

THE SUNDAY SCHOOL VISITOR





“Died for his country, but wished he could die for Christ!”
(page 93)

The
Sunday School Visitor

VOL. XVIII.

“How precious also are thy thoughts unto me, O God! how great is the sum
of them!” (Ps. 139:17.)

NEW YORK
LOIZEAUX BROTHERS, BIBLE TRUTH DEPOT
1 EAST 13TH STREET

The Sunday School Visitor

Vol. 18

JANUARY 6, 1918

No. 1

"BE YE ALSO READY"

As a member of the new National Army, I am enabled to see practical demonstrations of various truths taught in the word of God, and also taught in our Sunday-school at home. I will give you an example.

The first thing on the day's programme in the army is *Reveille* or Roll-call. This takes place at 6 o'clock, and is announced by the bugler blowing his trumpet as shown in the picture. In connection with *Reveille*, the trumpet is blown *three times*.

The first is to arouse every soldier from sleep, to dress at once and quickly.

The second is the signal to march out from sleeping quarters, which are called "barracks."

At the last trump, or blowing of the bugle, all the soldiers are expected to be in line and answer the Roll-call.

One morning, recently, about thirty were late for the Roll-call; that is, they marched out to the place of formation after the bugler had blown the trumpet for the last time. Consequently they were marked "absent;" their names were written down, and punishment will be meted out to them. It may mean confinement at the Guard-house, or refusal of pass to visit home for several weeks, or possibly duty in the kitchen which the men in khaki despise.

Now in the Sunday-school the Lord's coming has been taught, and the vital necessity of being READY for that wonderful event has been urged. Time and again the teachers and the Superintendent have earnestly sought to impress this upon everyone in the Sunday-school.

The men who were late for *Reveille*

had one thing charged against them, they were NOT READY.

The Scriptures tell us that only those who are *ready* will go to be with the Lord when He comes for His people (see Matt. 25:10). According to 1 Cor. 15:52 and 1 Thess. 4:16, the Lord's coming will be announced by blowing of a trumpet. It



will take place so quickly that there will be no time to get ready, for "in a moment, in the twinkling of an eye," they shall be "caught up" to the Lord, after the last trump is blown. The five foolish virgins were late, and the door was shut, as you can read in Matt. 25:1-12. How terrible it would be for you who have heard the gospel, who have been invited, time and again, perhaps, to come to Jesus, to receive Him as He knocks at your door, and have yet not answered Him.

nor opened the door of your heart—how terrible it would be, I say, to find suddenly that you have trifled too long, and like the foolish virgins, find the door . . . closed! Let not the tempter, or the world and your own heart say, "There is time enough, no need of haste, by and by." No, no, dear young friends—not to-morrow, not next week nor next year, but "*now* is the accepted time, behold, *now* is the day of salvation" (2 Cor. 6: 2). "Come unto Me, and I will give you rest" (Matt. 11: 28). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). A heeding of these invitations or commands by any anxious heart is the simple but very necessary preparation in order to be ready when the Lord comes. The person thus prepared can sing with full assurance

"When the Roll is called up Yonder,
I'll be there."

R. J. F.

...

Primary Class Lessons

Correspondence with Sunday-school superintendents shows that few teachers are able to make chalk drawings, and that many schools have no blackboard. These lessons are dropped therefore; and, whenever able, short stories suited for the little ones, verses of poetry to commit to memory, etc., will take their place.

FOR THE LITTLE ONES

I suppose that nearly all Sunday-school children know the dear old evening prayer which has been taught to little ones by godly mothers since long, long ago :

"Now I lay me down to sleep,
I pray the Lord my soul to keep:
And if I die before I wake,
I pray the Lord my soul to take.
All this, I ask, for Jesus' sake. Amen.

Mothers and children love it still. But should we pray only at night? If we ask

God for something and He grants our prayer, should we not *thank* Him? The following is a good little companion to it for the morning.

How many of you little ones will learn it, and say it TO GOD *in the morning*, when you awake?

Now, O Lord, I wake from sleep:
Thou my soul didst safely keep;
Guard me, Lord, the coming day.
Teach me what to do and say;
And this, for Jesus' sake, I pray. Amen.

INTERMEDIATE SCHOLARS

1.—JOHN PREPARES THE WAY FOR THE LORD (Mk. 1: 1-11).

Question 1. — "Gospel" means "good news;" whose good news is the book of Mark about? Ans.—ver. 1.

Q. 2.—Who is Jesus Christ?

Ans.—ver. 1 (l. p.).

Q. 3.—Where is His home?

Ans.—John 3: 13.

Q. 4.—Why did He leave His home in heaven? Ans.—1 John 4: 9, 14.

Q. 5.—What had been written long before of someone who should come before Him, and who was this?

Ans.—vers. 2, 4.

Q. 6.—What did those do who listened to John? Ans.—ver. 5.

Q. 7.—John was the Lord's messenger, but where did he live, and how was he dressed? Ans.—vers. 4 (f. p.), 6.

Q. 8.—What did he say of the One who was coming, and what of himself?

Ans.—vers. 7, 8.

Q. 9.—When Jesus came to John what did John see? Ans.—ver. 10.

Q. 10.—What did God say from heaven of Him so that everyone should know who He was? Ans.—ver. 11.

Q. 11.—What had John been told?

Ans.—John 1: 33, 34.



Lessons from the Gospel of Mark

1.—JOHN PREPARES THE WAY FOR THE LORD (Mk. 1:1-11).

Mark is the shortest and most concise of all the four Evangelists. While it more closely resembles Matthew than the others, it has a character all its own. We can only mention here that our Lord is seen in Matthew as King; here as Prophet and Servant. The subject matter of this Gospel consists largely of Teaching and Healing—a blessed combination. In Mark, the death of our Lord has the character of the *sin-offering*; in Matthew it is as the *trespass-offering*. There is very little of a preparatory character, no account of His birth as in Luke, or His genealogy as in Matthew, or of His divine character as in John. After the few verses of to-day's lesson, or up to ver. 13, we plunge into the narrative of unremitting toil, which does not cease until He lays down His spotless life as our sin-bearer on the cross. Our present lesson is devoted to the ministry of the forerunner, John the Baptist.

1.—*Introduction to the Gospel.* Ver. 1.

The theme of the entire Gospel is given in the first verse: it is, "Good news of Jesus the Messiah, the Son of God." We have here His human personality—*Jesus*, the name given before His birth.

Q. 1. Find, "He called His name Jesus."

He is the *Christ* the anointed One—Prophet, Priest, and King of Israel.

Q. 2. Find, "The Lord and . . . His Anointed."

This official character has a reach far wider than its application to Israel, how-

ever. It is the title of our Lord constantly used in the Epistles, showing Him exalted in glory, manifested as the Anointed—the Christ.

Q. 3. Find, "Both Lord and Christ."

He is also the Son of God, not exactly as declared in John's Gospel, but as incarnate.

Q. 4. Find, "Hath in these last days spoken unto us by His Son."

He is God the Son, and in His earthly relation is God's Son *as Man*. Blessed and Holy mystery. How good to remember that while we dwell upon His lowly service, He is the Son of God.

2.—*The Forerunner predicted.* Vers. 2, 3.

We have two quotations from the prophets regarding the coming of John the Baptist.

Q. 5. Find the two passages in the prophets.

John was a prophet in that he declared unto the people their sins.

Q. 6. Find, "Cry aloud, spare not."

He was "more than a prophet," in that he was the forerunner to point out the Lord to the people, and not merely to predict His coming.

Q. 7. Find, "Behold the Lamb of God," etc.

3.—*His preaching and its effects.* Vers. 4-6.

John's great theme was repentance; he was no popular preacher, though great crowds flocked to hear him. He showed the people their sins. This to-day is as necessary as it was then.

Q. 8. Find, "Repentance toward God and faith toward our Lord Jesus Christ."

John wore the rough garment of the prophet, rather than the striking garb of the priest which, as son of Zechariah, he was entitled to wear. His food was that of the wilderness.

Q. 9. Find, "A hairy garment"—descriptive of the prophet.

Baptism in Jordan was the confession of sin and of its desert—death. It was not Christian baptism, but a preparatory

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God's Care for His Creatures AND God's Way of Salvation

THE 104th psalm beautifully tells us how God has adorned the earth and prepared it for man's abode, and how all creatures are dependent upon Him for their food, and their lives sustained by Him. "He send-

cious things for the use of man. Iron and brass and other metals are buried in its bosom; the getting of these is both difficult and dangerous, and "Man goeth forth unto his work and to his labor until the evening" (verse 23).

One of these treasures most familiar to you is the coal that warms our dwellings and cooks our food. Much labor is required to obtain it from the earth's depths, and this work is often attended with great dangers. Our picture shows a "Rescue Car" of one of the Coal Companies in Cape Breton Island. This car has the Red Cross on it and is used for the care of the sick and wounded. It is fitted up like a hospital, having nurses and doctors in attendance. When a serious accident occurs at some mine, it is run near

eth the springs into the valleys, which run among the hills. They give drink to every beast of the field; the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers; the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart" (Ps. 104: 10-15).

The earth is a great store-house of pre-



it, and the injured men are placed in beds in the car where they receive medical attention.

A very serious accident occurred recently, in which sixty-five men were suddenly killed, and others injured. They went to their work in the morning as they had done hundreds of times before, and little thought as they went down that morning that many of them would not come out alive. Yet so it was. They had only been down an hour or so when a dreadful explosion shook the pit from end to end, blowing away the props that held up the roof so that it caved in; the ways of escape were closed, the air was shut off,

and those not burned by the explosion were left to die in hopeless darkness. Heroic efforts were made to reach the entombed men, but several hours passed before this could be done, and many had perished. One who was found alive was a simple-minded boy who remained by his dead father until rescued. More intelligent ones had rushed in various directions in the hope of saving themselves and had perished, whilst this poor boy who realized his helplessness was saved.

Does not this incident illustrate how God saves sinners? There are many who think of saving themselves by their own efforts, but all must perish who do not turn to God for salvation. The Bible tells us very plainly that salvation is "not by works of righteousness which we have done" (Titus 3:5), but that God sent His Son into the world that "whosoever believeth in Him should not perish, but have everlasting life." At His own cost He provided for the sinner's need, when on the cross He shed His precious blood for our redemption.

We would ask our young readers how they stand in relation to this great matter. The poor boy in the mine simply remained where he was until the rescuers found him. He could do nothing to save himself. There were dead and dying all around him. If being saved depended on himself, he was hopelessly lost; but willing hands sought and rescued him and others from their awful plight.

So we, in this world, are in a scene of danger and death, and God's word says, "After death the *judgment*." What about our sins? The Rescue Car is but a faint picture of salvation for the needy, because it can save only a few, but Jesus is "able to save to the uttermost ALL who come unto God by Him."

Have you come to Him? Not to-morrow, but TO-DAY is the day of salvation. "To-day, if ye will hear His voice, harden not your hearts" (Heb. 3:7, 8). R. B. E.

Christ and the Little Ones

"The Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng Him
With a touch of His finger, they say.

"And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled:
"Now who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons
Or dying of fever, 'twere well;
Or had the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.

"If He lay His hand on the children,
My heart will be lighter, I know,
For a blessing for ever and ever
Will follow them as they go."

So, over the hills of Judah,
Along by the vine-rows, green,
With Esther asleep on her bosom,
And Rachel, her brothers between:

'Mid the people who hung on His teaching,
Or waited His touch and His word—
Through the row of proud Pharisees, listening,
She pressed to the feet of the Lord.

"Now, why shouldst thou hinder the Master?"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth and healeth disease?"

Then Christ said: "Forbid not the children,
Permit them to come unto Me!"
And He took in His arms little Esther,
And Rachel He sat on His knee:

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And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blest them with tenderest love ;
As He said of the babes in His bosom,
"Of such are the kingdom of heaven ;"
And strength for all duty and trial,
That hour, to her spirit was given.

—Julia Gill.

INTERMEDIATE SCHOLARS

2.—CHRIST BEGINS HIS WORK (Mk. 1: 12-20.)

Question 1.—Directly the Lord began His work for sinners where was He led?

Ans.—ver. 12.

Q. 2.—Who tried Him there?

Ans.—ver. 13.

Q. 3.—In what far easier circumstances were Adam and Eve tried?

Ans.—Gen. 2: 8, 9, 16.

Q. 4.—Adam and Eve listened to Satan, and sinned ; what did all Satan's efforts show as to the Lord?

Ans.—Heb. 4: 15; 2 Cor. 5: 21.

Q. 5.—How was the Lord's messenger treated? Ans.—ver. 14 (f. p.).

Q. 6.—Though His servant was ill-treated, what did Jesus do?

Ans.—vers. 14, 15.

Q. 7.—To what people whose need was great did He first go?

Ans.—ver. 14; Matt. 4: 15, 16.

Q. 8.—Whom did He see there, and what did He say to them?

Ans.—vers. 16, 17.

Q. 9.—What did they immediately do?

Ans.—ver. 18.

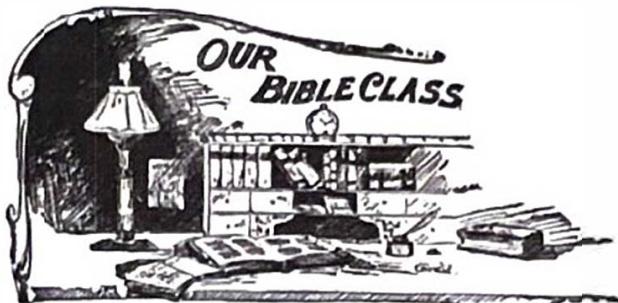
Q. 10.—Whom did He also call?

Ans.—ver. 19.

Q. 11.—They did not leave all to go or do where and what they liked : where did they go? Ans.—vers. 18, 20.

Q. 12.—What must those who follow Christ do, and what is their reward?

Ans.—chap. 8: 34; Matt. 19: 28, 29.



Lessons from the Gospel of Mark

2.—CHRIST BEGINS HIS WORK

(Mk. 1: 12-20.)

Before entering upon His work, our Lord is subjected to the test of the forty days' temptation by Satan. This would prove His fitness for the work undertaken.

1.—*The temptation.* Vers. 12, 13.

The account is very brief, without the details of Matthew and Luke.

Q. 1. What were the three temptations?

Note it is the Spirit who had just come upon Him that impels Him into the place of temptation. It is God's will that He should thus be tested. It was no allurement from within, as in us, but submission to God. What a contrast with us!

Q. 2. Find, "When he is drawn away of his own lust"—applying to us.

Q. 3. Find, "Yet without sin," or "sin apart"—applying to Christ.

Our Lord's temptation was entirely apart from any sin in Him, for He had none. The temptation seems to have extended over the forty days, culminating in the closing effort of Satan. We see the contrast with Adam; *he* fell surrounded by everything that told of God's goodness in providing for him. Our Lord had not even food, was alone, surrounded by the wild beasts, but He stood, the "spotless, undefiled and pure." No wonder that at the close of this period of suffering the angels ministered to Him.

2.—*The preaching of our Lord.* Vers. 14, 15.

Our Lord takes up the work where John laid it down. Details of the life and death of that faithful servant will be found else-

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No. 3

A Midnight Mistake

SOMETIME ago a servant of God came to a brother's house at Norfolk, Virginia, from a distant city. It was late, past midnight, when he arrived, but he rang the door bell. Pretty soon he saw a light and heard footsteps coming down the stairs. But no one opened the door, and after a while the light disappeared. He waited a little and then rang again; once more he saw a light in the hall-way and heard

some one moving about and a voice speaking. But the door was not opened; the light again disappeared, and all was quiet again; so the traveler left the house and found lodgings at a hotel.

It seemed strange that his ring should have been heard, lights turned on, footsteps and voices heard inside the house, yet no admittance given him.

But the next day when he came around to the same house the mystery was explained. His friend did hear the bell ring; but he thought it was the telephone, and went downstairs to answer it. Receiving no answer to his "Hello!" he hung up the receiver and went back upstairs. But he was hardly in bed before he heard another ring, and once more he went to the phone and asked who was there. Of course there was no response; so after waiting a while he returned upstairs and went to sleep.

Now what does this mistake remind us of? Is it not very like the boys and girls—and men and women, too—who, when the Lord Jesus knocks at their heart's door, make the mistake of thinking it is someone or something else? "Behold, I stand at the door and knock!" the Saviour says. This He does in many different ways and by various means. Sometimes it is by sickness and suffering, or by loss and sorrow, He would speak to us; but how often the doctor, or the circumstances are looked to—and the Lord left out.

Or the Lord may knock at the door of your heart by gospel preaching, or admonitions of parents, or the entreaties of earnest Christians speaking to you about your souls—it may be that the Lord has knocked at your door several times in reading



articles in the Sunday-school Visitor—but failing to see it is the *Lord* knocking at your heart's door, you answer *them*, and the Lord is left outside. This is a common mistake, dear child, and this is written that you might be saved from making such a mistake.

But why should the Lord stand at your heart's door and knock? What does He wish with you? Oh, listen! hear Him say, "If any hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3: 20). He wants to be your guest to make your heart happy and to save your soul. This He does for all who open and let Him in.

What an honored guest to entertain! If the President, or some great man, or musician, or artist offered to come to your house and sit at your table, would you not feel highly honored? Well, think of Christ, the Lord from heaven, the Prince of Peace, the King of glory, standing before the door of your heart, asking to be received, and offering to be your guest!

How many hymns we have telling of this "lovely attitude" of Christ. One is "Have you any room for Jesus?" another, "There's a stranger at the door," another, "Behold the Saviour at the door," and still another, "Make room in my heart, Lord Jesus."

The traveler of our story turned and went away when no one opened the door to him. So the blessed Saviour, after long patience, sometimes years of waiting, turns from those who will not let Him in. And how great will be your loss if Jesus leaves you to yourself and to your sins. The traveler who could not get in at midnight came back next day; but when the rejected Saviour turns away from the sin-loving soul, it is forever. Let not such a dreadful thing happen to you.

C. KNAPP.

INTERMEDIATE SCHOLARS

3.—OUR LORD AT WORK

(Mk. 1: 21-45.)

Question 1.—What did the Lord find even in the synagogue? Ans.—ver. 23.

Q. 2.—What did the unclean spirit know, better than the people, what Jesus could do and who He was?

Ans.—ver. 24.

Q. 3.—At what were the people astonished? Ans.—ver. 27.

Q. 4.—What did the Lord do for Simon's wife's mother? Ans.—vers. 30, 31.

Q. 5.—Did He heal only those who were His disciples? Ans.—ver. 34.

Q. 6.—How did He show He was Man as well as God? Ans.—ver. 35.

Q. 7.—How could Peter afterwards describe Him? Ans.—Acts 10: 38.

Q. 8.—Did He go about doing good for popularity? Ans.—vers. 37, 38.

Q. 9.—What incurable case came to Jesus for healing, and what did he say? Ans.—ver. 40.

Q. 10.—Was Jesus *willing* to help him? Ans.—ver. 41.

Q. 11.—Has He altered now? What does He still say to anyone?

Ans.—Matt. 11: 28; John 6: 37; Heb. 13: 8.



Lessons from the Gospel of Mark;

3.—OUR LORD AT WORK

(Mk. 1: 21-45.)

¶ We see our Lord now at work—busy with the twofold ministry of teaching

and healing. These healings of the body were not merely acts of mercy, but symbolic of spiritual ailments and conditions from which the Lord delivers. They are thus the gospel in picture. His teaching was not like the endless discussions and profitless distinctions of the scribes, but the authoritative declaration of One who brought a message.

1.—*The demoniac in the synagogue.* Vers. 21–28.

It is at Capernaum, in the synagogue, that this miracle is done. The synagogue was where the law of God was read and expounded. But Israel's condition is seen in the presence of a poor man under the power of Satan. Of what use was their profession of knowledge and privilege when the enemy was master?

Q. 1. Find, "A strong man armed."

Q. 2. Find, "The prince of the power of the air," etc.

This is an *unclean* spirit, for, whatever his disguises, Satan and his hosts are foul and vile.

Q. 3. Find, "Unclean spirits like frogs."

The demon recognizes the Lord, and through his victim cries out against the judgment he knows is coming.

Q. 4. Find, "The devils believe and tremble."

The careless world may well take a lesson from them. The demon also confesses the Lord as the Holy One of God—His deity. This is anticipative of the time when every tongue shall confess that Jesus Christ is Lord.

Q. 5. Find, "And things under the earth" (infernal beings).

The Lord will not receive the testimony of demons, and casts the evil spirit out. With one last convulsive assault upon the poor victim, the demon obeys.

Q. 6. Find, "That He might destroy him that had the power of death."

Thus Satan and his host have been defeated, and those who once were his victims are free, through faith in Christ.

Q. 7. Find, "Who hath delivered us from the power of darkness."

2.—*Fever cured.* Vers. 29–31.

The burning, destroying heat of fever is a figure of the raging power of sin. Israel, typified by Peter's mother-in-law, is prostrate, without strength. Christ's hand lifts her up, and heals, restoring to happy service.

Q. 8. Find, "Your members servants to righteousness."

3.—*The multitudes healed.* Vers. 32–34.

Having given two samples of healing, the Evangelist next shows the great crowd of those who were thus blessed.

"At even when the sun did set,
The sick, O Lord, around Thee lay;
Oh, with what divers pains they met;
Oh, with what joy they went away!"

The shadows fall, but the healing goes on, for there is no night where He is.

4.—*Onward.* Vers. 35–39.

What a picture of ceaseless activity, coupled with perfect dependence! Praying alone, He communed with His Father, then passing on to serve others also.

Q. 9. Find, "Who went about doing good."

5.—*The leper cleansed.* Vers. 40–45.

Leprosy is a figure of the corruption and incurable nature of sin.

Q. 10. Find, "Unclean! unclean!"

To whom can such an one go? He is an outcast, a stranger to man, an alien from God.

Q. 11. Find, "Having no hope and without God in the world."

There is One whose touch gathers no defilement, but which heals. So the leper bows to Him. His faith owns the *power*, but doubts the *willingness* of the Lord. But he comes, and finds compassion and cleansing. What was the cost to the Lord to "touch" the sinner!

Q. 12. Find, "Christ died for the ungodly."

The offerings beautifully illustrate the ground and the means of cleansing.

Q. 13. Find the directions for the leper's cleansing on the first and the eighth days.



ANSWER TO QUESTION 42

What temple (not that of Ezra 3) was destroyed, then built up in three days?

The temple of the 3d chap. of Ezra was many years in building, but in answering the question B. H. B. (Wood'd) refers to John 2: 19, 21; Mk. 14: 58 and 1 Cor. 6: 19; while G. L. H. and G. S. H. (Allent'n) tell us, "Jesus referred to the time when He would be crucified and in three days rise again." G. M. F. and E. F. McB. (St Louis) similarly say, "The temple was really the body of Jesus, who was crucified, buried and rose from the dead in three days." It is because of the death and resurrection of the Lord Jesus that true worshipers are privileged to enter the heavenly temple and praise God (Heb. 10: 19). Are you one of them?

ANSWER TO QUESTION 43

How can we more realize our dependence upon God?

1st. By not trusting in our abilities, but do as Ezra tells us in chap. 8: 22.

2nd. As J. L. F. (Min'polis) points out, "By reading from the Word of God how the Israelites prospered when they depended upon God."

3rd. Notice how even our Lord Jesus was dependent upon the Father, as mentioned by D. J. D. (Min'polis).

4th. R. S. (Min'polis) says, "Realize our own helplessness and God's greatness." Ps 40:17. The same thought is given by L. V. G. (Trenton). Ps. 27:14; 33:18; 41:3; 145:18; John 15:5; 2 Cor. 12:9 and Phil. 4:6 are quoted by M. R. M. D. (Min'polis); A. J., G. M., H. E. S. and C. S. (Trenton) and A. W. B. (Wood'd). "We are most dependent on God when we realize our trials and temptations are too great for us to bear, and we turn to Him. He will deliver us if we trust Him as Ezra did," says L. V. H. (Trenton).

Question 3.—How did God confirm the word spoken by the Lord Jesus?

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OUR READING CIRCLE

"*The Magnet*" asks if you are like a needle or like a pin, and explains what is meant by the question.

Memory Verse

"And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean" (Mark 1: 41).

Our Reading Circle Tracts

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Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 ets. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

JANUARY 27, 1918

No. 4

The Light in the Window

A WIDOW had lost her only son at sea, wrecked on a rocky shore because there was no friendly light to warn the sailors off the dangerous rocks. She herself lived by the sea, and ever after the death of her son, she put a light in the window to warn vessels as they approached the rock-bound coast.

How kind and thoughtful this was! She never knew whether her light had saved any of "the ships that pass in the night," but she *did* know that if any were passing they could see the glimmer of her light and steer clear of the danger.

It reminds me of what the Lord Jesus said to His disciples, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." He means by this that we who believe on Him are to live in a holy, godly way—as He did here upon earth; that those who do not know the Saviour and are yet in their sins, may take knowledge that we have learned of Jesus; so they may know we are His true followers, and not hypocrites. "Hypocrite" means one who pretends to be what he is not. Scripture says of such that "they profess that they know God; but in works they deny Him, being abominable, and disobedient" (Titus 1: 16). How

sad that any who profess the holy name of our Lord Jesus should yet dishonor Him in their lives! So let us see to it that our light is burning brightly, that by it others may be led to Jesus, who was sent of the Father to be "the Saviour of the world."

Perhaps you are but a child, and do not know very much—not able to teach of course, but this need not hinder you from doing good. The widow's light was



only a candle, but it was the best she had, so that was all that could be expected of her. At the regular light-houses are some expensive lenses, some revolving, others stationary; some fixed, and others flashing at intervals, and they are tended by men specially trained for the purpose, whose sole work is to care for "the lights along the shore." So there are some especially called of God to preach or teach, or write tracts and books, which everybody cannot do; but if we only let the light shine that God has given us, we shall do well, and in the end receive as much praise as those who have done things that seemed greater and more prominent than what we can do. But, remember, the Lord loves simplicity and humility, as He said, and showed by taking little children in His arms. Read it in Mark 10: 13-16.

The scripture proverb says: "Even a child is known by his doings" (Prov. 20: 11). And if we expect our parents and teachers and school-mates to believe that we are really Christians, truly converted to God, we must show it by our lives—by being obedient, contented, willing to serve others, following the teachings of the word of God, and turn away from evil, whether it be evil talk, evil books, evil doings or evil places.

"Let my heart love Jesus only," we sometimes sing: if we love Him, we will not love the world, or the evil things of the world. "Ye are the light of the world," Jesus said to His disciples. We are to be careful, then, that nothing dims or hides that light.

In the sixth chapter of Ephesians, these beautiful directions are given:

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with purpose; that it may be well with thee, and thou mayest live long on the earth."

C. KNAPP.

FOR THE LITTLE ONES

"If I were only one of His Sheep"

A DEAR girl on a bed of sickness was most anxious to be saved. A friend, knowing her distress, sent her a Scripture text-card. Slowly she read it, as follows:

"I give unto them [My sheep] eternal life and they shall never perish, neither shall any man pluck them out of My hand" (John 10: 28).

As she laid back on the pillow, she said, "If I were only one of His sheep I should be happy." Now, as the card fell on the coverlet it turned over. A text was on the other side. It read thus:

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1: 15).

"Oh!" she said, as this precious verse enlightened her soul; "If I'm not a sheep, I'm a sinner; and Christ Jesus carne to save sinners." She trusted Jesus right there; and the Lord received her right there.

INTERMEDIATE SCHOLARS

4.—CHRIST FORGIVING SIN

(Mk. 2: 1-12.)

Question 1.—What did the Lord do in Capernaum when people gathered around Him? Ans.—ver. 2.

Q. 2.—What helpless man was brought to Him there? Ans.—ver. 3.

Q. 3.—What was done to bring him to Jesus in spite of the crowd? Ans.—ver. 4.

Q. 4.—What did Jesus see that made Him speak to the sick man? Ans.—ver. 5.

Q. 5.—Jesus knew his greatest need; what did He say first?
Ans.—ver. 5 (l. p.).

Q. 6.—What did the scribes immediately think about Him? Ans.—ver. 7.

Q. 7.—What question did He who knew their hearts put to them? Ans.—ver. 9.

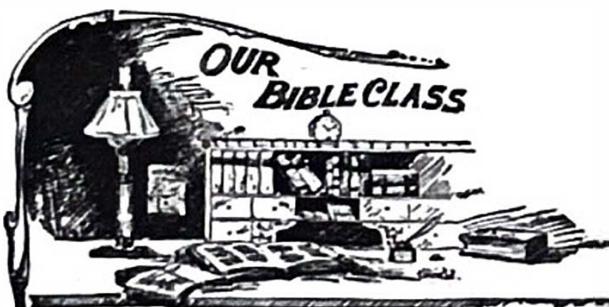
Q. 8.—What proof did He give them that He had power to do what they could not? Ans.—vers. 10, 11.

Q. 9.—What other proof did He give that He was God?
Ans.—ver. 8; 1 Kings 8: 39 (l. p.).

Q. 10.—Where is Jesus now?
Ans.—Heb. 9: 24.

Q. 11.—Is He still able to forgive sins, and why? Ans.—Heb. 7: 25; 10: 12.

Q. 12.—What does God say of those sins?
Ans.—Heb. 10: 17.



Lessons from the Gospel of Mark

4.—CHRIST FORGIVING SIN
(Mk. 2: 1-12.)

If leprosy denotes the guilt and defilement of sin, palsy, or paralysis, shows its impotence. This is the subject of our present lesson.

1.—*The crowded house.* Vers. 1, 2.

Returning to Capernaum, our Lord finds great crowds flocking about Him. This does not necessarily show they had real faith, but rather the wonderment of the masses on seeing the miracles. Our Lord is not swerved from His purpose by these tokens of popular favor, but uses them

as an opportunity for the preaching of the Word.

Q. 1. Find, "He knew what was in man."

2.—*Borne of four.* Vers. 3, 4.

Palsy, or paralysis, is caused as a rule by the pressure of a blood-clot upon the brain. This is due to the breaking of a small blood-vessel in the brain, and the rupture comes from a hardening of the arteries through too great a deposit of mineral in their walls. When the kidneys and other organs fail to eliminate foreign matter from the system, it becomes a menace to life. Such is sin: if there is failure to judge it, and so eliminate its power, the inner man is weakened; then death's power manifests itself—palsied limbs dead to feeling, powerless to act.

Q. 2. Find, "When we were yet without strength."

Q. 3. Find, "Sin when it is finished bringeth forth death."

The man, unable to walk, was borne by four friends. Probably *all* had faith—the man as well as his friends; but in them we have a picture of the faith of others bringing a soul in prayer to the Lord.

Q. 4. Find, "He took him by the right hand, and lifted him up."

Q. 5. Find, "Those women who labored with me in the gospel."

But there are obstacles: the crowds in the house and about the door make it impossible to reach the Lord in the usual way. Not to be deterred, they let him down through the tiling of the roof. How such faith delights the Lord!

Q. 6. Find, "O woman, great is thy faith."

3.—"Thy sins be forgiven thee." Vers. 5-12.

How evidently our Lord purposed to show something more than the mere healing of bodily disease. Sin was the root-malady—palsy its manifestation. All

sickness is the result of sin, death the final outcome of that.

Q. 7. Find, "Death by sin."

There are two aspects of sin: governmental and eternal. The former is shown in temporal and earthly affliction; the judgment of the latter is moral and reaches beyond death.

Q. 8. Find, "After death the judgment."

Our Lord speaks primarily of the governmental side, but with reference also to the eternal. He would assure the man of the earthly remission of his sin, in order that he might be led on to the more lasting spiritual results.

Q. 9. Find, "Sin no more, lest a worse thing come unto thee."

But if Christ had earthly power, He had also eternal right to forgive sin, for He was manifested to do this.

Q. 10. Find, "Having obtained eternal redemption."

Q. 11. Find, "Even the forgiveness of sins, according to the riches of His grace."

The man proves the reality of his pardon by his walk. So under grace, the walk shows the pardon.

Q. 12. Find, "Teaching us that denying ungodliness," etc.

The scribes asked, "Who can forgive sins but God only?" We ask the same question, and find our joy in the answer.

Q. 13. Find, "He is the true God, and eternal life."



ANSWER TO QUESTION 44

What happens to the man who boasts himself against God?

Many foolish people are now denying God's Word, rejecting the Lord Jesus Christ, and saying "We do not need God in the world!" What will be their end? The epistle of Jude (verses 14, 15) tells us the end of ungodly boosters; also such

scriptures as Ezek. 35: 13-15; Dan. 4: 37; Ps. 52: 1-5 and Matt. 23: 12, as given by C. R. and J. D. R. (Allentown), R. S., and M. D. D. (Minneapolis) and C. L. M. (Trenton). God's word tells us that in the closing days men will be "boosters, proud, etc." Let us turn away from these evil ways, and walk in humble dependence upon God.

Question 4.—Who can forgive sins but God only?

OUR READING CIRCLE

"*The Belgian Sailor's Conversion*" relates how, when hopeless, a young sailor placed his trust in the only Saviour, and found he was "blessed" by God.

Memory Verse

"When Jesus saw their faith. He said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2: 5).

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The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

Vol. 18

FEBRUARY 3, 1918

No. 5

Waiting for Mother

IT was visiting-day in an English boarding-school for boys, and as it was a bright summer day, there was a great expectation, by the younger ones especially, to have their parents with them. There were arrangements made for little pieces to be spoken, and entertainment in the garden adjoining. There were about a hundred young boys in the school, so every train brought a number of parents and sisters and friends, and it was a pleasant sight to see the welcome and the greetings and the happy faces all the long day.

As I walked up from the station to the pleasantly situated school, I saw two lovely little boys sitting together, very much alike, looking very hard at me as I came. They were waiting for "mother," but I was not the one, and they looked somewhat disappointed, although more trains were yet to come.

After we had listened to some little speeches in the big tent, and lunch had been served, I went out to the house; and there, sitting together outside the door as before, were the two little boys waiting still! They looked sad and tired.

"And have you been sitting here all this time?" I asked. One of them gave a great sigh, and said, "Yes."

"But why do you stay here so long?" I asked again.

The dear little boys looked at me with eyes full of tears, and said, "Mother said she was coming, and we wanted to see her first; we were waiting till the last train would

come, but now we think mother won't come at all!"

There was no use asking if they loved their mother, it was only too plainly told by their sad look of disappointment and sorrow.—And their mother; could she be careless of her waiting boys? Not she, I am sure; for I am a mother myself, and I know that, whatever the cause that detained her, *she* must have felt for her little boys even more than they did for her.

Now these dear boys have taught me a lesson. They eagerly looked for their mother. Their most earnest expectation and desire was to have their loved



mother with them, and be with her. I ask myself—and you may ask yourselves, my young readers—is my heart as desirous to have our precious Lord Jesus and to be with Him as these little boys desired to see and be with their mother? What made them want to see their mother so much?—Love! And who ever loved us like the Lord Jesus who gave *His own life* for us? When He spoke of leaving His disciples, to go back to the Father's home from whence He had come, the disciples were made sorrowful, so the Lord said to them, "Let not your heart be troubled, . . . I go to prepare a place for you, and I will come again and receive you unto Myself, that where I am there ye may be also." He comforted them as to His going away for a time by the promise He would come again and have them with Himself forever. Oh, then, let *that* be your joy and hope, dear young Christian, as well as mine.

F. B.



LITTLE drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

Thus the little minutes,
Humble though they be,
Make the mighty ages
Of eternity.

So the little errors
Lead the soul away
From the paths of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Turn the earth to Eden,
Under heaven above.

INTERMEDIATE SCHOLARS

5.—CHRIST LORD OF THE SABBATH.

(Mark 2:13—3:6.)

Question 1.—The Pharisees knew that the Lord was holy and good. What did He do that surprised them?

Ans.—ver. 16.

Q. 2.—Who is it that needs a doctor?

Ans.—ver. 17.

