAL REIGN.**
"He shall judge among the nations."

It is certainly the consummation of Christ's kingdom on the earth to which the prophet here refers. The day of which he speaks has not yet come, but it is to be among the "last days." He foresees it with clearness of inspired vision and toward it our own eyes and efforts should be turned. The Lord's house will be established in the top of the mountains "and all nations shall flow unto it," that is to say, the drawing power of the Christ will overcome the forces of natural gravitation so that what would of itself flow downward will be made to flow upward. God is to be enthroned among the nations, and from him will go out the word by which the people of the world are to be governed. Then there will be peace on earth, for all men will be spiritual brothers. The implements of war will be turned into instruments of peace. War will no longer be one of the sciences, and international love will become international law. But such a glorious consummation of things is not to take place without the overthrow of the powerful agencies of evil that have swayed the world so long. "The lofty looks of man shall be humbled and the haughtiness

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What to Find in the Lesson Study:

1. What is meant by a theocracy among the nations? (I)
2. Why none but God can be an international sovereign. (I)
3. How Paul argued against idolatry. (II)
4. How Paul argued for Christianity on Mars Hill. (II)
5. What one must know to worship God. (III)
6. Why neither Gerizim nor Jerusalem? (III)
7. Do we make practical application of this truth? (III)

of men shall be bowed down." Until God can reign without a rival, his kingdom will not come in its fulness and majesty.

May we by our works prove our faith in the ultimate and universal reign of Christ in the world.

TUESDAY, NOVEMBER 5

Read Acts 17: 22-31—**GOD OF THE NATIONS.**
"And hath made of one blood all nations of men."

To the Athenians on Mars Hill, Paul preached a revealed versus a natural religion. In order to make a suitable point of contact with his cultured audience, he quoted from their own authors and poets to substantiate his doctrine of God the Creator. He argued from reason rather than from revelation, and consequently the results of his ministry in Athens were evidently not all he had hoped to achieve. Unbelievers are seldom won to Christ by a philosophical presentation of the gospel or by argumentative discourse on Christian doctrine. However, for the defense of the truth rather than for the spread of it, appeals may be made to the common judgments of men. Paul argued as to the doctrine of God from the facts of the natural world and the existence of man. These things must be the work of an Intelligence and Power that belong to a supernatural Personality. According to the writings of the Greek poets,

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mankind sprang from Jupiter, who was chief among the divinities who were supposed to have their earthly habitat on Mount Olympus. And since the Athenians accepted the fact that man was the offspring of a god, Paul sought to change their ideas concerning deity, and to switch their thoughts from Jupiter to Jehovah. With masterful logic, he showed the inconsistency of idol worship, declaring that since we are the offspring of a divine Being, we ought not to think of him in the various forms of gold or silver images which we ourselves make. He says God is not a Being whom we make, but who made us and all other creatures and intelligences in whom the breath of life is.

May our God be the recognized deity of all the nations and peoples of the world.

WEDNESDAY, NOVEMBER 6

Read John 4: 18-26—**NO RACIAL LINES IN THE KINGDOM.**
"The true worshippers shall worship the Father in spirit and in truth."

The Samaritans were descendants of the people of Judah and of the remaining members of Israel who were left in Palestine at the time of the Babylonian captivity. During the fifty-two years, from the fall of Jerusalem to the first return of exiles under Zerubbabel, these people intermarried with other than Hebrew families, and thus lost caste with the strict Jews who were "of the captivity" and who retained their distinctive Hebrew lineage. However, many of the Samaritans held to the worship of Jehovah and kept the five books of Moses as their sacred writings which eventually came to be known as "The Samaritan Pentateuch." But they were not accorded the privileges of either social or religious equality with the Jews. Jesus, as a Jew, greatly surprised the Samaritan woman at Jacob's well, near Sychar, when he asked her for a drink of water. He himself broke through the caste lines that separated the Jew from the Samaritan; and she, as a representative of the under-privileged sect, welcomed it, though she was surprised by it. Whether she considered it an act of condescension on his part or not, she must have thought

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he would so consider it. That he was willing to thus talk with her secured her interest immediately. The way was then open for him to lead her step by step into a true knowledge of God and of himself as the Messiah. In the worship of God there was to be neither Jew nor Samaritan, neither Gerizim nor Jerusalem, but only a heart in which the love of God is enshrined and in which there is the spirit of truth and devotion.

May God forgive us our prejudices and help us to observe the boundaries of his kingdom instead of our own social lines.

THURSDAY, NOVEMBER 7

Read Isaiah 19: 19-25—**THE COMITY OF NATIONS.**
"The Egyptians shall serve with the Assyrians."

In recent times there have been many "good-will" flights and tours from our own country into other sections of the world. It is to be hoped that they are the forerunners of peace embassies that will be less commercialized. But if they err at all, it is because they stumble in the right direction and do not go quite far enough. The comity of nations that exists solely, or chiefly, on commercial relations, which may be even advantageous to both traders, cannot be longer lived than the era of prosperity in either case. There will have to be a community of worship and of the standards of religious life and conduct. The prophet, Isaiah, pictures the true comity of nations in the passage of Scripture for today. Egypt is to be converted to Jehovah, and within its bounds are to be erected houses dedicated to God. Likewise, Assyria is to acknowledge Jehovah as God, and cease its age-long hatred of Egypt and join hands with Egypt in a federation of worshippers. But Israel is to be the third angle in this triangular brotherhood, and, with one hand clasping that of Assyria on the north and with the other grasping that of Egypt on the south, be instrumental in bringing them both to a handshake in a hearty, spiritual fellowship.

Let us value our spiritual above our commercial relations with our neighbors in the earth.

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FRIDAY, NOVEMBER 8

Read Psalm 87—KINSHIP OF THE NATIONS.
"I will make mention of Rahab and Babylon as among them that know me." (RV)
(The Revised version is much to be preferred in reading this Psalm.)

The Psalmist sings of the glories of God's kingdom of which his beloved Zion is the center. But his ideas and sympathies are broader than the city walls of Jerusalem. He recognizes the fact that there are other nations in which there are people who know Jehovah and who are mighty men, whose native land the nations are proud to be, claiming that so and so were born there. And it is true that in every country, leaders in thought and progress, as well as in religion, are God's own people whose spiritual nativity is in Zion, regardless of whatever nation into which they were born. There are devout men in Rahab (Egypt) and Babylonia, and even in Philistia and Tyre and Ethiopia, who are children of God as truly as the inhabitants of the Holy Hill, because their hearts are brought into the universal fellowship of God's regenerate souls.

May we regard all men our kindred who, with us, have been born into the family of God.

SATURDAY, NOVEMBER 9

Read Acts 2: 1-6—THE GOSPEL IN THE MOTHER TONGUE.
"How hear we every man in our own tongue, where in we were born?"

The manifestations of the Holy Spirit on the day of Pentecost foreshadowed the missionary character and purpose of Christianity. Peter's explanation of it as the fulfilment of Joel's prophecy (2: 28) was in line with it. Because the apostles were under the direct power and infilling of the Spirit, men from different countries of the earth, who were in Jerusalem to attend the services which marked the close of the Pentecostal period for that year (27 A.D., Usher); heard them speaking in their own different languages or dialects the wonderful things of God. It was, of course, a special manifestation of the Spirit's power. But it was a prophecy of what should become the program and field of all the witnesses to the risen and glorified Christ. There are some

men of ordinary intelligence and little education who, by the power of the Spirit, set the world to wondering at the secret of their power. And there are millions in heathen lands who, by the mouth of faithful missionaries, are hearing the Word of God in their own languages. The Bible has been translated into more than 700 different tongues and dialects in the world today, and millions are not only hearing it, but are reading it in the languages of their native lands.

May we press onward with the gospel message until a knowledge of the glory of God shall cover the earth as the waters cover the sea.

SUNDAY, NOVEMBER 10

Read Psalm 98—THE RIGHTEOUS JUDGE
ACCLAIMED.
"With righteousness shall he judge the world."

Every honest student of history is bound to see the hand of God moving the nations at his will. Although the pages of history are red with blood and the map of the world changes with every generation of men, yet the voice of God is heard above the bedlam of human strife and the confusion of human tongues. His voice is heard in his providences which overrule even the wrath and conflicts of men and compels the noises of strife to form an anthem of praise to his name. Therefore, let men praise his name and acknowledge his supremacy in the affairs of the world. The roar of the sea is the cello notes in the orchestra of nature that lifts its music heavenward. The floods clap their hands, like the clapping of cymbals, in a symphony of praise to the mighty Ruler over all. And, although God's hand in history is hidden from the public gaze, he will come to judge the world in righteousness and rule the people in justice and equity. His regal and judicial authority and power will be universally recognized and respected, for as King he is to judge all nations. Because he has the right to reign, he is to be acclaimed the righteous Judge. In prospect of that glorious day,

May we rejoice and "show forth his righteousness in the sight of the heathen."

LESSON STUDY

Sunday, November 10

Title—World Peace through Mutual Understanding.
This Lesson Lesson—Isaiah 2: 2-4, 11; 4: 1-5; 23: 25; Acts 17: 23-28; Ephesians 4: 4-6, 18-19; John 4: 20, 21.

Lesson Text and Comment

I. ONE DOMINION

Isaiah 2: 2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

The prophet, Isaiah, foresees the establishment of a theocracy among all the nations of the world, when the Word of God will become international law, and the worship of Jehovah the custom of all the people. He cannot think of a world federation except in terms of a universal spiritual brotherhood. God only can become the sovereign of every state, for by the truth and law which goes forth out of Zion alone can men of different nationalities, races and temperaments be welded into one. Even then God will be the super-sovereign, not reigning through a vicegerent, but by direct administration in the hearts of all men.

II. ONE CREATION

Acts 17: 22 ¶ Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worshiped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before

appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

To the scholars of Athens on Mars Hill, Paul delivered a masterful discourse on the fallacy of all natural religions, seeking to convince them of the truth of the supernatural religion about which he had come into their city to tell them. His argument is (1) that man must have been created by some Intelligence and Power greater than himself, upon the plain logic that a maker is greater than the thing he makes. In this he tries to show them the foolishness of worshiping idols which are the work of men's minds and hands. (2) He argues as to the supernatural nature of Christianity by direct reference to Christ's resurrection from the dead. None of his hearers had a god who could in himself conquer death, and he only who could do so was worthy of being extolled and worshiped by mankind, both as Creator and Redeemer.

III. ONE WORSHIP

John 4: 20 Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

To the Samaritan woman at Jacob's well, Jesus not only made himself known as the Messiah but also made it plain how God is to be worshiped. As he revealed himself to her, she came into a knowledge of God, and as she came to know God she would come to know by what means he might be worshiped. Not merely on Mount Gerizim, the sacred meeting place of the Samaritans, nor yet in Jerusalem only, where the Jews went to worship, but anybody, any time and anywhere, might come to him in spirit and in truth. It behooves God's people today to learn this lesson anew and get it into their thinking and pocketbooks that God may be worshiped elsewhere as well as in the United States of America.

Living with People of Other Races

LESSON PILOT: November 11 to November 17.

What to Find in the Daily Readings:

1. The purpose of Peter's vision. (Mon.)
2. Why Christianity is the only inter-racial religion. (Tues.)
3. What made Ruth so famous? (Wed.)
4. How Jesus surprised the Samaritan woman. (Thurs.)
5. How we are in debt to aliens. (Fri.)
6. What happens when people think others do not deserve the gospel? (Sat.)
7. What sort of family is named after Christ? (Sun.)

GOLDEN TEXT—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. Acts 10: 34, 35.

DAILY READINGS

MONDAY, NOVEMBER 11

Read Acts 10: 9-16—**OVERCOMING RACIAL ANTI-PATHIES.**
"What God hath cleansed, that call not thou common."

The peculiar nature of the vision given to Peter on the housetop at Joppa was meant to prepare him to go with the messenger from Cornelius, the Gentile enquirer, at Caesarea. He needed to outgrow his Jewish prejudices and narrowness. He needed to know that Christianity was broader than Judaism and that the faith in Christ was more than Jewish ceremonialism. When, in his vision, he was commanded of God to arise and kill the various animals let down in the sheet before him that his hunger might be satisfied, he disdained to do so, and even raised the objection with God himself on the ground that some of them were unclean according to the Mosaic law. He had never eaten anything forbidden in the Jewish code. But did he suppose God would authorize him to do something wrong, even though it was not regular? Furthermore, let him not judge as to what is clean and what is unclean. In his protest, he had made himself the arbiter of God's ways and worship among men.

May God forgive us our narrowness and make us big enough to be his messengers to other people.

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What to Find in the Lesson Study:

1. What Peter needed to learn. (I)
2. How God taught him. (I)
3. Was the Jew complete in himself? (II)
4. Was the Gentile complete in himself? (II)
5. How each needed the other. (II)
6. How it is that in Jesus both Jew and Gentile are "neither." (III)
7. Who are Abraham's children? (III)

TUESDAY, NOVEMBER 12

Read Acts 10: 23-33—**CHRISTIANITY AND THE RACES.**
"Therefore came I unto you without gain saying."

After Peter became convinced that God wanted him to go to people of other nations than his own Jewish people with the gospel of Christ, he willingly yielded and went. He raised an objection as to the propriety of his going, but when that had been swept away, he did not argue with God further concerning his duty. He was not obsessed with prejudice. He had an open mind and a good heart. Many good people are narrow in their views who need only a broadening vision to change their attitude toward their fellowmen of other races and nations. While the Gentile was having a vision of God in his military garrison at Caesarea, the Jew was receiving one on the housetop at Joppa. The religion of Jesus Christ is the one inter-racial religion, for to all alike it brings the same tokens of divine love and favor.

May our love to God be great enough that we shall minister to all who love him.

WEDNESDAY, NOVEMBER 13

Read Ruth 1: 6-18—**HOME MAKING IN A FOREIGN LAND.**
"Where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Because of her beautiful and unselfish spirit, Ruth the Moabitess, a stranger by birth from the people of Israel, became prominent in the line of

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David's ancestry and that of Jesus of Nazareth. When she said to Naomi, her stricken and heartbroken mother-in-law, "Thy people shall be my people, and thy God my God," she turned her face from the idols of Moab and entered into the sanctuary of the Most High, and the pathway of blessing and happiness was wide open before her. The foreigner had become a citizen, and the forlorn maid who was willing to make a home for another in a strange land made a name for herself unto all generations. But it was her voluntary choice of God that lifted her from widowhood and obscurity and made her the mother of great men and one of the heroines of all time.

Thank God that those who are afar off may be brought nigh by the grace of Christ.

THURSDAY, NOVEMBER 14

Read John 4: 8-14—**JESUS AND THE SAMARITAN WOMAN.**
"How is it that thou, being a Jew, asketh drink of me, who am a woman of Samaria?" (RV)

There were two things in the conduct of Jesus toward the Samaritan woman that surprised her. One was the fact that he, as a Jew, would even speak to her who was a Samaritan, since it was not customary for the Jews to have any dealings whatever with the Samaritans. And, second, the fact that he asked a personal favor at her hands, making request for a drink of water. Some who might speak to a social inferior would not ask a favor at his hands. He had, of course, to introduce himself before he could introduce his subject. Having swept away the social or racial barriers between them, Jesus could then lead her step by step to know that he could give her more than he had asked her for.

May we be bold to go with the gospel among those who, for social reasons, would never ask us to bring it to them.

FRIDAY, NOVEMBER 15

Read Romans 1: 8-17—**OUR DEBT TO ALIEN RACES.**
"I am debtor both to the Greeks, and to the Barbarians."

What sort of a debt was it that Paul owed to the Greeks and Barbarians? Had he received anything from them?

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Had they put him under obligation to them in any way? They had not, but Christ had. Although Paul was, or had been, a Jew and in point of religious privilege and standing, one of the most exclusive and exalted of any religious party. And as a Christian, he had an obligation to his own people and declared that his "heart's desire and prayer to God for Israel is that they may be saved." But he was debtor also to non-Jewish peoples for the same reason he was under obligations to his own folks. What his native religious sect had done for him he had to consider as "refuse" anyway. Hence his obligation to Christ made him debtor to one in the same manner and to the same extent as to the other. He owed the gospel to both of them, not because he got it from them, but from Christ who commanded him to give it, to both. And in doing so he would provide them the means by which they might be saved. We owe it to every man in the world to make known to him the gospel of Christ.

May we define our duty to mankind in terms of our duty to Christ.

SATURDAY, NOVEMBER 16

Read Acts 13: 44-52—**RACIAL PREJUDICE REBUKED.**
"They shook off the dust of their feet against them."

When the Jews at Antioch in Pisidia saw that the preaching of Paul and Barnabas was drawing great crowds of hearers, their synagogue leaders became envious of their popularity and power with the people. They wished to compel recognition by driving out all rivals to the religious attention of the people. Of course, they had no aggressive mission to the Gentiles of their city, but still hated Paul and Barnabas for having such a thing. Consequently the gospel of Christ, which held out hope to them, was a welcome message to the Gentiles and many of them became believers. In fact, so many of them became Christians that it was said that the word of the Lord was published throughout all that region. So, when the Jews positively refused to hear the apostles, they could rebuke them for their prejudice and envy by "shaking off the dust of their feet against them" and going to the nearby town of Ico-

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nium, without leaving behind them an unfinished work among the Gentiles. The Jews had allowed their prejudices against the Gentiles to rob them of the blessed gospel of their own Messiah. When people think their social inferiors do not deserve the Word of God, they forfeit their own right to it themselves. *May we consider nothing more intolerable than religious intolerance.*

SUNDAY, NOVEMBER 17

Read Ephesians 3: 14-21—THE UNIVERSAL SPIRITUAL FAMILY.
"Of whom the whole family in heaven and earth is named."

We must certainly understand that the doctrine of a universal brotherhood among men is a fantasy except by means of the redemption in Christ. Without him, there is and can be no such thing as the universal brotherhood of man. It must be a spiritual family, and a fellowship of kindred spirits. And there is no spiritual religion except that of Jesus Christ; and there is no spirituality except by and through the regenerating power of the Spirit of God. Therefore, it is after Christ that the family in heaven and earth is named. He is the head of the family, the redeemed who bear his name because they partake of his nature. In him, the Chinaman has fellowship with the Jap, and the African with the American. In him the slave is brother to the master, and the rich and the poor are members of the same household.

May we comprehend with all the saints the height, length, breadth and depth of the love of Christ.

LESSON STUDY

Sunday, November 17

Topic—Living with People of Other Races.
The Lesson Lesson—Matt 1: 1-18; John 4: 5-10; Acts 10: 1 to 11: 18; Romans 1: 14; Galatians 3: 28, 29.

Lesson Text and Comment

I. THE JEW ALONE

Acts 10: 9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten; but while they made ready, he fell into a trance.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

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12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

Although Peter was a most devout and active follower of Christ, he yet lacked breadth and sympathies for men of other nationalities than his own, and needed to understand more fully the nature and mission of Christianity. As a Jew only he could be a believer in Jesus, but he needed to be more than a Jew to become a messenger of Jesus and an exponent of the great facts and doctrines of Christ the Saviour. The light he had did not go out far enough. It took a vision in which God informed him of his narrowness to open his eyes to the wider fields. God had to rebuke him for his Jewish exclusiveness and ceremonialism in order that he might become a broader, better and more useful preacher of the gospel.

II. THE GENTILE ALONE

Acts 10: 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

The Jew needed to go to the Gentile and the Gentile needed to have him come. Not only for his own sake, but in behalf of others, Peter needed to break over the bounds of his Judaistic lines and pay a professional visit to a Gentile. Cornelius was a Jewish proselyte, a convert to the worship of Je-

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hovah, but he did not know the full truth about God. The best he could do was not enough. He needed instruction. He already had the heart to believe. So where Jewish exclusiveness met its death Gentile devotion found its life.

III. BOTH JEW AND GENTILE

Ephesians 3: 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise.

When Paul says that there is "neither Jew nor Greek," he means both Jew

and Greek, but neither as such. Without reference to the accidents of birth or nationality, all believers are one in Christ Jesus. The Jew cannot claim precedence over the Gentile; for the Gentile, by virtue of his faith, becomes a "child of Abraham" and an heir according to the promise made to Abraham. All are children of Abraham who have the faith which he had. And none are his children who have not that faith, no matter if they can trace their lineage all the way back to Isaac. It was a believers' covenant, and all believers of all nations and races are beneficiaries under it.

The Higher Patriotism

LESSON PILOT: November 18 to November 24.

What to Find in the Daily Readings:

1. How Jonah deserted his own country. (Mon.)
2. Why God spared the people of Nineveh. (Tues.)
3. What lesson Jonah needed to learn. (Wed.)
4. Difference between religion and righteousness. (Thurs.)
5. Why the captives in Babylon were patriots of Judah. (Fri.)
6. Any foreigners in God's family? (Sat.)
7. To whom are the gospel invitations given? (Sun.)