Q. 3.—What did Jesus, the Great Physician, come to do? Ans.—ver. 17.

Q. 4.—In what were both the Pharisees and the publicans alike?

Ans.—Rom. 3:22 (l. p.), 23; Isa. 1:6.

Q. 5.—What does the Lord do for those who own they are sinners?

Ans.—1 Tim. 1:15.

Q. 6.—How could He save such people?

Ans.—Rom. 5:6, 8.

Q. 7.—What difference was there between the Lord and those gathered round Him?

Ans.—Rom. 3:23; 2 Cor. 5:21.

Q. 8.—How did the Pharisees show the sin in their hearts too?

Ans.—chap. 3:2, 6.

Q. 9.—What good thing did the Lord do that made them hate Him?

Ans.—chap. 3:2, 5.

Q. 10.—Why did the Lord grieve over them more than over the publicans?

Ans.—ver. 5.

Q. 11.—What does He still say to everyone who needs Him?

Ans.—Matt. 11:28.

Our Bible Class

Lessons from the Gospel of Mark

5.—CHRIST LORD OF THE SABBATH.

(Mark 2:13—3:6.)

In accord with its object, our Gospel has given us in rapid succession the ac-

count of various acts of healing by the perfect Servant, our Lord. Our lesson to-day discloses the opposition to Him on the ground of His not falling in with the traditions and formalism of the chief priests and rulers.

1.—*Publicans and sinners called.* Vers. 13–17.

Our Lord now calls into His service one of the despised class of publicans, the tax gatherers, who are so frequently associated with "sinners."

Q. 1. Find one or more uses of the term "publicans and sinners."

In divine grace, Levi is called from his money-table as others had been from their nets. How willingly he came is shown by the feast he made the Lord. It is ever a joy to follow Him in reality.

Q. 2. Find, "He made haste to come down," etc.

What a joyful scene it was—outcasts and despised ones gathered and feasting with the Lord!

Q. 3. Find, "This Man receiveth sinners, and eateth with them."

In answer to the scribes and Pharisees, our Lord simply asks, Who needs the Physician, the sick or the well? Can He then refuse these sin-sick ones? And do not the others by their self-righteousness shut themselves out from blessing? This is the opposition our Lord constantly meets; it is these very ones who now oppose Him who will deliver Him to death.

Q. 4. Find, "When he (Pilate) had called together the chief priests and the scribes."

2.—"All things new." Vers. 18–22.

A question is raised which illustrates the new character of that which our Lord is to introduce. It is not a *reformation* but a *transformation*. The scribes, ever cleaving to form without suitability, criticize our Lord's disciples for not fasting, which is a badge of mourning.

Q. 5. Find, "With fasting and sack-cloth and ashes."

Even John's disciples might do this, for they were still connected with the former dispensation, and the call to repentance. But how could those who had heard the Bridegroom's voice still mourn?

Q. 6. Find, "Rejoiceth greatly because of the Bridegroom's voice."

True, as at present, in our Lord's absence, we pass through sorrow; and Israel will mourn because of Him whom they pierced, but with Him before their eyes, how could His disciples mourn? In one sense even now it is impossible to mourn.

Q. 7. Find, "To rejoice with joy unspeakable," etc.

It is useless to attempt to patch up the old garment of Jewish forms with the new cloth taken from the perfect robe of Christ our righteousness.

Q. 8. Find, "Who of God is made unto us . . . righteousness."

So too, the national religion of Judaism could not contain the "new wine" of the Spirit. There must be a new creation to contain the new power.

Q. 9. Find, "If any man be in Christ he is a new creature."

3.—*Lord of the Sabbath.* Vers. 23–28.

Even the Law, properly interpreted, would not have forbidden the disciples plucking ears of corn to satisfy their hunger. But legality is bondage.

Our Lord shows the Jews they were condemning David who ate bread which was only for the priests.

Q. 10. Find, "I will have mercy and not sacrifice."

4.—*The withered hand healed.* Chap. 3: 1–6.

The same truth is presented here. Law was powerless to heal, but if its holy claims were met it would not forbid grace to act. But legality will not allow this.

Q. 11. Find, "Ye have taken away the key of knowledge."

What a picture of grace it is! The

The Sunday School Visitor

VOL. 18

FEBRUARY 10, 1918

No. 6

A Winter Race

IN the very cold and stormy winter an unusual race was made from Winnipeg, Canada, to St. Paul, Minnesota, by eleven men with sleds and dog-teams. The plan was to have stops for meals, and a place to sleep at towns on the route.

It was expected that the 520 miles would be completed by the seventh day, when the winner would receive a prize of money.

Though warmly dressed, and well accustomed to cold, the hardships of the trip proved greater than the men expected. Everywhere the roads were filled with soft snow, drifted in places to be nearly impassable. So instead of riding on the sleds, the men must go afoot to

lighten the load, sometimes wading through the snow waist-deep, and both men and animals suffering from the intensely cold weather.

Only five of the number persevered to the end, and arrived on the tenth day. Four being but a few minutes apart, and the fifth several hours later. This last man received much sympathy, however, because of his continuance through the greatest difficulties. His dogs were inferior in strength, so to help and urge them on, he ran himself afoot steadily after the first day, in all about 450 miles. Once he lost the track in a storm, going in a circle. Often it was late at night before he stopped for sleep, exhausted and benumbed, scarcely able to speak, and with face, hands, and feet frost-bitten. Yet early in the morning he would resume the race again, though knowing



there was little chance for him to win in it.

Now, Christian boys and girls have a race set before them—a race how much nobler, and a recompense how much greater than the one for which these men endured so great hardships. God means that every child of His should run in that race which He has set before us—a race toward the place where Jesus is gone, and the world, the flesh in us, and Satan combine to stop us, or turn us aside from it. There will be hardships along the way, but the unseen Guide, the Holy Spirit, will encourage and sustain; and by giving heed to God's holy Word the end will be sure, and with great joy.

The apostle Paul speaks of this race in 1 Cor. 9: 24-27; himself was in it, and thoroughly in earnest. He says, "Every man striving in the race is temperate in all things; *they* to obtain a corruptible crown; *we* an incorruptible."

The account of the dog-team racers reminds us of this, for they were careful of the food they ate, even refusing butter on their bread lest its salt cause thirst which would take time to stop and quench.

Small matters of your everyday life may likewise greatly retard *you*, dear young Christian, in the race heavenward, as friendship with one who does not love the Lord, or reading of books not pleasing to the Lord, and other such things. But remembering the purpose of the race—to be pleasing to the Lord, to win His approval, to bear a true Christian testimony with your companions, will give you a happy heart, and how fully will the Lord repay any self-denial for His sake!

"Wherefore . . . let us lay aside every weight, and the sin which so easily besets us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12: 1, 2). J. L. S.

Word to Young Christians

YOUR great object, dear young friend, now that you know the Lord Jesus to be your Saviour, should be to live for Him. Life is like a battlefield; it is a conflict. The world would have your heart, and God says to you, "My son, give *Me* thy heart." Who, then, is to have your heart—your affections, and the strength of your life?

The whole question of living for Jesus, or living for the world, depends upon where your heart is. You need not make a number of promises or resolutions; for, if your heart is really given to the Lord, you will live for Him. If, on the other hand, your heart is only half for Christ, then the world will take hold of you. "Ye cannot serve God and mammon."

These are precious years of your life, Christian boys and girls. "The way the twig is bent the tree is inclined." Every day spent with God is a day spent right. Every day of your youth given to the world is making the tree crooked. You could not straighten an old tree; and the way the early days of your lives are spent will affect your whole life.

We cannot believe that any one of you is so selfish and so wrong as to say, "I am saved—I am going to heaven; therefore, I can live for myself." No; God forbid it.

H. F. W.

INTERMEDIATE SCHOLARS

6.—THE LORD CHOOSES THE TWELVE. (Mark 3: 7-35.)

Question 1.—Who followed Jesus, and why? Ans.—vers. 7, 8, 10.

Q. 2.—How many of His disciples did the Lord choose, and for what purpose? Ans.—vers. 14, 15.

Q. 3.—What was necessary before they could heal the sick and cast out demons? Ans.—ver. 14.

Q. 4.—What does the Lord tell His disciples? Ans.—John 15: 5 (l. p.).

Q. 5.—How do we know there were many who needed healing in Israel? Ans.—ver. 20.

Q. 6.—Though He was doing good, what did His friends, or kinsmen, say about Him? Ans.—ver. 21.

Q. 7.—What wicked thing did His enemies say? Ans.—ver. 22.

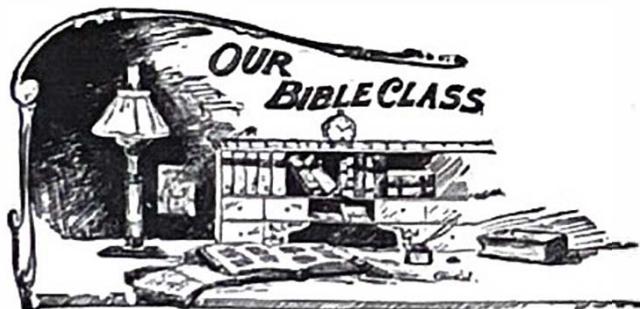
Q. 8.—How did the Lord show this was ridiculous and impossible? Ans.—vers. 23, 26.

Q. 9.—What did the evil spirits themselves say of Him? Ans.—ver. 11.

Q. 10.—What did He say about all sins? Ans.—ver. 28.

Q. 11.—What is the sin that cannot be forgiven? Ans.—vers. 29, 30.

Q. 12.—What does Peter, and every child of God, say of Jesus? Ans.—Matt. 16: 16; 1 John 5: 1.



Lessons from the Gospel of Mark

6.—THE LORD CHOOSES THE TWELVE. (Mk. 3:7-35.)

Persecution began when our Lord disregarded the formal traditions of the Jewish leaders. But this persecution only served to develop His activity and service to others. Our lesson to-day shows how He began to enlarge the sphere of His activities and to associate others with Him.

1.—*Multitudes flock to Him.*—Vers. 7-12.

Satan cannot quench the fire of divine activity. So we find that our Lord is

surrounded by a crowd from all quarters, drawn by His deeds of mercy.

Q. 1. Find, "The things . . . have fallen out unto the futherance of the gospel."

It will be noticed that Gentiles seem to be attracted to Him as well as Jews—at least persons from Gentile quarters.

Q. 2. Find, "The Gentiles will come to Thy light."

Our Lord avoids close contact with the crowd, for His main desire was to minister to needy souls.

Q. 3. Find, "To seek and to save that which was lost."

He would cure sickness and deliver men from their earthly woes, but His object was to do far more. He would not allow the demons to testify of Him, for He accepted nothing from Satan.

Q. 4. Find, "That He might destroy the works of the devil."

2.—*The call of the twelve.* Vers. 13-19.

What a privilege these twelve men had, to be associated with our Lord, learn of Him and receive of His power. Alas, what awful treachery has blackened the name of one!

Q. 5. Find, "And one of you is a devil."

How momentous was the selection of these men. No wonder our Lord spent the night in prayer before He selected them.

Q. 6. Find in what Gospel this is recorded.

These men had, as we know, varied characteristics—impetuous, loving, critical. Some were more prominent than others, but all, except the traitor, were genuine followers of the Lord.

Q. 7. Find, "Rejoice because your names are written in heaven."

Notice the order in the path of service. (1) "That they should be with Him." Association and acquaintance with the Lord is the spring of all service. (2) "That He might send them forth to preach." He is the Lord of His servants.

(3) "And to have power to heal," etc.
First testimony, then works.

3.—*Satanic hatred.* Vers. 20-27.

So absorbed was our Lord in His great work, that all earthly considerations were largely ignored. Therefore His friends thought Him mad.

Q. 8. Find, "The zeal of Thy house hath eaten Me up."

The scribes go further—He is possessed by Satan and doing his work. How dreadful! What blindness! The Lord first answers their charge: How can Satan be his own adversary, and seek to destroy himself? A kingdom or house divided against itself falleth. He came to bind the strong man, Satan, and to spoil his goods—poor sinners taken captive by him.

Q. 9. Find, "That through death He might destroy him that had the power of death."

Q. 10. Find, "The spirit that now worketh in the children of disobedience."

4.—*The unpardonable sin.* Vers. 28-30

Many timid souls have tormented themselves as to "the unpardonable sin." We see clearly here what it was—to attribute to the devil what the Holy Spirit was doing through Christ. It was a sin into which those who hated and rejected Him were in danger of falling. It was a sin beyond repentance, for it robbed them of the light, and insulted the Spirit who would have led them to repentance.

Q. 11. Find, "Of how much sorer punishment shall he be thought worthy," etc.

5.—*"My mother and My brethren."*
Vers. 31-35.

True relationship with our Lord is by faith alone. To know Christ merely after the flesh will not do.

Q. 12. Find, "He is not ashamed to call them brethren."

THE LETTER BOX

ANSWER TO QUESTION 46

When can we expect God to answer prayer?

Two conditions are given by D. J. D. (Min' polis): "Our heart must be right before God (Ps. 66: 18), and it must be according to His will (1 Jno. 5: 4; Matt. 18: 19). "When we pray in faith asking according to God's will (1 John 3: 22)" says E. E. S. (Chicago). Such verses as 2 Chron. 7: 14; Isa. 58: 9-14; Matt. 7: 7; 21: 22; John 14: 13 and James 1: 5, 6 are given by C. E. M. and C. F. M. (Adair), A. H. F. (Bowers), M. A. M. (Allen'n), C. R. and L. J. (Balt'o.), Marg. D. (Min' polis) and E. McB., C. H., M. A. O. and V. M. K. (St. Louis). R. S. (Min' polis) says, "Such verses as John 14: 13; 15: 16; 16: 23 and 1 John 5: 14, 15 show that God bears our prayers when we ask in the name of Jesus, and the answer will be in the time God knows is best." Are the reader's prayers being answered? If not, ask God to show you why not?

Question 6.—For what purpose did Jesus choose twelve special disciples?

OUR READING CIRCLE

"Knocking at YOUR Door," reminds us not only who knocks and how, but that the knocker is outside the door, and the latch inside. Our tract may be another knock to you. Listen to it, and open the door.

Memory Verse

"And He appointed twelve, that they should be with Him, and that He might send them forth to preach" (Mark 3: 14).

Entered as Second-Class Matter at the New York Post Office

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

(U. S.) (Can.)

100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " "	7.50....	8.95
10 " " "	3.50....	3.85
Single Copy " " ....	.50....	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

FEBRUARY 17, 1918

No. 7

Archbishop Whately's Dying Words; Or, "Nothing but Christ."

ARCBISHOP WHATELY of England was a good as well as a great man, and for this reason was made Archbishop of Dublin. Our young readers probably all know that Dublin is in Ireland, where nearly all the people are Roman Catholics; but the Archbishop, though a Protestant, was very good to all alike, and during a terrible famine that raged there because the potato crop failed, gave away of his own money as much as forty thousand dollars (\$40,000). He was so good to the poor that he saved nothing from his large income of the archbishopric.

Bishop Whately was very fond of gardening; it was his custom in the summer to spend an hour at work in his garden each morning before breakfast. One day a doctor was called into the palace to consult with the family physician on account of the illness of one of the members of the Archbishop's household. It was winter time and the ground was covered with snow. As he drove up the avenue toward the door he noticed an old man chopping away at the stump of a large tree. He

was in his shirt sleeves, and sleet was beating pitilessly into the aged man's wrinkled face.

Having heard that the Archbishop was a very kindly man the visiting doctor was greatly surprised at what he saw; he did not think "his grace," as he called the Archbishop, would set a poor old man to work in such disagreeable weather. "That laborer whom you think so ill-used," replied the family physician, "is the Archbishop himself working off a



headache. When he has been reading or writing more than usual, and his mind gets weary or confused, he goes out with an axe and slashes away at that ponderous trunk. As soon as he finds himself in a profuse perspiration, he gets into bed, wraps himself in blankets, falls into a sound sleep, and gets up well refreshed."

This is a novel and heroic cure for headache, and I would not recommend it to everyone. Girls could hardly take such heroic treatment, and boys might, like young George Washington, make a mistake and chop down a valued cherry tree.

One useful lesson we may learn from the visiting doctor's mistake is that we should not judge anyone or any matter hastily, but wait till we know all the facts; and also remember the words of the Lord Jesus, "Judge not that ye be not judged"—that is, not to entertain the habit or spirit of judging others.

But there is something more to be told about the good Archbishop. When he was about to die one of the ministers under him thinking to comfort him said, "Well, your Grace, it is a great mercy that though your body is so weak your intellect is vigorous still."

"Talk to me no more about intellect," replied the dying servant of God, "there is nothing for me now but Christ." He meant that learning and having a clear mind could not make him acceptable to God, but "Jesus only," and I hope all my little readers will make this blessed Lord Jesus their only trust. There is nothing for a sinner when he comes to die but Christ, as it is written, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved;" and again, "Other foundation can no man lay than that is laid, which is Christ Jesus."

C. KNAPP.

FOR THE LITTLE ONES

Danger Brings Together

"Little one, come to my knee!

Hark! how the rain is pouring
Over the roof, in the pitch-black night,
And the wind in the woods is roaring.

"Hush, my darling, and listen;
Then pay for the story with kisses.
Father was lost in a pitch-black night,
In just such a storm as this is!

"High up on the lonely mountains,
Where the wild men watched and waited;
Wolves in the forest and bears in the bush,
And I on my path belated.

"Rain and night came together;
Came down, and the wind came after,
Bending the props of the pine-tree roof
And snapping many a rafter.

"I crept along in the darkness,
Stunned and bruised and blinded,
Crept to a fir with thick-set boughs,
And a sheltering rock behind it.

"There, from the blowing and raining,
Crouching, I sought to hide me.
Something rustled; two green eyes shone,
And a wolf lay down beside me.

"Little one, be not frightened;
I and the wolf together,
Side by side, through the long, long night,
Hid from the awful weather.

"His wet fur pressed against me;
Each of us warmed the other;
Each of us felt in the stormy night,
That man to beast was brother.

"And when the roaring forest
No longer crashed in warning,
Each of us went from our hiding place
Forth in the wild, wet morning.

"Now, darling, kiss me in payment,
And hark! how the wind is roaring;
Surely home is a better place,
When the stormy rain is pouring!"

INTERMEDIATE SCHOLARS

7.—CHRIST TEACHING BY PARABLES.—FOUR KINDS OF GROUND. (Mark 4: 1-20.)

Question 1.—When the Lord Jesus spoke to the people of a sower what did He mean by the seed? Ans.—ver. 14.

Q. 2.—What became of that which fell by the wayside? Ans.—ver. 4.

Q. 3.—Why are the birds like Satan? Ans.—ver. 15.

Q. 4.—What became of the seed that fell on the stony ground? Ans.—vers. 5, 6.

Q. 5.—Who is like this? Ans.—vers. 16, 17.

Q. 6.—What prevented the seed which fell among thorns from bearing any fruit? Ans.—ver. 7.

Q. 7.—What three very different things may prevent us from obeying God's word? Ans.—ver. 19.

Q. 8.—Where did the seed fall which bore fruit? Ans.—ver. 8.

Q. 9.—Who is said to be like this? Ans.—ver. 20; Luke 8: 15.

Q. 10.—What does the Lord Jesus want His people to do? Ans.—John 15: 7, 8, 16.

Q. 11.—What is said of the Colossians? Ans.—Coloss. 1: 5, 6.

Our Bible Class

Lessons from the Gospel of Mark

7.—CHRIST TEACHING BY PARABLES.—FOUR KINDS OF GROUND. (Mark 4: 1-20.)

We have already noted our Lord's action in addressing the people from a boat, as they gathered by the seaside. Beside the convenience, there seems an appropriate suggestion in this place of

aloofness. The parables themselves suggest the same thought. It is not exactly "face to face," but by similitudes which require some exercise to penetrate their meaning. In addition, the place by the seaside suggests a ministry which is to reach out to the Gentiles as well as Israel.

Q. 1. Find, "The waters . . . are peoples and multitudes and tongues."

Q. 2. Find, "Now speakest Thou plainly, and speakest no proverb (or parable)."

While our Lord constantly used parables, we have here, and in Matthew and Luke, a group of teachings regarding our Lord's kingdom upon earth, which are to be taken together. The first of these, the parable of the sower, relates to the establishment of His kingdom, and the varied way in which its truths are received.

1.—*Seed by the wayside.* Vers. 1-4, 14, 15.

There are four kinds of ground, representing four classes of persons, who receive the seed. There is but one kind of seed, the word of God.

Q. 3. Find, "Born again, not of corruptible seed but of incorruptible," etc.

All depends upon the manner of reception of the word.

Q. 4. Find, "Receive with meekness the engrafted word," etc.

The first class of hearers are those who receive the seed by the wayside—the word is cast into hearts indifferent to things spiritual, being only occupied with the affairs of this life—the word has no entrance there. Satan easily removes even the memory of the word.

Q. 5. Find, "The natural man receiveth not the things of the Spirit of God," etc.

But it is Satan who is active in preventing its reception.

Q. 6. Find, "The god of this world hath blinded the minds of them that believe not."

2.—*Stony ground.* Vers. 5, 6, 16, 17.

In the wayside hearers there is not the semblance of impression. In the stony ground there has been some sort of need, or preparation, but of no depth. The seed, indeed, germinates there more quickly than it normally would, but as quickly withers away. The sun which promotes growth in seed that is well-grounded, withers that which has no root. The application is obvious: where the stony heart has not been broken up by genuine repentance, the very truths of the gospel, while joyfully received, have no permanent lodgment and result.

Q. 7. Find, "A broken and a contrite heart, Thou wilt not despise."

Q. 8. Find, "Having received the word in much affliction," etc.

Everything that is of God will be tested; this is the value of trial for the true believer.

Q. 9. Find, "Tribulation worketh patience," etc.

Even where there is a real work, it suffers in a measure from superficiality.

Q. 10. Find, "Ye did run well; who did hinder you?"

3.—*Among thorns.* Vers. 7, 18, 19.

Thorns are abortive branches—an expression of the curse of the earth.

Q. 11. Find, "Thorns also and thistles shall it bring forth unto thee."

These represent, not necessarily immoral things, but cares, riches, lust of other things.

Q. 12. Find, "Demas hath forsaken me, having loved this present world."

Q. 13. Find, "If any man love the world, the love of the Father is not in him."

4.—*Good ground.* Vers. 8-13, 20.

As already hinted, good ground is such only because it is plowed up and made ready for the reception of the seed. There are no "good hearts," but those which are broken and penitent. Such receive the word, and it takes root, being

"mixed with faith." Such was the publican, the jailer at Philippi, the Syro-Phenician woman, and all those who are saved.

Yet even these bear fruit in varying degrees, according to the energy of faith and love. There are varying rewards for faithful service, and other scriptures show this.

Q. 14. Find, "He which soweth sparingly shall also reap sparingly."

The Letter Box

ANSWER TO QUESTION 47

For what can you thank God?

For this week we had a "thanksgiving lesson." God loves to have us acknowledge His gracious gifts to us, and two things most prominent—the natural and spiritual—are expressed by L. W. M. (Schen'tady): "All good things come from God: we can thank Him for our clothing shelter, food, health, strength and all we have; but most of all for the greatest gift of His Son Jesus." E. F. R. E. M. M. and K. L. M. (Allen'n), and S. W. H. (Min'polis), and others have the same thought. G. M. F. (St. Louis) refers to the entire 103rd psalm, while J. D. (Min'polis) and F. J. (Balt'o.) refer to Eph. 5: 20; 1 Cor. 15: 57 and 2 Cor. 9: 15. "I thank God for showing me the way of salvation," is one answer. Can the reader also thank Him for this? If you have not, should you not do so now?

Question 7.—What is the "good seed" which should be sown in the heart and mind of hearers?

OUR READING CIRCLE

"*Fanny's Prayer,*" tells us how a girl believed Jesus meant what He said in John 6: 37. May Fanny's prayer be that of everyone of its readers.

Memory Verse

"And these are they which are sown on good ground: such as hear the word, and receive it, and bring forth fruit—some thirtyfold, some sixty, and some a hundred" (Mark 4: 20).

The Sunday School Visitor

VOL. 18

FEBRUARY 24, 1918

No. 8

"You are going to be Summoned!"

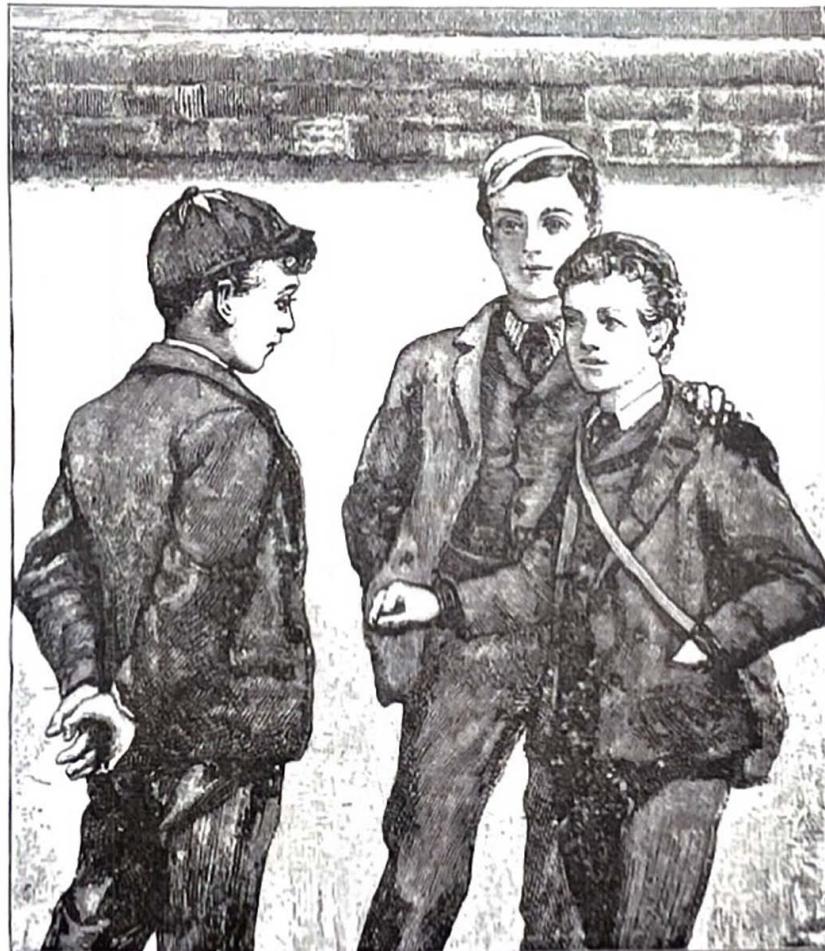
IN my early school days, an inordinate love of fun was in me, so that my dear father often told me I should one day get myself into sad disgrace, which proved only too true. In going to school I had each morning to pass a neighbor's house, the inmates of which were notoriously late risers. One morning, when passing their house with two of my schoolfellows, one of them threw a stone upon the roof, and then we all ran off as fast as possible round the corner, not being discovered, we thought. A little while after, when passing the house in company with two other boys, the window-blinds being still down, I imitated the example of the boys, and after I had turned the corner, related our fun to an older schoolfellow.

The next time I saw this boy he came to me and said, "Ah! you are going to be summoned!" I found that the neighbors I had disturbed had looked out just as he was passing by, and that he had "told on me." He seemed to delight in the prospect before me, but I was horror-struck at the thought of being "summoned." The news soon spread among the boys that I was to be summoned, and I did my utmost to conceal my fears by forcing a laugh, or by saying something laughable, and I overheard two boys in conversation saying, "A. is going to be

summoned, but he doesn't care a bit."

Could they but have seen me weep when alone, they would have been convinced that A. *did* care, and that he was more alarmed than they gave him credit for. Lest the truth should come out, I dared not venture one word of explanation at home why the frolicsome schoolboy had suddenly become very sober and without appetite.

Some days having passed by, my fears gradually diminished, and I began to hope that all would blow over. My surprise and confusion can therefore be better imagined than described, when one day, before all at home, my father sud-



denly taxed me with the mischief. Yet what a relief it was to me to find that, though he knew all the story, he loved his little son just the same. He did not tell me that he had pleaded for me with the neighbor, but his manner set my mind at rest.

This little incident of early days seemed to foreshadow a really great event in my life. A few years after the occurrence just related, I found myself in danger of being summoned before a tribunal where I must needs answer for my many sins. Oh, how I dreaded to meet the Judge! I knew that He had a perfect knowledge of all my thoughts, and words and ways, and that before Him I should be utterly unable to attempt any sort of defence. The knowledge of this so terrified me that even now I can remember how I trembled with fear, lest I should be suddenly called into His presence to receive my just condemnation.

I knew not then what a joyful surprise was in store for me, but it was then that I learned that He who had been the special object of my fear and dread, *loved me* with an everlasting love, and that He had given His own Son to die to save me from the consequences of my sin and folly. At first I thought the news too good to be true, but He who loved me was very patient; He gently led me on, and I believed and received the truth as it is in Jesus. And now I rejoice in the assurance that there is "no condemnation to them which are in Christ Jesus."

Youthful or aged reader, sooner or later you will be summoned before your Creator. Will it be to hear, "Well done, good and faithful servant"? or will it be to receive a sentence of condemnation? He who knows all, even to your secret thoughts, loves you notwithstanding all, and is willing to save your soul. Just appropriate to yourself these precious words from the Lord who loves you: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die: but God

commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5: 7, 8).

"He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18). A. J.

Mother's Last Verse

LITTLE Lewis slowly opened the door of his mother's room, and, peeping in, said—

"Mamma, will you teach me my verse, and give me a kiss and say good night?"

Little Lewis did not know that his fond mother was very ill; indeed, those around her thought her dying. She was a widow, and Lewis was her only child, and every night as he sat upon her knee, she used to read to him a few verses from the word of God, or tell him the history of some one in the Bible. She had been long in weak health, but had never been too ill to teach her little son his verse, and to hear him repeat his evening prayer.

"Hush!" said the nurse who stood beside the bed; "your dear mother is too ill to hear your prayer to-night. I will put you to bed," and she took the child's hand to lead him from the room.

But Lewis began to cry as if his heart would break.

The cry of her child aroused the dying mother, and she asked that her boy might be brought to her. He was lifted up and laid upon the pillow—side by side with his mother.

"Lewis, my dear child," said his mother—"say this verse after me."

The child repeated after his mother the words, "When my father and my mother forsake me, the Lord will take me up." Then he said his little prayer, and kissing his mother's lips he went to bed.

When Lewis awoke next morning, he went as usual to his mother's room, but

the stillness of death was there. His mother had taught him his verse for the last time, but he never forgot it; and, dear children, God has answered the prayers of that mother, who, when she was dying, left her darling only son to the Father's care.

Lewis has grown up to be a man, and he knows and loves the God in whom his mother trusted, the One who never leaves nor forsakes those who put their trust in Him.

INTERMEDIATE SCHOLARS

8.—CHRIST TEACHING BY PARABLES.—THE GROWTH OF THE KINGDOM.

(Mark 4: 21-34.)

Question 1.—Where is a lighted candle to be put? Ans.—ver. 21; Matt. 5: 15.

Q. 2.—Why should Christians shine like lights? Ans.—Matt. 5: 14, 16.

Q. 3.—Does any one know whether our lights are hidden or not? Ans.—ver. 22; Heb. 4: 13.

Q. 4.—To what are they told to take heed? Ans.—vers. 23, 24.

Q. 5.—In the parable of the sower, what did those do who heard the word of God and kept it? Ans.—ver. 20.

Q. 6.—What is promised to those who hear the Lord's word? Ans.—ver. 24 (l. p.).

Q. 7.—What child wanted to hear what God said? Ans.—1 Sam. 3: 10.

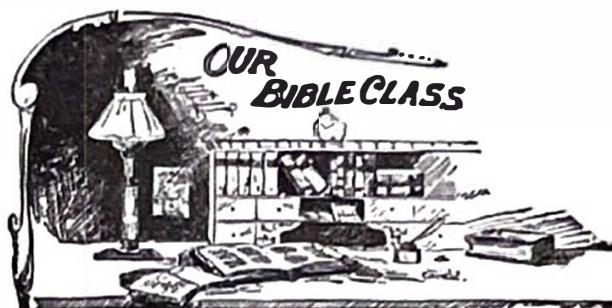
Q. 8.—What is said of those who hear Him? Ans.—Prov. 8: 34.

Q. 9.—As the farmer cannot make seed grow, who alone can bless what we hear? Ans.—ver. 27; 1 Cor. 3: 7.

Q. 10.—In what way is the kingdom of God like the mustard seed? Ans.—vers. 31, 32.

Q. 11.—When it becomes great on the earth, what evil things come under its shadow? Ans.—ver. 32; Rev. 18: 2 (l. p.).

Q. 12.—When He comes, what will the Lord do? Ans.—Matt. 13: 41; ver. 22.



Lessons from the Gospel of Mark

8.—CHRIST TEACHING BY PARABLES.—THE GROWTH OF THE KINGDOM.

(Mark 4: 21-34).

Our previous lesson dealt with the manner of receiving the Word; our present subject shows its growth, and the responsibilities of those who have heard it.

1.—*Light must shine.* Vers. 21-23.

God is light; every manifestation of Him is light: and His purpose in giving it to man is that it may shine.

Q. 1. Find, "God . . . hath shined in our hearts," etc.

Q. 2. Find, "Among whom ye shine as lights in the world."

The bushel suggests man's business activities; the bed, his ease. Either may be used to hide the light. One's business and earthly cares (the bushel) may be like the thorns which choke the word. How often do children of God allow their daily callings to hide the light of truth. They are too busy to read the Word, or to speak for the Lord. On the other hand, sloth, love of ease, are a great hindrance to being a testimony to the Lord. May He keep His people from both ways of hiding their light.

Q. 3. Find, "Let your light so shine before men," etc.

Everything is to be revealed, nothing hidden.

2.—*Take heed.* Vers. 24, 25.

How important then that men should be careful. Instead of leaving the mind open to every passing influence, or false doctrine, how they should receive only the pure word of God.

Q. 4. Find, "Carried about with every wind of doctrine."

They are also to be careful what use they make of God's word.

Q. 5. Find, "Take heed how ye hear."

Q. 6. Find, "Hearken diligently unto Me," etc.

The principle of sowing and reaping applies here. Those who make use of what they have will increase and develop.

Q. 7. Find, "The sincere milk of the word that ye may grow thereby."

3.—*Without man's help.* Vers. 26—29.

If the previous verses emphasize human responsibility, these show how all really comes from God. The seed is cast into the ground; that is all man can do; he sleeps and rises day after day, but God sees to the growth. When the harvest time comes, man must reap, but the development and growth between sowing and harvest is of God. Notice the gradual character of the growth—first the blade, then the ear, etc. The effect of the truth is gradual—all through life.

Q. 8. Find where the children of God are divided into three classes; fathers, young men, and children.

4.—*The mustard seed.* Vers. 30—34.

Here we have a different kind of seed—not the wheat for the food of man, but one whose rapid and phenomenal growth give our Lord's thought. Here is a tiny seed, the smallest of all seeds which grows up into more than an herb. It resembles a tree, in which birds may take shelter. The kingdom of God in its outward aspects resembles such a growth. At the beginning it was the smallest of bodies—a few Galileans—but it grew rapidly until in a short time the professing Christian Church had become like a great tree. But this does not teach that all in the professed Church is good. As with the mustard tree the birds find a shelter, so in the professed Church all kinds of false doctrines and evil practices have taken lodgment.

Q. 9. Find, "A cage of every unclean and hateful bird."

So there are two kinds of growth—inward, by the truth, and outward by profession and numbers, which too sadly shows its evil character.

The Letter Box

ANSWER TO QUESTION 48

What verse in Neh., ch. 4, would be a guide to Christians in their service for God?