What to Find in the Lesson Study:

1. On what special mission was Jonah sent? (I)
2. How he sought to evade his duty. (I)
3. When, usually, does God speak the second time? (II)
4. The effects of Jonah's preaching in Nineveh. (II)
5. Where Jonah wanted to see Nineveh destroyed. (III)
6. What personal comfort was provided him? (III)
7. Why he was angry when it was taken away. (III)

GOLDEN TEXT—*He made of one every nation of men to dwell on all the face of the earth.* Acts 17: 26.

DAILY READINGS

MONDAY, NOVEMBER 18

Read Jonah 1: 1-10—JONAH'S DISOBEDIENCE.
"But Jonah rose up to flee unto Tarshish from the presence of the Lord."

Assyria, of which the city of Nineveh was the capital, had not been friendly to the kingdom of Israel to which the prophet, Jonah, belonged. He was not statesman enough to know that the best thing he could do for his own country would be to proclaim the Word of the Lord to its political enemies. Instead of frowning through the portholes of battleships on those nations which threaten our peace, it would be far better to send to them the missionaries of the gospel as envoys of peace and goodwill. But Jonah thought he owed the people of Nineveh nothing but con-

tempt, and that God's command to him to go to them with a message from him meant an errand of mercy instead of vengeance. He was told to cry against it because its wickedness was great. He was prophet enough to know that when the Lord authorized his messengers to condemn sin in people, a dispensation of mercy would be extended them in case they turned from their wickedness. Jonah did not want the Ninevites to escape the wrath of God. Let them perish from the earth, thought he; their downfall would rid the world in general, and Israel in particular, of a disturbing political factor. As he fled for Tarshish, on the coast of Spain, he unconsciously deserted his own country in his effort to get away from God.

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May we always remember that the best we can do for other nations will be the best for our own.

TUESDAY, NOVEMBER 19

Read Jonah 3: 1-10—THE CONVERSION OF THE NINEVITES.
"So the people of Nineveh believed God."

Jonah was slow to understand how or why God should be merciful to the heathen population of Nineveh. He had preached to them solely because God had forced him to do so, not because he bore them any love. But under his preaching they "believed God." Whatever might have been Jonah's personal attitude toward them, or theirs toward him, the Word of Jehovah struck deep conviction of sin in their hearts. Because they believed God, they turned from their wickedness and flung themselves on his mercies. And God's wrath was averted. Yet his sentence against the wicked city was carried out, not in the destruction, but in the conversion of its people. It was a new Nineveh that rose up from the sackcloth to disown its former self and to walk in the ways of righteousness and peace both with God and men. Though Jonah's ministry in the city achieved a different sort of success from anything he had expected to accomplish, yet it was the highest that could have been achieved. Often men feel they have failed where they have been most successful. But while the Ninevites were being converted to God, the prophet himself needed to be converted to a new internationalism in the worship of Jehovah of Israel.

May we not forget that God's highest vengeance is exercised where he has opportunity to be most merciful.

WEDNESDAY, NOVEMBER 20

Read Jonah 4: 1-11—A PARABLE OF DIVINE COMPASSION.
"Then said the Lord, Doest thou well to be angry?"

Because God had shown compassion toward the despised people of Nineveh, Jonah was piqued and angry. Because divine mercy had been shown to others than those who called themselves God's people, Jonah thought it had ceased to be special to them. But he needed to get a better idea of the nature and ex-

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tent of God's mercy. By means of the gourd vine, God brought the lesson to bear directly and personally on the prophet. As long as the vine shaded him from the hot sun, he was satisfied to enjoy the special privilege which had been afforded him by the divine compassion which made it grow up in a night. But when it became blasted and the hot sun poured its rays down on his uncovered head, he got mad and complained about it, showing that his enjoyment of it had been entirely selfish. People usually are most sordid and selfish in the use of things which they did not win, but which came to them without effort on their part. When the providences of God turned on Jonah, he flinched. Then God applied the lesson: You are angry because I did not spare the gourd, for which you did not labor, because it shielded you from the hot sun; and you are mad because I have spared the 120,000 people in Nineveh who are morally irresponsible human souls, besides the cattle which have done no wrong and do not deserve to die. Shame on you!

May we rejoice when God's mercies are shown to others.

THURSDAY, NOVEMBER 21

Read Acts 17: 22-31—RELIGION A UNIVERSAL EXPERIENCE.
"Ye men of Athens, in all things I perceive that ye are very religious." (RV)

Beginning his discourse on Mars Hill in the city of Athens, Paul very adroitly made reference to the multitude of shrines which he had observed since he had come into the city, and spoke of the great religiousness of its people. He did not say they were "too superstitious," although their religions could rightly have been called superstitions; neither did he affirm that any one of their religions was the true one. On the contrary, he declared that he had come among them to make known to them "The Unknown God," to whom they had erected one of their idolatrous shrines. Religion is a universal experience, but it is polytheism and idolatry wherever it is not special instead of general. In other words, where there are many gods, there can be no God, just as there can be no wife where

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there are many wives. Mankind has a religious nature, but that should be distinguished from a righteous nature, for some of the worst sins in the world may be perpetrated under deep religious emotions, as was true in the worship of Baal, in ancient times, which was characterized by the most flagrant incest and fornication. Religion cannot become a virtue except it be that of a revealed Deity in whom the attributes of holiness and goodness inhere. He must not be a natural god, but a God who created nature; not a product of our own minds or religious experiences, but the author of our minds and the source of our religious experiences.

May we strive to make known the Unknown God to all who are feeling after the truth.

FRIDAY, NOVEMBER 22

Read Psalm 137—PATRIOTS IN AN ALIEN COUNTRY.
"How shall we sing the Lord's song in a strange land?"

Although the captives of Judah lived in Babylonia, they retained their allegiance to Jerusalem. Their homing instinct did not die out of them because it was essentially religious. The worship of Jehovah was the primary basis of their patriotism. They had not learned that he could be worshiped in Babylon. That was too big a lesson for them to learn then. That would be taught the people of God at a later time. With the captives, Jerusalem was identified with the worship of God, and hence he could not be adequately worshiped anywhere else. Their love for God, therefore, took the form of a love for Jerusalem. It was then, only that they could sing the songs of Zion which, under the choking atmosphere of a foreign land, they could not sing. It was with a vivid memory of the slaughter of their own babes by the ruthless hands of captors when Jerusalem fell and the captives were coralled like so many cattle and the helpless children were killed to lighten the load of the caravan, that they said, "Happy shall be he that taketh and dasheth thy little ones against the stones." The vindication of the captives would come sometime, and Babylon would drink the cup she had

pressed to the lips of captives whom she had deprived of their religious rights and privileges.

In whatsoever land or country we may go, let us not forget nor neglect to carry our religion with us.

SATURDAY, NOVEMBER 23

Read Ephesians 2: 11-22—FELLOW CITIZENS IN THE FAMILY OF GOD.
"Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Paul contrasts the former condition of the Ephesians, while they were Gentile unbelievers, with their present privileges as believers in Christ. By nature, they were debarred from receiving the blessings vouchsafed under the rite of circumcision, but by reason of their faith in Jesus, that disability had been removed. This is so because in Jesus the "middle wall of partition" had been broken down, so that in him both Jew and Gentile could be associated together in their religious faith and fellowship. The Gentiles had been "brought nigh by the blood of Christ." It was the foreigner who had been brought from the foreign land, so that there are no more foreigners among the members of God's household. This oneness is further guaranteed and maintained by the one foundation of the apostles and prophets, Christ himself being the chief cornerstone, and by the continuous and progressive upbuilding of all the saints thereon. It is in Christ that all "are builded together." They are not built separately but together, that God, by the Spirit, may inhabit their collective life as well as their individual hearts.

"Blest be the tie that binds our hearts in Christian love."

SUNDAY, NOVEMBER 24

Read Isaiah 55: 1-7—GOD'S GIFTS TO ALL PEOPLE.
"Nations that knew not thee shall run unto thee because of the Lord thy God."

In no respect is Isaiah's Messianic inspiration more accurate or complete than in his portrayal of the Christ as the Messiah and ruler of all the nations. He cannot think of the Suffering Servant as a provincial. No one who perceives the character and work of Christ with any degree of clearness can be

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narrow-minded. Isaiah voices the invitations of the gospel to every one that thirsteth, be he a citizen of any country or an occupant of any stratum in human society. The poorest can receive the waters of life, and the rich may not purchase them, but get them for the asking. Such a universal appeal wins a universal hearing. Nations which are unknown to the history of Christianity will make Christian history. And lest the most wicked and vilest of sinners might think they were not included in the universal invitations of the gospel, they are mentioned in particular. Let them forsake their ways and return unto the Lord and he will have mercy upon them and pardon them abundantly.

May God help us to carry all of his gifts and blessings to all the people.

LESSON STUDY

Sunday, November 24

TOPIC—*The Higher Patriotism.*
THE LARGER LESSON—*The Book of Jonah.*

Lesson Text and Comment

I. JONAH THE SLACKER

Jonah 1: Now the word of the Lord came unto Jonah the son of Amittai, saying,
2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord.

Jonah was commanded to preach against the wickedness of the people of Nineveh, the capital of his enemy country. He knew that God was compassionate, and feared that if his ministry was successful, the city would be spared. And he did not desire that. Its downfall would please him greatly. His theology was such that he wanted God to rain down death and destruction on all the doers of evil and the enemies of his people. The mission did not fall in with his policies or program as a prophet, and so he presumed to select another field of labor than that into which God had called him. No doubt, he argued within himself, There are plenty of sinners over in Tarshish and I will substitute Spain for Assyria and Tarshish for Nineveh.

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II. JONAH THE CONSCRIPT

Jonah 3: And the word of the Lord came unto Jonah the second time, saying,

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

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

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

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

When anyone, concerning whom God has a special purpose, plays truant and disobeys the command to go, God will provide trouble in abundance for him. When God gets through with him, he will do all the Lord tells him and will do it with all possible speed and energy. So when Jonah escaped the belly of the great fish, he did not hesitate when God spoke to him the second time. When God has to speak twice to one of his children it is usually at the tip of the lash, and the child becomes tremendously obedient, as did Jonah, who went up and down the streets of Nineveh crying out, "Yet forty days and Nineveh shall be destroyed." Like wildfire the word of the Lord swept over the city, until there was a mighty turning to God on the part of all its vast population.