The verse especially in mind is given by A. H. F. (Bowers), v. 6, "For the people had a mind to work." Two helps are suggested by A. W. B. (St. Louis) and E. E. S. (Chicago). The former suggests v. 18, "the sword girded by his side," referring to Heb. 4:12, is the Word of God; while the latter referring to Neh. 4:9 speaks of the need of prayer. Ezra and Nehemiah illustrate these two points. Ezra being a man of the word, and Nehemiah a man of prayer. It is in the patient, prayerful reading of the word of God that we gain the knowledge of God and His ways. Dear boys and girls, be earnest in prayer and careful in reading the Bible that God may see you "a vessel . . . sanctified and meet for the Master's use" (2 Tim. 2:21).

Question 8.—What are we to hear?

•••

OUR READING CIRCLE

"*Lost and Found*" is the story of the pains taken to recover a lost jewel. Your soul is precious to you; it is precious too to the Saviour. Is it lost? Or has it been lost and found?

•••

Memory Verse

"For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad" (Mark 4:22).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

Vol. 18

MARCH 3, 1918

No. 9

Lost in Sight of Land

AFEW years since, a young Scottish fisherman married a girl of his native place and of his own station in life. They were both followers of the Lord Jesus Christ, and the union was a happy one. The North Sea fishing season came round, and John, our fisherman, with his father, sailed for the fishing grounds, and from time to time the young wife heard from her husband of their good success. Thus many weeks wore away. At length the season was closed, and the young wife heard that the

boat was about to return, and that she might expect the absent ones home on a certain day.

The morning of the expected day rose bright and calm, and as the time wore on the young wife ascended the steep and high rocks over-looking the bay, and eagerly scanned the horizon for a sight of her husband's sail. By and by she saw a speck, and as it came nearer and nearer she could make it out to be her husband's boat. The little craft hastened on, and she could see the men on board, and despaired her own husband. Then as she waved to him, he responded, for they were close enough to recognize each other.

Just at this instant a sudden squall blew up. It struck the boat and caught the sail, and swinging it round with terrific force, the boom struck John and swept him overboard insensible. Without a moment's delay the boat was put back to the spot where the accident had occurred, but not a trace of John could be seen; he had sunk, no more to be seen. He had perished near land, in sight of home, in sight of his beloved wife, yea, within sound of her voice!

Bitter and many were the tears that flowed for the young fisherman, and we would not narrate this sorrowful story without an object. This sad tale reminds us of the numbers who are perishing eternally—perishing within sound of salvation; perishing, we might say, within sight of home; perishing with



an uplifted Christ before their eyes; with the sound of the gospel in their ears; with the word of life in their hands, and perishing wilfully because of unbelief! Thousands died probably in the very sight of the ark, though all had been warned and entreated.

Your vessel, dear reader, is nearing the eternal shore! There stand loved ones, and they seem waiting to greet you. Almost you can hear their voices, for memory brings back their welcome sound. Shall you meet them and be for ever at peace and rest when this brief voyage of life is over? Or shall it be with you—lost within sight of home?

Oh, make sure of salvation.

The Saviour entreats you, saying, "Come unto Me . . . and I will give you rest." "To-day if ye will hear His voice, harden not your heart" (Heb. 3: 7).

J. H. J.

FOR THE LITTLE ONES

Sweet Arbutus

Sweet little flower under the snow,
Dear Arbutus, 'tis there you grow:
Although 'tis March, in wind and cold
Your little blossoms you unfold.

Dainty you are in pink and white,
'Mid thorns and leaves, hidden from sight;
Green are your leaves, and glossy too;
Thus Mother Earth fair Spring would woo.

Faint thy perfume, yet it is sweet;
Winter is past, and thee we greet.
List, dear children, a tale I'll tell,
Taught by this flower we love so well:

Covered with snow, its dress of white
Speaks of the robe of God's delight.
Blooming 'mongst weeds, and briars too,
Tells of Christ's life, so meek and true.

He on the cross yielded His breath,
Then rose in power, rose out of death,
Holy and sweet, to God how dear!—
Death and the grave we need not fear.

Dear unto Christ, though they be hid,
Little children shall rise as Christ did;
Wearing the robe of spotless white,
Stainless and fair in God's own sight.

Little children with Him shall dwell;
Songs of heaven they'll join to swell;
Glad hosannas to Christ the Lord
Joyful they'll raise with one accord.

A. J. REEVES.

INTERMEDIATE SCHOLARS

9.—CHRIST BRINGING PEACE

(Mark 4: 35—5: 20.)

Question 1.—What happened when Jesus and His disciples were crossing the sea?

Ans.—ver. 37.

Q. 2.—Where was Jesus; and what did His frightened disciples say to Him?

Ans.—ver. 38.

Q. 3.—What did He say to the sea, and with what result? Ans.—ver. 39.

Q. 4.—What did the stilling of the sea by His word show?

Ans.—Ps. 95: 5; 33: 7, 9; 107: 29.

Q. 5.—What miserable being met them when they landed?

Ans.—chap. 5: 2, 3.

Q. 6.—Where did he live and what did he do? Ans.—ver. 5.

Q. 7.—What was the reason of his condition? Ans.—vers. 2 (l. p.), 9.

Q. 8.—What did he do and say to Jesus? Ans.—vers. 6, 7.

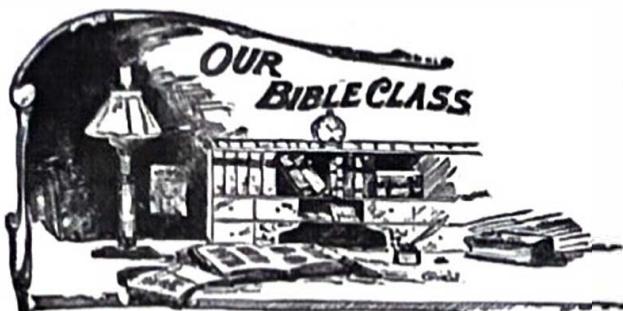
Q. 9.—What did He who spoke to the sea, command the demon? Ans.—ver. 8.

Q. 10.—What difference was there in the man? Ans.—ver. 15.

Q. 11.—The sea and Satan obeyed His power, but what did men do? Ans.—ver. 17.

Q. 12.—What did the man do for whom Jesus had done so much?

Ans.—vers. 19, 20.



Lessons from the Gospel of Mark

9.—CHRIST BRINGING PEACE
(Mk. 4: 35 to 5: 20.)

In the ceaseless activity of service, our Lord, having unfolded the principles of the kingdom in the parables, passes on to "the other side," for further work.

1.—*The storm a calm.* Chap. 4: 35–41.

The path of service is not a smooth one; and this is illustrated in the storm. Our Lord went "as He was," in the boat from which He had been teaching. Wearied with incessant toil, He snatches a short rest in sleep. Here we see His perfect humanity. Our Lord was a man in every sense of the word,—not *fallen* man, but absolutely without sin. He knew what hunger, thirst and weariness were, nor did He relieve Himself in any super-human, miraculous way.

Q. 1. Find, "He was afterward an hungered."

Q. 2. Find, "Being wearied with the journey."

Q. 3. Find, "I thirst."

Q. 4. Find, "Tempted (tried) in all points like as we are, yet without sin" (apart from sin).

Notice too the faith of our Lord. He was in His Father's hands, and could sleep in quietness amid all the storm. Contrast this sleep with the guilty slumber of Jonah in the storm.

Q. 5. Find, "What meanest thou, O sleeper?"

The cry of the anxious disciples reveals both their faith and its weakness. They knew enough to call upon the Lord.

Q. 6. Find, "Then they cry unto the Lord in their trouble."

If the sleep of our Lord showed His humanity, His rebuke of the storm shows His divine power.

Q. 7. Find, "He maketh the storm a calm."

How gracious and tender He was with His faint-hearted disciples! He first relieves their fear by removing its cause, then He rebukes their lack of faith.

Q. 8. Find, "Wherefore didst thou doubt?"

As He made the sea to be calm, so does He subdue the raging waves of sin, and give peace instead of tumult.

Q. 9. Find, "Like the troubled sea which cannot rest."

But to do this in the sinner's case, *He* had to hear the storm of wrath.

Q. 10. Find, "All thy waves and bil-lows are gone over Me."

2.—*The demoniac cured.* Chap. 5: 1–20.

The spiritual significance of this miracle is even clearer than the calming of the storm. Sin is shown in Scripture as the power of Satan.

Q. 11. Find, "The spirit that now worketh in the chiliden of disobedience."

Sin and death are linked together; fittingly this man had his dwelling among the tombs.

Q. 12. Find, "Death by sin."

He could not be tamed nor bound, as sin cannot be subdued.

Q. 13. Find, "Not subject to the law of God, neither indeed can be."

How the mournful cries of this poor wretch suggest the misery of sin. How the self-inflicted wounds shows its injurious effects.

Q. 14. Find, "Thou hast destroyed thyself."

The poor man is both attracted and repelled by the Lord's presence. The demons recognize Him who has authority over all, and plead against final judgment. The man's name is Legion—a troop of demons ruled him.

Q. 15. Find, "Out of whom He had cast seven devils."

Satan's deadly power is seen in the destruction of the swine. Well it was for the poor demoniac that a restraining Hand protected him. How beautifully are the effects of his deliverance seen in the man—he is sitting, at rest; clothed, his shame covered; and in his right mind. This is ever the effect of grace.

In blind unbelief, the people would rather have the company of demons than of our Lord, and beg Him to leave. On the other hand the delivered man longs to be with the Lord. He cannot go yet, however, and is sent to be a witness to the saving mercy of His absent Lord.

THE LETTER BOX

ANSWERS TO QUESTIONS 49 TO 52

The figures indicate the number of Questions answered by each one.

Adair, Iowa, 4, C. E. M., C. F. M.
 Allentown, Penn., 4, M. A. M., K. L. M., 3, E. M. M., E. R., 2, C. R., R. A. R., E. F. R., H. R., C. W., 1, B. R., W. R., A. W.
 Baltimore, Md., 4, F. J., L. J., R. T. P., C. R., M. S., T. W., M. D. W., A. D. D.
 Bowers, Pa., 4, A. H. F.
 Chicago, Ill., 4, E. T. S.
 Holland, Mich., 4, T. P., P. P.
 Minneapolis, Minn., 4, J. D., M. R. M. D., M. D., D. J. D., J. L. F., S. R. F., S. W. H., R. S.
 Ottawa, Ont., 4, H. E. C., M. E. C.
 Philadelphia, Pa., 1, T. W.
 Saint Louis, Mo., 4, G. M. F., 3, M. A. O., 2, M. H. B., 1, C. H., V. W., V. M. K.
 Trenton, N. J., 4, B. M. B., A. D., L. V. G., H. J. H., L. V. H., R. P. H., R. E. H., R. J. H., Andrew J., O. J., P. J., C. L. M., G. R. M., J. M. M., R. R. M., R. M. M., G. M., M. E. P., G. N. P., W. S., Jr., W. S., Sr., A. S., 3, M. H. C., A. R. J., L. K., O. J. M., R. F. P., N. V. S., 2, A. D., M. E. H., Murtha H., Asher J., G. J., R. S., 1, J. F. G. C., R. J. F., R. A. H., E. V. H., T. D. J., C. J., M. K., H. P. P., M. E. P., E. W., D. R., B. S. (last two new).
 Washington, D. C., 4, C. E. E., M. E., N. V. McD., H. P., E. M. S., 3, F. B., G. E. C., M. P. F., F. D., N. H., M. M. H., H. H., W. L. S., 2, V., J. C., M. E. D., E. B., E. H., E. J. S., L. T., E. T., 1, M. C., M. B., L. D., L. M. E., A. B., M. H., E. H. W., E. J. W., L. E. W.

Woodland, Mo., 4, E. B., A. W. B., B. H. B., E. W. B., W. A. DeL.
 Zephyrhills, Florida, 4, N. F., R. L. S., F. E. S., E. A. S., F. W. S., C. R. W., H. L. W. (all new).

DELAYED ANSWERS

Ques. 46 to 48, A. D. C., G. C., W. W. C., E. C. (Richmond).

ANSWER TO QUESTION 49

How did the reading of God's law affect the people in Nehemiah's day?

"The people had not heard God's word read before, but were attentive to it," V. W. (St. Louis) points out from Neh. 8: 3. Are we who hear the Bible read week by week good listeners? J. P. (Holland) says, "The first effect was to humble the people because of their transgressions—they wept, Neh. 8: 9." B. H. B. (Wood'd) tells us, "They wept because they knew they had done wrong;" and M. A. M. (Al'town) adds, "It showed them their true condition and brought on repentance." This is what we should do—let God's Word search our hearts. W. L. S. (Wash'n) says, "Godly sorrow worketh repentance (2 Cor. 7: 10) so the people were sorrowful (Neh. 8: 9), then repentant, and then glad, vers. 13-17." E. B. (Wood'd) says, "The Lord forgave when He saw their grief and turned it to joy." E. A. S. and F. E. S. (Zephyrhills) have the same thought. R. S. (Min'polis) says, "They listened with attention (v. 3); bowed and worshiped (v. 6); they wept (v. 9); they made mirth (v. 12) and they obeyed the law (Neh. 13: 3)." Surely, this is all good for us to do.

Question 9.—How was the power of Jesus shown in Mark 4: 39?

OUR READING CIRCLE

"*Kitty and Toddles*" is a story of two little ones who found "the Friend for little children," who once said—and says still—"Suffer the little children to come unto Me."

Memory Verse

"Jesus . . . saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5: 19).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

MARCH 10, 1918

No. 10

"I will Give You Rest"

A BEAUTIFUL afternoon was waning toward sunset, when a young girl from her bed-room window was watching the sun slowly going down as it were to rest. The quiet of the closing day, the pure skies, the beginning shadows of evening, united to draw the mind and heart toward Him who made the sun, and skies, and the pleasant land, that men might seek after Him whose "delights were with the sons of men" (Prov. 8: 31). But since man went astray from his Maker, from the very beginning in Eden, there is a sense of distance, a need of reconciliation to God and of pardon from Him. All around was beautiful; all spoke of the goodness of the Maker of this scene which Carrie was contemplating, but she felt that *she* was yet like a stranger to Him.

A few Sundays before this, she and her sister had been called into their mother's room to thank God for the conversion of one of her brothers. The mother rejoiced that three out of her eight children now had turned to the Lord and knew Christ as their Saviour, but in thanking God on behalf of the three, she besought Him to turn to Himself the five others who were still unsaved.

Carrie had loving parents, and her earthly surroundings were such as might well gladden her; but all

this was not enough, for God had awakened a desire in her heart for salvation, and she could not rest. Still she went on day by day, speaking to no one of the sorrow that was in her heart; yet crying to God in some way to give her what she felt the need of. Little did she think how *He* was waiting to be gracious, waiting for her to surrender herself to Him who gives rest.

Shortly after this Carrie's mother received a letter from an evangelist, proposing to come and give some gospel addresses. This was gladly agreed to. Carrie then cried to God to make this



preacher, whom she had never seen, the means of bringing her peace.

On the night of his arrival, learning that Carrie and her sister taught in the Sunday-school, he asked if they loved the Lord Jesus; and receiving no answer, added, "How can you tell others of what you do not know yourself?" and he went on to speak of how the Lord Jesus was waiting to receive and welcome them. Through the gospel addresses this kept ringing in Carrie's ears: "How can you tell others of what you do not know yourself?" But there arose also in Carrie's mind a vision of all that she might lose, as she thought, by coming to Christ. The tempter was whispering to her, "Not now, not now."

Poor Carrie! she allowed herself then to be turned away from conviction and from the Lord's voice that bade her to come *now*. So she sought diversion from the Lord's call and sought to be happy with a young friend staying with her at the time.

It succeeded for a few days; but God's gracious eye was upon her; and one evening, as the guests that had come to the house began to depart and Carrie bade good-night to each one, as she faced the preacher who had said, "How can you tell others of what you do not know yourself?" it came back with increased force to her mind. She felt convicted as in God's presence, and hastened to her own room. There she cast herself on her knees before God, and unburdened her soul to Him. It was not much she could say, but God saw the broken spirit and the tears of humiliation, and accepted her repentance.

A deep tide of joy poured into her soul as she believed God had received her, the weary, restless one, and had made her His own for time and for eternity. He had made the storm a calm. His own presence had dispelled the gloom from her heart. She rose from her knees, knowing that she was forgiven, and had been welcomed by the One who promises

never to cast out those who come to Him.

That very evening Carrie's sister was also brought to know Jesus as her Saviour. Then the mother and the two daughters knelt down again together to thank God now, with tears of joy and gratitude, for bringing thus to Himself two more of those children so precious, so dear to their mother.

Two years later, God called the mother home to Himself, but not until He had made her cup of joy run over in seeing all her eight children, as true disciples of Christ, confessing the Lord Jesus as their Saviour.

H. F. W.

FOR THE LITTLE ONES

The Gate

O strong-barred gate,
Open to me!
On the other side
Such joy I see—
None ever weary,
None that are crossed,
Even the thought
Of pain is lost.

I prayed in vain
Before the gate;
I watched and wept,
Early and late;
I watched and wept
From sun to sun;
At last I said:
"Thy will be done."

I said it in truth,
And turned away
To do God's will
From day to day.
Farewell my wish;
I now can see
The once barred door
Is ope'd to me!

INTERMEDIATE SCHOLARS

10.—CHRIST RESTORING LIFE AND DEATH (Mark 5: 21-43).

Question 1.—What made one of the rulers fall at the feet of Jesus and beseech Him greatly? Ans.—ver. 23.

Q. 2.—How did he think Jesus could help him? Ans.—ver. 23.

Q. 3.—Was the Lord too busy to answer him? Ans.—ver. 24.

Q. 4.—What happened as they were going to the ruler's house? Ans.—vers. 25, 27.

Q. 5.—Did Jesus know she had touched His clothes? Ans.—ver. 30.

Q. 6.—What did the woman know and own? Ans.—vers. 29, 33.

Q. 7.—What did the Lord say to her? Ans.—ver. 34.

Q. 8.—What does He say to everyone now who needs His help? Ans.—Matt. 11: 28.

Q. 9.—Whilst speaking to the woman, what message came to the ruler? Ans.—ver. 35.

Q. 10.—What did Jesus say to that father, and what did He do? Ans.—vers. 36, 40, 41.

Q. 11.—How had He the right to do this? Ans.—John 1: 4; 11: 25.

Q. 12.—In what way are we like Jairus' daughter? Ans.—Eph. 2: 1, 5.

Q. 13.—What does Jesus say to us? Ans.—John 5: 24, 25.



Lessons from the Gospel of Mark

10.—CHRIST RESTORING LIFE AND HEALTH (Mk. 5: 21-43.)

Returning across the sea our Lord finds

other forms of evil which must yield to His power.

1.—*Jairus' daughter.* Vers. 21-23.

The account of Jairus' daughter and of the woman with a deadly plague are twined closely together, so that we can only separate them by dividing them in parts. We have first the supplication of Jairus for his dying child. The case was an extreme one, so much so that the father considered her as though dead.

Q. 1. Find, "My daughter is even now dead."

High standing and privilege did not exempt Jairus from the consequences of sin.

Q. 2. Find, "The wages of sin is death."

There is faith in this man—he knew the Lord had power to heal.

Q. 3. Find, "Go thy way; thy son liveth."

2.—*The woman with the issue.* Vers. 24-29.

On His way to relieve one case, our Lord is met by another. This too is a picture of sin—its defiling and life-destroying nature.

Q. 4. Find, "All the days of the issue . . . she shall be unclean."

This woman had sought relief from many physicians, but only grew worse. *The law* is such a physician.

Q. 5. Find, "By the deeds of the law shall no flesh be justified."

Religion and almsgiving are such physicians too.

Q. 6. Find, "Though I give my body to be burned . . . it profiteth me nothing."

Q. 7. Find, "Is there no balm in Gilead?"

A *touch*, and it is done! Oh, why do not souls touch the border of His garment?

Q. 8. Find, "To him that worketh not, but believeth," etc.

3.—*The confession.* Vers. 30-34.

She touched Him secretly, but He loves

her too much to let her depart without a word from Him. She must confess with her mouth, and thus have the joy of the Lord's own assurance.

Q. 9. Find, "If thou shalt confess with thy mouth."

Q. 10. Find, "Thy faith hath saved thee; go in peace."

4.—*The dead raised.* Vers. 35-43.

Meanwhile death has claimed the child. Had the delay with the woman caused this?

Q. 11. Find, "Lord, if Thou hadst been here," etc.

To man, death is the end of hope. No need to trouble the Master, say the faithless friends; He could be of no service now. But He is Lord of the dead as well as of the living. He reassures the trembling father, and accompanied by the parents and the three disciples enters the chamber of death. All that man can do is to weep and wail. Our Lord has robbed death of its sting, and changed its name.

Q. 12. Find, "Them that sleep in Jesus."

He shows His mastery by calling the departed one back to life. Taking the child by the hand, and calling to her in the familiar home language, He bids her arise.

Q. 13. Find, "Quickened us together with Christ."

Q. 14. Find two other instances of raising the dead.

These illustrate our Lord's divine power over death, and are a foreshadow of the resurrection of His people. Until life is given, nothing can be done for a soul—after that it must be fed.

The Letter Box

ANSWER TO QUESTION 50

Can you find in the Old Testament a promise of blessing to those who kept God's Sabbath?

Keeping the Sabbath was a sign of the covenant between God and His people Israel (Exod. 31: 13-17); and as E. S. (Chicago) points out, "By

keeping the commandment it would be well with them and with their children forever (Deut. 5: 20-33)." Other scriptures, as Lev. 20: 2-4; Isa. 56: 2 and 58: 13, 14 are found by E. M. M., E. R., B. R. (Al'town), and F. S. B. (Wash'ton), and others. But the people did not keep God's commandment, and we see from 2 Chron. 36: 21, that God dealt with them accordingly. Man, when on trial to be blessed by "keeping" or "doing," always fails. Under grace, God freely gives life and salvation in Jesus. Instead of seeking worldly pleasure, shall we not, as suggested by M. E. C. (Ottawa), devote the Lord's day to the worship and service of God, as a loving, grateful tribute to our Lord and Saviour?

Question 10.—How was the power of Jesus shown in Mark 5: 41, 42?

OUR READING CIRCLE

"*A Brave Young King*" in displaying both moral and physical courage was a faint reflection of the One whom he trusted for his salvation, and whose Word he reverenced.

Memory Verse

"And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5: 34).

Sketches from the Gospel of Mark.

By C. E. Stuart, paper, 30c.; cloth, 60c.

Giving outlines of the Lord's various journeys and special ministries in connection with them. Servicable for the Sunday-school Lessons which are to be on the Gospel of Mark for the first six months of 1918.

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " " "	7.50....	8.25
10 " " " "	3.50....	3.88
Single Copy " " .....	.50....	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

MARCH 17, 1918

No. 11

The Good Time Coming

ALITTLE child leading the great lion by his mane!—along with a sheep and her lamb and a wolf; a leopard and a kid and a calf; and a cow and her calf with a bear playing with her cub!—what does it all mean? Neither you nor I have ever seen anything like *that*, have we? Why, they cage the lion with strong bars of iron, and even then we are careful not to come too near. The bears are securely shut up in some rock - bound den; and strong, high fences prevent the wolves from getting out to kill the sheep. That is what we see now, and what the wild beasts have been since man rebelled against God; they also have rebelled against man whom God had appointed as their lord and master. But, children, what our picture shows is *surely* coming, for God's word says it:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp (a poisonous serpent), and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the

earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 6-9).

Are not these very wonderful words? They tell us of a time called "the millennium" (which means a thousand years, just as the word "century" means one hundred). It refers to the time when Jesus shall come, and after destroying "the works of the devil" in the world, and putting down all wickedness and opposition, He shall reign over the earth as God's King. Everybody shall bow down to Him then, and nobody then shall dare



to fight, or steal, or lie, or swear, or do any wicked thing. Even the habits of wild animals will be changed to what they were before Adam rebelled against God in Eden. God said, in Gen. 1:30: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth . . . I have given every green herb for food." Lions, leopards, wolves, bears, etc., now have to be kept in strong cages to prevent them from devouring us and one another. It was our first parents' sin that made wild animals dangerous as they are, for you remember again it says that God brought all the animals to Adam to be named by him; "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." He had no fear of them; none of them would hurt him. But how different it is now! All this because of man's rebellion against God. It is this same thing (this turning away from God) which now causes this dreadful war of nations against nations, slaying and destroying one another. Oh, happy day when God's King, our blessed Lord Jesus, shall come and take the kingdom and bring peace and righteousness to this earth groaning under man, secretly guided by the devil.

In "the good time coming" Satan shall no longer go about deceiving men, but he will be chained and shut up in the pit, as we shut up fierce beasts now. So the people will have no one to tempt them to disobey God and rebel against Him as they do now. What a dreadful thing sin is, dear children, when it could make such a difference in the world, spoiling the fair garden of Eden and changing the peaceful world into what we see it to be to-day!

But Jesus, who was promised right after Adam and Eve had sinned, has come. He has met Satan, and overcame him by obedience to God His Father. Satan could not get Him to sin as he did the first Adam, though he tried hard three times to do so; and John the Baptist called

Jesus, "The Lamb of God which taketh away the sin of the world." He has died upon the cross to deliver us from condemnation; but it is only in the millennium that the sin of the world will be "taken away." To put away the sins of those who receive Him, He died on Calvary; and when He returns in power:

"He'll bid the whole creation smile
And hush its groan."

I hope all my young readers will trust Him as their Saviour. He will not deceive nor disappoint us as earthly friends often do; and if you believe on Him now while the world is rejecting Him, when He comes to reign you shall also reign with Him in His glory. Will not that be wonderful, to sit with Him on His throne, like a great earthly king might take one of his children beside him on his throne!

Oh, let us love Him, and obey Him always for His great love to us. C. KNAPP.

FOR THE LITTLE ONES

He giveth Rest

IT is the evening hour,
And thankfully,
Father, Thy weary child
Now comes to Thee.

I lean my aching head
Upon Thy breast,
And there, and only there,
I am at rest.

Thou knowest all my life
Each petty sin;
Nothing is hid from Thee
Without, within.

All that I have, or am,
Is wholly Thine;
So is my soul at peace
For Thou art mine.

To-morrow's dawn may find
Me here, or there;
It matters little, since Thy love
Is everywhere!

* *

INTERMEDIATE SCHOLARS

11.—THE LORD SENDING FORTH THE TWELVE (Mark 6: 1-31).

Question 1.—The Jews heard the Lord's wisdom and saw His mighty works, what effect did His lowly birth have on them? Ans.—ver. 3.

Q. 2.—What did the Lord think of them? Ans.—ver. 6.

Q. 3.—In spite of their unbelief He knew their need; what did He in His mercy do? Ans.—vers. 6 (l. p.), 7.

Q. 4.—What did the disciples preach? Ans.—ver. 12.

Q. 5.—When Herod heard of the wonderful works of Jesus what did he say? Ans.—vers. 14, 16.

Q. 6.—Why did Herod unjustly put John into prison? Ans.—vers. 17, 19.

Q. 7.—What did he know of John that made him refuse to kill him? Ans.—ver. 20.

Q. 8.—What happened on Herod's birthday, and what foolish oath did he take? Ans.—vers. 21, 23.

Q. 9.—What did Herodias tell her daughter to ask? Ans.—ver. 24.

Q. 10.—What had John preached to Herod? Ans.—Matt. 3: 2; ver. 18.

Q. 11.—Though His messengers may be killed, what does God still command everyone everywhere to do, and why? Ans.—Acts 17: 30, 31.

Q. 12.—Does the Lord care for His messengers? Ans.—ver. 31.

Our Bible Class.

Lessons from the Gospel of Mark

11.—THE LORD SENDING FORTH THE TWELVE (Mk. 6: 1-31.)

Our Lord is not content to serve alone; He associates others with Himself, to

whom He gives power. Our lesson today is introduced by the visit to His home town, Nazareth.

1.—*The visit to Nazareth.* Vers. 1-6.

It is painful evidence of the natural unbelief of man that close contact with the Lord did not produce faith. This is manifest in this visit to the place where He was brought up. They knew His character, and yet stumbled at Him because they knew Him. He was speaking wonderful words of grace, but they could only recall that they knew His family.

Q. 1. Find, "He came unto his own, and his own received Him not."

Q. 2. Find, "They wondered at the gracious words," etc.

Q. 3. Find, "Out of Galilee ariseth no prophet."

Our Lord had come as a servant, and they rejected Him.

Q. 4. Find, "Took upon Him the form of a servant."

Q. 5. Find, "He was despised and rejected of men."

They can only call Him "the carpenter." Unintentionally they were giving Him highest title—the builder of all things.

Q. 6. Find, "He that built all things is God."

Q. 7. Find, "On this Rock I will build my Church."

So in the day of glory, He will be manifest as the wondrous Builder.

Q. 8. Find, "A city, whose builder and maker is God."

As they turn from Him, He can only minister to the few needy ones who would yield themselves to His healing hands. Saddest sight of all, that men will not believe. Nazareth, Capernaum, Jerusalem—they all rejected Him.

Q. 9. Find, "If thou hadst known, even thou."

2.—*The twelve sent forth.* Vers. 7-13.

The disciples are sent forth with no

power or provision save His who sent them.

Q. 10. Find, "As my Father hath sent Me," etc.

If they were received it would mean peace; but if not, judgment would fall upon their rejectors. While the message is fuller and clearer now, the world is still showing its attitude to the gospel by its treatment of the Lord's messengers.

They went forth with a message of repentance, and of healing. The oil was a symbol of the power of the Spirit.

Q. 11. Find, "Who forgiveth all thine iniquities, who healeth all thy diseases."

3.—Herod and John. Vers. 14–29.

We are here told of the fate of John the Baptist—the faithful forerunner of the Lord, before whom he retired after introducing Him to Israel.

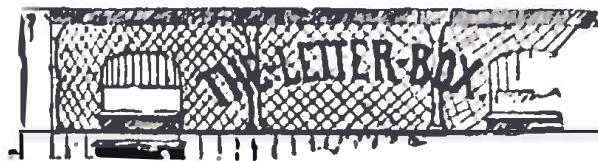
Q. 12. Find, "He must increase, but I must decrease."

The fame of our Lord recalls to the wicked mind of Herod his dealings with John. Is it conscience which will not sleep, and which reminds him he must meet the man he had slain?

At first Herod had listened to John; he had been "almost persuaded." But he loved his sins more than truth, so he imprisoned John. Conscience, as represented by the Baptist, must be silenced. But this will not satisfy the sinful Herodias. She watches her opportunity, and when Herod is excited with pleasure, and in the presence of his fellow-revelers, she makes her demand, and he weakly grants it. John is slain. Sin trifled with, will master a man fully.

4.—Gathered back to the Lord. Vers. 30, 31.

The disciples return to the Lord, and relate their service. It is good to go back to the One who has sent us forth to tell Him all and to get His rest, which He loves to give His weary servants.



ANSWER TO QUESTION 51

Can you find other Old Test. prophecies concerning the coming of the Messiah beside Malachi, chap. 3?

The Old Testament has hundreds of prophecies concerning the coming of the Lord Jesus, and such scriptures as Gen. 3 : 15 ; Ps. 24 : 7–10 ; Isa. 7: 14; 9: 6; 11: 1; 59 : 20; Dan. 9: 25 ; Jer. 23: 5 ; Mic. 5: 2 and Hag. 2 : 7–10 were found by E. R. (Altown); A. D. D., R. T. P., M. W., T. W., C. R (Balt'o.); M. R. M. D. (Min'apolis) and V. C., G. E. C., M. T. D. and Eliz. S. (Washington) and others. They predict His first coming and His death for our sins; then His coming in power and glory to execute judgment. We must own Him in His lowliness and death for us if we are to be with Him in His glory. Have you bowed in true repentance and confession before God and trusted in the Lord Jesus, our crucified Saviour?

Question 11.—Why did not Jesus show His power in His own country and among His own kindred?

OUR READING CIRCLE

"An Unusual Experience" shows how God can use those who are ready to speak for Him to needy souls.

Memory Verse

"And He marveled because of their unbelief. And He went round about the villages, teaching" (Mk. 6: 6).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$39.00....	\$39.00
25 " " " "	7.50.....	8.25
10 " " " "	3.50.....	3.88
Single Copy " " " .....	.50.....	.60

Loizeaux Brothers, 1 East 19th Street, New York

The Sunday School Visitor

VOL. 18

MARCH 24, 1918

No. 12

An Early Conversion and a Happy Life

WHILE visiting at a little town in the South of England, I became acquainted with an aged lady whom I soon learned to esteem and to love as one of the family of God. In one of our conversations she related to me the story of her conversion, which was at a very early age. It may be useful to some of our young readers, and I will tell it you as well as I remember in her own words.

She said: "It is now seventy years since I gave my heart to the Lord. I well remember the place, the time, and the circumstances. My brother was about eight years old then, and I was nearly four years younger. We were walking about, hand in hand, looking at one thing, then at another, when all at once my brother said, 'Lottie, do you know up there, in the beautiful sky, God has a big book, and every time you and I do something good He puts down a *white* mark, but when we do something naughty He puts down a *black* mark?'

"I suppose someone must have told my brother this, and it troubled him, and as he told it, it troubled me too. For some time we were both silent. Then I turned to my brother and said: 'Do you know how we can get the black marks out?'—for, child as I was, my brother's remark disturbed me; it awakened in me a sense of sin.

My brother answered, 'We

must be good, Lottie'; then we continued to walk silently hand in hand homeward toward the garden. At the end of the garden was the barn, and I said, 'Let us go in the barn and pray to God.' So we went, and knelt down together, and earnestly repeated this simple hymn which we both knew:

'Lord, look upon a little child
By nature sinful, rude, and wild.
Oh, put Thy gracious hand on me
And make me all I ought to be.'



'Make me Thy child, a child of God,
Washed in the Saviour's precious blood ;
And my whole heart from sin set free,
A little vessel full of Thee.'

"As with hands clasped together we repeated our little hymn, 'the Spirit of God, surely it was, showed me my own sinfulness; but as we rose up again, the old barn seemed filled with glory-light. There I trusted in Jesus; my heart was filled with a sense of His love, and a peace which has never departed.

"As I grew older I read and searched God's word and trusted His promises, and, by His grace, I have never since doubted my salvation through faith in God's dear Son. My brother too found rest and peace in believing sometime after, and became a preacher of the blessed gospel. He has gone home to the Lord years ago, and here I am waiting His time and proving His goodness and mercy all along to the end of my life on earth."

I wonder if my young readers have learned *their own* sinfulness in God's sight, like my aged friend did when she was a child of four or five years old. You cannot have peace with God and rest to your soul apart from trust in the Lord Jesus, whose blood was shed that the many black marks we have made may be blotted out. How early this lady found the Saviour; how simple was her faith, and how happy were the results through her long life !

"Saviour, like a shepherd lead us,
Much we need Thy tender care ;
In Thy pleasant pastures lead us,
For Thy fold our souls prepare.
Blessed Jesus! Blessed Jesus!
Thou hast bought us; Thine we are.

Thou hast promised to receive us,
Poor and sinful though we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free:
Blessed Jesus! blessed Jesus!
Early may we turn to Thee !

Early may we see Thy favor,
Early may we learn Thy will ;
Do Thou, Lord, our only Saviour,
With Thy love our bosoms fill :
Blessed Jesus! blessed Jesus!
Thou hast lov'd—dost love us still."

* *



All Things Beautiful

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The morning and the sunset
That lighteth up the sky.

The tall trees in the green wood,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty
Who hath made all things well.

INTERMEDIATE SCHOLARS

12.—CHRIST MINISTERING TO THE MULTITUDE (Mark 6: 32-56).

Question 1.—Why did the Lord go into a desert place? Ans.—ver. 31.
Q. 2.—Who followed them there?
Ans.—ver. 33.