III. JONAH THE CROAKER

Jonah 4: 5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

10 Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore

thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

While Jonah waited outside the city to see if God would destroy the city at the expiration of the forty days, he rested under the shade of a gourd vine which had grown up and formed itself into a trellace over his head. He greatly enjoyed the cool shade, and doubtless looked through its leafy boughs to see the fire and brimstone fall from heaven

by which the Ninevites would be burnt alive. But, instead, a little worm smote his gourd so that it died and the hot rays of the sun beamed down on his own head. The displeasure of heaven seemed to him to rest on him instead of the Ninevites. What a lesson he had to learn, of unselfishness and of joy in seeing others turn to God and in being saved to life instead of being consigned to death.

The Christian Home in a Modern World

LESSON PILOT: November 25 to December 1.

What to Find in the Daily Readings:

1. Character of the home in which Jesus grew up. (Mon.)
2. The most important thing in the home training of children. (Tues.)
3. Why the sanctity of marriage? (Wed.)
4. Why grace at meals? (Thurs.)
5. What is necessary to home life? (Fri.)
6. The advantages of being rightly brought up. (Sat.)
7. What is the greatest test of a life? (Sun.)

What to Find in the Lesson Study:

1. What religious habits Joseph and Mary had. (I)
2. Why they took Jesus to Jerusalem at twelve years of age. (I)
3. What example they set for parents. (I)
4. What example Jesus set for all children. (II)
5. What should children find at church? (II)
6. Who was the wiser, the child or his parents? (III)
7. Why the wiser became the subject. (III)

GOLDEN TEXT—*Honor thy father and mother.* Ephesians 6: 2.

DAILY READINGS

MONDAY, NOVEMBER 25

Read Luke 2: 40-52—THE CHILD JESUS IN THE HOME.
"He went down with them, and came to Nazareth, and was subject unto them."

Dr. Savage places the date of Pentecost in the year 9 A.D. (Usher) on June 8, and says that it was at this time that Jesus, then well into his thirteenth year, was confirmed under the law according to regular Jewish custom. The three days following were June 9, 10 and 11, during which time Jesus must have remained in the temple area discoursing with the learned rabbis concerning the law. Early on the morning of June 9, Joseph and Mary must have begun their return to Nazareth, anxious to get back to their home, since they had been away for more than fifty days. Because the boy Jesus was thought to have been in the company of friends who accompanied them, Joseph and Mary did not miss him until the close of the first day's homeward journey. When they found

him in the temple he reminded his mother that she could have found him without anxiety on her part if she had merely remembered that he had to be about his Father's business and that, when he was missed, he might be located in the Father's house. He must have received a distinct impression that he was the Son of God. Though he was the Son of God, he became an obedient child in an humble, earthly home, though it was one in which his Father was worshiped and feared. The home in which Jesus grew up was not an ordinary one, but in every point of its excellence it has been, and can be, reproduced in millions of other homes.

May God grant that there may be more Christian homes and that every Christian home may become more so.

TUESDAY, NOVEMBER 26

Read Deuteronomy 6: 1-9—THE RELIGIOUS TRAINING OF A CHILD.
"Thou shalt teach them diligently unto thy children."

The teaching of God's Word to the children in the home is by far the great-

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east and most important part of religious training in the home. Parents may be ever so circumspect both by influence and example, and their counsels and advice may be ever so good and true, yet if the children are not regularly taught God's Word they will not be brought under the best influences within their homes nor imbued with the higher ideals and purposes which should govern them in life. Parents often feel the need of implanting the right sort of ideals into the minds and hearts of their children in order that they may be prepared to resist the billows of temptations which must await them in our modern life. They are right about that. But from what source and by what means may these ideals be brought into the child's life? The Bible is the answer, of course. The growing child life must be constantly and repeatedly nourished with the Word. Parents need its daily food for themselves as well as to give it to their children. Talk of the things of God around the fireside. Even where God's Word is read in our homes, it seldom becomes the topic of conversation in the family circle.

Let us make the Word of God a part of every meal and a daily portion for our children.

WEDNESDAY, NOVEMBER 27

Read Matthew 19: 1-6—THE SANCTITY OF MARRIAGE.
"What therefore God hath joined together, let not man put asunder."

Marriage as an institution is one of the common laws of God for the government of mankind. It is written into the constitution of man's nature, and exists, of course, even where God himself is unknown and his statutes are never taught. However, the thing of greatest importance concerning it is its sanctity, not how it exists but how it is to be regarded. Jesus found it greatly abused even by believers in God. But in his day the abuse of it was limited entirely to husbands who did, for trivial reasons, put their wives away who were powerless to resist or make any defense. He went after such men with severe condemnation and rebuke. If they did not preserve the sanctity of their marriage contracts, they would not show

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proper respect for God who had joined the man and the woman together in the marriage relation. The so-called divorce evil today lies back of the divorce courts, and is to be found in the loose regard that men and women have for the marriage tie and for each other as contracting parties. The divorce courts only recognize, but do not create, a condition which exists in society to an appalling extent. With the sanctity of the marriage bond disregarded, the home suffers violence and rupture. Children are thrown into the vortex of the chasm between father and mother, and grow up in an atmosphere which treats marriage either as a joke or an experiment.

May the sanctity of wedlock become the watchword of a new and tremendous reform among us.

THURSDAY, NOVEMBER 28

Read Luke 24: 28-35—GRACE AT MEALS.
"He took bread and blessed it, and brake, and gave to them."

Cleopas and his companion who, as Dr. Savage thinks, must certainly have been Peter, were thrilled with the discourse of their unknown associate who joined them on their sorrowful journey to Emmaus on that memorable Sunday afternoon. His illuminating arguments from the Scriptures that the Messiah must suffer the things which they knew had taken place with Jesus were comforting as well as enlightening. They insisted he remain with them at their lodging place after they arrived at Emmaus, and he did so. At the supper table he himself gave thanks for the food, and then, doubtless for the first time, took his hands from under his robe to break the bread. They, of course, turned their faces toward him and caught sight of the prints of the nails in his hands. By this identification the veil was lifted from their eyes and they saw their risen Lord before them as their host, only to vanish in a moment more. Though he was in the midst of the world's most tremendous events, he did not think it too little a thing to give thanks to Almighty God for the bread that constituted a simple meal.

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As God hears our prayer for our daily food, let us thank him before we partake of it.

FRIDAY, NOVEMBER 29

Read Ephesians 6: 1-6—DOMESTIC DUTIES.
"Bring them up in the nurture and admonition of the Lord."

Unity and co-operation are necessary to the preservation of home life. But these must be more spiritual than domestic. Children are to obey their parents in the Lord, and parents are to rear their children in the nurture and admonition of the Lord, and servants are to serve "as to the Lord." The Lord, then, is to have a big place in the home. About him gather the noblest sentiments that cluster to the home; for without him it might be a clan but nothing more. It is a religious duty incumbent on children to honor their parents, to pay them that respect that is due them as father and mother, though they may not be as personally worthy as they should be. Children who learn obedience in the home make good citizens of the community, and those who disobey their parents are apt to carry their insubordination with them into adult life and become lawbreakers and criminals. Let fathers and mothers strive to bring up the children in the ways of the Lord, and let it not be the parent's fault if the child goes wrong in after life. Servants in the home should acquit themselves honestly as is becoming in underlings, and should be treated with consideration and kindness by their employers or masters, not harshly or with threatenings or cruel words or acts. Thus the entire membership of the home becomes a composite life, each individual serving and helping the other and all doing so as unto Christ who is recognized as the Master and Head of the house.

May God give us more homes in which Christ is the unseen guest at every meal and the invisible listener to every conversation.

SATURDAY, NOVEMBER 30

Read 2 Timothy 1: 3-14—THE GAIN OF A GODLY LINEAGE.

"The undefiled faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."

From his prison in Rome, Paul wrote to Timothy, who was then in Ephesus,

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how he was praying for him night and day, and how anxious he was not only to see him but that he might prove himself worthy of the ministry of the gospel of Christ. He reminded him of the splendid home training he had received as a child at Lystra both at the hands of his grandmother Lois and also his mother Eunice. With such knowledge of the scriptures as they had given him, he could be assured of an adequate preparation for even a larger truth than what they were able to impart to him. Having been devout Jews, neither of them could teach the youth more than a reverence for and a knowledge of the Old Testament writings, but they had done that much, and that was the ground on which Paul could impart to Timothy the gospel of Christ and on which Timothy himself could go forward as a minister of Christ. Timothy's inheritance was therefore of the richest sort. The truths impressed upon him in his early years became the foundation of an eminently useful life. Whatever else parents may do for their children, nothing is comparable to the value of definite religious training. Whatever may be their callings in life, they are thus fortified against the destroying influences that infest modern life and are prepared to face the issues that will arise before them with credit to themselves and with benefit to their fellowmen.

May there be no child who is deprived of the inheritance of godly parental instruction.

SUNDAY, DECEMBER 1

Read Psalm 78: 1-6—SAFEGUARDING FUTURE GENERATIONS.
"That they might set their hope in God, and not forget the works of God."

However vicious personally a father may be, there is something commendable in him if he is desirous that his children shall do better than he himself has done. There is often a desire on the part of parents to provide an easy lot in life for their children which is nearly always attended by disaster to both parents and children. But wherever there is an honest purpose and effort to place one's children on a higher plane than that on which the parent himself has

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lived, there is virtue in the parent and likely to be the best life possible to the child. Men are to be measured at last not by the amount of money they leave behind them but by the kind of folks they leave. This principle applies not only to one's influence within the circle of his own home, but to the wider sphere of his associations with young people generally. Shall the future of our Baptist churches be safeguarded? If so, we must train our young people in loyalty to the Bible and to the principles we hold dear. Shall the next generation do better than we have done? *May we safeguard the future interests of God's kingdom by properly training the oncoming generations.*

LESSON STUDY

Sunday, December 1

Topic—The Christian Home in the Modern World.
THE LARGER LESSON—Deuteronomy 6: 1-3; Matthew 18: 3-9; Luke 2: 40-52; 24: 28-32; Ephesians 6: 1-3; 2 Timothy 1: 3-5; 2: 14, 16.

Lesson Text and Comment

I. THE PARENTS AND THE CHILD

Luke 2: 40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

Joseph and Mary were devout worshippers of God and were not only regular attendants upon the synagogue at Nazareth but also made annual pilgrimages to Jerusalem to be present there for the celebration of the Passover. When Jesus was twelve and a half years of age, they took him with them to Jerusalem and remained there the entire Pentecostal period in order that at its close Jesus might be duly confirmed under the law according to the custom among the strict Jews regarding their children when they came to the age of twelve years. In these matters, the parents themselves took the necessary steps to invest the Child with all the religious privileges and rites to which he was entitled under their law. They set an example for parents of all times regarding the children God has given them.