Q. 3.—The Lord cared for His disciples' rest, why did He not think of resting Himself? Ans.—ver. 34.

Q. 4.—When evening came the disciples thought of the people's need, what did they ask the Lord to do? Ans.—ver. 36.

Q. 5.—Does He ever send any needy soul away? Ans.—John 6: 37.

Q. 6.—What did He tell the disciples to do to show them their need too? Ans.—ver. 37.

Q. 7.—What did He first do? Ans.—ver. 39; Ps. 23: 2.

Q. 8.—He had been teaching and feeding their souls, how did He now care for their bodily needs? Ans.—ver. 41.

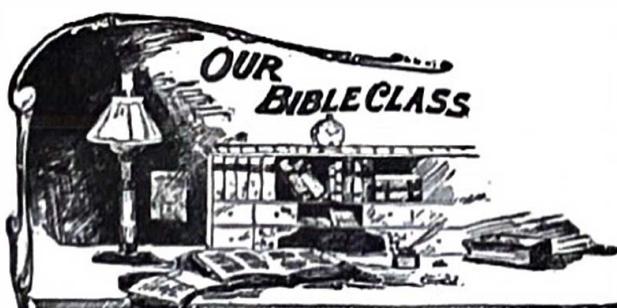
Q. 9.—What prophecy did He thus fulfil? Ans.—Ps. 132: 15; 146: 7.

Q. 10.—Where did he that evening send His disciples? Ans.—vers. 45, 47.

Q. 11.—He had felt compassion for the multitude, what did He know about His disciples, and what did He do? Ans.—ver. 48.

Q. 12.—What did He say to take away their fear? Ans.—ver. 50.

Q. 13.—Though He had given them so many proofs of His power what is said of the disciples? Ans.—vers. 51, 52.



Lessons from the Gospel of Mark

12.—CHRIST MINISTERING TO THE MULTITUDE (Mk. 6: 32-56.)

We left the disciples with our Lord going to obtain a rest, but the need was too great for much of this. The multitude

quickly followed them to the place of retirement.

Q. 1. Find, "He could not be hid."

1.—*Feeding the five thousand.* Vers. 32-44.

Our Lord's compassion ever went out to the distressed and needy. It was this that brought Him from heaven. It was not so much their physical as their spiritual need that appealed to Him.

Q. 2. Find, "Lift up your eyes unto the fields."

But He was not unmindful of the bodily needs of the people; indeed, He would make His ministry to that to be a figure of the true food.

Q. 3. Find, "I am the Bread of Life."

How dim and feeble was the disciples' faith; after so many examples of His mighty power, they still would send the hungry people away to buy food for themselves.

When He suggests that *they* give them food, the disciples still think of human means. Shall they spend their little all to provide the food?

Q. 4. Find, "Can God furnish a table in the wilderness?"

But our Lord will teach them that with His blessing a little can meet the need of all. Five loaves—*barley* loaves, the food of the poor—and a few fishes in His hands will suffice for all.

Q. 5. Find, "They shall eat and leave thereof."

The people must sit down—they are not the providers, but receivers of the food for which they have not labored. He links all with heaven in the blessing, and then makes His disciples the happy channels of His own bounty.

Q. 6. Find, "Not I, but the grace of God."

The twelve baskets of fragments left show us that service for the Lord leaves us richer than it found us.

Q. 7. Find, "The liberal soul shall be made fat."

2.—*Walking on the water.* Vers. 45-52.

The miracle of the loaves shows our Lord as the dispenser of bounty to meet His people's need. We next see Him as above all circumstances coming to their succor. What a sight it is! He had just fed the multitude; and after dismissing them, retires for prayer—the expression of weakness and dependence (ver. 46). He puts forth no power for Himself, but as He sees His toiling disciples, He must go to their help. The waters cannot separate them from Him; He walks upon the waves, as He had previously calmed them.

Q. 8. Find, "Thy way is in the sea."

How often do we mistake the succor of the Lord for something dreadful. The disciples cry out, thinking they have seen a spirit. How sweet His reassuring words: "Be of good cheer; it is I: be not afraid."

Q. 9. Find, "Be of good cheer, I have overcome the world."

Again the wind ceases, but how slow are their hearts to believe to the full.

3.—*Many healed.* Vers. 53–56.

In these few verses we get a glimpse of the boundless service of the Lord. Only a few details are given, but the multitudes are blessed. A touch as by the woman with the issue was sufficient. So to-day: one look of faith and the soul shall live.

Q. 10. Find, "All things are possible to him that believeth."



ANSWER TO QUESTION 52

How long do God's mercy and love endure?

We learn from E. M. M. (Al'town) that every verse in the 130th psalm speaks of God's mercy enduring forever; and many other scriptures tell the same story, as S. R. F. (Min'polis), M. H. B. (St. Louis), E. B., M. D. (Wash'n), B. H. B.

(Woodl'd) and F. W. S. and C. R. W. (Zephyr hills) show from 1 Chron. 10: 34, 41; Ps. 52: 1; 100: 5; 103: 17; 104: 1; 107: 1; 118: 1–29; 130: 1–26 and 138: 8; with Jer. 31: 3 and 33: 11. But "the mercy of the Lord endures forever to those who love and trust Him," as R. B. (Min'polis) points out. Those who reject the Lord Jesus and refuse God's love and mercy need look for nothing else at the end than a righteous judgment. O young friend, which will be your portion—God's mercy and love, or God's unsparing judgment? The choice is yours to make.

Question 12.—How did Jesus show His power in Mark 6: 41, 42?

OUR READING CIRCLE

"*Lost*" points out the condition of everyone, and tells us truly that the Good Shepherd seeks and invites all such.

Memory Verse

"For they all saw Him, and were troubled. And immediately He talked with them, and saith unto them: Be of good cheer; it is I; be not afraid" (Mark 6: 50).

Our Reading Circle Tracts

for 1918 are prepared, and the rates are as follows:

1 copy for each week, 55 cents postpaid	
2 copies " at 50 "	\$1.00
6 " " 45 "	2.70
12 " " 40 "	4.80
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Those taking *six* or more can remit in Quarterly payments if desired. The tracts will be sent at the same time as each issue of the *S. S. Visitor* as heretofore.

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

MARCH 31, 1918

No. 13

"Little Children, Love One Another"

A LITTLE girl, with a happy look,
Sat slowly reading a ponderous book
All bound with velvet and edged with gold,
And its weight was more than the child
could hold;
Yet dearly she loved to pon-
der it o'er,
And every day she prized it
more;
For it said—and she looked
at her smiling mother—
It said, "Little children, love
one another."

She thought it was beauti-
ful in the book,
And the lesson home to her
heart she took;
She walked on her way with
a trusting grace,
And a dove-like look in her
meek young face,
Which said, just as plain as
words could say,
"The Holy Bible I must obey;
So, mamma, I'll be kind to
my darling brother,
For little children must love
each other.

"I'm sorry he's naughty, and will not
play;
But I'll love him still, for I think the
way
To make him gentle and kind to me
Will be better shown if I let him see
I strive to do what I think is right;
And thus, when I kneel in prayer to-
night,
I will clasp my hands around my
brother,

And say, 'Little children, love one an-
other.'"

The little girl did as her Bible taught,
And pleasant indeed was the change it
wrought;
For the boy looked up in glad surprise,
To meet the light of her loving eyes :



His heart was full, he could not speak,
But he pressed a kiss on his sister's
cheek;
And God looked down on that happy
mother
Whose little children loved each other.

AUNT MARY.

FOR THE LITTLE ONES

The Starling

A LITTLE boy found a starling with a broken wing. Very gently he carried it home, and his father bound up the broken wing, and made the poor bird so comfortable, that he soon hopped about, and became so tame that he would eat from Richard's hand.

When Richard fed the starling, his father, wishing to make the bird love his little master, said "Dick!" "Dick!" and soon the starling repeated: "Dick, Dick."

The little boy was very happy, for now he was sure his pet loved him.

One day he watched the starling hopping around in the garden; soon it discovered an ugly, nasty worm, which Richard would have been afraid to touch. Eagerly the starling pounced upon it, ate it, and cried, "Dick, Dick!" "My pet does *not* love me;" said the little boy, crying bitterly, in his disappointment. "It is only his food that he loves."

Dear children, are you sometimes like the starling? How many good and beautiful things God gives you every day to enjoy; and do you take them thoughtlessly, or perhaps, saying, "How nice," "how good!" yet without once thinking of God as the giver, and *thanking Him*?

INTERMEDIATE SCHOLARS

13.—CHRIST OUR EXAMPLE IN SERVICE

(Phil. 2: 1-11.)

Question 1.—What is said of the One who came from heaven to earth?

Ans.—ver. 6; Heb. 1: 3.

- Q. 2.—Though the brightness of God's glory, what did He do? Ans.—ver. 7.
- Q. 3.—Why did He become a man and not an angel? Ans.—ver. 8; Heb. 2: 9 (l. p.), 15, 16.
- Q. 4.—Why did He die? Ans.—2 Cor. 8: 9.
- Q. 5.—For whom did He die? For good people? Ans.—Rom. 5: 6-8.
- Q. 6.—What has God done because He took so high a place? Ans.—ver. 9; Acts 2: 36.
- Q. 7.—What has God ordained that everyone, both dead and living, will one day do and say of Him? Ans.—vers. 10, 11.
- Q. 8.—What blessing is theirs who look to Him and bow to Him now? Ans.—Isa. 45: 22, 23.
- Q. 9.—What will be the song in heaven because the Lamb of God was slain? Ans.—Rev. 5: 9, 12.
- Q. 10.—As the Lord of glory humbled Himself for our sakes, what example has He set us? Ans.—vers. 3, 5.
- Q. 11.—What is the way to be truly great? Ans.—Matt. 20: 26-28.
- Q. 12.—What will God do to those who humble themselves? Ans.—Matt. 23: 12.



Lessons from the Gospel of Mark

13.—CHRIST OUR EXAMPLE IN SERVICE (Phil. 2: 1-11).

We have for our quarterly review lesson a beautiful selection from the Epistle to the Philippians. The Gospel of Mark, as we have seen, shows Him as the perfect servant of God and His people's

need. We see the tireless activity of one who had but a single object.

Q. 1. Find, "To do the will of Him that sent Me."

In our lesson to-day we see the springs of that service, the motives which stirred Him ever.

1.—Unity in lowliness. Vers. 1-4.

The apostle here exhorts the children of God by all the abundant grace which they had in Christ and by the Spirit, to show the fruit of it in their mutual relations. Love, with unity in service, were to mark them. It contemplates the purpose of God in His redeemed people.

Q. 2. Find, "There is one Body and one Spirit."

This is the great fact—the unity of the Church of God in its life and nature. But how is this unity to be practically exhibited? Where *self* is out of sight. The cross has set it aside.

Q. 3. Find, "I am crucified with Christ . . . Christ liveth in me."

But faith must reckon this to be true, and live in the power of it. This is the lowly spirit urged here.

Q. 4. Find, "With all lowliness and meekness."

2.—The self-emptied One. Vers. 5-8.

But we have not only the truth of the setting aside of the old man, nor exhortation to walk in that truth, but the perfect example of our blessed Lord.

Q. 5. Find, "Learn of Me."

This is one of the most wonderful passages of Scripture. It traces in seven-fold stages the humiliation of our Lord, and shows the motives which controlled Him.

We see Him first in the divine glory which was ever His by right.

Q. 6. Find, "The glory which I had with Thee before the world was."

This glory was His because He was *God*.

Q. 7. Find, "The Word was God."

The first step in His humiliation was,

we may say, while sitting upon the throne: He "thought it not robbery to be equal with God,"—*i. e.*, to grasp or cling to the glory and outward dignity with God.

Q. 8. Find, "Lo, I come to do thy will."

Next, He carries out this purpose, "He made Himself of no reputation," emptied Himself of glory. It does not mean that He laid aside His deity, or any of its attributes, but the display of His glory.

Q. 9. Find, "He became poor."

The character of this humiliation was that He took upon Him the form of a *servant*. He who is God and Almighty became a servant!

Q. 10. Find, "Behold my Servant!"

While angels are servants, He stooped lower in becoming a man.

Q. 11. Find, "A little lower than the angels."

Q. 12. Find, "The Word became flesh."

His humiliation does not stop at His birth. He might have come as King or Master; but it is as the obedient Servant that we see Him. His whole life was marked by this lowliness and obedience. How far was that obedience to go? Unto *death*. His whole life was marked by this, so that at the end God could pronounce it "perfect."

Q. 13. Find, "I have finished the work which Thou gavest Me to do."

The last step of this perfect humiliation was one where we cannot follow Him—the death of the cross.

Q. 14. Find, "Being made a curse for us."

3.—The answering glory. Vers. 9-11.

God's answer to this perfect life of obedience is a seven-fold exaltation in glory—all that He had before, but now with the added lustre of redeeming love upon it all. No wonder we see all the universe bowing before Him—"at the name of *Jesus*," the lowly One. Faith says even now, "My Lord and my God."

The Letter Box

RECORD FOR 1917

Here is the record, as we have it for 1917, of those who have sent in 30 answers or more. There has been a falling off at the end of the year—some seemed to get weary in well-doing; but it is encouraging to see renewed interest as well as new interest for this year.

Let him who reads, or even receives the *Visitor*, encourage others to search God's Word; to be like Ezra, "a ready scribe of God's law." For the word of God and prayer are the two things God has given us to draw us to Himself, away from sin. "Search the Scriptures" yourself, dear reader, and encourage others to answer the *Letter Box* question, for 1918.

Yours in Christ our Lord,
F. L. French.

52—*The complete number*—Clifford E. Moore, Carl F. Moore—Adair, Iowa. Jacob Pelon, Peter Pilou—Holland, Michigan. Marion R. M. Denham, Mary Denham, Jean Denham, Della J. Douglas, Joseph L. Fleming, Stephen R. Fleming, Sterling W. Hoel and Ruth Smith—Minneapolis, Minn. Helen E. Couch, Marguerite E. Conch—Ottawa, Ont. George Cox, Ernest Cox—Richmond, Ont. Mary H. Brinkmeyer—St. Louis, Mo. Lewis W. Mauger—Schenectady, N.Y. Lillian Gray, Ruth E. Hyde, Ralph J. Hyde, Othniel Jaeger, Philip Jaeger, Catharine P. Matlack, Charlotte L. Matlack, Jennie M. Matlack, Rodger M. Matlack—Trenton, N. J. Evelyn Beguelin, Alfred W. Baseler, Benjamin H. Baseler, Edgar W. Baseler, William A. DeLassus—Woodland, Mo.

51—Lillian Johnson, Florence Johnson—Baltimore, Md. Mildred A. Orrel—St. Louis, Mo. Lena V. Hyde, Andrew Jaeger, Ruth R. Matlack, Grace N. Phillips—Trenton, N. J.

50—Elizabeth Roessler—Allentown, Pa.

49—Randolph P. Hyde—Trenton, N. J.

48—Ernest T. Sandeen—Chicago, Ills. Andrew D. Cox—Richmond, Ont. William Salt, Jr.—Trenton, N. J.

47—Clara Hughes—St. Louis, Mo. Mabel E. Hyde, Naomi V. Swan—Trenton, N. J.

46—William Salt, Sr., Ruth F. Phillips—Trenton, N. J. Nellie V. MacDonald—Wash'n, D. C.

45—Margaret A. Miller—Allentown, Pa. Henry J. Hinkel, Mary E. Phillips—Trenton, N. J.

44—Anna H. Fenstermacher—Bowers, Pa.

42—Katherine L. Moyer—Allentown, Pa. Naomi Hunt—Wash'n, D. C.

41—Ennise M. Miller—Allentown, Pa. Olive Jaeger Myatt—Trenton, N. J.

40—Alice M. Potter—Concord, Mass. William W. Cox—Richmond, Ont. Helen P. Phillips—Trenton, N. J.

39—Alma Dennish—Trenton, N. J. Violet J. Cusick, Mildred M. Holt—Wash'n, D. C.

38—Eleanor F. Reich—Allentown, Pa. Christina Rawley—Balt'o, Md. May H. Brinkmeyer—St. Louis, Mo.

37—Robert A. Reich—Allentown, Pa. Gertrude Miller—Trenton, N. J.

36—Naomi I. Hess—Allentown, Pa. James W. Harshaw—Phil'a., Pa.

ANSWER TO QUESTION 1

About whom is the gospel of Mark written?

"Mark is written about Jesus Christ, the Son of God; it shows Him as the faithful witness and servant of God for His people's needs," quotes A. F. S. (Balt'o.), while R. V. McT., (Pitts'g), J. W. H. (Phil'a.); and A. W. B. (Wool'd) tell us, "It is written about our Lord's personal ministry as the Servant of Jehovah, Isa. 42: 1." L. F. D. (Harrisburg) says, "The Son of Man who came not to be ministered unto, but to minister." L. K. (Trenton) speaks of "Jesus our Saviour, Who died to save us and was the faithful servant of Jehovah." L. M. B. (Ottawa) says, "It shows us Jesus as the Servant and Prophet, and tells of the humble place He took in order to reach the poor, that none might be left out of heaven who would take Him as their Saviour, 2 Cor. 8: 9." E. T. S. (Chicago) quotes:

"Mark brings the Servant to our gaze:
The willing One whose lowly ways
In blessed service for His sheep,
Left little time for rest or sleep."

Question 13.—What lesson can you learn from Philippians 2: 1-11?

OUR READING CIRCLE

"*The Officer's Conversion*" asks us what we know for certain, and points out what happy knowledge we may have with certainty from the Word of Him who cannot lie.

Memory Verse

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2: 3).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

APRIL 7, 1918

No. 14

The Wedding

SNOW had quietly fallen all night, and the scenery in the morning was of dazzling whiteness. Trees, fences, shrubberies and everything were covered with a pure white mantle, sparkling with myriads of little stars as diamonds in the bright morning sun.

That very day a gentleman and his niece were to go out to a wedding, which the young girl was looking forward to with much pleasure. "What a day for the wedding!" she said, shivering a little as they stepped out in the cold. "But, oh how beautiful, how grand! See, uncle, there is not a spot anywhere; every twig on the trees seems loaded with diamonds."

They had gone but a few steps when the young girl found she had dropped her handkerchief, and as she took it up, remarked that it looked dingy. "I hope that you have not done worse, and put on a dirty dress under your coat, Nora," quietly remarked her uncle. Nora looked at her dress and the handkerchief a while, then exclaimed, "Oh, I know, nothing

looks really white by this freshly fallen snow."

They soon reached the house where the happy wedding took place, and where several of Nora's acquaintances were dressed in white like herself. "Well, uncle, did you notice anything unbecoming in my dress," said Nora as they returned home. "Oh no, my dear, nothing worse



than your companions." "Well," said Nora, "it is an unfavorable day for white dresses in this freshly fallen snow. But, uncle, I never thought you cared much about my dress before." "I am interested in all that concerns you, my child. I am concerned in your happiness; and as I am invited to another wedding, your dress is of great importance if you will accompany me there."

Nora's youthful face glowed with an expression of curiosity and doubt, as she said, "Where can that be, uncle?" "It is at the marriage supper of the Lamb, my dear. Is my Nora ready to go with me there? Is her dress so white as to satisfy the King when He comes to see the guests? Have *you* such a robe, my child?"

Nora's steps grew slow, and her face rather downcast as she answered, "I fear not, uncle, but I do long to know and be sure of being there, at the marriage supper of the Lamb." "There is a robe of marvelous beauty, dear child; a robe of great price, yet a free gift, which God bestows upon every one that feels the need of it, and comes to Him for it—it is *Christ*; HE is the righteousness of those that put their trust in Him. Do you understand this, Nora?"

"I think I do, uncle. It is like hiding ourselves in another, in the Son of God, so that when God looks at us He sees not *us* but Christ. Isn't that it, uncle?"

"Yes, Nora, that is it; and I hope that not only your mind but your *heart* takes it in; for the word of God says, 'With the *heart* man believeth unto righteousness' (Rom. 10: 10). This robe of righteousness is in God's sight whiter than the freshly fallen snow. In the book of Isaiah it is said; 'Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow' (Isa. 1: 18); and in Revelation it says of them that shall be saved, 'These are they which have washed their robes, and made them white in the blood of the Lamb' (Rev. 7: 14). This is what makes us fit to enter in at the marriage supper of the Lamb."

That evening there was a feeling and tone of peculiar tenderness in Nora's voice as she came to kiss her kind uncle before retiring for the night. * *



Lessons from Little Teachers

Dear little singing bird out in the tree,
Singing so lightly, and seeming so free;
What is the lesson you're teaching to me?

Trust and sing, trust and sing;
Keep all day on the wing;
And, when night-shadows gather, just sing—
Trust and sing.

Dear little honey-bee searching for sweet,
Loading with pollen your deft little feet,
Have you some lessons for troubled souls meet?

Trust and try, trust and try;
'Tis the drones that must die:
So, morning and evening, just try—
Trust and try.

Dear little lily bell, spotless and white,
Rooted in earth, yet drinking heaven's light,
How keep my heart like you, pure and bright?
Trust and love, trust and love;
Keep your eyes fixed above;
And through shower and sunshine, still love,—
Trust and love.

Dear meek forget-me-not, tender and true,
Love in thy beaming eye, hope in thy hue.
What is the lesson to mortals from you?

Trust and pray, trust and pray;
From thyself look away;
And though tempests may threaten, still pray—
Trust and pray.

Praying and loving, and working and singing,
How heaven's chimes through the earth are
kept ringing—
By flowers and song-bird and dear busy bee!
O heart that Christ died for! why not, then,
by thee?

INTERMEDIATE SCHOLARS

14.—THE LORD SETS MEN FREE

(Mark 7: 1-37.)

Question 1.—About what did the Jews find fault with the disciples?

Ans.—vers. 2, 5.

Q. 2.—Whilst outwardly very religious, what were the Jews keeping instead of God's word? Ans.—vers. 7, 9.

Q. 3.—What were they thus doing to the word that God had given them?

Ans.—ver. 13.

Q. 4.—What kind of honor does God care for? Ans.—ver. 6; Isa. 29: 13.

Q. 5.—What is it that defiles men?

Ans.—vers. 21-23.

Q. 6.—Who reads our hearts and knows what we feel and think?

Ans.—1 Chron. 28: 9; Heb. 4: 13.

Q. 7.—Why did a woman who was not one of God's chosen people come to the Lord Jesus? Ans.—ver. 25.

Q. 8.—What humble place did she take when the Lord reminded her she was a Gentile? Ans.—ver. 28.

Q. 9.—What did He who came to bless people say and do? Ans.—ver. 29.

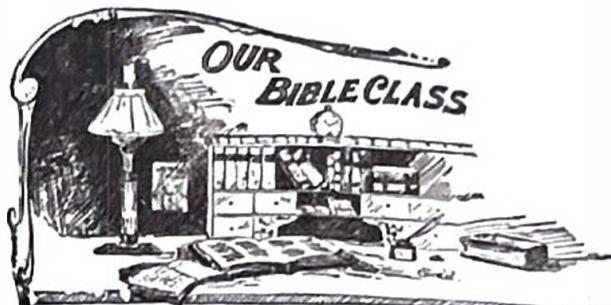
Q. 10.—Whom else did He bless?

Ans.—vers. 32, 35.

Q. 11.—What should we do for those who are deaf to God's word, and cannot speak His praise? Ans.—ver. 32 (f. p.).

Q. 12.—What is said of Him who knows all the evil of our hearts?

Ans.—ver. 37.



Lessons from the Gospel of Mark

14.—THE LORD SETS MEN FREE

(Mark 7: 1-37.)

More and more our Lord is opposed by the formalism of the Pharisees. This separates Him from the localities where He loved to serve, but widens the sphere of His activities to regions beyond. This gives us in germ the character of Christianity—rejected by carnal Judaism, it goes out in blessing to the nations of the world.

Q. 1. Find, "Go ye into all the world, and preach the gospel."

1.—*The outside of the cup.* Vers. 1-13.

While ever subject to the word of God, and to the law, our Lord was no Pharisee, and in the numerous ceremonials of that sect He took no part. So the perpetual hand-washing of the Jews was but a tradition, added to the law concerning the tabernacle and temple service.

Q. 2. Find, "They shall wash their hands and feet thereat"—at the laver.

The simple type of priestly cleansing was amplified into a mere form, bringing into bondage.

Q. 3. Find, "Your vain conversation received by tradition."

Our Lord applies to them the words of Isaiah, and goes on to show that so far from this punctiliousness indicating obedience to God, they used it to set aside His direct commands. Thus God had unequivocally commanded, "Honor thy father and thy mother;" but their tradition said, if one had this world's goods, and intended, or *pretended*, to dedicate them to God, by saying, "It is Corban"

(a gift to the temple) they were absolved from all care of parents, even while keeping their "dedicated" things for themselves!

Q. 4. Find, "Ye blind guides."

2.—*The source of all defilement.* Vers. 14-23.

Here was however a source of defilement, far worse than ceremonially unclean hands, and that was lodged in the man's own bosom. They need not be so careful about what they ate, but let them guard against their own hearts. Without a formal doctrinal statement, we have here the solemn declaration of the total depravity of man.

Q. 5. Find, "Every imagination of the thoughts of his heart," etc.

Q. 6. Find, "Desperately wicked."

Q. 7. Find, "Create in me a clean heart, O God."

3.—*The source of cleansing.* Vers. 24-30.

We have looked into the dark pit of man's heart, and now we are privileged to see the contrast in the heart of God—love, mercy, deliverance for Satan's captives. As nothing but evil—whether of a gross or more refined kind—flows from the heart of the natural man, so nothing but goodness flows from the heart of God, through Christ. The emphasis in this lovely picture of grace is upon the fact that the woman who appealed to the Lord was a Gentile, with no claim upon Him.

Q. 8. Find, "Aliens from the commonwealth of Israel."

She does not resent being classed with "dogs," a term of contempt, but *as such* claims the crumbs of mercy. It is a very beautiful fruit of grace.

Q. 9. Find, "Whoso humbleth himself shall be exalted."

4.—*Deaf ears opened.* Vers. 31-37.

Returning to the land of Israel, He opens the ears of a deaf man—figure of Israel, who has been deaf to the call of God, and therefore unable to speak His praise. The man is taken apart, the work

is done in secret with God, and our Lord charges him to keep silent about it.

The healing is doubtless symbolic, and the source of the trouble is touched; the spittle suggests the judgment of sin—God's abhorrence of it.

Q. 10. Find, "Made Him to be sin for us."

THE LETTER BOX

ANSWER TO QUESTION 2

When Jesus began to preach, what was the sum of His message?

"The sum of our Lord's message was, 'Repent ye, and believe the gospel,' Mark 1:15," say K. G. and A. R. G. (Balt'o.), R. R. (Harris'g), M. E. H. (Trenton). L. R. C. and F. D. (Washington); to this G. S. H. (Allen'n) adds Mark 2:17, and R. B. A. and M. M. (Mia'polis) ask the question of Heb. 2:3. H. J. H. (Trenton) says, "Repent and believe; and may all those that have done so tell others the good news!" It is the same gospel which we are to preach, Acts 20:21, "Repentance towards God and faith towards our Lord Jesus Christ." If the sinner repents of his sins, he will soon confess them to God and trust in the Lord Jesus Christ as his Saviour. This is the gospel of God, and it brings salvation to all who accept it. Has the reader done so?

Question 14.—Can you tell from Mark 7 where the things come from which defile us?

OUR READING CIRCLE

"*Sawnie's Loyalty*" relates the loyalty of a boy to an earthly prince, and asks us to take our place in fidelity and truth on the side of the King of kings.

Memory Verse

"He hath done all things well: He maketh both the deaf to hear, and the dumb to speak" (Mk. 7: 37).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

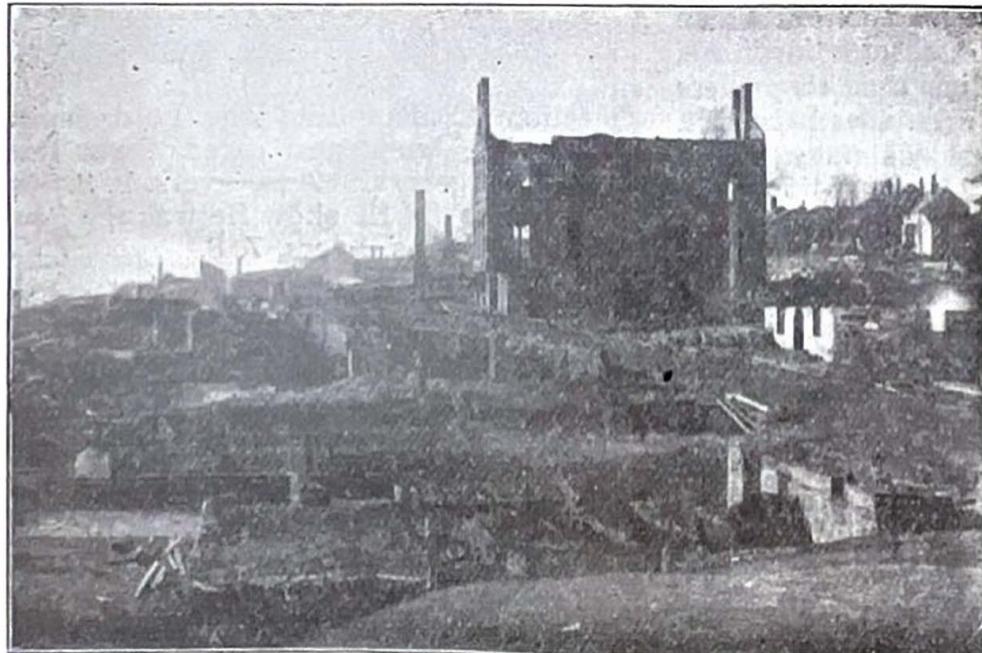
VOL. 18

APRIL 14, 1918

No. 15

Lost for a New Coat

LAST November a private school for colored children at Asheville, N. C., was burned during school-hours. The fire was discovered only about an hour after the children had returned to their desks from fire-drill, but when they tried to escape from their



rooms they found the hallways and corridors filled with flames and smoke. Those on the first and second floors escaped by the windows, but eight, or more, of the pupils on the third floor lost their lives. Others were badly burned and disfigured for life.

The account of this disaster says, "One little girl lost her life by running back into the burning building to get a new coat which she had forgotten in her flight."

How pitiful, and how sad, to risk and lose her life for a coat! What is a coat,

or ten thousand coats, worth compared with the value of one little life? Yet the poor child did not stop to think of this; she only thought of that pretty, new coat she had forgotten and left behind; she went back into the burning building to save it and was herself lost in the flames!

Our Lord Jesus says, "What shall it profit a man if he shall gain the whole world and lose his own soul? or what will a man give in exchange for his soul?" What a solemn question! For of what worth would the whole world be to anyone if they should lose their souls, and go down—lost! And yet we see people everywhere neglecting their soul's salvation just for a handful of gold, or a bit of sinful indulgence, or a little worldly pleasure. What folly, what madness,

what a mistake! If heaven is lost for these "vanities lighter than air," and they find themselves in "the fire that never shall be quenched," what shall it profit them? It would be like the poor, excited little colored girl who lost her young life for a five dollar coat.

"She ran back into the burning building," the account says; she turned back for her new coat, and she met a cruel death in the flames. And does not Jesus say, "Remember Lot's wife"? What does it mean? you may say. Well, children, she was escaping from a fire, too; a city

on fire, and was told not to look back but to flee to the mountain. Fire and brimstone were falling upon the guilty city, Sodom, where Lot and his family lived. The angels were sent to warn them and hurry them out. But Lot's wife "looked back;" her heart was in the burning city, and she became a pillar of salt—a warning to all who do not flee from the coming judgment. This is what the Saviour meant when He said, "Remember Lot's wife!" She disobeyed the command, "Look not behind thee," and the result was that she perished in the judgment of Sodom. Perhaps she had some special treasure in Sodom; it may have been a fine mansion in which they had lived, or its handsome furniture, or her beautiful things that they were leaving behind, or even loved friends. But whatever it was, she did not heed the word of the Lord, and lost her life for it.

Children, God is going to destroy this world, wicked as Sodom was, and sinners are warned to escape for refuge to Jesus. Let nothing hinder *you*, dear children—and all who read this—from making your escape. Let nothing engage your heart that would keep you from the Lord. Be warned by Lot's wife and the sad mistake of the little colored girl. C. KNAPP.

FOR THE LITTLE ONES

The Little Seed's Song

Little brown seed—O little brown brother!
Are you awake in the dark?
Here we lie cosily, close to each other;
Hark to the song of the lark—
"Waken," the lark says, "waken and dress you,
Put on your green coats and gay.
Blue skies will shine on you, sunshine caress you,
Waken! 'Tis morning—'tis May!"

Little brown seed—O little brown brother!
What kind of flower will you be?
I'll be a poppy—all white, like my mother:
Lo, be a poppy, like me.

What I you're a sunflower? How I shall miss you
When you're grown golden and high!
But I shall send all the bees up to kiss you;
Little brown brother, good-bye.

The little seed is not *envious* of its brother because he is going to grow up higher than himself, and be "high and golden;" he is just surprised, and exclaims, sweetly: "A sunflower! Then I will send the bees up to kiss you. Good-bye, little brown brother!"

INTERMEDIATE SCHOLARS

15.—THE LORD REQUIRES CONFES- SION AND LOYALTY

(Mark 8: 1—9: 1.)

Question 1.—How did the Lord Jesus show He knew and cared about the needs of others? Ans.—vers. 2, 3.

Q. 2.—How did He show He was the Son of God? Ans.—vers. 7, 8.

Q. 3.—He had shown His power, yet what did those who hated Him ask? Ans.—ver. 11.

Q. 4.—What further proof of His power did He give? Ans.—ver. 25; cf. John 9: 32, 33.

Q. 5.—What did people say of Him when they saw His mighty works? Ans.—ver. 28.

Q. 6.—What question did the Lord put to His disciples? Ans.—ver. 29.

Q. 7.—How did Peter answer it? Ans.—ver. 29.

Q. 8.—That same question is put to everyone: how would *you* answer it?

Q. 9.—What is said of Peter and everyone who believes that Jesus is the Christ?

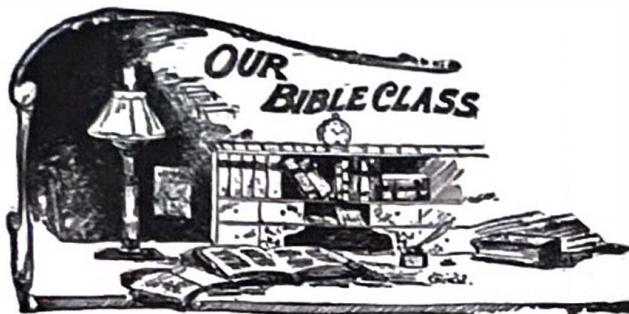
Ans.—1 John 5: 1; cf. Matt. 16: 17.

Q. 10.—What did He tell them He must do in order to save them?

Ans.—ver. 31.

Q. 11.—Why is it so important that we should be able to answer the Lord's question as Peter did?

Ans.—vers. 36, 37.



Lessons from the Gospel of Mark

15.—THE LORD REQUIRES CONFES-
SION AND LOYALTY

(Mark 8: 1 to 9: 1).

Our lesson to-day covers considerably more ground than can be gone over in detail. Certain prominent features only can be dwelt upon.

1.—*Four thousand fed.* Vers. 1-9.

This is a similar miracle to the one already narrated. The lessons are similar—the slowness of heart in the disciples, after repeated proofs of His power, tells what is common to us all. The fragments, seven baskets, are not less than on the previous occasion, as the word here is "hamper," in contrast with "hand-basket" in the other instance.

Q. 1. Find, "In a basket was I let down"—the hamper, or fish basket.

2.—*A sign refused.* Vers. 10-13.

Our Lord's many miracles were abundant "signs" of His mission. It would not have helped the Pharisees to have given them another. Refusing to repent, their heart was too stubborn to own the truth.

Q. 2. Find, "Ephraim is joined to his idols; let him alone."

3.—*Beware of leaven.* Vers. 14-21.

This unbelief of the Pharisees associated them with the openly wicked Herod, who had put John to death, even as they had refused John. The leaven of hypocrisy and of malice works wherever it is allowed. The disciples were to have none of it.

Q. 3. Find, "A little leaven leaveneth the whole lump."

This expression is used twice by the apostle.

How paltry are the disciples' thoughts! Had they forgotten His power to multiply food as needed?

Q. 4. Find, "Seek ye first the kingdom of God," etc.

3.—*Blind eyes opened.* Vers. 22-26.

Again, we notice that the man is led apart. Miracles are done in secret, as unbelief becomes more pronounced. Again we see spittle as a sign of abhorrence of sin, coupled with the grace which puts it away.

Q. 5. Find, "Made clay of the spittle."

The striking feature in this miracle is its progressive character. The eyes are opened gradually. Often in dealings with souls the Lord leads them on gradually.

Q. 6. Find, "Your faith groweth exceedingly."

How much of our vision is clouded; we see men like trees walking. We need more of the grace from those healing hands.

4.—*"Thou art the Christ."* Vers. 27-30.

The Lord is gradually withdrawing Himself from the unbelief of the leaders, but by this very act gives opportunity for faith to shine out clearly. Many had, so to speak, seen Him dimly, "as trees walking." In the solitude of Cæsarea, Peter boldly and clearly confesses Him as to what He is, the Christ of God.

Q. 7. Find, "Whosoever believeth that Jesus is the Christ is born of God."

As such Christ must be confessed. He is not merely a prophet, no matter how great, but the Anointed of God.

Q. 8. Find, "If thou shalt confess with thy mouth," etc.

5.—*His death and resurrection.* Vers. 31-33.

To His own, the Lord speaks freely of His approaching death. His rejection can only result in that. There can be no half-way attitude. He is either the Christ

or a malefactor. This shows Peter's failure: he would lay down a middle path. But what if our Lord had accepted such a path?

Q. 9. Find, "The Son of Man **must** be lifted up."

Q. 10. Find, "Christ died for our sins." The resurrection and the glory lie beyond the cross. Our Lord had all in view.

Q. 11. Find, "For the joy that was set before Him, He endured the cross," etc.

6.—*Fellowship in His cross and glory.*
Vers. 34 to ch. 9: 1.

We must first learn that Christ died for us; then that we are crucified with Him. It is the path of the cross, of rejection, in a world that hated Him.

Q. 12. Find, "They are not of the world, even as I am not of the world."

To follow Him, that is the one great business of life. Nothing else is worth a thought. Everything is loss if Christ is not known.

Q. 13. Find, "To me to live is Christ."

Our Lord will give His followers a glimpse of the coming glory, as seen in the next lesson.

The Letter Box

ANSWERS TO QUESTIONS 1 TO 4

The figures indicate the number of Questions answered by each one.

It is encouraging to have answers from a number of new correspondents, keep it up!

Adair, Iowa, 4, C. E. M., C. F. M.

Albany, N. Y., 4, E. B., I. J. B., V. F. B., E. S.

B., H. C., D. E. C., I. G. R., E. S.

Allentown, Penn., 4, E. M. M., M. A. M., K. L. M., R. A. R., E. F. R., B. R., 3, G. S. H., H. J. H., E. R., 2, G. L. H., M. I. H., R. C. H., H. R., A. W., C. W., I., N. W., W. R.

Amsterdam, N. Y., 4, L. R. H., A. P., A. R., L. R., B. D., 3, C. M.

Anoka, Minn., 4, M. E. H., Ruth K., Robert K.

Baltimore, Md., 4, A. R. G., C. G., E. B. H., F. J., L. J., L. C. R., A. F. S., M. D. W., T. W.

Bowers, Pa., 4, A. H. F.

Casco, Wis., 4, M. P. A., 3, E. F.

Chicago, Ill., 4, H. A. H., W. F. H., G. L., E. T. S., R. A. S., K. V.

Dunkirk, N. Y., 4, L. A., A. C. H., L. H., E. McL., T. R. McL.

Harrisburg, Pa., 4, E. B. B., L. F. D., P. D. R., R. R. Holland, Mich., 4, P. P., J. P.

Islington, Mass., 4, J. W. G., E. M. G., G. W. G., J. P., H. W. S., H. C. S., M. G. S.

Minneapolis, Minn., 4, J. M. A., R. B. A., W. E. A., B. O., F. C., H. S., O. S., M. D. D., M. R. M. D., M. D., J. D., D. J. D., H. W. H., E. L. H., M. M., R. S.

(Concluded in next number.)

ANSWER TO QUESTION 3

How did God confirm the word spoken by the Lord Jesus?

"By the miracles which Jesus did, His teaching was confirmed," say L. J. and A. F. S. (Balt'o), M. A. (Casco), M. B. P. (Newark) and E. T. (Wash'g). Heb. 2: 3, 4 are referred to by E. M. M. (Allen'n), P. D. R. (Harris'g) J. L. and L. M. B. (Ottawa) and J. J. H. (Phil'a.); Acts 2: 22 by A. H., M. H. and P. W. H. (Wash'g). "God confirmed the word spoken by the Lord Jesus by the mighty miracles which He performed, the healing of the man with the unclean spirit, raising Peter's wife's mother, the sick of the palsy healed, etc." says G. E. H. (Wissa'n). A similar thought comes from E. D. (Vancouver). Miracles were God-given testimonies to the Lord Jesus, to His person, to His resurrection and the doctrine preached as coming from God. Having served their purpose they were no more needed. God's word too, is now complete, and we are to accept it by faith, and also Him of whom it speaks—our Lord and Saviour Jesus Christ.

Question 15.—What shall a man give in exchange for his soul?

OUR READING CIRCLE

"*Seeing the Animals*" reminds us of the consequences of sin and of the time when the Lord and Master of men and animals will reign on the earth.

Memory Verse

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mk. 8: 36, 37).

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The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

Vol. 18

APRIL 21, 1918

No. 16

Three Hopi Christians

I FEEL sure the readers of the *Visitor* will be interested in the picture here presented of three young Christians from the Hopi tribe of northern Arizona. Several articles have already appeared in this paper describing these Indians, their primitive

homes, their strange habits, and idolatrous religion. Those of you who know the Lord Jesus as your own Saviour will be thankful to know that God is saving numbers of these dear people, bringing them out of the darkness of paganism into the light and liberty of the gospel.

The young man in this picture is about twenty-one years of age, and is known as Otto Lomavitue. The last word is his

Hopi name, which means "the one who came just right." It shows that he was very gladly welcomed by his mother at his birth. He grew up in heathenism, as all Hopi children do who have no Christian parents, but, while away from home at Chilocco, Oklahoma, he heard the gospel, which he resisted, however, for a long time. At last, he became so miserable in his sins that he came to God through the Lord Jesus Christ; then he found in the Saviour the peace and joy he could not find in the world.

Because of ill-health he went back to his home at Oraibi, a Hopi village on a *mesa*, or flat mountain, about seven thousand feet above sea-level. There he testified for Christ, and helped the missionaries as an interpreter for about a year. Nearly three years ago, he came to Oakland to get a better education, and learn more of the word of God, that he might be more helpful to his people. He expects to return to Oraibi this coming summer, if it be the Lord's will.



to have him there. I trust many of you will remember him before the Lord in your prayers. He has been testifying for Christ, preaching the gospel on the street and in meeting halls, for the past two years, and earnestly desires to be used by God for the salvation of others.

The larger of the two girls is Minnie Tuva. She came out openly and confessed Christ as her Saviour when I was preaching one night in the Hopi village of Moenkopi, near Tuba, Arizona; that was over two years ago, and she is now also in Oakland, studying, in view of future usefulness. I wish you all might know her, and see what a bright, happy girl she is since she knew the Saviour.

The other girl is Martha Talas. She was in our school at Oakland about five months, when she was called home to Oraibi, because of the death of her older sister. Her father, being an aged blind man, and her mother very feeble, Martha will have the care of the dear old couple. She will have many an opportunity, however, to testify for Christ, not only by loving, devoted service to her parents, but by helping in many ways in the Mission. Her parents are both believers, as was her sister Ruth, now with the Lord.

What a mercy that God opened the hearts of these dear young people, and saved them ere they had become completely wrapped up in the wicked follies of heathen life. They heard the gospel and received the Saviour in their hearts; and, as Peter says, "We know that through the grace of our Lord Jesus Christ we shall be saved even as they."

Are you certain, dear young reader, that you are saved? If so, remember in prayer these young Indian believers, and **thus help them** in their service for God and their needy tribesmen.

H. A. IRONSIDE

FOR THE LITTLE ONES

A Message to Sunday Scholars

Children! children! pause and ponder
Where the path you're treading ends;
Does it lead to life eternal?
Are you all the Saviour's friends?

Now remember your Creator,
While the evil days are few:
They that seek Him early find Him;
So, dear children, why not *you*?

Come to Jesus—come to Jesus!
Give Him body, spirit, soul;
He'll fill them with choicest pleasure,
While eternal ages roll.

Dearest children, shall the blood-drops
Sweated in Gethsemane,
Shall the price of your redemption
Sealed in death on Calvary,

Shall the mighty work of Jesus
Not prevail to win your heart?
Woe betide the Christ-rejectors!
Such shall hear that word—"DEPART."

But the Lord who died to save you,
Life eternal, joy, and peace,
Gives to every heart that loves Him,
And His givings never cease.

Run, then to Him, dearest children;
In His loving strong embrace
He will shield you from life's pitfalls,
Till you see Him face to face. * * *

INTERMEDIATE SCHOLARS

16.—CHRIST TRANSFIGURED

(Mark 9: 2-29.)

Question 1.—What glorious sight did Peter, James and John see?

Ans.—vers. 2, 3.

Q. 2.—How did Peter afterwards write of it? Ans.—2 Pet. 1: 16 (l. p.).

Q. 3.—Whom did they see with Jesus?

Ans.—ver. 4.

Q. 4.—What did Peter in his amazement suggest they should do? Ans.—ver. 5.

Q. 5.—What did God say from heaven? Ans.—ver. 7.

Q. 6.—God spoke to Moses face to face (Deut. 34:10), but what was the difference between Moses and Christ? Ans.—Heb. 3:5, 6.

Q. 7.—Whom does God alone want us to see? Ans.—ver. 8.

Q. 8.—How do we see Jesus with the eyes of our heart? Ans.—Heb. 2:9.

Q. 9.—God told the disciples to hear His Son; what is said of those who hear His voice? Ans.—John 5:25.

Q. 10.—How will those who will not now look to Jesus nor hear His voice, one day both see and hear Him? Ans.—Rev. 1:7; John 5:29.

Q. 11.—When should we look to Jesus and hear Him? Ans.—Heb. 3:7, 8.

Q. 12.—"To-day" is now; what is said of "now"? Ans.—2 Cor. 6:2.

Our Bible Class

Lessons from the Gospel of Mark

16.—CHRIST TRANSFIGURED (Mark 9:2-29.)

The Transfiguration is a foreglimpse of the coming kingdom and glory of our Lord.

Q. 1. Find, "The power and coming of our Lord Jesus Christ."

1.—*The wondrous change.* Vers. 2-4.

A few chosen witnesses accompanied our Lord to the scene of His glory.

Q. 2. Find two other occasions when these three accompanied our Lord.

How amazed these disciples must have been, and yet was not this outward display but the fitting setting of that moral and personal glory which they had already discerned? So faith now sees Him.

Q. 3. Find, "We see Jesus...crowned with glory and honor."

Faith discerned Him even when veiled in humiliation.

Q. 4. Find, "We beheld His glory." Moses and Elias—the law and the prophets—witness to His glory.

2.—*"It is good to be here."* Vers. 5-10.

Moses and Elias may be by grace sharers in His glory, as all His people will be, but they can never be put on terms of equality with Him. Peter again fails to see, as he should have, the unique glory of the Lord.

But God is jealous for the glory of His Son, and acclaims Him as His well-beloved. Whoever speaks of Him as on the same level with the best and greatest of men, needs to listen to that voice from the excellent glory.

Q. 5. Find, "God, who raised Him up from the dead, and gave Him glory."

The scene continues only a little while; the glory passes, but Jesus is left. So may it be with all our apprehensions of glory—that He abides, the pledge of all else. Again they are told to keep this vision secret until that death and resurrection should take place which they so little understood. Now we speak plainly.

Q. 6. Find, "We use great plainness of speech."

3.—*Who is Elias?* Vers. 11-13.

Q. 7. Find the Old Testament prediction of the coming of Elijah.

Q. 8. Find, "In the spirit and power of Elias."

Thus John the Baptist, the last of the prophets of the old dispensation, was the representative Elijah who called Israel to repentance.

In John's rejection, as in that of his great prototype, we see the hardened heart of the nation.

4.—*"Help Thou mine unbelief."* Vers. 14-29.

The Spirit of God puts side by side the glory of Christ and the power of Satan. What an awful contrast! The joys of heavenly glory are seen on the one hand, and on the other a poor, foaming, writhing victim of Satan. Who is stronger—Christ or Satan? It would almost seem that something about our Lord suggested

the glory He had just passed through—for the people are amazed, as they salute Him.

Q. 9. Find, "The skin of his face shone."

How feeble was the faith of the disciples, although they had previously been given power for this very thing.

Q. 10. Find, "Gave them power over unclean spirits."

Faithfully the Lord probes into the case of the poor sufferer—he had been afflicted from childhood. What malignity Satan had shown—he would destroy through fire or its opposite, water. So now both by the fire of persecution and the water of worldliness he would destroy souls.

Q. 11. Find, "Abaddon" (destroyer).

Can the Lord help? Ah, can the man believe? There is no limit to the Lord's power. Realizing the weakness of his faith, the man brings it to the One who can even give the faith—"Help Thou mine unbelief." Making one last effort, Satan would seek to destroy the child.

Q. 12. Find, "Because he knoweth he hath but a short time."

But death cannot abide in the presence of Him who is the Life; and the child is presented whole to his father.

The Letter Box

ANSWERS TO QUESTIONS 1 TO 4

(Concluded.)

Newark, N. J., 4, A. H. E., E. W. E., M. E., H. P., R. P., W. P., M. B. P.

Ottawa, Ont., 4, L. M. B., H. E. C., J. L.

Philadelphia, Pa., (Kensington), 4, A. E. A., 3, F. C., 2, A. E. M.

(Wissahickon), 4, G. E. H., B. K., R. N., W. B. T. (West), 4, E. H., J. W. H., J. J. H., P. E. M. R., D. S., 3, T. S., 2, M. McC., 1, J. A. D.

Pittsburg, Pa., 4, M. L. C., E. C. C., I. C., J. McT., R. V. McT., L. S., M. S., 3, B. G., H. G.

Saint Louis, Mo., 4, G. M. F., C. H., M. A. O., 2, M. H. B., 1, V. M. K., E. M. M. B.

Schenectady, N. Y., 4, L. W. M., E. T. M.

Trenton, N. J., 4, B. M. B., F. M. C., J. F. G. C., M. H. C., A. D., C. D., L. V. G., H. J. H., E. V.

H., L. V. H., R. E. H., R. J. H., R. P. H., O. J., P. J., C. L. M., G. R. M., J. M. M., R. M.

M., R. R. M., G. N. P., M. E. P., H. E. S., N. V. S., A. S., W. S., Sr., W. S., Jr., 3, M. E. H., R. H. J., A. R. J., A. H. J., L. K., M. K., H.

P. P., C. R. S., 2, R. A. H., M. A. H., O. J. M., F. M. P., E. W. S., 1, T. D. J., M. B. N., R. P., R. S.

Vancouver, B. C., 4, E. D., K. D., I. H., L. H., J. G., F. K., G. B. R., J. St. C., R. H. W.

Washington, D. C., 4, S. J. B., M. E. D., C. E. E., M. P. F., N. H., L. A. H., P. W. H., M. M. H., N. V. McD., E. T. McD., V. M., L. R., W. L. S.,

E. M. S., E. J. S., 3, F. B., A. F. D., M. H., W. H., H. H., J. N., 2, L. B., M. B., A. B., V.

J. C., F. D., M. E., L. M. E., B. H., E. H., E. M. L., M. M. S., E. T., F. I. W., 1, F. B., M.

F. B., M. C., M. E. L., G. L., M. S., R. T., E. H. W., E. J. W., D. W., E. W., R. I. W., N. W.

Woodland, Mo., 4, E. W. B., B. H. B., A. W. B.

Zephyrhills, Florida, 4, N. A. F., F. W. S., E. A. S., F. C. S., H. L. W., C. R. W.

ANSWER TO QUESTION 4

Who can forgive sins, but God only?

"We have been told to forgive others their sins against us, but that is only from a human standpoint; we cannot fit one for heaven," says L. W. M. (Schenec'y). "None can forgive sins but God only; but as Jesus is also God, He could forgive them" answers S. W. H. (Minn'polis) B. H. B. (Wood'd) V. M. (Wash'n) and M. A. F. (Zephyrhills). E. B. B. (Harris'g) and L. R. (Amsterdam) tell us, "No one except God can forgive sins, Isa. 43: 25;" and W. B. T. (Wissa'n) says, "This would have been blasphemy, had Jesus been merely man." E. F. (Casco), R. N. R. (Harria'g), R. S. (Minn'polis) and F. C. (Phil'a) say, "Sin can only be met by the just judgments of a sin-hating God: the sin question was settled by Christ on the cross;" so that, as I. H. (Vancouver), B. M. B. (Trenton) and B. K. (Phil'a) point out, "All who believe on the Lord Jesus have forgiveness of sins, 1st John 3: 5; Eph. 1: 7 and Luke 5: 24." Are you sure your sins are forgiven?

Question 16.—Of what is Mark 9: 2 a sample?

OUR READING CIRCLE

"*You are Lost*" not only tells us what God says of each one, but of the slowness of people to believe and act on what God says, and their folly in neglecting to flee to the Saviour of the lost.

Memory Verse

"And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear Him" (Mk. 9: 7).

The Sunday School Visitor

Vol. 18

APRIL 28, 1918

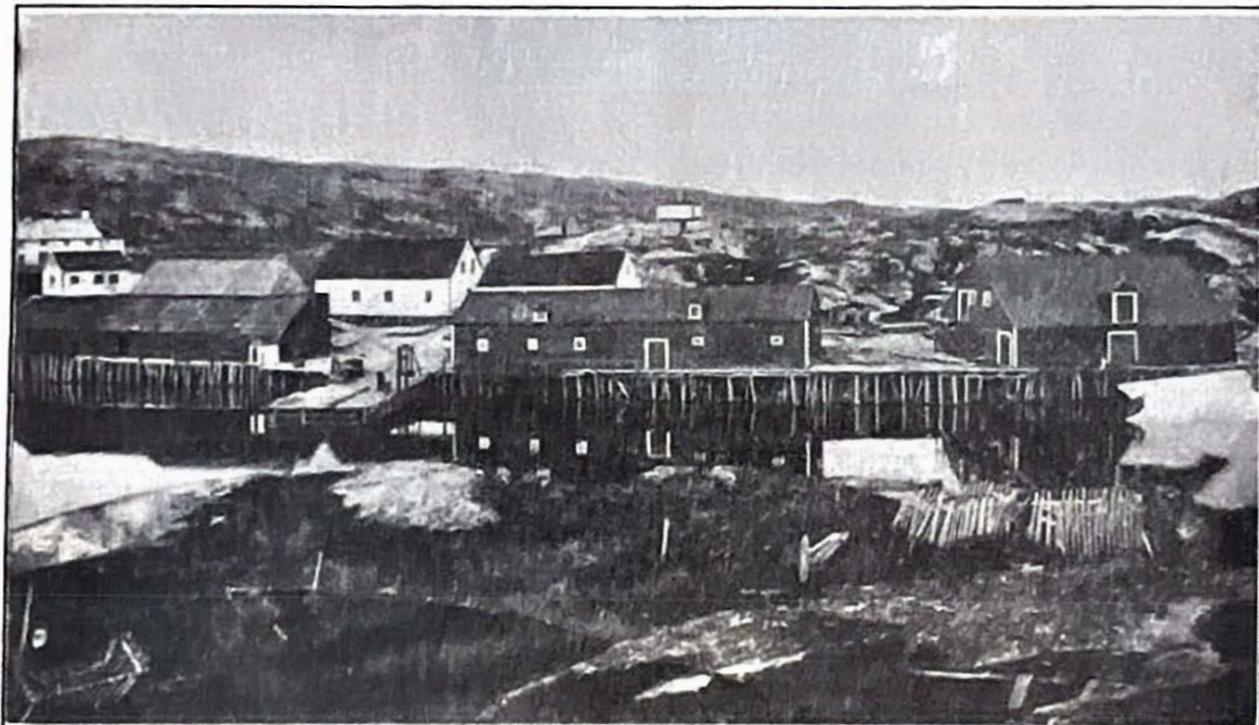
No. 17

Hopedale

HOPEDALE is a small settlement on the bleak and barren coast of Labrador; it is one of the most northern points to which the mail steamer goes from St. Johns, Newfoundland, in the summer.

Labrador is a desolate country and little

In the forefront of the picture, you will notice a few graves; three of them having a little picket fence around. There was just a little earth there which made it possible to dig shallow graves, so it has been used as a place for burial in years past. You see, death is there too; for as the word of God says, "By one man sin entered into the world, and death by sin; and so death passed upon



is known of the interior, where one or more tribes of Indians dwell, called the *Ungava* Indians. Being an exceedingly cold country it is seldom visited by white men, and the poor Indians are left to their solitude, and know little of the outside world. How greatly privileged *you* are, dear young readers who read this, compared with these poor Indians who, I fear, are without the knowledge of the true God, have no good homes as you have—no schools, no books, and nothing of what we call comforts of life.

all men, for *all* have sinned." How good to have the word of God tell us what is beyond the grave, and above all to make us acquainted with the Saviour, Jesus the Son of God, who died for us as a sacrifice for our sins, that we might be saved, and not only deliver us from the fear of death, but make us rejoice in the hope of dwelling for ever with Him.

I visited Labrador some years ago, and stayed at the home of a fisherman. His wife was an aged Christian woman, and her Bible had come to pieces from long

and frequent use. She had secured a new one, but what should she do with the old book? She did not like to burn it, and was puzzled. At last she hit upon a plan. The walls of one little chamber were rough and unsightly. She had no wallpaper, and she would use the old Bible to paper the room, believing the Lord might still use the old book after it was worn out. So the rough boards were neatly covered, every page being carefully pasted on, right side up; and one might stand or sit in any place near the wall and read some portion of Scripture.

Do you not think this was a wise and good use to make of the old Bible? This recalls what God commanded to His people Israel: "These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . . And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6: 6-9). You can find another, and the very best place, to keep the sayings of this book by reading Ps. 119: 11.

R. B. EAMES.

FOR THE LITTLE ONES

Who Provides for the Birds

ALL the world lay still and silent in the morning grey,
And at once a thousand voices hail the glorious day;
For the great sun, glowing crimson, rises o'er the sea—
'Welcome Day!' they sing together, 'Day that is to be!'
Oh, how glad and sweet and joyous is that morning hymn!
Whilst the golden day is stealing through the valleys dim—

Thrush and blackbird, lark and linnet,
doves that coo and hum,
Wild delight and soft rejoicing, for the day is come.
Not a thought of care or wonder what the day will bring,
For the Father careth for them in the smallest thing.
There upon the pathless mountains is their table spread,
All by God are known and numbered, by His hands are fed.
Some in deep and tangled forests where the berries glow,
Some where children's crumbs are scattered on the garden snow,
Some where, through the river sedges, mayflies glance and play,
Some where mountain tarns lie gleaming in the hollows grey.
For the wild and hungry eagle, for the wren so small,
All is ready—food and gladness, free to each and all.

—Frances Bevan.

INTERMEDIATE SCHOLARS

17.—CHRIST REBUKES SELFISHNESS (Mark 9: 30-50.)

Question 1.—What end did the Lord know lay before Him? Ans.—ver. 31.

Q. 2.—Though He told His disciples this, of whom were they thinking and disputing? Ans.—ver. 34.

Q. 3.—What had their Master, the King of kings, come to do? Ans.—chap. 10: 45.

Q. 4.—Whom did He set amongst them as an example? Ans.—ver. 37.

Q. 5.—How does the Lord look upon anything done for His sake? Ans.—ver. 37.

Q. 6.—When Paul persecuted the Lord's people, what did the Lord Jesus say of what he was doing? Ans.—Acts 9: 4.

Q. 7.—A child could not recompense kindnesses, but who will reward anything done for His sake?

Ans.—ver. 41; cf. Prov. 19: 17.

Q. 8.—What solemn thing does the Lord say of another award?

Ans.—vers. 43, 44.

Q. 9.—For whom was hell originally prepared? Ans.—Matt. 25: 41.

Q. 10.—Will anyone else besides the devil and his angels be put there?

Ans.—Rev. 20: 10, 15.

Q. 11.—What is it also called?

Ans.—Rev. 21: 8.

Q. 12.—The Lord was going to Jerusalem to die: from what did His death deliver us? Ans.—1 Thess. 1: 10.

through Galilee. The reason is evident. Already He had been practically rejected. Men had seen and heard Him, but did not desire Him.

Q. 1. Find, "His own received Him not."

Q. 2. Find, "We hid as it were our faces from Him."

He knew the full extent of this rejection—the cross; and tells the disciples that He is to be killed. This throws the emphasis upon man's responsibility.

Q. 3. Find, "The Just One; of whom ye have been . . . the murderers."

Our Lord looks beyond the cross to the resurrection, and would have His disciples do the same.

Q. 4. Find, "For the joy that was set before Him."

2.—*Who shall be greatest?* Vers. 33-37.

It is sadly strange that the mention of the cross by our Lord should furnish occasion for their pride and emulation. It seems always to have been so.

Q. 5. Find an instance of this very near the close.

Q. 6. Find, "Let nothing be done through strife or vainglory."

Most beautifully does our Lord meet their folly. Let them rather seek to *serve*, like Himself. For those who desire high places shall find the opposite. A little child, lowly, self-forgetful, trustful, is the model He sets before them.

Q. 7. Find, "My soul is even as a weaned child."

3.—*"He followeth not us."* Vers. 38-42.

Another example of pride, under cover of zeal for the Lord, must also be corrected. A man is casting out demons in the Lord's name, but "he followeth not us." He was not of the chosen number of those immediately about the Lord. Perhaps he may not have been as intelligent in the path, but John's concern was about *their* dignity. How easy it is to be thus sectarian. Let us be sure of our own position and path, but let us not des-



Lessons from the Gospel of Mark

17.—CHRIST REBUKES SELFISHNESS

(Mark 9: 30-50.)

We have now "come down from the mountain;" the glory of the Transfiguration is past, and we will follow the blessed Servant in the path that led Him onward into deepening gloom—His heart always bright in the path of perfect obedience, till it ended in the cross. His servants are to follow Him; but that means that "this mind" which was in Him is to be in us also.

1.—*The shadow of the cross.* Vers. 30-32.

A change marks our Lord's relation to the public after His transfiguration. He had never forced Himself, we need not say, upon public attention, but now He withdrew more than ever. Thus He would not that any should know of His passage

pise others. For all who have faith are dear to the Lord.

Q. 8. Find, "Who then is Paul, and who is Apollos?"

Let them beware not to check or to stumble the smallest service and faithfulness to the Lord, for *He* appreciates it.

Q. 9. Find, "Quench not the Spirit."

4.—*The solemn issues of eternity.* Vers. 43-50.

The grave responsibilities, just spoken of, furnish the occasion for the warnings of the remainder of the chapter. Our Lord ever walked in the light of eternity. Of what value was present gain or pleasure if the future were hopeless?

Q. 10. Find, "What shall it profit a man?" etc.

Let the thoughtless carefully mark who it is that warns of eternal punishment.

Q. 11. Find, "The lake of fire, which is the second death."

The worm suggests the gnawings of remorse.

Q. 12. Find, "Son, remember."

The fire speaks of the wrath of God.

Q. 13. Find, "Our God is a consuming fire."

Both are the portion of the unsaved. There is the salt of fire in judgment. Well it is that Another has borne that for those that believe. Meanwhile, let our speech and our ways be with grace, seasoned with the salt of sincerity and truth (Col. 4: 6).

THE LETTER BOX

ANSWERS TO QUESTIONS 5 TO 8

The figures indicate the number of questions answered by each one.

Adair, Iowa, 4, C. E. M., C. F. M.

Albany, N. Y., 4, E. B., I. J. B., V. F. B., E. S. B., H. C., D. E. C., I. G. R., E. S.

Allentown, Penn., 4, K. L. M., 3, E. M. M., M. A. M., R. A. R., E. F. R., B. R., E. J., 1, M. E., G. L. H., W. R. A. W., C. W., N. W.

(Concluded in next number.)

DELAYED ANSWERS

To Ques. 1 to 4, M. D. D. (Minneapolis), A. C. E. C., G. C., W. W. C. (Richmond), and P. M. L. (Washington).

Please note well

All answers should be sent in by the 10th of the month following that in which the questions appear in the Visitor.

ANSWER TO QUESTION 5

Why were the Pharisees so particular about keeping the Sabbath?

Undoubtedly because of what God said in Exod. 31: 13. "Verily, my Sabbath ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." They hung on to the sign of their favored position before God, as a matter of pride, while by their sinful ways they really denied the covenant God had made with their fathers. Some people to-day call themselves "Christians" while denying Christ in their life. As G. E. H. (Wissa'n) says, "They cared more for the outward appearance than the real condition of heart." "To exalt themselves before the people," says F. C. (Frankford), also M. D. and E. M. S. (Wash'n), L. B. (Grand Rapids). Ethel B. (Albany) says, "They wanted to be praised for their good works," and from D. H. H. (Phila.) and E. F. (Casco), "They thought by this they could do something for their salvation." Is there a boy or girl that has this same thought—"do something for salvation"? Ah, it is only Jesus who can save.

Question 17.—What is the way to true greatness?

...

OUR READING CIRCLE

How a man woke up to the fact that there is a living God, that he was a sinner, and that Jesus Christ is a Saviour, is told us in "Truly, it is the lost Jesus came to save."

...

Memory Verse

"And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire" (Mark 9: 47).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

MAY 5, 1918

No. 18

A Fall to Death

THIS great tower on a hill amid trees is not away out in the country as you might suppose, dear children, but in the city of Minneapolis, Minnesota, in Washburn Park. It used to belong to the Washburn home until taken over by the Park Board. The Washburn family used it for a *water* tower, but since the grounds have been turned into a park it has been used as an *observation* tower. You can see a portion of the winding stair leading to the top, sixty-three feet above the ground.

A very sad accident occurred there last winter. A boy I know, named Stirling, was coasting down the hill with a school-mate named Lyman. After playing awhile Lyman said, "Let's go up into the tower and have a look around over the city and the country," which they did. After reaching the top he stood looking about, and watching the boys below, coasting and sliding. Then Stirling said, "Let us go down," and he started for the head of the circular stairway leading to the ground.

Now on the top of the tower is a little house (you cannot see it in the picture because it is hidden by the upper part of the tower). The tower was being raised

higher, and the workmen used this little house in hauling up their material from the inside of the tower, which was hollow. There was a little door in this house which, though closed, was carelessly left unfastened. Stirling who had taken the lead in coming down heard a faint cry from Lyman, and hurried back to see, but saw nothing of his playmate. Then



he looked into the open door of the little house but, as it was growing dark, could see nothing. He became frightened then, and hurried down the spiral stairs as fast as he could. To other boys who were playing about Stirling told what had happened, and as they looked inside the tower at the bottom, there lay poor little Lyman motionless, quite dead!

While at the top of the tower the two boys had wondered what was in the little house, and never dreamed there was no floor to it; they supposed it was where

the workmen kept their tools.

This tower is plainly seen, both from Stirling's home and that of Lyman's parents. Oh, how sad they all feel when they look upon it now! How suddenly poor little Lyman went to his death—unexpectedly, and without a moment's warning! It is because of this that I have told you this sad story, dear children. Whether this young boy was saved or not, I cannot say. The Bible says that unless our sins are washed away in the blood of Jesus, we cannot be saved. We hope little Lyman was trusting in Jesus and had been born again; for the Saviour says, "Except a man be born again, he cannot see the kingdom of God," that means *anyone*, men, women, boys or girls—any one old enough to believe on the Lord Jesus Christ.

O children, be warned by Lyman's sudden death, and "prepare to meet thy God." You do not know when you may die: many die in their youth by diseases, as well as by accident. If *you* were to die, where would your soul be?

C. KNAPP.

INTERMEDIATE SCHOLARS

18.—THE LORD SETS NEW STANDARDS OF LIVING

(Mark 10: 1-31.)

Question 1.—How did the Lord heal many that were sick?

Ans.—chap. 1: 41; Matt. 8: 15.

Q. 2.—Why were little children brought to Jesus? Ans.—ver. 13.

Q. 3.—Who thought He should not be troubled with them? Ans.—ver. 13.

Q. 4.—What did Jesus feel at what His disciples had done? Ans.—ver. 14.

Q. 5.—What did He say and do? Ans.—vers. 14, 16.

Q. 6.—What does He say of those who do

not come to Him simply as these little children? Ans.—ver. 15.

Q. 7.—Whom does He invite to come? Ans.—Isa. 55: 1; Matt. 11: 28.

Q. 8.—Are the rich more welcome than the poor? Ans.—ver. 23; cf. John 6: 37.

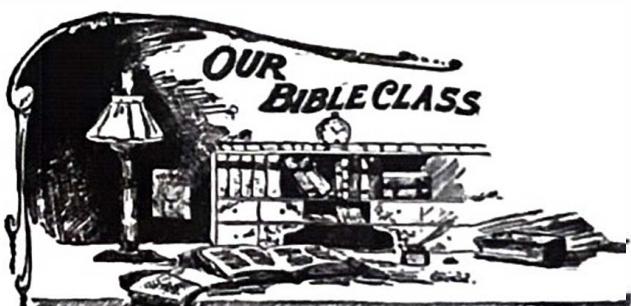
Q. 9.—What trust is it that often hinders the rich from trusting Christ? Ans.—ver. 24; 1 Tim. 6: 17.

Q. 10.—What hindered the young ruler from following the Lord? Ans.—ver. 22.

Q. 11.—What did the disciples exclaim? Ans.—ver. 26.

Q. 12.—We cannot save ourselves, who must save us and do what is impossible to man?

Ans.—ver. 27; John 3: 7; Eph. 2: 8.



Lessons from the Gospel of Mark

18.—THE LORD SETS NEW STANDARDS OF LIVING

(Mark 10: 1-31.)

Our Lord has now finally left beloved Galilee and gone to Judea, where the last scenes of His wondrous life are to be enacted. His teaching comes out all the more clearly in contrast with the formalities of Judaism and the partial revelations of the law.

1.—*The sacredness of marriage.* Vers. 1-12.

Ever ready to ensnare the Lord, the Pharisees ask a question which might involve Him in denying the law. What about putting away a wife? Our Lord refers them to the law, and they reply that divorce was permitted by Moses.

Q. 1. Find this provision in the law. Our Lord does not deny this, but shows that it was because of man's hardness of heart which could not or would not answer to God's purpose in creation.

Q. 2. Find this original order of marriage in the Old Testament, and its quotation in one of the Epistles.

Our Lord plainly tells His disciples that the violation of this divine order—save for the cause of fornication, Matt. 5: 32—is adultery.

Q. 3. Find, "The wife is bound by the law as long as her husband liveth."

2.—"Suffer the little children." Vers. 13-16.

Another domestic subject of sweet character. Should not these precious little ones be guarded by the sanctity of marriage?