II. THE CHURCH AND THE CHILD

Luke 2: 43 And when they had fulfilled the days, as they returned, the child Jesus tarried

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behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

As Joseph and Mary set an example worthy of being followed in carrying the boy Jesus to the place of worship, he himself is to be emulated in his attitude toward the Lord's house. Children should feel at home in the church, and take pleasure in its privileges and advantages. It should be a place of instruction for them, where they may be taught by those who are learned in the Scriptures. Of course, its attractions for them will depend on their own personal attitude toward it, and whether they, as Jesus did, make it their business to be about the Father's business.

III. THE CHILD AND THE PARENT

Luke 2: 50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

It has been said that the child is often "the father of the man." This was certainly true of Jesus. What he said to his parents when they found him in the Temple, they did not understand, for he was wiser than they. Though he was the wiser, they were his elders and his parents according to the flesh. Therefore he laid aside his personal prerogatives and became subject to them as a son. He was always obedient to them and mindful of their interests. Though his mother did not understand him fully, she kept in her heart the things he said, knowing, as she did, that he was of supernatural conception.

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Helping Neighbors in Need

LESSON PILOT: December 2 to December 8.

What to Find in the Daily Readings:

1. Who is my neighbor? (Mon.)
2. Why character is judged by acts. (Tues.)
3. When does one's real self show up? (Wed.)
4. How to act toward neighbors. (Thurs.)
5. The greatest help we can give. (Fri.)
6. Why the early Christian community did not last. (Sat.)
7. Compare the Golden Rule as given by Jesus with that of Confucius. (Sun.)

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.* Leviticus 19: 18.

DAILY READINGS

MONDAY, DECEMBER 2

Read Luke 10: 28-37—WHO IS MY NEIGHBOR?
"Which new of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

With the lawyer, who came to Jesus with a catch question concerning eternal life, the love of God was a mere sentiment of religion and the love of one's neighbor as oneself an impractical precept of Leviticus. When Jesus drew from him the statement that such was the condition of eternal life, he sought to switch the argument on to the technical question as to who one's neighbor is. By the parable of the Good Samaritan, Jesus made it plain to the lawyer that his neighbor was not necessarily the man who could aid him in any way but the one to whom he could and would render whatever personal assistance he might need. Some people love their neighbors for what their neighbors can do for them, but this is purely and solely the love of oneself. They love their neighbors because, not as, they love themselves.

Not until we love God with all our souls will we love our neighbor as we love ourselves.

TUESDAY, DECEMBER 3

Read Matthew 23: 31-46—NEIGHBORLIENESS A TOUCHSTONE OF CHARACTER.
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Of course, personal character is and ever will be the basis of judgment both temporal and eternal. But what one has

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What to Find in the Lesson Study:

1. Who prosper most in this life? (I)
2. When will the righteous and the wicked be separated? (I)
3. What the righteous unconsciously do. (II)
4. How the good are always humble. (II)
5. What glad surprises heaven will have for the righteous. (II)
6. By what standard are the wicked to be judged? (III)
7. What sad disappointment awaits them? (III)

done will be brought to light to witness either for or against him in the great Assize and Tribunal of God. His character is to be revealed in the light of his acts, as is true in even our own courts of justice. In this description of the last judgment of men, Jesus portrays the two classes of people who will appear before the Judge. There will be those who showed love and compassion toward their fellows and those who did not. Nothing reveals a bad character more accurately than the failure to observe opportunities for helping mankind or of rendering some needful service to one's fellows. And nothing more correctly reveals a good character than the ability to detect such opportunities and the inward desire to make the most of them without thought of personal reward.

May God help us to be unselfish and without any mercenary motives in our service of each other.

WEDNESDAY, DECEMBER 4

Read James 1: 19-27—PERSONAL RELIGION AND SOCIAL SERVICE.
"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

It is not only irreligious but bad manners to show disrespect for the aged, or helpless or infirm or unfortunate. Your real self shows up in your attitude toward the underprivileged people you meet. What do you do for those who can never return any kindness you may do them? Are you helpful to those who

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will never be able to add to your own reputation? Or do you show special attention to those who can further your own private or professional interests? In other words, in your contacts with people, are you charitable or self-seeking? And charitableness must have a religious basis and motive. It is not human pity merely. Its service must be personal. It must carry one on a visit to the fatherless and widows in their afflictions. Along with the basket of fruit or load of fuel, let the giver himself go and give himself as well as his gifts to the needy. That is pure religion.

May our social service be the fruit of that religion which before God and the Father is pure and undefiled.

THURSDAY, DECEMBER 5

Read Leviticus 19: 9-16—JUST CONDUCT TOWARD NEIGHBORS REQUIRED.

"Thou shalt love thy neighbor as thyself."

If the simple precepts given us in this passage of Scripture were practiced by all mankind, every social evil would disappear from the face of the earth. There is enjoined the practice of charity: leave something in your fields for the poor who would be free to gather it themselves but who would be offended if you were to make them gifts outright. Be honest: steal not, respect the property rights of others. Be reverent: respect the name of God, for no man is going to be considerate of his fellow who is inconsiderate of God his Maker and Preserver. Be just: pay the employe a just wage, what his services are worth, not the least you can get his labor for; and pay it regularly so he may have the means of providing the necessities of life for himself and those dependent on him. Be compassionate: do not take advantage of the helplessness of others to pile up your own bank account, placing "a stumbling block before the blind." Be impartial: making no distinction between the rich and the poor in your counsels and judgments. Be truthful: do not go up and down the community telling tales and spreading scandal, making trouble for your neighbors and bringing judgment on yourself. Be fraternal: bearing your brother no ill-will, for you can not bear malice toward an-

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other without cankering your own soul. And to sum it all up, be sublimely unselfish: love your neighbor as you love your own self.

May God grant us both the desire and the power to live righteously with our neighbors.

FRIDAY, DECEMBER 6

Read Acts 8: 26-39—HELPING NEIGHBORS IN THE WAY OF LIFE.

"Understandest thou what thou readest? And he said, How can I, except some man should guide me?"

Coming up with the eunuch as he was riding slowly along in his chariot reading the roll of Isaiah, Philip was told to "join himself to this chariot," and he came up closely enough that he heard the officer reading the Scriptures. He interrupted him to ask if he understood what he was reading? And with genuine enquiring heart, the eunuch replied that he could not unless some one, who knew what it meant, would tell him. Philip was then asked to sit with him in the chariot, and unfold the prophecy to him as they continued the journey. What an example of personal work! How eagerly do men of large business and professional affairs often yearn in their hearts to have some teacher come from God and, acting under the direction of the Spirit, make known the Word of God to them! The greatest service we can render to our companions in travel through this world is to lead them into the way of life everlasting.

God give us the wisdom and grace to use the opportunities to win souls that are afforded us in our everyday associations with our fellows.

SATURDAY, DECEMBER 7

Read Acts 2: 37-47—THE SOCIAL EFFECTS OF SALVATION.

"And all that believed were together, and had all things common."

Under the great enthusiasm and inspiration of the Spirit's special manifestation of his presence and power believers in Jerusalem not only increased in number with marvelous rapidity but were brought together in a fellowship equally as marvelous. Their spiritual unity manifested itself in social equality and in a financial community. Their religious faith and experience dominated all other relations they sustained

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toward each other. The fact that their community of goods did not last long was due to the fact that their religious fervor did not hold out. But as long as their faith held them together they maintained their social and financial unity. And out of this condition grew their usefulness and power in Jerusalem. Their fellowship extended to every phase of life.

May we show our faith by our works, and our Christian social-mindedness by a Christian social conduct.

SUNDAY, DECEMBER 8

Read Luke 8: 27-35—GOD'S WAY OF LOVING ENJOINED.

"As ye would that men should do to you, do ye also to them likewise."

This precept of Jesus deserves to be known as "The Golden Rule" of life. It is a positive command, and in this respect differs from and is greater than the similar saying of Confucius, the great Chinese sage, who said, "As ye would not that men should do to you, do not unto them." Our relations to our fellowmen can not, in the most essential aspects, be negative. Therefore the problem lies out in the direction of positive conduct; what we shall do, whether this or that. How shall we treat our enemies? Just as we would that they should treat us; for by so doing, they may become our friends. Have we selfish affection for our friends? If so, they may cease to remain our friends, and will certainly fall away from us just as soon as our selfishness becomes apparent to them. All who love will be loved. Those who hate will be hated. Good will be done to all who do good, and evil will recompense the evildoer. If we expect to receive mercy we must show mercy.

May we strive to live after Christ's plan for our lives.

LESSON STUDY

Sunday, December 8

THE HELPING NEIGHBORS IN NEED.
THE LAMB'S LESSON—Matthew 25: 31-46; Luke 10: 25-37; James 1: 27; 2: 14-17.

Lesson Text and Comment

I. SEPARATION OF THE RIGHTEOUS AND THE WICKED

Matthew 25: 31 ¶ When the Son of man shall come in his glory, and all the holy angels

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with him, then shall he sit upon the throne of his glory:

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

There are apparently so many inequalities in life that some may despairingly ask, "How long, O Lord, how long?" When will oppression be forced to cease? When will dishonesty and treachery be no longer at a premium? When will the wicked cease from troubling? Will there never be any distinction between the righteous and the wicked except that the righteous are made to suffer while the wicked go on to prosperity, ease and fame? But says Jesus, the time will come when before the Righteous Judge, there will be a separation: and judgment, long delayed, will break at last.

II. THE SURPRISE OF THE RIGHTEOUS

Matthew 25: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

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

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

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

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

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

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

The righteous will be adjudged to be righteous because of their righteous deeds. By their charities and benevolences, they unconsciously ministered to Christ himself who identified himself with even the least and most helpless of his little ones. Those who do most for Christ think they do the least, and for the most part are not conscious that they are rendering a direct service to him in what they do. What a glad surprise awaits the humble, unselfish, self-sacrificing souls who modestly hope for nothing more blessed than a quiet entrance into the blessed kingdom above,

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when they will be received with plaudits from the Judge and King himself!

III. THE DISAPPOINTMENT OF THE WICKED

Matthew 25: 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

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

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

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

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

The wicked will be judged by the same standard by which the righteous will be judged. And by that criterion, they shall be condemned. But their condemnation and rejection will be a great disappointment to them, for they are the sort who think well of themselves. Had they seen Jesus on earth and known it was he, they would have given him a suit of old clothes, but withheld their bounty from the poor and needy around them, unconscious of the fact they were denying the Son of God. And since they have denied him, he will deny them. Those who cannot see Jesus in the persons of the destitute and suffering and afflicted of earth will never behold his face in glory except to shrink from it and be driven out forever.

The Christian Spirit in Industry

LESSON PILOT: December 9 to December 15.