Q. 4. Find, "Else were your children unclean," etc.

Our Lord loved nature, both animate and mute. The lilies, the birds, the children—each were linked in His thoughts with the Father. It is only sin, not nature, which has marred this earth.

Q. 5. Find, "The creature (creation) was made subject to vanity," etc.

How confidently should Christian parents bring their little ones to the Lord.

Q. 6. Find, "Take heed that ye despise not one of these little ones."

3.—"One thing thou lackest." Vers. 17-22.

It is still lovable nature, but, alas, marred by sin, which we see in this young man. He was earnest, for he "ran;" sincere, as far as he knew his heart; but he did not know what was in that heart. Our Lord first tests Him with the commandments of the second table, as to man's duties to his fellow-men. The man is not convicted by this. Like many others, he thought he had "loved his fellow-men." And yet he was not right with God. Our Lord must probe him more deeply. What place had God in his heart? This is involved in His words to

sell all that he had. He would have a treasure in heaven, with the Lord's path on earth.

Q. 7. Find, "With all thy heart," etc.

Q. 8. Find, "Short of the glory of God."

Our Lord was not telling the young man how to be saved, but showing him the need of a Saviour.

4.—*A camel through a needle's eye.* Vers. 23-27.

Our Lord here enlarges upon this truth. Humanly speaking it was impossible for a rich man to enter into the kingdom, not because of riches, but because of his trust in, and love for, them.

Q. 9. Find, "That they trust not in uncertain riches."

Q. 10. Find, "And is not rich toward God."

But grace works miracles; indeed every saved soul is such a miracle.

Q. 11. Find an instance of a rich man saved.

Q. 12. Find, "Sinners, of whom I am chief."

5.—*Reversals.* Vers. 28-31.

Peter declares *they* have left all for the Lord. But had they done so as a ground for salvation?

Q. 13. Find, "Not by works of righteousness," etc.

Our Lord reminds them of the sure reward for faithfulness—even in this life—but warns against boasting. God will reverse many thoughts of man in that day, and all will be of grace.

Q. 14. Find, "For I am the least of the apostles."



ANSWERS TO QUESTIONS 5 TO 8

(Concluded.)

Amsterdam, N. Y. 4, C. M., A. P., A. E. R., L. R., B. D., R. V., L. J. VanK., M. P., H. F. Anoka, Minn., 4, M. E. H., R. K.

Baltimore, Md., 4, A. F. S. 3, A. R. G., F. J., I. J., K. G., E. B. H., C. R., I. C. R., M. D. W., T. W.
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 Woodland, Mo., 4, E. W. B., B. H. B., A. W. B.
 Zephyrhills, Florida, 4, F. W. S., E. A. S., F. C. S., C. R. W., K. R. S. 3, N. A. F., R. L. S.

ANSWER TO QUESTION 6

For what purpose did Jesus choose twelve special disciples?

"In order that they might *be with Him*, and that He might *send them forth* to preach the gospel and cast out demons, Mk. 3: 14, 15; and to be witnesses to Him" (Acta 1: 8), we learn from W. T. (Wiss'n), and E. H. (Phila.). M. A. (Buffalo) says, "To accompany Him and to deliver His Word to the people; and we also should tell the gospel to other sinners, for we were all sinners once." In order to do this E. T. S. (Chicago) informs us, "We must first be with Him, that is, come to Him and find in Him our strength; then can He use us. Without Him we can do nothing." Is the reader one whom Jesus can use?

Question 18.—What should one do to have eternal life?

OUR READING CIRCLE

"How Albert Speckbacker Died," relates a boy's bravery. Can you find out what it has to do with you?

Memory Verse

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God" (Mark 10: 14).

The Bound Volume of
 "Sunday-School Visitor" for 1917.
 Well bound in cloth, 85 ets., postpaid

Entered as Second-Class Matter at the New York Post Office

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

(U. S.) (Can.)

100 copies, per annum, 52 weeks....	\$29.00	....	\$39.00
25 " "	"	....	7.50
10 " "	"	....	3.50
Single Copy "	"	....	.50

Lolzeaux Brothers. 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

MAY 12, 1918

No. 19

The Spring-House

OUT in the country where we spent our vacation last summer, is a spring-house in a sheltered spot, out of which flows a brooklet of fresh, cool water. How one enjoys the cool water bubbling up from a spring in

The next time we passed along the same road, I heard the children call, "Father! O Father, come here; a snake and lizards are in the spring-house." And, sure enough, I found the place, where previously refreshing water had flowed, was now the dwelling place of snakes and lizards. So we went to the farm-house where was a well and pump,



hot summer days! Many times as we walked through the country, we stopped at this farm, and refreshed ourselves from the water at the spring-house, to which we were heartily welcomed. The lofty trees overshadowing the place, with the beautiful fields beyond, made the spot especially attractive, so that we were sure of stopping there whenever our frequent walks led us past the place.

As heat and dry weather increased however, we found the flow of water was getting very small; and shortly after it stopped altogether.

from which water was as readily obtained as ever. It is true it was not so attractive as the spring-house, but it was more reliable.

"Yes," said the kind hostess as she came out, and made us welcome, "The spring-house often goes dry in the summer, when it is hot and dry, but our well here is deep, and whether wet or dry it's always the same."

Ah, thought I, here is a lesson for us. How many things in this world are like this spring-house—pleasant and attractive indeed to the eye they are for a

time, but when the time of trial comes, when it seems they are most needed, they utterly fail, and uncleanness is often found instead of refreshment.

Dear boys and girls, let this spring-house be a lesson to you also. You are attracted by many things that *look* fair; they appeal to your youth and hold out fair promises of enjoyment; and you ask, "What harm is there in this amusement, or in picture-shows, or playing cards, or just a little dance? Everybody does it, except *us*." And so, alas, the young hearts that were like spring-houses a while ago, get away from God, enjoy the things of Christ no longer, the drought comes, then what —? Is the heart satisfied and at rest? Ah, no. "Whosoever drinketh of this water," said our Lord to the woman of Samaria, "shall thirst again" (Jno. 4: 13). F.

Dear young people, you who confess the Lord as your Saviour, be *sure of this*: seeking joy *from* or *with* the world or the *things of the world* will only leave your soul barren, your heart unsatisfied: and instead of the pleasant fruits of righteousness and the refreshment you might bring to others, you will be in great danger of the unclean things coming to dwell in your hearts and minds. If you have already been ensnared in any measure, confess it to the Lord, and cry to Him to deliver you. Do like David after Nathan had come to show him his sin; he cried to the Lord, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation" (Ps. 51: 10-12). It is a very serious thing to lose the joy of our salvation. It is the Holy Spirit that gives joy and peace to God's people as they walk in obedience to the Lord; and if we grieve Him, who shall keep fresh in our heart the joy of God's salvation? So the apostle says in Eph. 4: 30, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."—[Ed.

FOR THE LITTLE ONES

Keeping Guard

YOU have a little prisoner,
He's nimble, sharp and clever;
He's sure to get away from you
Unless you watch him ever.

And when he once gets out, he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what is *not* so,
And uses many ugly words,
Not good for you to know.

Quick! fasten tight the ivory gates,
And chain him while he's young;
For this same dangerous prisoner
Is just *your little tongue*.

INTERMEDIATE SCHOLARS

19.—CHRIST FACES THE CROSS

(Mark 10: 32-52.)

Question 1.—What did the Lord again tell His disciples lay before Him at Jerusalem? Ans.—ver. 33.

Q. 2.—What details did He give that showed He knew what His enemies would do? Ans.—vers. 33, 34.

Q. 3.—Instead of thinking of His sufferings, what did even those disciples who knew and loved Him best ask? Ans.—ver. 37.

Q. 4.—What, if Christians follow their Lord, must come before they can reign with Him? Ans.—2 Tim. 2: 12.

Q. 5.—Why has God given the Lord Jesus the name above every name? Ans.—Phil. 2: 8, 9.

Q. 6.—What is the difference between the great of this world, and true greatness in the eyes of God?

Ans.—vers. 42, 44.

Q. 7.—What great example of this is there before our eyes?

Ans.—ver. 45.

Q. 8.—Men are blind to Jesus like Bartimeus, but what made the Lord stand still in His journey?

Ans.—vers. 47, 48.

Q. 9.—When he cried for mercy what did the Lord do? Ans.—ver. 49.

Q. 10.—What was the only thing the blind man could do?

Ans.—vers. 47, 50, 51 (l. p.); comp. Eph. 2:8, 9.

Q. 11.—What did Jesus say?

Ans.—ver. 52.

Q. 12.—What was the beggar's way after that? Ans.—ver. 52 (l. p.).

zeal, and perhaps feeling their own danger.

Q. 3. Find, "Let us also go, that we may die with Him."

Again our Lord tells them what awaits Him at Jerusalem. *He* was not taken by surprise.

Q. 4. Find, "Therefore have I set my face like a flint."

We may see the fruit of grace working similarly in a beloved servant who had the mind of Christ.

Q. 5. Find, "Neither count I my life dear unto myself."

Paul also looked forward to the resurrection.

In this prediction, our Lord dwells upon all the details—condemnation by priests, deliverance to Gentiles, mocking, scourging, spitting—all was known to Him.

Q. 6. Find, "I hid not my face from shame and spitting."

2.—*A place of honor.* Vers. 35-40.

Again we have natural pride intruding into the holiest scene. James and John, two of the leading disciples, so far forgot their Maker as to ask for a place of distinction in His eventual kingdom. We must admit this showed their faith that He would have a kingdom; but how sadly out of place to make such a request at such a time—asking for honor, and at the expense of their brethren! But the blessed Master patiently deals with them. It was not time to think of the kingdom, but of the cross.

Q. 7. Find, "My kingdom is not of this world."

It is His cup, His baptism unto death, that He speaks of to them. Were they ready for that? Yes, they say: and He knows their sincerity, though what it involved they little realized.

Q. 8. What was James' end?

John too was to learn many needed and precious lessons ere going home to the Lord, and this request of his then was farthest from his desires.

Q. 9. Find, "He laid down His life for



Lessons from the Gospel of Mark

19.—CHRIST FACES THE CROSS

(Mark 10: 32-52.)

We are now to follow the Lord up to the last great act of obedience—unto death. May we too be amazed as we follow Him.

1.—*Up to Jerusalem.* Vers. 32-34.

What amazed the disciples? Did they catch a glimpse of that devotion that filled His heart?

Q. 1. Find, "How am I straitened until it be accomplished."

Q. 2. Find, "The zeal of thy house hath eaten me up."

They fear, as they follow, awed by that

us; and we ought to lay down our lives for the brethren."

John had learned his lesson then, and he could therefore leave all thought of reward aside.

Q. 10. Find, "Cast their crowns before the throne."

3.—*True greatness.* Vers. 41–45.

How beautiful is the answer of our Lord to the other disciples' indignation. To be great in God's kingdom, is capacity for service—not to be served, or be in high authority. Let the world have its high rules; He sets another ideal before the twelve—the greatness of lowness, Himself the embodiment of this. He came to give, to serve, yea, even unto death.

Q. 11. Find, "I am among you as He that serveth."

One day He will be displayed in all His glory to our wondering eyes, but even then all will have a sweeter lustre, as we think how He served, and shall forever.

Q. 12. Find, "And come forth to serve them."

Our joy in heaven will be not so much the crown He gives as the privilege to serve Him.

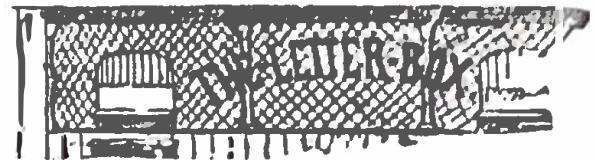
Q. 13. Find, "His servants shall serve Him."

4.—*The blind eyes opened.* Vers. 46–52.

Our Lord begins this last journey with service—typical of grace to the sinner, and of the day yet to come when blind Israel's eyes shall be opened.

Q. 14. Find, "When it (Israel) shall turn to the Lord, the veil shall be taken away."

The details are all beautiful—the cry of the needy beggar, his persistence, his faith, the Lord's response. He is set free to "go thy way," but there is only one way for the man with eyes opened—he "followed Jesus in the way."



ANSWER TO QUESTION 7

What is the "good seed" which should be sown in the heart and mind of hearers?

"The seed is the word of God," is shown from Mark 4:14 by E. R. (Allen'n), L. H. C. and H. G. (Gr. Rapids) and others, and E. B. (Harris'g) refers to Hosea 10:12, and 1 Thess. 2:13. F. B. (Wash'n) points to 1 Pet. 1:23, and R. N. (Wiana'n) says it is, "Salvation full and free, without money and without price. Christ died for the ungodly, Jno. 3:16." A. W. B. (Wood'd) says, "The seed is the word of God, and is alike to all; it is the ground in which it is sown that is different," and A. H. F. (Bowers) tells us, "The Bible is the word of God and in this Book is found the good seed—the good news of salvation." If this is received in the heart, it becomes good seed to them, Eccl. 11:6.

Question 19.—What made blind Bartimeus whole?

OUR READING CIRCLE

"*The Ark and the Dove*" tells us how our days are like those of Noah, both as to a sure coming judgment and a refuge from it in an ark already provided by God.

Memory Verse

"And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; He calleth thee" (Mark 10:49).

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Loizeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

MAY 19, 1918

No. 20

The Labrador Eskimos

IN a previous number of the *Visitor* we have given you a picture of *Hopedale*, a settlement on the Labrador coast. Here now is a group of Eskimos who live in another settlement called *Nain*, further north on the same coast. Eskimos have dark faces like the Indians, and are thought to be of the same origin, that is, that they came from Asia. But how long ago none can tell. As they trade with vessels, and fishermen from Newfoundland come up every summer, they wear clothes as we do, instead of skins and furs as the northern Greenland Eskimos do. They smoke, too, and are rather proud of their pipes. This bad habit

they probably have learned from the Newfoundland fishermen.

Before the Moravian missionaries came among the Greenland Eskimos over one hundred years ago, the Eskimos were all heathen, that is, they did not know the only true God, nor the Lord Jesus who came from heaven to "save His people from their sins" (Matt. 1: 21). The missionaries had very difficult and very trying times in Greenland—that large and desolate island north-east of Labrador. The poor Eskimos were very ignorant but superstitious; very unclean and degraded; *very* poor and thievish, so that the kind missionaries that had come from Norway and Iceland to do them good and teach them of the true God and our Saviour Jesus Christ, had great difficulty to keep any of the stores of food that were sent them from the home country.



At length, after many long years of discouragements and hardships, the missionaries were gladdened by a blessed work of the Spirit of God among the Eskimos, and great changes took place among them. So they built small chapels where the missionaries preached to the people, and kept little schools for the children when they were able to come. Lying, stealing and other wicked things were largely done away, as well as the great poverty and filthy habits. All this, dear children, was the result of hearing and receiving the word of God in their hearts.

From Greenland some missionaries went to Labrador to bring the word of God there too. You have seen a picture of "Hopedale"; the Eskimos in our picture are from "Nain." Further north still is "Hebron," and "Ramah." These are three Bible names, as I hope you all remember. It shows that the missionaries had the Bible stories in mind. You will remember that as Jesus came to the city of Nain one day, a funeral procession was coming out of the city. A widow's only son had died, and they were carrying his body to the cemetery. But Jesus, full of compassion for the poor widow, stopped the procession, and said to the dead body, "Young man! I say unto thee, arise! And he that was dead sat up, and began to speak" (Luke 7: 14). What love and compassion was in our dear Saviour toward those in sorrow! And He is the same to-day—the very same Jesus. Was not that wonderful to see the procession stop, and at the word of Jesus see the young man sit up and speak, instead of being buried!

Well, the Lord Jesus is going to do greater things than this. He is going to call all His own that have died; they shall hear His voice and arise in spiritual, glorified bodies like the Lord's, and we who have Christ, shall be changed in a moment, and with the risen dead shall go to meet the Lord in the air? Will you, dear young reader, be one of them?

You can read it from the word of God in 1 Thess. 4 : 15-17.

As to the two other names you can find that Hebron was the place where Abraham came, and pitched his tent and built an altar there to the Lord (Gen. 13: 18); there also he buried his dear Sarah (Gen. 23: 19, 20); there also himself, and Isaac and Rebecca, and Leah and Jacob were buried afterwards (Gen. 49: 29-32).

As to Ramah, the birthplace and dwelling of Samuel, you can see what is said about it in 1 Sam., chs. 1; 2: 11; 7: 15-17; 19: 18-22 and 25: 1.

R. B. EAMES.



Something for Children to do

There is something on earth for the children to do,
For the child who is striving to be
Like the One who once murmured in accents
of love,
"Let the little ones come unto Me."

There are lessons to learn, both at home and in
school;
There are battles to fight for the right;
There's a watch to be kept o'er temper and
tongue,
And God's help to be asked day and night.

There are smiles to be given, kind deeds to be
done,
Gentle words to be dropped by the way;
For the child who is trying to follow the Lord
There is something to do *every day*.

INTERMEDIATE SCHOLARS

20.—CHRIST EXERCISING KINGLY AUTHORITY
(Mark 11: 1-33.)

Question 1.—What prophecy did the Lord fulfil in His manner of entry into Jerusalem? Ans.—Zech. 9: 9.

Q. 2.—Upon what kind of colt did He ride? Ans.—ver. 2.

Q. 3.—In riding on the unbroken colt, over what did He show His dominion? Ans.—Ps. 8: 6, 7.

Q. 4.—How did He show His power over men when He wished to assert it? Ans.—vers. 3, 6.

Q. 5.—What did those who met Him and followed Him cry? Ans.—vers. 9, 10.

Q. 6.—Where did the Lord go when He reached Jerusalem, and what did He do there? Ans.—ver. 11.

Q. 7.—What is said of the eyes of the Lord when He comes to judge? Ans.—Rev. 1: 14; 2: 18.

Q. 8.—What does He see? Ans.—Prov. 15: 3; Heb. 4: 13.

Q. 9.—What did He do on returning to Jerusalem next day? Ans.—ver. 15, 16.

Q. 10.—God sees everything we do; why do men often continue to do evil? Ans.—Eccl. 8:11; Rom. 2: 4.

Q. 11.—Why is God long-suffering and patient with people? Ans.—2 Pet. 3: 9.

Q. 12.—What is preached to all, but what warning is given to all who despise God's mercy? Ans.—Acts 13: 38, 40, 41.

Our Bible Class.

Lessons from the Gospel of Mark

20.—CHRIST EXERCISING KINGLY AUTHORITY
(Mark 11: 1-33.)

Solemn is the thought that these last scenes of our Lord's suffering, rejection, and death, should take place at Jerusalem—"the city of the great King." But so it was: those who had had the greatest privileges showed themselves the greatest enemies.

Q. 1. Find, "It cannot be that a prophet perish out of Jerusalem."

1.—*The triumphant entry.* Vers. 1-11.

All is very typical, we may well believe, and therefore need not be surprised that our Lord performs this typical act, well knowing of His approaching crucifixion. The ass's colt is typical of Israel in its natural rebelliousness, and yet suggesting the day yet to come when the people shall truly welcome Him.

Q. 2. Find, "Though man be born like a wild ass's colt."

Q. 3. Find, "Thy people shall be willing in the day of thy power."

We note the sovereignty of our Lord in taking possession of the colt. All things are His, and this will be manifest in the day of His power.

Q. 4. Find, "Lift up your heads . . . and the King of glory shall come in."

This entry now follows. The Lord enters the city amid the hosannas of His people. Not all the enmity of the leaders could prevent the fulfilment of Scripture.

Q. 5. Find, "Behold, thy King cometh unto thee," etc.

The stones would cry aloud, says our Lord, if these should hold their peace, and the praises of the little children are welcome.

Q. 6. Find some of the accounts of this scene in the other Gospels.

This is the second point of exaltation of our Lord during His lowly path.

Q. 7. What was the other?

But He is not swerved from His purpose. He looks around upon all the grandeur of the temple and quietly withdraws to lodge outside the city. Truly the Glory was departing.

2.—*Purging the temple.* Vers. 15-19.

This act is also symbolic and prophetic. The people are however not ready to receive Him.

Q. 8. Find a similar act at the beginning of His ministry.

3.—*The barren fig tree.* Vers. 12-14; 20-26.

We have transposed this act, and will look at its two parts together. Of course the main thought is in the typical teaching. Israel had had every opportunity, but had brought forth no fruit.

Q. 9. Find the fig tree planted in a vineyard.

Q. 10. Find, "It brought forth wild grapes."

What can be done with a fruitless tree? It pronounces its own doom—abiding fruitlessness. The Lord links this judgment upon Israel with the power of faith, for God does not delight in judgment, and would draw blessing from His "strange act." How slow we are to believe.

Q. 11. Find, "Slow of heart to believe."

Notice too that faith is connected with lessons of forgiveness. Prayer from an unforgiving heart brings no answers.

Q. 12. Find, "Even as God for Christ's sake hath forgiven you."

4.—*By what authority?* Vers. 27-33.

Always sticklers for their own authority and dignity, the leaders ask our Lord to show His credentials. By what right does He thus sweep away traffickers from the temple? His answer shows that they cannot understand Him until they bow to the testimony of John the Baptist as to themselves.

Q. 13. Find, "Except ye repent," etc.

And so it is at this day. No one but the penitent sinner can recognize the full truth about the Lord Jesus.

Q. 14. Find, "Is not this the Christ?"



ANSWER TO QUESTION 8

What are we to hear?

That most important warning in Mark 4: 24, "Take heed what ye hear," has been given by L. R. C. (Pitts'g), who also adds 1 Kings 8: 68 and Ps. 119: 9, 36. The value and necessity of hearing God's word, either written or preached is shown by reference to John 5: 24 by E. M. L. (Dunkirk), and E. W. B. (Wood'd); to John 8: 47 and 18: 37 by L. A. (Dunkirk), D. J. D. (Min' polis) and B. K. (Winn'sn); to Rev. 3: 20 by O. E. (Carlton), M. W. (Balt'o.), M. A. M. (Allen'u); to 1 Pet. 2: 2 by H. G. (Gr. Rnplds) and J. H. (Vancouver). L. H. C. (Gr. Rnplds) quotes Rom. 10: 17, adding, "Hearing the word of God leads to faith." R. VanK. and G. L. M. (Gr. Rnplds) write us, "It is to hear the voice of the Son of God" (Acts 3: 22), while R. L. S. (Zeph'r'hill's) says, "God wishes us to hear only that which is pure, holy and good." Let each one take this truth home—in heart and life?

Question 20.—What is the ground on which God answers prayer?

OUR READING CIRCLE

"Where is Happiness to be Found?" not only asks the question, as anyone may do, but answers it, and says where alone it is to be found.

Memory Verse

"And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the name of the Lord" (Mark 11: 9).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

Vol. 18

MAY 26, 1918

No. 21

The Way of the Ungodly Shall Perish

(Ps. 1: 6.)

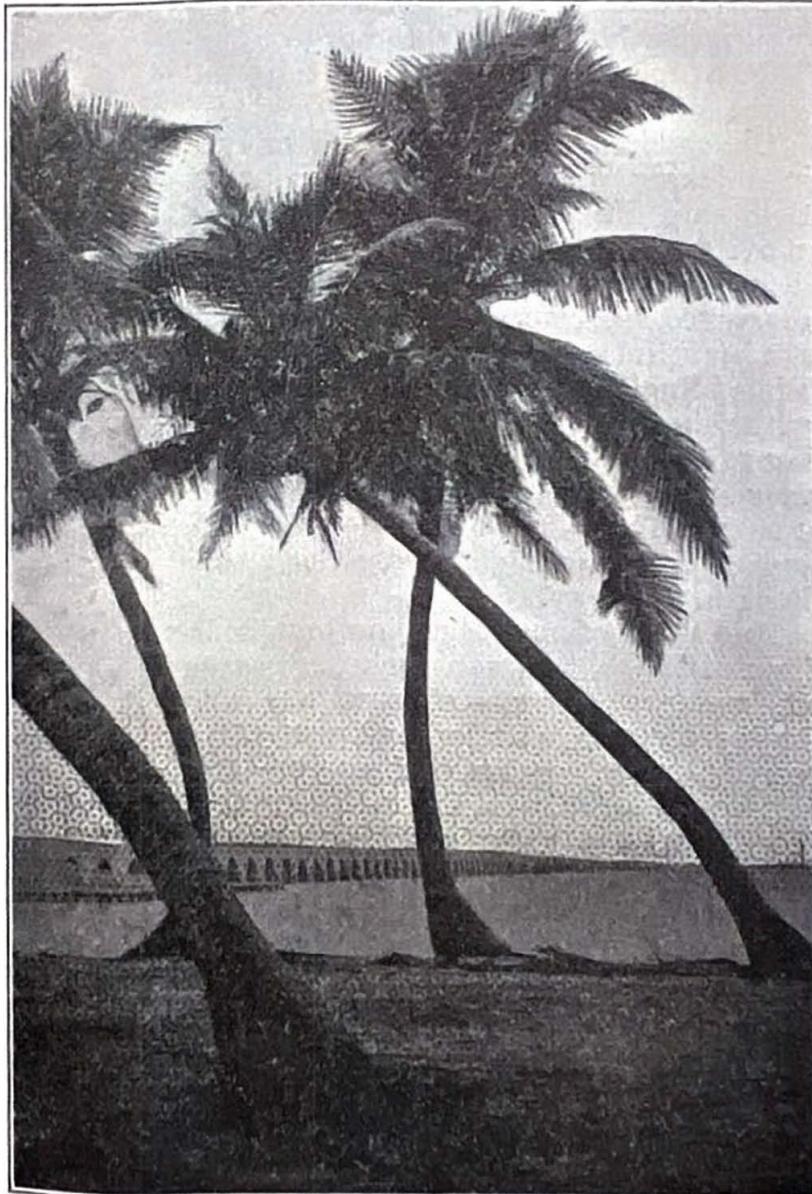
ABOUT twenty-five years ago a fleet of sponging vessels was laid up because of bad weather at one of the Florida Keys called Rock Island. On these occasions the men and boys engaged in the sponge fishing (or "sponging" as they call it) spend the time in various ways. Some try to catch fish; others go ashore to hunt or play games, or ramble along the beach, while still others remain aboard the vessels to read, or play cards.

In the cabin of one of these schooners some men were at cards, when a boy sixteen years old came down to watch the game. Some earnest disciple of Christ had spread a few tracts over the seat, and this boy picked one of them up. It was "JOHN, THREE-SIXTEEN." "Aw," he said, "that's stale!" and threw the precious message down.

How terrible, dear children, for any one to treat God's message to man in that way. Do you know what John 3:16 is? It is, "*For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.*" And this boy wickedly called it "stale," and trod it under foot. You will not be surprised when I tell you what happened to him only a few weeks later.

He was on board the tug, *Geo. W. Childs*, and with a companion was in a part of the boat's hold when a steam pipe burst, and they were both brought into Key West almost cooked to the bone, and quite dead. What a dreadful end!

Boys and girls—and especially boys,



On one of the Florida Keys, with R. R. Viaduct from Key to Key on to Key West, Fla.

remember what is written in Galatians 6:7: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." To scorn or treat lightly the precious word of the living God is a fearful sin, and almost unpardonable. And when the portion so slighted or insulted is a text telling of God's love and mercy to the world, displayed in the gift of His Son Jesus Christ, like John 3:16, it is specially heinous, and such a crime as must bring down on the head of the offender the sure, if not swift judgment of God, unless long-suffering grace holds back the merited punishment to give the guilty one time and space for repentance.

Oh, children, do not trifle with, or even in a joking way, quote Holy Scripture. God says He has magnified His word above [or according to] all His name; so it behooves us to treat it with all due reverence and respect. Have you heard the beautiful story of little King Edward VI., of England, how once, when playing with other children, one of them was going to use the large family Bible to stand upon, while trying to reach something on a shelf? The young prince stopped him, saying it was not right to use God's holy Book in that way.

And think of anyone calling John 3:16 "stale!" Oh, how can such a message of love ever become stale to one who knows himself a sinner, and that there was no other way for God to save him but by the sacrifice of His own dear Son. Yet I have had young men in the street call after me mockingly, "John, three, sixteen!" What a wonder it is that God bears with such wicked mockers. But God is love, as well as very great and glorious. Scripture says, He is "not willing that any should perish, but that all should come to repentance."

Have you, dear child, come to repentance? For remember, much as God loves you, He cannot save you unless you repent—until you feel and own yourself a sinner. And Scripture says it is

the goodness of God that leads men to repentance. Then let His wonderful goodness, as told out in lovely "John, three, sixteen," lead you to repentance right now; and may you believe in God's only begotten Son, that you may not perish, but have everlasting life.

"John, three, sixteen"—can it ever grow stale? Never, *never*, NEVER!

C. KNAPP.

INTERMEDIATE SCHOLARS

21.—THE LORD SILENCES HIS ADVERSARIES (Mark 12: 1-44.)

Question 1.—What did a man who went to live in a far country once do?
Ans.—ver. 1.

Q. 2.—Why did he send to the husbandmen in his vineyard, and how were his servants treated? Ans.—vers. 2-5.

Q. 3.—Whom did he at last send, and with what result? Ans.—vers. 6, 8.

Q. 4.—What did the Lord mean by the vineyard? Ans.—Isa. 5:7.

Q. 5.—How had the Jews treated God's messengers? Ans.—2 Chron. 36:16.

Q. 6.—Whom did God at last send?
Ans.—John 3:16.

Q. 7.—How did they treat Him?
Ans.—Acts 7:52.

Q. 8.—What warning was given as to those wicked husbandmen?
Ans.—ver. 9.

Q. 9.—Did the Lord's warning have any effect on the Jews?
Ans.—vers. 12 (f. p.), 13.

Q. 10.—The Lord knew they meant to kill Him, but He went on His way; why had He come to earth?
Ans.—chap. 10:45.

Q. 11.—What feeling was there in His heart toward us that made Him do this? Ans.—Eph. 3:19; 1 John 4:19.

Q. 12.—What blessed message do God's servants now bring to us?
Ans.—Acts 13:38, 39; 17:30, 31.

Q. 13.—What do they warn you of?
Ans.—Acts 17:31.



Lessons from the Gospel of Mark

21.—THE LORD SILENCES HIS ADVERSARIES.

(Mark 12 : 1-44.)

Our lesson to-day is very full, with many details. It is our Lord's last address to the people. The following chapter is the great prophetic discourse with His disciples. These close His ministry, bringing us to the final, solemn, yet blessed scenes.

1.—*The Heir and the vineyard.* Vers. 1-12.

The parable has most important lessons, but requires little elucidation. Israel is the vineyard.

Q. 1. Find, "The vineyard of the Lord of hosts is the house of Israel."

The hedge is the separation of the nation from the Gentiles.

Q. 2. Find, "Why hast thou broken down her hedges?" etc.

The winefat was for the production of wine, and the tower for the watchman—every need was provided for.

Q. 3. Find, "What nation is there so great, that hath statutes?" etc.

The husbandmen were the leaders and rulers of the nation.

Q. 4. Find, "The scribes and the Pharisees sit in Moses' seat."

The various servants sent for fruit are the prophets.

Q. 5. Find, "O Jerusalem, . . . which killest the prophets," etc.

The "One Son" (ver 6) is, of course, the Son of God.

Q. 6. Find, "Hath in these last days spoken unto us by His Son."

Q. 7. Find, "The Just One, of whom ye have been now the betrayers and murderers."

Q. 8. Find, "This is the stone which was set at naught," etc.

2.—*Tribute to Cæsar.* Vers. 13-17.

Our Lord ever answered honest inquiry, but these men were not seeking light or truth, but to entangle Him. His reply therefore is suited to them—an appeal to their conscience. They used Cæsar's money, they were under his authority: let them obey him, then, but let them turn to that God whom they had forgotten and dishonored.

Q. 9. Find, "Let every soul be subject to the higher powers."

3.—*The Sadducees and the resurrection.* Vers. 18-27.

Similarly the Sadducees (skeptics and deniers of the word of God) are met and answered. First, their foolish question as to marriage in the world to come is answered by showing their failure to realize the unseen glories of that blessed home of God's children.

Q. 10. Find, "Flesh and blood shall not inherit the kingdom of God."

Next, from the Pentateuch, which they professed to believe, the Lord shows that God is a *living* God, and His sway is over *living* souls: He says, "I *am* the God of Abraham"—not I *was*. A solemn testimony to the realities of eternity.

4.—*The great commandment.* Vers. 28-34.

What divine and holy insight into the law of God is disclosed in these few words of our Lord—a quotation indeed from the law. *Love* is its principle, expressed in its two tables—love to God, and love to man.

Q. 11. Find, "Love is the fulfilling of the law."

Therefore there must be new birth before the spirit of the law can find an expression in the heart of man.

Q. 12. Find, "The carnal mind is enmity against God."

The Sunday School Visitor

VOL. 18

JUNE 2, 1918

No. 22

VICTORY THROUGH THE BLOOD OF THE LAMB

THE Good Shepherd, who gave His life for His sheep, called one of our young readers, a few days ago, away from the earth to Himself in the Father's house above.

Theresa H—— was but ten years old when she gave her heart to the Lord. An evangelist, Mr. R——, was staying a few days with her parents, and, as a true servant of the Lord Jesus, he took the opportunity to speak to the young girl as to her soul's salvation, and of the Saviour who gave His life for us, that washed from our sins, we might be fitted to be with Him in His home of light and love. Theresa then believed God, and received Jesus as her Saviour. After this, when questioned as to how she knew she was saved, she would turn to, or repeat those scriptures on which her faith rested with confidence. You can see yourself what was the ground of her joy and peace by the following verse which she wrote on the fly-leaf of her Bible:

"Twas grace first made me know my sin;
Grace taught me to believe;
Then, in believing, peace I found,
And now in Christ I live."

Some of our young readers may think that now Theresa's life would be all bright and happy; but the Lord chose otherwise for His young disciple. Illness and pain was the way appointed for her in the few following years she was to remain here. When able, she loved to go with her mother to visit and give tracts among the poor in the hospitals. The last place they visited together was the County Hospital, about three months before she died, and when she saw the sor-

row and need of these poor sufferers, her heart went out after them. After reaching home, and reading in her Bible for a time, she closed the book, and said, "If the Lord should raise me up, I want to go from hospital to hospital to tell the inmates of my Saviour."

However, the Lord's ways, often, are not our ways, and instead of getting well, Theresa became very ill, and after three months of sickness, the physician gave no hope of her recovery. She knew that the end of her life on earth was near; she was ready to go; and in her last week she gave much comfort to her parents.

On Lord's day, March 17th, she asked her sister to play the following hymn, while she sang the first verse and chorus:

"Come to the Saviour, make no delay;
Here in His Word He shows us the way;
Here in our midst He's standing to-day,
Tenderly saying, 'Come!'

"Joyful, joyful will the meeting be
When from sin our hearts are pure and free,
And we shall gather, Saviour, with Thee,
In our eternal home!"

On Monday morning she asked for her father and mother, and repeated for their comfort, "As thy days, so shall thy strength be." Then she said, "Oh, it is beautiful, beautiful!" "What is it, dear?" asked her mother. "The lambs are gathered to be scattered no more," she answered; and she praised the Lord with singing.

After that she called for her sister and for her brothers, and asked each of them to meet her in heaven. To her mother she said: "Mother, dear, it was you who led me to the Lord Jesus; and when I am gone, tell them all (naming her different relatives) what Jesus has done for me, that they also may come to Him, for I

want to meet them all in heaven. And, mother, in the hospitals, tell them all of Jesus our Saviour."

A brother having come in, she said to him, "I have never served the Lord as I ought; will you, in my place, serve Him with all your strength, and with your lips? Oh, do this for me;" and on his answering that he would seek to do so, she pronounced a blessing upon him.

In all that Monday afternoon she was very happy. Then, as the night came on, her sufferings became very great; still she would say, "I am so happy!" About half an hour before she passed away, the pains left her entirely; her spirit then arose in prayer, and she repeated, "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done . . ."

These were her last words—no need to ask for daily bread—and she passed into the presence of her Saviour without a struggle, in the early hours of March 19th, 1918.

"Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes"

(Rev. 7: 15-17).

INTERMEDIATE SCHOLARS

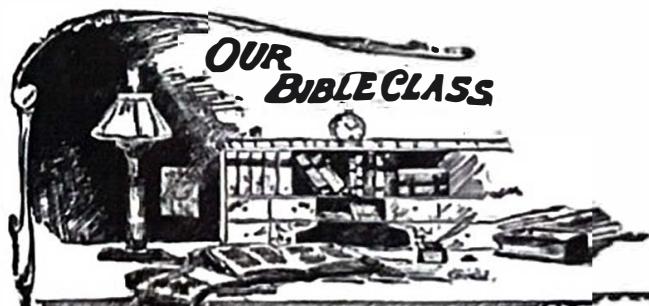
22.—CHRIST WARNS AND COMFORTS HIS FRIENDS

(Mark 13: 1—14: 9.)

Question 1.—What did the Lord tell His **disciples** must take place on the earth?

Ans.—chap. 13: 8, 9.

- Q. 2.—What is said of that time? Ans.—ver. 19.
- Q. 3.—Who will come to set all things right? Ans.—ver. 26.
- Q. 4.—He first came as a babe, meek and lowly; how will He next come to earth? Ans.—ver. 26; 2 Thess. 1: 7-10.
- Q. 5.—Is He sure to come? Ans.—ver. 31.
- Q. 6.—When will He come? Ans.—ver. 32.
- Q. 7.—What is everyone told to do? Ans.—vers. 35, 37.
- Q. 8.—Whilst the Lord was comforting His disciples, what were His enemies doing? Ans.—chap. 14: 1.
- Q. 9.—What did one woman do for the Lord when they were planning to kill Him? Ans.—ver. 3.
- Q. 10.—What did even the disciples think and say of this? Ans.—vers. 4, 5.
- Q. 11.—What did Jesus say? Ans.—vers. 6-8.
- Q. 12.—Will her act ever be forgotten? Ans.—ver. 9.



Lessons from the Gospel of Mark

22.—CHRIST WARNS AND COMFORTS HIS FRIENDS

(Mark 13: 1—14: 9.)

We have here in somewhat briefer form than in Matthew the great Prophetic Discourse of our Lord.

1.—*The overthrow of the temple.* Vers. 1, 2.

The scribes taught the establishment of the temple and the glory of Israel as that which was to be fulfilled by man's power, refusing the necessity of God's judgment of sin and the nation. They thus ignored both the fact of sin and the

need of Christ as the sin-bearer, so clearly pointed to in the prophets.

Q. 1. Find, "At this house, which is high, everyone that passeth by it shall be astonished."

Q. 2. Find, "For the transgression of my people was He stricken."

2.—*The signs of the end.* Vers. 3-8.

In answer to the disciple's questions, our Lord predicts, not an era of gradual peace and blessing, but one of war, anarchy and confusion. Let it be borne in mind that these wars do not refer to any of the many which have taken place during the Christian era, but to those yet to come after the Church has been called home by the Lord's coming for His saints. This is the most important point in all prophetic study. Without a clear understanding of this, there can be no true apprehension of the great truths as to the future.

Q. 3. Find, "Our conversation (citizenship) is in heaven."

Q. 4. Find, "To wait for His Son from heaven."

Q. 5. Find, "The Church, which is His body."

These, and many other scriptures, show that during the *present* dispensation all the prophecies as to Israel and the earthly kingdom of our Lord, are in abeyance. This discourse which we are studying refers to a time *after* the gathering home of the Church. It is the time described in the book of Revelation, chs. 6 to 18, where we have much of the imagery and the details of the present chapter. Another word: The disciples of our Lord were Jews, still on Jewish ground, and the truth of the Church had not yet been made known to them. They are therefore necessarily addressed as of the earthly kingdom, although later on they were to pass into the Church, when that was established.

Q. 6. Find, "I have many things to say unto you, but ye cannot bear them now."

3.—*Persecutions.* Vers. 9-13.

Persecutions began with our Lord's disciples, but our Lord's predictions pass on to the future of which we have spoken.

Q. 7. Find, "Whosoever killeth you will think that he doeth God service."

The history of early Christianity is full of the sufferings of God's people—but the sufferings of the last days after the removal of the Church will far exceed these.

Q. 8. Find, "He that letteth (withholds) shall withhold, until He be taken out of the way."

When the Holy Spirit is taken away, with the Church, evil will be fully manifest in all its appalling horror.

4.—*The great tribulation.* Vers. 14-23.

This time of unparalleled trial is here described. While the destruction of Jerusalem under Titus was a foreshadow of this time, the reality is reserved for the last days.

Q. 9. Find, "It was given unto him (the Beast) to make war with the saints."

The "image of the beast," is the abomination—the abominable worship of the Roman Empire's Ruler, who, with the Antichrist, the false Jewish Messiah, shall claim divine authority.

Q. 10. Find, "Showing himself (the Antichrist) that he is God."

Q. 11. Find, "The image of the beast" (the Gentile ruler).

5.—*The appearing.* Vers. 24-31.

In the midst of all the fearful tribulation, the Son of Man will appear to judge the earth and take His kingdom.

Q. 12. Find, "Behold, He cometh with clouds."

6.—*The time unknown.* Vers. 32-37.

Even in the last days, the exact time of the Lord's return will not be known; and this is even more true now. The Son Himself, as Man, leaves all in His Father's hands.

Q. 13. Find, "It is not for you to know the times or the seasons."

7.—*The Anointing.* Ch. 14: 1-9.

Most sweet and beautiful is this act of faith and love, at the time of our Lord's rejection. Let us imitate the spirit of this dear woman, the fragrance of whose act is still with us.

Q. 14. Who was this woman?

The Letter Box

ANSWERS TO QUESTIONS 9 TO 12

(Concluded.)

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ANSWER TO QUESTION 10

How was the power of Jesus shown in Mark 5: 41, 42?

In this scripture Jesus shows His power in giving life. He is the Life-Giver, John 1: 4 and 10: 28. "And He will give ETERNAL LIFE to all who believe in Him, even though dead in trespasses and sins," say B. K. and G. E. H. (Winn'n). "Nothing but divine power could make the damsel arise from the dead," says V. H. (Rockford), so that His power here declares Him to be the Son of God, is the thought of B. R. (Allen'n) and B. J. B. (Gr. Rapids). "There is no death where Jesus is," says F. J. (Balto.), and from M. C. and R. McT. (Pitts'g) we learn, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will," Jno. 6: 21; Matt. 10: 8 and 11: 5. Has our reader heard His voice?

Question 22.—In view of the Lord's coming what does He command us to do?

OUR READING CIRCLE

"*Jim, the heroic Negro Boy,*" like his Saviour, gave his life to save others. His service is over; yours and mine is not yet; let us each seek to serve the One who died for us.

Memory Verse

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning" (Mk. 13: 35).

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

JUNE 9, 1918

No. 23

THE HEAP OF HAY

'TWAS little Jenny, and she sat
Upon a heap of hay,
Beneath the shadow of a tree,
And read the "Peep of Day."

The blackbird sang his merry song
Above her curly head,
And hopping boldly at her feet
Was little robin red.

But Jenny did not care to hear
The merry blackbird sing,
Nor watched the robin redbreast smooth
His pretty shining wing,

For bending o'er her book she read
Of Jesus in the sky,
And how He left His glory bright
For sinful man to die.



The aged gardener working near,
Would often look that way,
And wonder why Miss Jenny loved
Her reading more than play.

At length he close and closer drew,
And, "Little miss," said he,
"You have a pretty book ; I wish
You'd read a bit to me."

And little Jenny's eyes of blue
They sparkled as she said,
"I'll read about the death of Christ,
And how He left the dead."

"The death of Christ?" the gardener asked;
"First, tell me who was He?"
Said Jenny, "Don't you know the Lord,
Who died for you and me?"

"Ah, miss, I never went to school,"
The poor old man replied ;
"At times, 'tis true, I've heard His name,
But nothing else beside."

The tears came into Jenny's eyes,
And, "Oh, how sad!" she said ;
"What, have you not in all your life
The Holy Bible read?"

"No ; I was never taught at all,"
The aged gardener sighed ;
"A single word I could not speak
When both my parents died."

"Oh, dear!" said Jenny ; "if you like,
I'll come here every day,
And sit beneath the shady tree
And teach you, if I may."

"Come, sit beside me on the grass,
And let us now begin
To read about the Lamb of God,
Who took away our sin."

With many thanks the gardener sat
 The gentle girl beside,
 And heard her tell of Jesus' love,
 So boundless, deep, and wide.

And when she closed her pretty book
 He scarce a word could speak ;
 His heart was full of thought, and tears
 Were on his withered cheek.

That night, as lost in slumber deep,
 The aged gardener lay,
 He dreamed that holy angels bright
 Stood round the heap of hay.

And often, as he worked next day,
 Across the field he'd look,
 To see if little Jenny kind
 Was coming with her book.

She came at last—that happy child—
 As summer morning bright,
 Plucking the king-cups in her way,
 And pink-edged daisies white.

The gardener, he had shaken up
 Her soft and fragrant seat,
 And swept a pathway through the hay
 For Jenny's tripping feet.

And down again they sat and read ;
 And all the summer long
 He listened to that pleasant voice,
 As sweet as wild birds' song.

And when that lovely field was cleared
 Of all the scented hay,
 The gardener suffered none to move
 Miss Jenny's heap away.

[leaves]

The sunbeam struggling through the
 That clothed the elm tree tall,
 Upon the light locks and the gray
 Day after day would fall.

But when those leaves so deeply green
 Looked yellow in the sun,
 And down upon the grass below
 Came floating, one by one,

The aged man and blue-eyed child
 Sat talking there no more,

For stretched upon a bed of pain
 He lay in suffering sore.

And now the dear attentive girl
 Would seek the darkened room,
 With words and deeds of comfort kind
 To cheer him in the gloom.

And he would talk of God and heaven
 And Jesus, as he lay,
 And how he learned the love of Christ
 Beside the heap of hay.

But weaker every day he grew,
 For he was very old ;
 And in the churchyard he was laid
 Before the winter cold.

There, often as she came from school,
 Would little Jenny go,
 And leave around the gardener's grave
 Small footprints in the snow.

And oftener still when spring came back
 She sought the favorite spot,
 And planted on the grassy mound
 The blue Forget-me-not ;

And thought upon the happy soul,
 Safe in the realms of day,
 Who learned of her the way to heaven
 Beside the heap of hay.

INTERMEDIATE SCHOLARS

23.—OUR LORD FACES BETRAYAL AND DENIAL

(Mark 14: 10-72.)

Question 1.—Who was it betrayed the Lord to His enemies, and what made it so sad that he should have done it?
 Ans.—vers. 10, 18; Ps. 41: 9.

Q. 2.—What did the Lord say of him?
 Ans.—ver. 21 (l. p.).

Q. 3.—Did the Lord know beforehand what Judas would do?
 Ans.—ver. 20; John 6: 70, 71.

Q. 4.—Why was the feast of the pass-over kept? Ans.—Exod. 12: 25, 27.

Q. 5.—What did the angel of the Lord see that made him pass over the houses of the Israelites? Ans.—Exod. 12: 22, 23.

Q. 6.—Who was the Lamb of God of whom the passover was a picture? Ans.—John 1: 29; 1 Pet. 1: 19.

Q. 7.—When the Lord was in sorrow, looking forward to what was coming, were His disciples sorrowing with Him? Ans.—vers. 37, 40, 41; Ps. 69: 20.

Q. 8.—How did Judas betray the Lord to His enemies? Ans.—vers. 44, 45.

Q. 9.—What had His disciples said to the Lord, and how did they act when the trial came? Ans.—vers. 31, 50.

Q. 10.—What had Peter said? Ans.—vers. 29, 31.

Q. 11.—What afterwards made Peter weep? Ans.—ver. 72.

Q. 12.—Betrayed, forsaken, and denied, even by His disciples, how did His enemies treat the Lord of glory? Ans.—vers. 57, 65.

Q. 13.—Who is He who was so treated, and how shall we all yet see Him? Ans.—vers. 61, 62; Rev. 1: 7.



Lessons from the Gospel of Mark

**23.—OUR LORD FACES BETRAYAL AND DENIAL
(Mark 14: 10-72.)**

We now retrace the last steps of this perfect Servant. They take Him, as He well knew, to what would end in the cross. But there He was to go for us, according to the determined counsel of God.

1.—*The traitor.* Vers. 10, 11.

While Mary pours out her worship upon the Lord, Judas plots His betrayal. How solemn that such fragrance and such abomination should grow out of the same occasion—the presentation of the Lord.

Q. 1. Find, "One of you is a devil."

2.—*The last Passover.* Vers. 12-21.

At last the true significance of the Passover, established in Egypt, is to be manifested in its fulfilment.

Q. 2. Find, "Manifest in these last times."

The man bearing the pitcher of water suggests the testimony of the word of the prophets who foretold the coming and suffering of our Lord.

Q. 3. Find, "Being witnessed by the law and the Prophets."

What grief must have filled our Lord's heart as He told of the betrayal to His disciples.

Q. 4. Find, "Mine own familiar friend."

As Ahithophel professed such friendship to David, so did Judas to our Lord.

3.—*The memorial supper.* Vers. 22-25.

Connected with the Passover, but distinct from it, the Lord's Supper was appointed—to continue "until He come."

Q. 5. Find, "As often as ye eat this bread," etc.

Q. 6. Find, "No confidence in the flesh."

Q. 7. Find, "The fellowship of His sufferings."

4.—*Peter's protestations.* Vers. 26-31.

Peter truly loved the Lord, but he did know himself; so instead of cleaving to the Lord and His strength, he trusted in himself. Nothing but denial could result.

Q. 8. Find, "In the garden." Vers. 32-42.

What holy ground is here! Who can tell the agony of that hour—to be followed by the more dreadful hour of the cross. The chosen few cannot share with Him. May we, by the Holy Spirit, be kept awake as we think of those sufferings.

Q. 9. Find, "The fellowship of His sufferings."

6.—*The betrayal.* Vers. 43-52.

Nothing deters Judas from carrying out his bargain. He will blacken his own soul, through love of money, by a kiss upon His holy Master! Peter will lift his puny arm to smite, but the Lord would let nothing swerve Him from the cross. This stroke on the servant's ear reminds us of the futile words by which he would deter the Lord from the cross.

Q. 8. Find, "Peter took Him and began to rebuke Him."

A nameless young man, supposed by some to be Mark, follows for a little, only to flee away without his garment. So is all effort of human resolutions; it fails at the critical moment and manifests its own shame.

Q. 9. Find, "Arm yourselves likewise with the same mind."

So Peter wrote later, when he had learned his lesson.

7.—*In the high priest's palace.* Vers. 53-65.

The trial—an awful travesty—of our Lord has two parts, that before the high priest, which was the religious or ecclesiastical trial, and the civil before Pilate. The first of these is before us here. They had but one object—not justice, but murder. For this they would have false witness—anything to secure their end.

Q. 10. Find, "They laid things to my charge which I knew not."

But false witnesses do not agree, and the high priest adjures the Lord Himself to declare His divine Sonship. Most blessed and solemn testimony; but with the words of truth from the lips of truth these blind unprincipled men condemn Him.

8.—*Peter's denial.* Vers. 66-72.

It is always dangerous to warm oneself at the fire of Christ's enemies. So Peter found it; his vaunted loyalty quails before a woman. Such is man. Let it turn us all the more to that "Son of the Blessed," and we will receive strength to bear witness for Him.

The Letter Box

ANSWER TO QUESTION 11

Why did not Jesus show His power in His own country and among His own kindred?

Just for one reason—unbelief. It is unbelief which keeps blessing away from any one. Salvation, eternal life, peace, joy, all come to us by believing God. We lose every blessing when we doubt Him. M. D. D. (Min'polis) says, "Jesus will not show His power where there is unbelief." In Luke 5:17 we read, "The power of the Lord was present to heal them," but there was no healing of the scribes and Pharisees. As Heb. 4:2 says: It "did not profit them." E. M. G. (Isl'ton) speaks of power shown all around, but the display of it was prevented in Jesus' own city, by unbelief. H. A. S. (Isl'ton) and R. V. (Schenev'c'y) refer to John 1:11. F. W. S. (Zeph'hills) answers, "Because of their hard hearts." Is that keeping any blessing from the reader? W. P. (Newark) tells us, "These people recognized Jesus only as a man—not His divinity." We must believe in Him as God—our Saviour-God—or die in our sins.

Question 23.—Whom does Jesus say He is?

OUR READING CIRCLE

From "The Wrecked Train" a young man was suddenly called Home to be with his Saviour, and we are asked if we were as unexpectedly taken away, if it would be as well with us as with him.

Memory Verse

"And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him" (Mk. 14:35).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " " "	7.50.....	8.25
10 " " " "	3.50.....	3.85
Single Copy " " .....	.50.....	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

JUNE 16, 1918

No. 24

DIED FOR HIS COUNTRY BUT WISHED HE COULD DIE FOR CHRIST

(The following is part of a letter from a soldier who died of his wounds in a hospital. It was written to a person who labors for the salvation of soldiers, who had given him a Testament on leaving England for France.)

.... You know I have been nearly all over the world, so that I have had many things to recall and think about. It might seem strange therefore that my thoughts continually return to Missions—missions among pagans and savages—especially as I never thought of them before but in derision, even though help had been cheerfully given me at Mission hospitals when I was sick in Amritsar, Jaffa and Uganda. I do not remember of ever giving a penny to Missions in my life; but indulged with others in cheap talk about their uselessness. Even while I travelled in distant lands, and knowing that but for the work of Missionaries there would have been no road for me, I still refused to own the blessing they had conferred both on the natives and upon us who now profit from their labor. What strange ingratitude for help given me in Mission hospitals! But gold was my god; and my whole mind was set on trade. In common fairness I should have recognized who had opened the way

for the markets and the business I was engaged in—but I did not!

When the call to arms came, as I told you in a previous letter, I had just returned home. I joined the army; and you sent me a New Testament, which I have with me now. For want of something else to do, I was reading at random one night. Then it was I was struck by the words in John 17: 3: "*And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.*" Those words sank into my mind. They have been with me in my waking hours since. They are with me now. They cause me to care nothing for this poor maimed body, soon to be set



aside, for indeed,

"I've found a Friend, oh, such a Friend,
He loved me ere I knew Him;
He drew me with the cords of love
And thus He bound me to Him;
And round my heart still closely twine
Those ties which none can sever,
For I am His and He is mine,
For ever and ever!"

I realize now that this Friend cares for all mankind even as He cares for me; and why should He not?

Ah, this was the secret of my contempt for Missions. I had not life eternal then. Would that I had earlier known the new birth. I envy you now who have done so much for the cause of Christ. I would gladly die for it now—when it is too late.

Here I have been three months in hospital, from shrapnel wounds which refuse to heal; and am just waiting. It is sweet to see the devotion of tender nurses about our beds. It brings fragrant thoughts and consolation in reminding one of what it is to minister and die for the sake and in the service of the King of kings. This however can never be my part. I do not complain. I am not worthy of this high honor. Perhaps I *might* have been, had somebody taken my hand to lead me to the Saviour. But I do not blame anyone. I am only saying that something is wrong when winning souls for Christ is not in the foreground of the Church's, of the Christians', efforts. I know *your* feelings about this, and it is because you gave me this Testament that I tell you of the thoughts which fill my soul. My little money will soon be devoted to the cause of Christ. But what is that? We can carry nothing out whither I go. My message is that all who are wise should engage in His service while it is day, remembering that "the night cometh when no man can work."

* * *

FOR THE LITTLE ONES

The Shepherd Psalm

MOTHER, I don't see why you have me learn a psalm every month," said Eva Preston; "none of the other girls do; and we can always read them any way."

The mother was silent a few moments; then she said: "You don't see the use of learning them now, dear, but you will when you are older."

The next day was Sunday. A stranger talked to the Bible school. He said: "I work among the poor children in a big city—among the newsboys. One day, one of them—Dave Herbert—was run over by a wagon. He was carried to a drug store near by to wait for an ambulance to carry him to a hospital. The boy was a brave little fellow, but he suffered terribly.

"All at once he said: 'If I could hear about the Shepherd, I could bear it better.' I knew what he meant, for I had told them about King David's beautiful psalm at the mission school. I repeated it there to him, and I wish you could have seen the look in his face as he listened. The little newsboy then repeated it after me: 'And I will dwell in the house of the Lord for ever.'

"Before the ambulance came, Dave had gone to the Lord's house above. I tell you this, children, because few now learn scriptures by heart. I wonder if any child here can repeat the twenty-third psalm to me?"

Then there was a long pause, but no one stirred. Then Eva Preston stood up, and repeated it clearly and correctly.

As she finished, the speaker said, "Thank you, my dear; you have something that no one can take from you."

—Selected.

INTERMEDIATE SCHOLARS

21.—CHRIST ON THE CROSS

(Mark 15: 1-17.)

Question 1.—To whom did the chief priests take Jesus?

Ans.—ver. 1; compare Matt. 20: 19.

Q. 2.—What scripture did He fulfil in His silent patience? Ans.—Isa. 53: 7.

Q. 3.—What did Pilate know about the chief priests and Jesus? Ans.—ver. 10.

Q. 4.—Whom did the Jews ask Pilate to set free instead of Jesus?

Ans.—vers. 7, 11; Acts 3: 14.

Q. 5.—What did they ask him to do to Jesus? Ans.—vers. 13, 14.

Q. 6.—What unjust thing did the governor do? Ans.—ver. 15.

Q. 7.—What reason for His death was written over His cross? Ans.—ver. 26.

Q. 8.—How did they treat Him whilst on the cross? Ans.—vers. 29, 31.

Q. 9.—What happened after three hours of suffering and mocking from men? Ans.—ver. 33.

Q. 10.—At the end of those dark hours, what did the Lord cry? Ans.—ver. 34.

Q. 11.—Why had God hidden His face from Him?

Ans.—Ps. 22: 3; 2 Cor. 5: 21.

Q. 12.—What can everyone whom He has redeemed now say? Ans.—Rev. 5: 12.

Our Bible Class.

Lessons from the Gospel of Mark

21.—CHRIST ON THE CROSS.

(Mark 15: 1-47.)

Our present lesson includes the trial before Pilate and the crucifixion.

1.—*Delivered to Pilate.* Vers. 1-5.

The Sanhedrim had no power to put to death. They were therefore compelled to appeal to the Roman Governor to

carry out their sentence, very much after the manner of the Roman church in later years, who delivered those condemned by them to the civil power for execution. They would thus be absolved from the act of murder!

Q. 1. Find, "It is not lawful for us to put any man to death."

The charge before the priests was "blasphemy;" before Pilate it was claiming to be "King," although they laid "many things" to His charge. He admits His being King—His Messiahship, when questioned by Pilate, but makes no reply to the false charges of the priests.

Q. 2. Find, "He opened not His mouth."

Q. 3. Find, "When He was reviled, reviled not again."

2.—*Barabbas or Christ.* Vers. 6-15.

Did Pilate persuade himself that he was giving the Lord fair treatment? We cannot say. Knowing the Lord's innocence, knowing too the envy of the leaders, it was an awful crime to put the choice before the people. It was weak and cowardly; that only increases the wickedness of the act. The people readily prefer the murderer to the Son of God.

Q. 4. Find, "Ye desired a murderer to be granted to you."

3.—*Mocked.* Vers. 16-20.

Instead of worship, the Lord gets abuse and shame. How awful is the hardness of heart that can so deal with even an innocent man, how much more with the Holy One who had gone about among them healing their sick, and manifesting to them the Father's Name!

Q. 5. Find, "I hid not my face from shame and spitting."

4.—*Simon, the Cyrenian.* Ver. 21.

In contrast with the mockery of the enemy, we have the help, as it would seem, of one whom we think of as a friend. What a privilege to bear the cross of the Lord Jesus!

Q. 6. Find, "Bearing about . . . the dying of the Lord Jesus."

5.—*Golgotha.* Vers. 22-28.

We see our Lord now nailed to the cross. He refuses the stupefying draught offered to Him. He will face and bear all His sufferings.

Q. 7. Find, "That . . . He might taste death."

The division of His clothing is in fulfilment of the scripture, as was the gall.

Q. 8. Find the Old Testament passages referring to this.

Q. 9. Find, "He was numbered with the transgressors."

6.—*Taunted by the priests.* Vers. 29-32.

The priests in their mockery uttered a profound truth—"He saved others, Himself He cannot save." It reminds us of the prediction of Caiaphas.

Q. 10. Find, "Being high priest that year."

Our Lord's glory is that He saves others—countless multitudes of the guiltiest and vilest. But in order to do this, "Himself He could not save." He must bear their iniquity.

7.—*Forsaken.* Vers. 33-38.

In this we have the fathomless depths of His suffering—compared with this, the mockery of the soldiers, the physical pains of the cross, the taunts of the priests, were all as nothing. The darkness pressed upon His soul. GOD had forsaken Him.

Q. 11. Find, "He hath made Him to be sin for us," etc.

The wretched people cannot understand the cry; they think He calls for Elias—one puts vinegar to His lips—"that the Scriptures might be fulfilled"—and all is over. The rent veil proclaims the opening of the way to God.

Q. 12. Find, "Boldness to enter into the holiest."

8.—*The testimony of bystanders.* Vers. 39-47.

The centurion confesses to the holy person of Christ, and His loving followers see all that is done. Joseph, hitherto holding back in his confession, now

comes boldly forward, thus confessing his Lord.

Q. 13. Find, "If thou shalt confess," etc.

All is over—the work is done—He is laid away, but only for a brief season. We shall soon hear of a joyful morning.

The Letter Box

ANSWER TO QUESTION 12

How did Jesus show His power in Mark 6: 41, 48?

In this scripture Jesus is shown as provider for the hungry: He is the God of Providence, Ps. 103:5; 132:15; 145:16. We learn from the answer to question 9 that Jesus is our Creator; from question 10, that He is our God; and now we learn He is the provider for our every need. Phil. 4:19; Rom. 8:32; John 6:35, say R. T. P., E. H. (Balto), J. McT. (Pitt'sg), F. C. (Kens'tou), M. D. (Min'polis). "Jesus increased the food supply, without seed time and harvest," says A. E. A. (Kens'tou). "He can supply food for our physical as well as our spiritual needs. He is the Bread of Life," say D. J. D. (Min'polis), B. K. (Wissa'n). M. R. (Rock'd) says: "My Saviour can perform as great miracles for me, if I will receive Him by faith and let Him take care of me." Can you too say of Him, "He is my Saviour?"

Question 24.—What does the cross of Christ mean to me?

OUR READING CIRCLE.

"*That Old Text Again*" reminds us of the old, old story of God's love, ever new to those who believe and trust it.

Memory Verse

"And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him" (Mk. 15:20).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

JUNE 23, 1918

No. 25

How God Saved a Walapai Girl

THE Walapais (or Hualapais, as they are sometimes called) are a small tribe of Indians living in northern Arizona, near the wonderful Grand Canyon of the Colorado River. It is only about a year and a half ago that Mr. and Mrs. Anderson opened the first mission station among them, locating near the government boarding-school at Valentine. As a result of their work one of the Walapai girls has been saved, and is now being educated in Oakland. She is known as



Pearl Russell. This is her picture, taken right out among the Arizona rocks. I have asked her to tell you herself how she was saved, and this is what she has written:

"Long before Mr. and Mrs. Anderson came to Valentine, Ariz., to preach, my brother had a Bible story book, and I used to read that all the time. This was long before I ever heard the gospel; but as I read this book, I found it had some good verses of Scripture in it, and I liked it. They were easy to read. I remember hearing a little about the Lord Jesus after this, but I surely did not understand it. For quite a long time after this I never heard it again, until Mr. and Mrs. Anderson came; then I heard more about it. Every time that I came out to the Sunday-school, or to the meetings which we had, I used to say to myself, 'Oh, I am a poor sinner, and I surely need a Saviour.' It was last summer, in July, that I found that I needed the Saviour. I was not happy, nor did I have peace or joy in this world, so I accepted Christ as my personal Saviour.

"Then I came here to Oakland to hear and learn more about the Lord Jesus and what He has done for me. Then I was baptized here.

—PEARL RUSSELL."

Children, are you not glad some one carried the good news of our Saviour's love to this dear Indian girl? She is now happy in Him; but she feels sad when she thinks of her relatives and friends who do not know the Lord. If *you* are a Christian, you can help this Indian sister by prayer; and if you are *not* saved I hope her simple testimony may lead you to trust the Saviour as she has done.

H. A. I.



CHILDREN dear, remember
Now in your youthful days—
Yes, remember your Creator,
Consider well your ways.

Ere toilsome years draw nigh,
While evil days are few,
Come, oh come, to the dear Saviour,
He'll *gladly* welcome you.

He loves little children—
The older ones as well,
He would that none e'er should perish—
That none should go to hell.

'Twas God who gave His Son,
On the cross for sin to die;
'Twas there He shed His precious blood
For such as you and I.

Oh, then, turn not away
From One who loved us so;
'Twas His own life for us He gave
To save from endless woe.

Then stay away no longer,
But come to Him to-day;
For in His Word our God has said
That Jesus is *the Way*.

If you but come to Him,
Your heart to Jesus give,
Your sins shall then be all forgiven,
You shall in glory live.

—*Fannie D.*

INTERMEDIATE SCHOLARS

25.—CHRIST TRIUMPHANT OVER DEATH (Mk. 16: 1-20).

Question 1.—Who came very early in the morning to the place where Jesus was buried, and why? Ans.—vers. 1, 2.

Q. 2.—What hindrance did they expect to find? Ans.—ver. 3; ch. 15: 46.

Q. 3.—What two unexpected things did they see? Ans.—vers. 4, 5.

Q. 4.—What was the first thing said to them that shows that God cares for His people's fears?

Ans.—ver. 6; compare Ps. 34: 4.

Q. 5.—What good news was told them? Ans.—ver. 6.

Q. 6.—Why could not the Lord Jesus be held by death? Ans.—Acts 2: 24, 27.

Q. 7.—What did His death do for us? Ans.—Heb. 2: 14, 15; 2 Tim. 1: 10.

Q. 8.—What message was given to the women? Ans.—ver. 7.

Q. 9.—Who also saw Jesus at this time? Ans.—vers. 9, 12.

Q. 10.—Were their words believed when they told others? Ans.—vers. 11, 13, 14.

Q. 11.—In spite of their unbelief, with what work did the Lord entrust His disciples? Ans.—ver. 15.

Q. 12.—How did God show He was pleased with the perfect work of His Son? Ans.—ver. 19.

Q. 13.—In obeying their Lord did His servants have to work alone and in their own strength? Ans.—ver. 20; Matt. 28: 20.



Lessons from the Gospel of Mark

25.—CHRIST TRIUMPHANT OVER DEATH (Mk. 16: 1-20.)

Human malice and Satanic hatred could do nothing more to the holy One. When He permitted Himself to be crucified and slain, *their* work was ended. But God was beginning a new work, the account of which is given us in the closing chapter of our Gospel.

1.—“*Who shall roll us away the stone?*” Vers. 1-4.

Those women who had so faithfully followed our Lord during His life, who had stood by the cross, and beheld the holy body laid in the tomb, are the first to appear at the sepulchre. Their love is very beautiful, but their faith is dim. They came with spices to await a dead Lord; the great stone at the door of the tomb was to them a barrier — how were they to gain access to the tomb?

Q. 1. Find, “As yet they knew not the scripture,” etc.

They come very early, showing their eagerness.

Q. 2. Find, “Rising up early,” etc.

How often does the “great stone” seem to lie in the way of our desire or duty. They *come*, however, and lo, the stone had been rolled away. Often, insurmountable difficulties disappear when they are faced.

Q. 3. Find, “Who art thou, O great mountain?”

Q. 4. Find, “If ye had faith as a grain of mustard seed.”

2.—“*He is not here.*” Vers. 5-8.

They find the tomb indeed occupied,

but not by the Lord. He was risen. The young man (suggesting possibly our Lord in His service) gives them the joyful news. They were invited to behold the cloths laid by, and the place where He had lain. He is risen—how often He had foretold this.

Q. 5. Find two instances where our Lord predicted His resurrection.

They were to announce the good news to the disciples, *and Peter*. What grace, that he who had signally failed should be singled out, that his discouraged heart might be assured.

Q. 6. Find, “*Ye were as sheep going astray,*” etc.

The women are for a time too much overcome with amazement and fear to be the messengers of good news—at least no record is given here of their words. They seem, however, soon to have recovered from their fear, as Luke mentions their testimony (Luke 24: 10).

Q. 7. Find, “*With fear and great joy.*”

3.—*He appears to Mary.* Vers. 9-11.

The remaining part of the record is a summary of several appearances of our Lord, with the unbelief of the disciples in the good news.

Precious is the grace that visited Mary Magdalene. She had been under the complete power of Satan—possessed by seven demons, and to her *first* our Lord appears.

Q. 8. Find a full account of this.

4.—*To two in the country.* Vers. 12, 13.

This account, given in another Gospel, is most striking, but their testimony is not received. Read it in Luke.

5.—*To the eleven.* Ver. 14.

Again our Lord appears to all the apostles, but He must chide their unbelief. It must not be thought that *none* believed; the Evangelist is evidently speaking of the majority, and perhaps of the unbelief still lurking in the hearts of all.

6.—*Sent forth.* Vers. 15-18.

But these slow-hearted men are to be

the messengers of life and peace in the world.

Q. 9. Find, "As my Father hath sent Me, even so send I you."

The miraculous signs followed the testimony of the apostles. That they are not now seen indicates that abundant testimony has already been given, and men's consciences are to be reached by the Word. Spiritually, these signs still follow—power over evil in the world and over Satan.

Q. 10. Find, "Greater is He that is in you than he that is in the world."

7.—Received up into glory. Vers. 19, 20.

At last we see our Lord received up "where He was before," in His rightful place, but with an added glory now—the glory of redemption, the pledge and the power for His servants and His people till we too are "caught up."

Q. 11. Find, "So shall we ever be with the Lord."

THE LETTER BOX

ANSWERS TO QUESTIONS 13 TO 16

The figures indicate the number of Questions answered by each one.

Adair, Iowa, 4, C. E. M., C. F. M.
Albany, N. Y., 4, E. B., I. J. B., H. C., D. E. C.,
E. S., C. N.
Allentown, Penn., 4, E. M. M., M. A. M., K. L.
M., B. R. 3, R. A. R., E. F. R. 1, M. I. H.,
H. R.
Amsterdam, N. Y. 4, A. E. R., L. R., B. D., R.
V., H. O. M. 1, L. R. H., C. M., L. J. Vank.,
H. F.
Anoka, Minn., 4, M. E. H.
Baltimore, Md., 4, A. F. S.
Buffalo, N. Y., 4, M. A., C. W., E. A. W., E. McH.
3, L. S. 2, H. A., W. S. 1, H. A., A. W., E. W.
Casco, Wis., 4, M. P. A., E. F.
Carlton, Kans., 4, R. C. R., E. G., A. G., R. G.
3, P. E. E. 1, J. H. J., P. B. J., D. M. J.
Chicago, Ill., 4, H. A. H., W. F. H., G. L. R. A. S.
Grand Rapids, Mich., 4, B. J. B., L. H. C., G. H.
M. 3, A. Vander T., R. V. K., E. H. 2, H. G.,
Ruth L., K. E. L., G. L. M. 1, M. L., G. B.
P., H. S., D. M. W., O. W.

(Continued on next number.)

DELAYED ANSWERS

To Ques. 1, 2, 4 and 5 to 8, J. G. R. (Carlton).
To Ques. 5 to 12, L. F. D. (Harrisburg). A. C.,
E. C., G. C. and W. W. C. (Richmond). To Ques.
9 to 12, O. E. (Carlton), R. R. (Harrisburg).