What to Find in the Daily Readings:

1. What is the basis of business? (Mon.)
2. How members of God's family should treat each other. (Tues.)
3. When does doom await a land? (Wed.)
4. How about "bonuses"? (Thurs.)
5. Repeat the second table of the law. (Fri.)
6. When are the rich truly rich? (Sat.)
7. Why some people judge others harshly. (Sun.)

What to Find in the Lesson Study:

1. What is presumed to be a hireling's condition? (I)
2. What employers should do. (I)
3. Why pay wages when due? (I)
4. How Paul treated the question of slavery. (II)
5. What Paul urged slaves to do. (II)
6. What Paul urged masters to do. (II)
7. The blessings of using wealth aright. (III)

GOLDEN TEXT—As ye would that men should do to you, do ye also to them likewise. Luke 6: 31.

DAILY READINGS

MONDAY, DECEMBER 9

Read Deuteronomy 24: 10-15—PUTTING RELIGION INTO BUSINESS.

"Thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee hence."

Many of the great captains of industry have risen "from the ranks" but not all of them have "retained the common touch" nor do they remember the people from among whom they have been promoted or advanced. It is a difficult thing for some who have achieved success despite great handicaps to see why others cannot do the same thing. And though themselves were once poor they do not make due allowance for poverty. It would greatly help matters if they

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would bear in mind that they themselves were once "bondmen in Egypt." Moses here gives some detailed instructions concerning the business relations which are to be observed by his Hebrew brethren both toward their own brethren and toward the hireling strangers who were not of Hebrew blood. When they take a pledge, that is, note or security or other evidence of indebtedness from a brother Hebrew, the lender shall not embarrass the borrower by going to his home to collect the debt at the time it is due, and if the debtor be a poor man and unable to pay the debt, the creditor shall return his pledge cancelled, and in no event shall the sun go down on the due date with such evidence of indebted-

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ness in the creditor's hands. And the Hebrew is to pay the hireling his wages on the day it is due, for he is poor and needs his wages promptly lest he or his family should suffer. Besides, the employer has no more moral right to withhold the employe's pay than he would have to steal from him. More men have succeeded in business because they put religion into it than have succeeded by leaving it out. Moral character is the basis of business, and there is no moral character without religion.

May our Christian business men carry their religion into all their business activities and relations.

TUESDAY, DECEMBER 10

Read Ephesians 6: 1-9—PLEASEING OUR COMMON MASTER.

"Knowing that your Master also is in heaven; neither is there respect of persons with him."

As a heavenly Father, God has no favorites among his children, except that he takes special care of those who may be in special need of his fatherly protection and support. As members of his family, then, it behooves each of his children to be considerate of the other, realizing that all bear the same relationship to him and all are subject to his pleasure and providences. How ugly it is for one to try to lord it over another. How unbecoming it is for one to take undue advantage of another, and maltreat him or deal unjustly with him in professional or business relations. Will God take no account of it? Do the offenders think the Father will grant them indulgence in being unbrotherly? Do they regard themselves as pets of the Father and think that he will permit them to compel other members of his family to "dance attendance upon them?" He will do no such thing, but will certainly rebuke them severely not only for having been unkind to their brethren but also for having shown such contempt for him.

May we regard ourselves as brethren of equal rank and Christ alone as Master.

WEDNESDAY, DECEMBER 11

Read Amos 5: 6-12—INJUSTICE OFFENSIVE TO GOD.

"They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right."

Amos prophesied at Bethel in the reign of Jeroboam II king of Israel.

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Most of his prophecies relate to the northern kingdom. The priests at Bethel had him accused of treason and expelled from the empire. But his ministry outlived the opposition of his enemies, and comes down to us today with its ringing messages of warning against cruelty and injustice. The burden of his prophecy was the condemnation of social evils of all sorts, for he himself was a man of the people and knew the wrongs which they suffered. Where law becomes a byword and justice is sold to the highest bidder, mercy weeps and doom awaits the land.

May a righteous public sentiment demand an administration of justice by our courts to rich and poor, high and low, alike.

THURSDAY, DECEMBER 12

Read Matthew 20: 1-16—LABORERS IN THE VINEYARD.

"When the first came, they supposed they should have received more."

Many are the wrongs perpetrated or suffered under what is commonly regarded as an innocent matter of "bonuses." Investors are expecting to get a "rake off," and employes look for extra pay without rendering extra service. The wage scale is, of course, everywhere a delicate one. To avoid dissatisfaction among them, some firms adopt a policy of not allowing their employes to know how much salary each gets. But this has serious objections both in morals and in the ethical standards of business. It is an unjust employer who is not willing to give his employe a fair wage, and it is an unworthy employe who thinks he is worth more than his salary. In the parable of the laborers, the landlord agreed with the working men for a penny a day, but because he gave the same wage to others who had not worked as long as they did, they supposed he would give them more than he had promised and more than they had consented to work for him for. They expected to receive a "bonus." They thought they deserved it, if the eleventh hour laborers had earned the penny. But the landlord did not affirm that the eleventh hour workers had earned that much, but that he had the right to give them as much as

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he desired without in any way violating his contract with those who had put in the full day. They had been idle all day solely because no man had hired them. It was not their fault that they had not been busy the full twelve hours. They had utilized the one that had been given them. So the landlord gave them wages not only for the time they had labored but also for the time they would have worked had they had the chance.

May business concerns give a just wage and wage-earners be content with what they receive.

FRIDAY, DECEMBER 13

Read Deuteronomy 5: 12-20—BASIC PRINCIPLES FOR INDUSTRY.
"That it may go well with thee."

The second table of the law, dealing with man's duty toward his fellowman, certainly covers the principles that underlie industry as they do all other phases of human life. There is the law of labor for six days, culminating in the sabbath, both of which are requisite to productive labor. Every sort of industry succeeds or fails according as it is supported by work that is productive or non-productive. Labor is the foundation of capital. There is the law that commands respect to parents; for where there is disregard for parents there is contempt for the whole social order which means prodigality and financial ruin. There is the command not to kill; and how wasteful crime is, which costs both the productive life of the slain and of his killer in addition to the public costs of bringing the murderer to justice. Then the command not to commit adultery; what shame, disgrace, poverty and death have followed in its wake, for the trysting place of illicit lovers is the way to hell and the gates of destruction. Also, there is the command not to steal; neither by stealth nor by withholding from another what is due unto him. "Neither," says Moses, "shalt thou bear false witness against thy neighbor." Be careful to saying nothing untrue about him, for when you rob him of his reputation you not only injure him but cut down the resources of the community in which his good name is a factor.

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May we make the laws of the Lord the principles of all our business activities and enterprises.

SATURDAY, DECEMBER 14

Read Ecclesiastes 5: 10-20—TRUE RICHES.
"God answereth him in the joy of his heart."

How transient and unsatisfying wealth is! The more a man gets the more he wants, if he has a sordid nature. And usually the more he makes, the more he has to spend. What pleasure can he take in it except to look at it as it passes through his hands? It keeps him awake of nights instead of giving him peaceful slumber, because he lies abed thinking either how he is going to keep from losing it or how he may make it bring him in more. Money hoarded rusts through the miser's pocketbook and is spilled into the lap of a son whose moral training has been neglected and who will become a spendthrift and lay-gard. More than that, how much of it all can a man take with him when he goes hence? How foolish to spend a whole lifetime accumulating great wealth which one will be forced in a moment of time to leave forever! Yet there is a right sort of true wealth, or rather, there are some rich men who use their wealth rightly. They enjoy their portion of it, as is their right, and regard their possessions as the gifts of God, to whom they render the tributes of praise as well as their offerings of money.

May what we have, whether much or little, be the answer of God in the joy of our hearts.

SUNDAY, DECEMBER 15

Read Matthew 7: 1-6—IMPARTIAL JUDGMENT.
"With what measure ye mete it shall be measured to you again."

This principle of justice applies not only to judging but also to not judging, as Jesus here said. To be not judged, do not pass judgment on others. Do not make yourself the arbiter of your brother's conduct, though you must consider yourself the keeper of his interests. The more you become his keeper, the less inclined you will be to become his judge. Most of the harsh judgments of others, and all the misjudgments of them, are due to conceit in oneself and is a holier-

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than-thou spirit and a bigger-than-thou attitude. So that what one thinks is deformity in others is the same thing, in much larger proportions, in himself. Partial judgment is unjust because it is based on incorrect knowledge of another due to defective vision in oneself.

A knowledge incomplete is light diffused, and dimmed by so much which is still unknown. That some who have it, with their wits confused, Mistake, for others' ignorance, their own.

May we judge not where we should not judge, and be impartial where we must do so.

LESSON STUDY

Sunday, December 15

Topic—The Christian Spirit in Industry.
This Lesson Lesson—Exodus 1: 2-14; 20: 17; Deuteronomy 24: 14, 15; Amos 5: 6-15; Zechariah 5: 16, 17; Matthew 20: 1-16; Mark 12: 1-9; Luke 8: 14; Ephesians 6: 1-9; 1 Timothy 6: 17-19.

Lesson Text and Comment

I. EMPLOYERS AND WAGE EARNERS

Deuteronomy 24: 14 ¶ Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

The fact that one is a hireling and must work for daily wages is evidence that he is more or less dependent on his employer. Not all are poor, to be sure. But many are. Many are not as resourceful as their employers, else they would not be working for them. Shall they take advantage of their fellows' less fortunate condition, and use it to their own profit? Shall they withhold in wages that they give in charity? Not so, says Moses, as he speaks for God. Let the employer give his hireling his wages when they are due, on the very day they are due, and let not the sun go down on any part of it unpaid. He needs it, and it is his right to receive it and especially so since his margin of resources is so small, if there is any margin at all.

II. CHIEFS AND UNDERLINGS

Ephesians 6: 5 Servants, be obedient to them that are your masters according to the

flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord; whether he be bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

In Paul's day slavery was in vogue as an institution of the social order. He did not inveigh against it, but sought to rid it of its severity and inhumanity by bringing to bear on both masters and servants the force of the principles of the Christian brotherhood. He urged servants not to rebel against the authority of their masters but to serve them with a good will as unto the Lord. And to masters he made the plea for forbearance and kindness to their slaves and servants. Though they were masters, they themselves were under a Master, and would have to answer to him for any maltreatment of their social or domestic inferiors. The relation of chiefs to underlings in our modern world is very much simplified when those in authority bear in mind that, no matter how high they rise, there is always an authority higher than they.

III. THE WEALTHY AND THE POOR

1 Timothy 6: 17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

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

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

These words of Paul to Timothy ought to be placarded in the home of every man of wealth in the world. If financiers would govern themselves according to the suggestions here given, the wealth of the nations would be doubled in a generation and money would be a blessing to every one and a curse to none. Let those who have money not trust in riches, but let them enjoy for themselves the best it affords, and do all the good with it they can, seeing that their less fortunate fellows enjoy their good things with them.

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The Child in a Christian World

(A CHRISTMAS LESSON)

LESSON PILOT: December 16 to December 22.

What to Find in the Daily Readings:

1. Unto whom was Jesus born? (Mon.)
2. How God is interested in children. (Tues.)
3. Why and how children should be given to God. (Wed.)
4. The greatest influence in Moses' life. (Thurs.)
5. What every father should do to his son. (Fri.)
6. Value of Paul's early religious training. (Sat.)
7. When will the era of peace come? (Sun.)

GOLDEN TEXT—*Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven.* Matthew 19: 14.

DAILY READINGS

MONDAY, DECEMBER 16

Read Luke 2: 8-20—**THE BIRTH OF JESUS.**
"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The most important social event in history, of course, was the birth of Jesus because it marked the appearance of God's only Son in the flesh. The angel who announced his birth to the shepherds said, "Unto you is born . . . the Saviour." They did not say "Unto Mary." In choosing Mary to be the mother, God did not glorify her though he honored her above women. But he glorified motherhood. Jesus was the child of the ages, even humanly speaking, for in him was gathered up all that was best in the generations before him. In his coming, he came unto all, as in his birth he was born unto all. God saw fit, in sending his Son to be the Saviour of all men, to make him a Child in a home that was common to all mankind. The royal Child and Heir did not assume a role different from that of his subjects in the kingdom of heaven. It is the Child Jesus, therefore, that appeals first to the budding consciousness of the human child or the unenlightened mind, for the story of his birth has in it the elements of universal human interest. What dignity and honor God conferred upon the home when he made his own Son a Child in it!

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What to Find in the Lesson Study:

1. How Jesus was welcomed into the world? (I)
2. Does every child receive a welcome? (I)
3. Why the shepherds were anxious to see the Babe. (II)
4. Why parents should be concerned for their children. (II)
5. How the shepherds felt when they saw the Child. (III)
6. What the shepherds did, when they saw him. (III)
7. How the mother regarded what the shepherds said. (III)

Since Jesus came into the home, may we never leave him out of it.

TUESDAY, DECEMBER 17

Read Matthew 18: 1-10—**THE CHILD IN THE KINGDOM.**

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Jesus did not say here or elsewhere that the child is born into the kingdom of God. But he did say that the child is an example of simplicity and teachableness to many who are in the kingdom. The only child that is in the kingdom is the one that believes in Jesus, as he said, "Whoso shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." It is possible then for the little ones to believe in Jesus, and the greatest possible care should be taken that at an early age they shall be led to do so. A lack of concern for them is gross negligence and great sin, as it would be a heinous wrong to give offense, or cause to stumble, one of them who did believe. Jesus stated how anxious God the Father is for their safety and welfare, when he said that "their angels do always behold the face of my Father which is in heaven." He seems to say that to each child God assigns a ministering angel who stands at attention in

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his presence, even before his very face, to receive his orders for their protection and care. And if God keeps the angels of heaven at vigilance in behalf of the children of the world, how careful we should be to lead them aright and even to learn from them lessons of simple trust and meekness.

May we not only believe in, but work for, the salvation of children in early childhood.

WEDNESDAY, DECEMBER 18

Read 1 Samuel 3: 10-18—**THE CHILD IN THE CHURCH.**

"Samuel answered, Speak; for thy servant heareth."

Back of the glorious career of Samuel may be seen the piety and consecration of his mother, Hannah. She represents the true type of mother. And there have been many like her. Not a few of the leaders in God's cause in the earth were definitely dedicated to his service before they were born. And it is due every child to be thus consecrated to Christ by its parents even before it sees the light of day. But many parents have a selfish love of their children. They consider it the duty of children to serve them, even though they might wish for them a life of Christian usefulness. Few parents do indeed commit their children entirely into God's hands hoping for nothing from them for themselves. Hannah desired that her boy should be brought up in the sanctuary, under the personal supervision of the priest in charge. But the pupil excelled the teacher. To Samuel, instead of to Eli, Jehovah began to speak, for in him rather than in his tutor there were the piety and consecration which made a ministry of prophecy possible. How careful parents should be to throw their children into the atmosphere and services of the Lord's house!

May God give us more parents who are willing to give their children to the Lord.

THURSDAY, DECEMBER 19

Read Acts 7: 20-34—**FORMATIVE INFLUENCES IN CHILDHOOD.**

"In which time Moses was born, and was exceeding fair, and . . . Moses was learned in all the wisdom of the Egyptians."

During the few years that Jochebed nursed her baby boy who had been adopted into the royal family of Pharaoh, she instilled into him sentiments of

religion and a Hebrew consciousness that shaped his entire career. Of course, he was an unusually apt child, but she evidently utilized her opportunities to the fullest extent. She must have hoped that God would somehow make him, as a prince of the realm, the friend of his people who were being sorely oppressed by their ruler. She got in her work before the scholars of Egypt began to give him an academic training. But a pious mother's knees can go further in a man's life than the academies of science. The homing instinct of an early training will soon or late carry the mighty scholar back to his childhood. Men are moved by their sentiments more than by their culture, and where those sentiments are grounded in religious truth, they are always the determining factor and influence in a life. As important as are institutions for the academic training of children, they sink out of sight in comparison with the agencies for their religious education. And yet many, many parents are anxious that their children shall be educated in the schools who are absolutely indifferent to their training in the higher things of the soul.

May we consider nothing best for our children that does not bring out the best that is in them.

FRIDAY, DECEMBER 20

Read Genesis 22: 1-13—**FATHER AND SON.**
"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

In the sacrifice of Isaac, not only did Abraham show his faith and obedience but Isaac also displayed wonderful fidelity and submission. The part which the son took was match to that of the father. Abraham had schooled his courage to the point of making the sacrifice, while Isaac was brave enough to undergo on the spot what his father understood to be the will of God. The sacrifice was complete. Abraham gave up his son, surrendering in God's favor every claim he had on him; and Isaac had yielded entirely, making no resistance and offering no objection to being slain as a sacrifice to Jehovah. It was a great moment in the lives of both the patriarchs when the divine will became the supreme law of their lives and they both had made an unconditional surrender to it.

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That which Abraham did with Isaac, every father can do, and should do, for his son. He should give him unconditionally to God, leaving himself no claim on his boy and, as far as he knows, even ridding himself of an heir that God may be honored and obeyed. What higher joy can a father have in a son than to see him in possession of his own rights and privileges as an heir of promise and as a free, self-reliant citizen of the kingdom of heaven? But such a happy realization can be had only by way of the summit of Mount Moriah, and the experience of surrendering to God the father's own claims upon his son.

May we realize that we cannot keep our children until we have lost them to Christ.

SATURDAY, DECEMBER 21

Read Acts 22: 1-10—THE RELIGIOUS EDUCATION OF A CHILD.
"Taught according to the perfect manner of the law of the fathers."

To his brethren and fathers of the Jewish faith in Jerusalem, Paul sought to make known his position and belief as a Christian by relating his experience of Christ. They had raised an outcry against him as a Temple profaner and renegade to their cherished religious traditions and doctrines. He sought to show them that he was regular and consistent. To do this, he began with the recital of his early religious training, both at his native city of Tarsus in Cilicia and more particularly under the renowned Gamaliel in Jerusalem. He had been brought up under the best teachers and had been thoroughly trained in all the customs and teachings of the strictest sect of the Jews. He had not failed to profit by all that had been taught him. All that he had subsequently learned was supplementary to it. Though he himself later declared that he counted it as refuse, he did not mean to affirm that it meant nothing to him, except in comparison with the greater revelation in Jesus Christ. All through his ministry, the value of the early religious education of Saul of Tarsus appears in his peerless writings and his keen analysis of the most difficult problems of Christian belief and conduct.

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May we so teach the child of today that in after years he will not need to unlearn what we have taught him.

SUNDAY, DECEMBER 22

Read Isaiah 11: 1-9—THE WORLD MADE SAFE FOR CHILDHOOD.
"A little child shall lead them."

Though David, the son of Jesse, had passed away, yet a Branch would grow up out of the roots of the deceased stock, which would perpetuate the throne of David as a spiritual kingdom. His reign would not cease, though other kingdoms would rise and fall. His throne is set for the enthronement of righteousness and the administration of equity and justice. He shall smite the earth, not with the flaming sword of violence but with the "rod of his mouth," lashing iniquity with his tongue and conquering the world by his Word. He will champion the weak and oppressed, and destroy all that hurts or makes afraid in his holy mountain. Bitter animosities will die out of the hearts in which he reigns, and enemies by nature will become associates in grace. The leaderless will be led by so helpless a hand as that of a child, for the spirit of docility will pervade them all. The high and mighty will be ruled by the simplicity of love that reigns in the common heart of man. We shall have a warless world when the leaders in the affairs of nations become childlike in their meekness and faith, when the movements and activities of mankind are determined by the interests of the child, and the makers of states and governments are led by their little ones.

May God give us more humility and teachableness of mind and heart.

LESSON STUDY

Sunday, December 22

TOPIC—The Child in a Christian World.
THE LARGER LESSON—Matthew 18: 1-6; Mark 9: 36, 37; 42; 10: 13-16; Luke 2: 1-20.

Lesson Text and Comment

I. WELCOMING THE CHILD

Luke 2: 8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great

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joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

What a welcome into the world the Babe received from those who were concerned in his coming! A choir from heaven chanted the news to the devout shepherds of Judea. Though it was an event of which the sleepy world was unaware at the time, it was the axis of history and the climax of God's manifestation of himself to men. It was good tidings which the angel brought. And it should be so at the birth of every child. But it is often quite otherwise. Many children are born who are unwelcome and whose coming is regarded as a calamity instead of a blessing.

II. ANXIOUS ABOUT THE CHILD

Luke 2: 12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

Because the coming of the Babe was of such consequence that angels had been sent from heaven to announce his birth, the shepherds were anxious to see it, in the simplicity of their faith rather than out of mere curiosity. They were told by what means they might identify him. They followed the sign and found the Christ. The center of thought and interest should be the child, about whom gathers the prospect for the future and in whose hands lie the destinies of the

coming generation. Since the child is the gift of God, make it the object of devout and ceaseless anxiety as well as personal delight.

III. THANKING GOD FOR THE CHILD

Luke 2: 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The shepherds thanked God that they had been given the opportunity to look into the face of such a Babe. The joy the angels had in announcing his birth was echoed in the hearts of the humble villagers who gathered about the manger in which he lay. They told all their neighbors what they had heard and seen. They could not keep the good news to themselves. They felt strangely drawn to him and had a vague sense that he was their Child, as the angel had said, "Unto you is born." But Mary kept these things, which had been told her by the shepherds, "in her heart," relating the wonderful things they had seen with the still more wonderful things that happened to her nine months before. How dearly the young mother cherishes the good things her friends and visitors say concerning her child! However humble the circumstances in which a child may be born, let God be praised for his birth.

Fellowship Through Worship

LESSON PILOT: December 23 to December 29.

What to Find in the Daily Readings:

1. Why love the Lord's house? (Mon.)
2. Why and how we can approach God. (Tues.)
3. How the wise men worshiped Jesus. (Wed.)
4. Is it worship to study God's Word? (Thurs.)
5. What sort of praying only is worshipful? (Fri.)
6. With whom do we have Christian fellowship? (Sat.)
7. What will the redeemed in heaven do? (Sun.)

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What to Find in the Lesson Study:

1. What annual pilgrimage was customary among the ancient Jews? (I)
2. Where the Psalmist found his personal fellowships most delightful. (I)
3. What should be the social center of a community? (II)
4. What relationships should predominate? (II)
5. How our privileges of worship are special? (III)
6. Do we need any middle-man between us and God? (III)
7. Are we making the most of our opportunities of worshipping God? (III)

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GOLDEN TEXT—*He entered, as his custom was, into the synagogue on the sabbath day.* Luke 4: 16.

DAILY READINGS

MONDAY, DECEMBER 23

Read Psalm 122—**LOVE FOR GOD'S HOUSE.**
"I was glad when they said unto me, Let us go into the house of the Lord."

Are we glad when the time comes around to go to church that we may join with others in the study of God's Word and in His worship? And is it more than a mere habit which we observe to maintain our self-respect? What is the basis of such pleasure? What are our motives? While it cannot be said that we might as well stay away unless we heartily want to go, yet the benefits to be received from church attendance will be measured by the eagerness of our desire for them. From the very nature of the case, they are religious more than social. Therefore the motive must be a spiritual one; and the desire must be both to give and to receive a blessing from God. The singer loved the Lord's house because it was the one place where there were no social distinctions among worshipers but where all were suppliants and subjects of God. Its fellowships were delightful because he could there meet with those whose hearts were aflame with the same devotional fires which never went out on the altar of his own soul.

May we find our highest joys of worship in the congregation of worshipers.

TUESDAY, DECEMBER 24

Read Hebrews 10: 19-28—**INCENTIVES TO WORSHIP.**
"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

No man can come to the Father except by Jesus Christ. He is the way by whom we may approach God and there is no other. And this is so because Jesus by his blood has made atonement for our sins and has reconciled us to God from whom we were estranged by our sins. Jesus is our great High Priest who has gone into the Holy of holies, or the holiest, and by his own blood made sacrifice for sin once for all, which needs not to be repeated annually or ever again. The veil that kept men out of the holiest has been torn away, so

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the way is open to all who will come to God by Christ. Since we are invested with the privilege of coming into the presence of God, with what eagerness we should take advantage of it. He is no longer shut up to a shrine, and he can be worshiped by any individual soul anywhere; and yet those who make the most of their private privileges of approaching God are most anxious to engage in the public worship of him and are least inclined to "forsake the assembling of themselves together, as the manner of some is."

May we be emboldened by the open way through Christ to seek God's presence both when we are alone and in the assembling of other worshipers.

WEDNESDAY, DECEMBER 25

Read Matthew 2: 7-12—**WISE MEN WORSHIPPING.**
"They saw the young child with Mary his mother, and fell down, and worshiped him."

According to Dr. Savage, this day is the anniversary of the visit of the wise men to Bethlehem which took place on December 25, 2 B.C. (Usher). If this be true Jesus was then exactly two years of age, and for two years the scholars from the far east had been searching for the Child of whom the strange new star had given them a sidereal prophecy the night Jesus was born. They recognized the supernatural events that had led them to start their journey, in the first place, and which had brought them to the end of their quest, in the second. Their adoration was merely the worship of a sincere and devout scholarship paying its respects to one whose appearance in the world was accompanied by supernatural incidents. They were not Hebrews and doubtless were not worshipers of Jehovah until they arrived at Bethlehem and looked into the face of the only Child of whom the stars had given them information. In his presence, they were not star-gazers but humble worshipers. Their science had brought them to the feet of Jesus.

May God give us more scientists who will find their laboratories to be the house of the Lord.

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THURSDAY, DECEMBER 26

Read Nehemiah 8: 1-8—**READING AND UNDERSTANDING GOD'S WORD.**
"He read therein before the street that was before the water gate . . . and the ears of all the people were attentive unto the book of the law."

After the completion of the wall of Jerusalem under the leadership of Nehemiah, the people were so enthusiastic in the Lord's service that they asked Ezra to bring before them the book of the law that they might hear it read. They were greatly revived. The study of the Bible is both an incentive and an index to a state of revival. In the services conducted by Ezra, there were all the essential features of a Bible teaching service. There was the spirit of worship, all the people saying Amen as Ezra opened the roll and blessed the Lord. The spirit of reverence must be present wherever the Bible is opened, for otherwise it would remain a closed volume. No one can understand the Scriptures unless he is in the mood to worship God and is spiritually minded. Ezra had assistants at hand who could explain any technical terms or obsolete phrases contained in the law which the hearers could not understand. But each hearer was allowed to hear it for himself. Their instructors needed not to tell them what it meant but only what it said.

May we worship God as we study his Word, and may we love more and more to ponder its precious truths.

FRIDAY, DECEMBER 27

Read Matthew 6: 5-15—**FELLOWSHIP THROUGH PRAYER.**

"After this manner therefore pray ye, Our Father."

It is to be observed that throughout the model prayer the plural form of the pronoun of the first person is used: the terms, *our, us* and *we* but never *I, me* or *mine*. In teaching them to pray, Jesus sought to inform his disciples as to the spirit as well as the objects of prayer. There must be a sense of one's own needs that are common to those of other people for whom and with whom he prays. The hypocrites prayed selfishly, standing where they could be seen and where their praying might minister to their reputation in the community. The heathen pray selfishly who unroll

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their prayers and think they can merit the attention and blessing of their divinities by long petitions. But Jesus taught his disciples to pray differently from that, and to make common cause with others in their approaches and appeals to God in their own behalf.

May we have others in mind along with ourselves when we go to God in prayer.

SATURDAY, DECEMBER 28

Read 1 John 3: 12-24—**FELLOWSHIP THROUGH SERVICE.**
"We ought to lay down our lives for the brethren."

The kind of fellowship mentioned here is that of serving the brethren rather than that of a service in common with them. In doing needful things for one another, we are serving Christ and entering into his fellowship which, in turn, brings us into comradeship with each other. To be companionable, one must be compassionate. The ready helper has fast and numerous friendships. He who gives himself to others has the spirit of the self-sacrificing Christ, and will see "of the travail of his soul and be satisfied," and the pleasure of the Lord shall prosper in his hands. The love of the brethren is a test of communion with Christ. Certainly those who love him will love those who also love him. To hate those who love him is to despise him and to dissociate oneself from both them and him. And the measure of our love for Christ is that of our service to our brethren in those respects in which he is identified with them.

May we have that fellowship one with another which we should have as fellows in Christ.

SUNDAY, DECEMBER 29

Read Revelation 7: 9-17—**THE CHURCH TRIUMPHANT PRAISING GOD.**
"Therefore are they before the throne of God, and serve him day and night in his temple."

John's vision of the redeemed hosts in heaven included an innumerable company of worshipers, angels and elders, singing praises to the Lamb of God. But the saints wore a garb distinct from the vesture of the rest of that great company. They had come up out of great tribulation and had washed their robes and made them white in the blood of the

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Lamb. They were victors over sin and temptation, battle-scarred veterans of the cross, who had sealed their testimony to the blood of the Lamb with their own. Angels and archangels, the potentates and powers of heaven, wear not the robes of redemption as do the saints who are purchased out of the earth by the blood of Christ. In heaven, they serve him as they had desired to do in the world; and, without cessation, let or hindrance, they worship him day and night,—that which is day and night in other spheres, for there is no night there; no darkness of ignorance and no need of rest or cessation from labor or service.

May we faithfully serve Christ while we are in the world, knowing that heaven offers us no greater privilege or pleasure.

LESSON STUDY

Sunday, December 29

Topic—Fellowship through Worship.
The Lament Lesson—Nehemiah 8: 1-12; Micah 4: 1, 2; Psalm 122: 1-3; Matthew 28: 18-20; Hebrews 10: 20-25.

Lesson Text and Comment

I. PERSONAL ASSOCIATIONS IN WORSHIP

Psalm 122: 1 was glad when they said unto me, Let us go into the house of the Lord.

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

8 Jerusalem is builded as a city that is compact together:

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

The devout people from the various tribes scattered throughout Palestine went to Jerusalem to worship at least once a year. This was true even in New Testament times, for Joseph and Mary went every year to Jerusalem to attend the passover. It was the center of religious communion, and the mecca of all the pilgrims from the different tribes. The Psalmist rejoices in these fellowship occasions. He delights to meet his brethren in the faith and to be associated with them in the worship of God.

II. SOCIAL UNITY IN WORSHIP

Psalm 122: 5 For there are set thrones of judgment, the thrones of the house of David.

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

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

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

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

The church ought to be the social center in every community. Around it should gather the people who find their unity in its bonds of worship. Those who pray for its prosperity will prosper within its walls. Those who are anxious for its peace will find peace in its atmosphere. Every other relationship in life is rendered subordinate to the tie that binds people together in Christian love.

III. SPIRITUAL FELLOWSHIP THROUGH WORSHIP

Hebrews 10: 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works;

25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.

How much greater are the privileges of worship given through Christ than were those enjoyed by the people of God before he came! He has not only opened up the way to God but has made it plain that any may enter it who will. We may then draw near to God with a true heart in full assurance of faith, not as the Israelites who stood trembling at the foot of Mount Sinai fearing what might be the consequences if God should speak to them. In Christ we can come boldly, without the intervention of preacher, priest or prelate, other than by Christ whose blood has opened up the way. There is great need, then, that we shall make the most of the opportunities for public worship in which we may get closer to Christ and nearer to each other in him. Shame on any Christian who habitually absents himself from the house of God, neglecting his own spiritual welfare as he fails to become one of the company of people who delight to praise the Lord and meditate upon his Word.

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