ANSWER TO QUESTION 13

What lesson can you learn from Philippians 2: 1-11?

This is a day of much boasting, pride and self-satisfaction; but B. K. (Wissa'n.) says we should learn from these verses, and from Matt. 11: 29; John 13: 14, 15, and Jer. 9: 23, 24, to "take the lowliest place in our thoughts and ways toward others; to do nothing through strife or vain glory, for if we would be a joy and delight to our Lord, then let us be empty vessels, meek and lowly." I. J. B. and C. N. (Albany), F. W. S. (Zeph'hills), E. C., J. McT. and L. S. (Pitts'g) say, from these verses, "that we should be lowly in mind; unselfish in our service to Christ, willing to serve as He did." N. C. F. (Zeph'hills) well adds the prayer, "May we prayerfully try to live up to the standard set down in these verses!"

Question 25.—What does the resurrection of Jesus mean to you?

OUR READING CIRCLE

"*You Lovely Man!*" tells us of a poor idiot boy who had greater wisdom than the wise of this world, for he had become acquainted with One who is the Wisdom of God. Little reader, do you know Jesus?

Memory Verse

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away" (Mark 16: 3, 4).

Entered as Second-Class Matter at the New York Post Office

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks	\$29.00	\$32.00
25 "	7.50	8.25
10 "	3.50	3.83
Single Copy "	.50	—

Loykens Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL 18

JUNE 30, 1918

No. 26

The First Lesson in Prayer and Trust

DONALD AND ANNIE had received permission to go for a visit to their aunt who lived a little distance out in the country. The little pair trotted off very merrily; Donald, being proud to have the care of Annie, who was two years younger than he. A pleasant time they had at Auntie's house, so that, as the evening drew on, she had some difficulty in persuading them to start for home. At length they set off,

with injunctions from auntie to go straight back before mother should begin to fret about them. The children, however, played on the road, finding many a temptation to do so in the flowers on the way.

Thus, happy and thoughtless, they did not notice that it was getting late and growing dark, until, in the on-coming shadows, they saw, in the path before them, a big horse browsing. The poor thing was, I daresay, both tired and hungry, and had no thought beyond getting its hard-earned supper, before its weary limbs took rest; but to the little children it seemed an awful and terrible obstacle, right across their homeward path. Donald's large brown eyes opened wide with fear, while Annie clung trembling to him.

"Oh, Donald, what shall we do?" she cried.

"I know what we must do, Annie," answered Donald, after a moment's hesitation; "we must pray."

And before she could reply, he had knelt down on the road, just where they were, and prayed earnestly: "O God, make the horse go on, for Jesus' sake!"

Little Annie had never seen anyone before take a trouble straight to God, and she stood with clasped hands and eager eyes, watching what would happen. To her disappointment nothing happened beyond that the horse stopped eating, and stood perfectly still. She shrank back with renewed fear, as Donald quietly took her hand, say-



ing, "Come, Annie, come on."

"Oh, Donald, the horse isn't gone," she cried.

"No," he answered cheerily, "it isn't gone, but we have told God about it, and I expect He means to take us past safely, while it stands still."

And so it was; the horse never stirred, while the two children went by, in God's tender keeping.

Thus Annie learned her first lesson in the school of faith. Have you learned yours, dear children? Do you know what it is to take trouble, fear, or care to God, and to leave it with Him, believing that He has heard, and will answer in His own blessed way? Perhaps, as with these children, He may not see well to remove the trial, but He will most surely, in answer to your prayer, help you to pass through it with His peace keeping your heart, He Himself leading you on safely, so that you need not fear. A. C.

INTERMEDIATE SCHOLARS

26.—JESUS CHRIST, OUR REDEEMER AND LORD

(John 3: 16; Matt. 16: 16.)

Question 1.—Why did the Lord Jesus come into this world? Ans.—John 3: 17.

Q. 2.—Who sent Him here?

Ans.—1 John 4: 14; John 3: 16.

Q. 3.—Why did God send Him?

Ans.—John 3: 16 (f. p.); 1 John 4: 10.

Q. 4.—When did He send Him?

Ans.—Rom. 5: 8.

Q. 5.—Why do we need a Saviour?

Ans.—Rom. 3: 23.

Q. 6.—Who may have everlasting life?

Ans.—John 3: 16; Rev. 22: 17.

Q. 7.—Must we not work for it?

Ans.—Eph. 2: 9; Rom. 6: 23.

Q. 8.—Everlasting life is a gift to us, but what did it cost the Lord Jesus?

Ans.—Phil. 2: 8; 2 Cor. 8: 9.

Q. 9.—When on earth, what proofs did He give of who He was?

Ans.—Luke 7: 22.

Q. 10.—What did Peter say of Him?

Ans.—Matt. 16: 16.

Q. 11.—What other glorious title has the Son of God? Ans.—Matt. 1: 21.

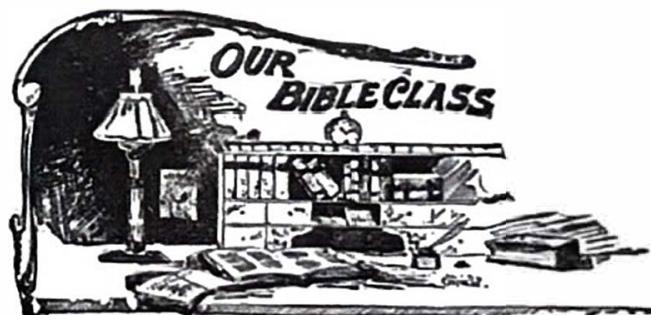
Q. 12.—If God so loved us as to send His Son to die for sinners, why is not everyone saved?

Ans.—John 3: 36; 2 Thess. 2: 10; Matt. 23: 37 (last clause).

Q. 13.—God can do nothing greater than He has done; what is written of another "whosoever"?

Ans.—Rev. 20: 15.

"There was none other good enough
To pay the price of sin;
He only could unlock the gate
Of heav'n, and let us in."



Lessons from the Gospel of Mark

26.—REVIEW: JESUS CHRIST OUR REDEEMER AND LORD

(Jno. 3: 16; Matt. 16: 16.)

We have followed the pathway of the perfect Servant through the Gospel of Mark. A review, in rapid survey of the entire narrative, would be profitable, but no time has been given for this, so it must be left for the student at home. Our lesson to-day must be confined to narrower channels, as set forth in the two verses suggested for our study. They embody the two-fold aspect of Christ as our *Redeemer* in the work done for us; and as our *Lord* — what He is to us. We may associate these with the

three main parts into which Mark's Gospel is divided: 1, The personal ministry of Christ, chs. 1—5; here we see Him prominently as Saviour. 2, The service of a rejected Master, chs. 6—10: 45; where His Lordship is owned by faith, and rejected by the rest. 3, The sacrifice accomplished at the cross and displayed at the resurrection, ch. 10: 46—ch. 16. Here we have a combination of salvation and Lordship. We will select a passage from each.

1.—*The Saviour manifested by His works.*
Chap. 1: 21—ch. 2: 12.

Our Lord did not make demands upon men apart from the evidence of His grace in ministering to their need. In this section of the Gospel we have a number of miracles which show His healing mercy, and are thus an illustration of our salvation text, John 3: 16.

(a) We have in the casting out of the demon an illustration of our Lord's power to set the sinner free from Satan's mastery.

Q. 1. Find, "That He might destroy the works of the devil."

Q. 2. Find, "Destroy him that had the power of death."

Thus God's love is manifested, in the gift of His Son to do this.

(b) The fever of Simon's mother-in-law suggests the restlessness and passions of sin in the whole nature. Our Lord restores such by a touch to service.

Q. 3. Find, "Being made free from sin and become servants to God."

(c) Similarly all sorts of diseases yield to His power.

Q. 4. Find, "Whosoever will, let him take."

(d) Next, in prayer, we see the perfect dependence of our Lord. Let us learn of Him.

Q. 5. Find, "We will give ourselves to prayer and the ministry of the Word."

(e) The leper shows the guilt of sin removed by our Lord.

Q. 6. Find, "The blood of Jesus Christ His Son cleanseth us," etc.

(f) The palsied man shows the power of Christ to set free from the mastery of sin.

Q. 7. Find, "Who shall deliver me? . . . through Jesus Christ."

2.—*Rejected by many; followed by some.*
Chs. 8: 27—9: 8.

Our Lord, in this whole part of the Gospel, is gradually withdrawing from those who do not follow Him. This explains His going to Tyre and Sidon and now to Caesarea Philippi. We may note several parts in what is before us.

(a) Men's thought of Him. Some say He is Elias and others one of the prophets, but that does not give the truth. Faith alone sees in Him more than all this—sees Him as the Christ: the Messiah, the Anointed of God, Son of David, and Son of God.

Q. 8. Find, "On His head were many crowns."

(b) Rejected. How perfectly the Lord knew what lay before Him. It was no unknown path He trod, but one clearly seen throughout.

Q. 9. Find, "Who for the joy set before Him, endured the cross," etc.

(c) A glimpse of the glory. Faith had confessed Him; it was now to behold His glory.

Q. 10. Find, "Eye-witnesses of His majesty."

(d) Scripture fulfilled. Elias was truly come, the forerunner, but he, like his Lord, was rejected.

Q. 11. Find, "Despised and rejected of men."

3.—*The accomplishment of all.* Ch. 15: 16—ch. 16: 8.

From the rejection in the minds of the leaders, we come to the open opposition and crucifixion.

We see in it not only the hatred of man, but chiefly the love of God (Jno. 3: 16).

(a) Crowned with thorns. The curse is put upon Him by man; in love He bore the curse at God's hands.

Q. 12. Find, "Made a curse for us."

(b) Forsaken. This is the bearing of wrath at God's hands.

Q. 13. Find, "Made Him to be sin for us."

(c) Closing testimony—from a stranger, the centurion, and from a timid disciple.

(d) He is risen! At last all is accomplished, and He takes His place on high.

Q. 14. Find, "Raised from the dead by the glory of the Father."



ANSWERS TO QUESTIONS 13 TO 14 (Concluded.)

Holland, Mich., 4, J. P., P. P.
Islington, Mass., 4, E. M. G., R. C. M., H. C. S.,
M. G. S., H. A. S., E. C. S., P. S. 3, J. P.
Minneapolis, Minn., 4, R. B. A., F. C., H. C., S.
B. C., R. D., M. D. D., M. R. M. D., Mary D.,
D. J. D., S. R. F., J. F., S. W. H., R. S.
Newark, N. J., 4, H. P., Ic. P., W. P.
Philadelphia, Pa., (Wisen'n), 4, G. E. H., B. K.,
W. B. T.
(West), 4, E. H., J. W. H., J. J. H., P. E. McC.
3, J. A. D. 1, T. W.
(Kensington), 4, A. E. A. 2, F. C.
Pittsburg, Pa., 4, E. C. C., I. A. C., J. McT., R.
V. McT., M. L. C. 3, L. S., M. S. 2, B. G.,
H. G.
Rockford, Illinois, 4, Eunice A. 3, G. E. A. 2,
A. C. L., H. A. L. 1, E. B. B., I. A., C. G.,
V. H., K. F., E. A., M. B., F. B.
St. Louis, Mo., 4, M. A. O. 2, C. H. 1, M. H. B.
Schenectady, N. Y., 4, L. W. M., E. T. M., C. L.,
M. O. S. 3, H. L. W.
Trenton, N. J., 4, B. M. B., M. H. C., A. D., C.
D., L. V. G., H. J. H., L. V. H., R. J. H., R.
P. H., A. H. J., O. J., P. J., O. J. M., C. L. M.,
G. R. M., J. M. M., R. M. M., R. R. M., N. V.
S., A. S., W. S., Jr., W. S., Sr., B. S. 3, E. V.
H., M. E. H., A. R. J., H. P. P., M. E. P., H.
E. S., R. A. 2, F. M. C., G. N. P., R. E. H.,
M. K., C. L. S. 1, J. F. G. C., Robert P.,
Ruth P., A. C. S.
Vancouver, B. C., 4, E. N. D., I. H., F. R., R. H. W.
Woodland, Mo., 4, E. W. B., B. H. B., A. W. B.
Zephyrhills, Florida, 4, N. A. F., F. W. S., E. A.
S., F. C. S., H. L. W., C. R. W.

ANSWER TO QUESTION 14

Can you tell from Mark 7, where the things come from which defile us?

From Mark 7: 21, we learn that we certainly are not defiled by eating certain foods on special days, or at some season of the year. Those things which defile us do not come from without. W. P. (Newark) and B. J. B. (Gr. Rapids) say, "Our heart by nature is evil, and from it come the things which defile us." E. A. (Rockford) says, "If we do not let Jesus come into our heart, Satan is sure to tell us what to do." To show what is our heart by nature, A. E. R. (Amsterdam), J. P. (Isl'ton) and H. A. H. (Trenton) refer to the verses in Mk. 7: 20, 21; Jer. 17: 9; Prov. 6: 14; Gen. 8: 21 and 6: 5; and the latter, referring to the last verse, says, "God sees that our heart [naturally] is only evil continually, but He offers a new heart to all who will accept it as a free gift, and from such a heart flows praise and thanksgiving to God—a very different heart from that in Mark 7."

Question 26.—What is your best thought on John 3: 16?

OUR READING CIRCLE

"The Brave Corsican Boy" relates more fully the story of *Casabianca*, and draws lessons for us from his affection and his bravery.

Memory Verse

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16).

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10 " " "	3.50	3.85
Single Copy " " "50	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

Vol. 18

JULY 7, 1918

No. 27

THE GIPSY AND THE KING

The following story, taken from the book of Charlotte Elizabeth, shows it was the glory of a king to tell the heavy-laden of the King of kings, who is the Friend of the friendless, the Saviour of sinners.

WHEN George III. was hunting near Windsor once, he relinquished the enjoyment of the chase out of compassion to his exhausted horse, and, gently riding alone through an avenue of the forest, was drawn by a cry of distress to an open space where, under a low-branching oak-tree, a dying gipsy woman lay on a pallet of straw.

Dismounting and going to the spot, he found a girl weeping over the sufferer. "What, my child, can be done for you?" he kindly inquired. "Oh, sir, my dying mother wanted a religious person to teach her, and to pray with her before she died. I ran all the way to Windsor, before it was light this morning, for a minister, but could find no one to come to pray with my mother." The dying woman's countenance also bore witness to her deep disappointment.

On hearing this, the king gently said, "I am a minister; and God has sent *me* to instruct and comfort your mother." Then, sitting down, he took the gipsy woman's hand, showed her the nature and consequences of sin, and pointed her to Jesus, the one and all-sufficient Saviour.

His words appeared to sink deep into the gipsy woman's heart. Her eyes brightened; she

looked up; she smiled; and, with an expression of peace on her pallid face, her spirit departed to the King of kings.

When the hunting party, who had missed their sovereign, were anxiously searching the wood for him, they found him seated by the corpse, speaking words of comfort to the weeping children. Then the king rose up, and put some gold pieces in the afflicted girls' hands; he promised them his protection, and bade them look to Heaven. His attendants who were



greatly affected by the scene, stood in silent admiration. Lord L. was going to speak, when the king, pointing to the breathless corpse and to the weeping girls, said: "My lord, who thinkest thou was neighbor unto these?"

Dear young readers, was not that a beautiful example for a king to give to his attendants—himself to point the dying to Christ the Saviour, and sympathize and minister to the sorrowing children? It reminds us of the story of the Good Samaritan in Luke 10: 30-37, who came to the wounded man, bound up his wounds, put him on his own beast, brought him to an inn, and paid for his keeping. I hope that most, if not all, our young readers know that it is a picture of what our Saviour, not only *has* done, but *does*, and is *ready to do* for every one who feels himself to be a victim of sin and Satan—that great robber of all good—and appeals to Jesus' compassion. How willing and ready is our Saviour to show His merciful compassion to the poor wounded sinner that appeals to Him. If you, dear young reader, are in that case, be sure to call on Him like Bartimæus (see Mark 10: 46-52), and you will find the same precious Saviour as he did.

To you who know Jesus as your Saviour, I would call your attention to what the Lord Jesus said to him who had been the occasion of the Good Samaritan story. It is: "Go and do thou likewise." Remember, dear young believer, there are souls to save all around you—souls to whom the Lord may use *you*, as He used King George.

INTERMEDIATE SCHOLARS

27.—BEGINNING THE CHRISTIAN LIFE

(John 1: 35-51; Acts 16: 13-34).

Question 1.—Before we can begin to live the Christian life, what must everyone be? Ans.—John 3: 7.

Q. 2.—How do we become the children of God, and have the life He gives? Ans.—John 1: 12, 13; 3: 16.

Q. 3.—What did John say to others when He saw Jesus? Ans.—John 1: 29, 36.

Q. 4.—Why did Andrew find his brother, and where did he take him? Ans.—vers. 41, 42 (f. p.).

Q. 5.—Why did Andrew do this? Where had he been? Ans.—vers. 37, 39.

Q. 6.—What did Philip do after he followed Jesus? Ans.—ver. 45.

Q. 7.—What did he tell Nathaniel to do? Ans.—ver. 46 (l. p.).

Q. 8.—Why should we tell people to come and see for themselves? Ans.—John 4: 42.

Q. 9.—How did Lydia show that she believed the good news of a Saviour? Ans.—Acts 16: 14 (l. p.), 15.

Q. 10.—How was a rough Roman jailer saved? Ans.—Acts 16: 31.

Q. 11.—How did he then treat God's servants? Ans.—Acts 16: 33, 34.

Q. 12.—Was it their kindness to the apostles that saved Lydia and the jailor? Ans.—Acts 16: 14, 31.

Q. 13.—What does God say to you? Ans.—Rom. 10: 9.



Studies in the Christian Life

27.—BEGINNING THE CHRISTIAN LIFE (Jno. 1:35-51; Acts 16:13-34).

In the Quarter upon which we have now entered, we have a series of lessons upon the Christian life, its origin, growth and activities. Our first lesson begins at the foundation—that which marks the beginning of the life, in its outward manifestations of discipleship and confession. We might look at it from another side—that of new birth—but all is practically covered by the scriptures before us.

1.—“*Come and see.*” Jno. 1: 35-51.

John had been preaching repentance; these two young men had evidently bowed to that truth, they were therefore ready for the next step.

Q. 1. Find, “Except ye repent, ye shall all likewise perish.”

Repentance, if we think of it alone, is not salvation, but it shows the realized need of the soul.

Q. 2. Find, “God be merciful to me a sinner.”

For such there is a blessed message—“Behold the Lamb of God.” The Lord is spoken of in several ways in this chapter—the Word, the Life, the Light, the Son. Each has its appropriate place. Here He is shown as the Lamb.

Q. 3. Find, “A Lamb without blemish.”

These two disciples hear John’s testimony and follow the Lamb of God. Thus their association with Him began. So it is to-day. Salvation is in being united to Christ by a living faith, sealed by the

Holy Spirit. How gracious was the Lord to these inquirers. What did they want? *Himself.* “Come and see.” He is just as accessible to-day.

Q. 4. Find, “Him that cometh to Me I will in no wise cast out.”

Notice how this life shows itself in activities of bringing others to the Saviour. Andrew finds Simon his brother, to whom the Lord gives his new name—a “stone.” Then the Lord finds Philip, and he in turn finds Nathanael. What a proof of the reality of what they had found—they wanted to share it with others. It is a most pungent question to our own conscience.—Are we so conscious of the treasure we have found in Christ that we desire to share it with others? This is the true gospel spirit, the only thing to which the world will listen. May we all, and especially the young who have recently come to the Lord, be saying to friends and to others, “We have found the Christ.”

Q. 5. Find, “Ye shall be witnesses unto Me.”

2.—“*What must I do?*” Acts 16:13-34.

We have here two illustrations of the beginning of the Christian life—different from each other and from those in Jno. 1—but all with the essential personal faith in the Lord Jesus Christ.

Lydia already had the fear of God shown by her worship of the true God; but there was no light in her heart until it was opened to receive the gospel of Christ as presented by Paul. She believed the glad tidings, and took her place as a disciple of Christ.

Q. 6. Find, “Being justified by faith, we have peace,” etc.

The case of the jailer is quite different. He was not a seeker, but a careless, hard soldier. He needs much to arouse him—the earthquake, the danger of escaping prisoners, and his own peril as the keeper of prisoners.

But he is aroused, trembles, and is anxious now about his soul. To the

agonized question comes the prompt answer - "Believe on the Lord Jesus Christ, and thou shalt be saved." The same Jesus who had attracted and found a place in Lydia's heart, is presented as *his* Saviour as well. He believes, confesses Christ, is baptized and his house; and there is great joy. The new life shows itself in the joy, and in the tender ministry to the Lord's servants.

Q. 7. Find, "Ye have ministered to the saints and do minister."

Such is the beginning of the Christian life and its manifest fruits.



ANSWER TO QUESTION 15

What shall a man give in exchange for his soul?

"Some have sold themselves for riches; others for pleasure; some for worldly fame and glory, and still others for various lusts and passions of the flesh;"—is suggested by R. B. A. (Min'polis) L. V. H. and R. E. H. (Trenton). "Nothing can be compared with our soul in value. It is of greater importance and value than the whole world and its possessions; the soul is more valuable than *anything* else; it is priceless," we are told by M. A. M. (Allen'n), C. E. M. (Adair), E. S., H. C., D. C. (Albany), E. F. (Caseo), P. S. (Isl'ton), G. E. H. (Wissa'n), C. L. (Scheneo'y) and F. W. S. (Zeph'hills), "If a man loses his soul while gaining all the world, he gains nothing, because when he dies he cannot take his wealth with him but only earns a place in hell," we are told by E. McI. (Buffalo), M. D. D. and H. C. (Min'polis); and, "He has lost all when he has lost his soul," says C. R. W. (Zeph'hills). Ah, let us fear such an irreparable loss!

Question 27.—How does the Christian life begin?

OUR READING CIRCLE

"*In the Gipsy's Tent*" the son of a praying mother, after years of wandering, learned from a little gipsy girl that it was Jesus—Jesus only—who could forgive sinners.

Memory Verse

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16: 31).

Train up the Child

It is said there is a maxim among Roman Catholic teachers running thus:

"Let us have the *children*, and you may have the *men*." It means that the impressions made upon the youthful mind and the teaching received in the early years of life are of greater power, more lasting, than in later years. This is a true and wise maxim. Let the parents who love the Lord, and the teachers of youth, remember it.

Scripture itself gives us the same truth in a better form: "Train up a child in the way he should go" (not the way he *would* go), "and when he is old he will not depart from it" (Prov. 22: 6). Patience and perseverance, dear fellow-teachers! and the reward shall be great. Let us be much with God about the instruction we give, remembering that the Word of God must be the foundation of our teaching.

Some Sunday-schools have the commendable habit of repeating verses in concert, and whole portions of Scripture, thus storing and fixing precious portions in the memory, which the Spirit of God may use when reading is not possible. Might we not all do the same?

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—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

JULY 14, 1918

No. 28

WARNED IN VAIN Or, A BLASPHEMER'S END

ABOUT seventy-five years ago a New England lady accompanied her husband, a sea-captain, on some of his voyages to the South Sea Islands; and later she wrote a book called, "Life in Feegee" (Fiji), in which she relates some of her experiences in those waters. One incident contains a solemn warning for blasphemers and all who make light of sacred things. She says:

"While we were at Mathuata, I observed that the man Harry, of whose horrid death at Nava I have previously given an account, had lost two of his fingers. I inquired where he had deposited them. 'In the jaws of a shark,' he replied. He then related the following story, which I scarcely credited at the time, but I heard the fact affirmed afterwards by two eye-witnesses of respectable character. He stated that while he was a sailor on board a brig lying at one of the islands, they caught a shark one day just before the dinner hour. Immediately after he was taken, the head was severed from the body, and both parts were left on deck till after the men had dined, smoked, and talked their hour of noon; after this their attention was again turned to the shark.

"Supposing that no life remained after so long a time since its head was separated from the body, Harry, with another, took the head and raised it to the rail of the vessel to throw it overboard. As they were about to plunge it into the deep, Harry cried out, 'Stop! let us have

prayers over the dead, and bury it Christian fashion.' At that moment the jaws opened and snapped off two of his fingers."

What a warning God gave this blasphemer against his sacrilegious conduct! Yet he failed to profit by it, for he continued in his blasphemies, and was afterwards horribly put to death and eaten by cannibals.

Dear children, boys especially, guard yourselves against anything that even savors of sacrilege or speaking light of sacred subjects, such as prayer, conversion, death, heaven or hell. They that do



so, do it at their peril; for though God bear long in His wonderful patience, He will not be trifled with at last. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). It is becoming very common nowadays to talk lightly of the Bible, use it to make a joke, jest about hell, etc.; even in schools you may hear bad boys curse and swear; they think it smart and man like; but it is mean, contemptible, and most wicked, thus to insult God, or His precious word, and you should shun it as you would a leper or poison. Scripture says, "The Lord will not hold him guiltless that taketh His name in vain." Harry, the sailor, had warning given him in the loss of his fingers; he continued in his evil ways, and suffered for his sin and folly, even in this world—but what is that, even, compared to the eternity to come!

If this should come under the eye of anyone who is given to the guilty practice of blasphemy, and feels himself unable to give it up, let me tell you that salvation by the Lord Jesus will deliver a soul from any sinful habit or wicked practice. Repent before God; own your sin to Him, and ask Him to save you, not only from hell by and by, but from your sins *now*, in this life, right here on earth; for it is written: "Thou shalt call His name JESUS, for He shall save His people from their sins" (Matt. 1: 21). Call upon Him then, and He shall surely deliver thee!

C. KNAPP.

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29: 1).

FOR THE LITTLE ONES

Simple Thanks

ONE November day little Dora, of five years of age, was walking out with her aunt. The sun had not been visible all the morning, when suddenly a ray of brightness darted full in their faces, and little Dora exclaimed—

"Oh, auntie, how beautiful! I do like the sun!"

"Does my darling know who made the sun to shine?" asked the aunt, with a smile.

"Yes," replied the child, pointing upwards; "it is the good God in heaven." And the little girl kissed her hand up to the sky three times; then turned to her aunt, and said, "Auntie, I have sent three kisses to the Lord, and the angels will carry them to Him. Perhaps He will send me some back when I'm asleep."

Auntie looked fondly at the little prattler as she asked—

"Why did you send the kisses, Dora?"

"To thank Him for sending His sun out," replied the child. Then her auntie thought, "This little child is thanking God for one of His most common mercies; yet, not only common, but special mercies have often been unacknowledged by me!"

O children, let us be thankful to God for the *many* good gifts He bestows upon us day by day.

INTERMEDIATE SCHOLARS

28.—READING GOD'S WORD

(Acts 8: 26-39; Ps. 19: 7-11.)

Question 1.—Why should children read the Scriptures? Ans.—2 Tim. 3: 15.

Q. 2.—How are we born again?

Ans.—1 Pet. 1: 23.

Q. 3.—After we are born again, in what way are we to be like babes?
Ans.—1 Pet. 2: 2.

Q. 4.—What was an Ethiopian eunuch doing when Philip went to him, and what was he reading?
Ans.—Acts 8: 28, 32, 33.

Q. 5.—Who knew his heart, and sent Philip to him? Ans.—vers. 26, 29.

Q. 6.—What did Philip ask him?
Ans.—ver. 30.

Q. 7.—What did he ask Philip about what he read? Ans.—ver. 34.

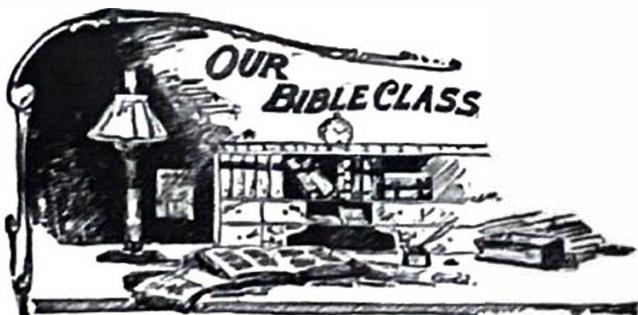
Q. 8.—What could Philip tell him?
Ans.—ver. 35; John 1: 29.

Q. 9.—After hearing such glad tidings, how did the eunuch go on his way?
Ans.—ver. 39; Ps. 19: 8.

Q. 10.—Why were the Bereans said to be noble? Ans.—Acts 17: 11.

Q. 11.—What does the Word of God do for the soul? Ans.—Ps. 19: 7-9.

Q. 12.—What did David say of it?
Ans.—Ps. 19: 10.



Studies in the Christian Life

28.—READING GOD'S WORD

(Acts 8: 26-39; Ps. 19: 7-11.)

The life begun needs nourishment, and we are to-day to look at the food for the Christian.

Q. 1. Find, "Desire the sincere milk of the Word," etc.

1.—"Understandest thou what thou readest?" Acts 8: 26-39.

We have here the place that God's word occupies in conversion. Here is a seeking soul who does not know the

truth, but who searches God's word. He will surely find it.

Q. 2. Find, "Preach the Word."

Q. 3. Find, "Born again . . . by the Word of God," etc.

How beautifully all is fitted together—the anxious inquirer, the open Scriptures, the servant to explain. Again we see, as in Jno. 1, that the Lamb of God is the object of faith. The eunuch hears, believes, confesses Christ. Philip leaves him with God and the precious book in his hands which will lead and guide him.

Q. 4. Find, "Search the Scriptures."

Q. 5. Find, "Sanctify them through thy truth," etc.

Q. 6. Find, "Ye are strong, and the word of God abideth in you."

These and many other scriptures show the absolute necessity for the new-born soul to feed upon the word of God. If this is neglected we will have a poor, weak, failing, worldly-minded person easily led astray, with little or no joy in the Lord, and no testimony to the world. How many professors are like this! Sad indeed it is when God's own children go in the same way. We cannot be too plain and earnest in this matter. Read the Bible—daily, regularly, consecutively, prayerfully, studiously.

We would make a few practical suggestions: (1) Always read in the New Testament, beginning at Matthew, and on through to Revelation; and then beginning again. Do this a chapter a day, in the morning before reading anything else. (2) Read during the day or in the evening a chapter from the Old Testament, beginning at Genesis, and going through to Malachi; then beginning again. (3) Commit to memory one verse a day; first a series of precious gospel and other verses, as Jno. 3: 16; Jno. 5: 24; Rom. 3: 23; Rom. 5: 1; Rom. 8: 31, 32, and so on. Then select a short Epistle, as Ephesians, Galatians, etc., and commit it *all* to memory, verse by verse. (4) Keep a note-book and set down striking thoughts that come to you, keeping

a little daily record of your reading and your thoughts. If this is done simply, perseveringly, you will have a good store of food for your soul. *Then* make use of it, *feed* on it, *obey* it.

Q. 7. Find, "Thy words were found, and I did eat them."

2.—*The perfect word of God.* Ps. 19:7-11.

In this beautiful psalm we have set forth four great facts: (1) The wonders of Creation. (2) The perfection of the Word. (3) The fact of sin. (4) The Redeemer. We are to look at the beauties of God's word, which are spread out before us in the Bible, as the glories of the Creator are displayed in the opened heavens. Various names for that Word are used, and various effects described. (1) The *law* of the Lord is perfect. The law is that which points out His truth and will. It converts or awakens the soul to see its condition.

Q. 8. Find, "I had not known sin but by the law."

(2) His testimony is sure, making wise. True wisdom comes from His word, the witness of His truth.

Q. 9. Find, "I have more understanding than all my teachers," etc.

(3) His statutes, the expressed will of God, give joy.

Q. 10. Find, "As one that findeth great spoil."

(4) His commandments enlighten the eyes.

Q. 11. Find, "His commandments are not grievous."

(5) His fear—what results from keeping His word—is clean. It is a holy, happy fear.

Q. 12. Find, "Walking in the fear of God," etc.

(6) His judgments, declared in His word, abide forever.

Q. 13. Find, "The word that I have spoken . . . shall judge," etc.

His word is sweet; it is a faithful friend; keeping it ensures a *great* reward.



ANSWER TO QUESTION 16

Of what is Mark 9:2 a sample?

Surely of that day when Jesus Christ our Lord will be manifested to all the world in the most magnificent glory as King of kings and Lord of lords. "Of His glorious appearing," say L. S. and W. S. (Buffalo); "Of His coming," say H. C. S. and M. G. S. (Isl'ton). E F. (Casco) tells us, "Mark 9:2 is a sample of the coming and glory of our Lord Jesus Christ when He comes with His loved ones. What a blessed day will it be for believers when we behold His glorious face!" And what a day for this sad world when our Lord comes in glory to set up His righteous throne! First we must be gathered to Him, and meet Him in the clouds, that we may come with Him. Will the reader be ready when He comes for His Church to take them to Himself?

Question 28.—What is the value of reading God's Word?

OUR READING CIRCLE

"*Washed and Brushed Up!*" shows the power of the Lord to keep as well as to save, but let us remember He saves first. We must go to Him just as we are, for it is *sinners* Jesus came to save.

Memory Verse

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Ps. 19:7).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks	\$29.00	\$32.00
25 " " " "	7.50	8.25
10 " " " "	3.50	3.85
Single Copy " " " . . . . .	.50	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

JULY 21, 1918

No. 29

Jesus Coming to His Own in Trial (Matt. 14: 13-32.)

ALL night our Lord had been upon the mountain in prayer. He had fed the great company of 5,000 people who had come to Him from different cities and parts of the land; and after He had sent the disciples away in the boat, He sent the multitude away also, and Himself went up into the mountain for a season of communion with the Father.

But the disciples were having a hard time of it on the stormy lake, and although they had left in the evening, and had been rowing a great part of the night, they had only gone three or four miles (a furlong is $\frac{1}{8}$ of a mile, John 6:

19), for the wind was right against them. Perhaps some of our young readers know how difficult it is to row a boat against the wind; sometimes being driven in the opposite direction in spite of our utmost efforts.

It was toward morning, "in the fourth watch" (as the Romans divided the night), when they must have been very weary, and perhaps discouraged, that they saw what they supposed to be a spirit, and they cried out in alarm. At once they heard the familiar voice of their beloved Master, who said, "Be of good cheer. It is I; be not afraid." Then Peter, who was bolder than the others, said, "Lord, if it be Thou, bid me come unto Thee on the water." And the Lord answered, "Come." Whereupon Peter got down from the boat, and he too walked on the water to go to Jesus.

He seems to have got along all right at first, occupied with getting to Jesus, but when he looked at the boisterous waves, he was afraid, and began to sink. Our picture shows him just at that moment, when the Lord reached out His hand and caught him, and brought him safely to the ship.

The Lord's coming down from the mountain to the disciples in distress, suggests His coming down from heaven to His much-tried people down here. It was in a time of distress



that He came to them on the lake; and is not the world already tossed as a ship in the storm?

How needful it is that we be ready to meet Him when He does come. And "How can we be ready?" some young reader may ask. Just by confessing our sins, to Him who died to put them away. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1: 9). When we are cleansed by Him in this way, we are ready to meet Him, and need not fear His coming, for then it is a *friend* that we look for, as He said to the disciples that were troubled, "*It is I, be not afraid.*"

"To them that look for Him, shall He appear the second time, without sin, unto salvation" (Heb. 9: 28). R. B. E.

INTERMEDIATE SCHOLARS

29.—PRAYING TO GOD

(Lk. 11: 1-13]; Ps. 145: 18, 19.)

Question 1.—What did one of His disciples ask the Lord? Ans.—Luke 11: 1.

Q. 2.—Do we pray to a God far off?
Ans.—ver. 2.

Q. 3.—Why should we go to God as to a father? Ans.—ver. 13.

Q. 4.—What three things does the Lord encourage His people to do?
Ans.—ver. 9.

Q. 5.—What is said to those who ask, seek, and knock? Ans.—ver. 9.

Q. 6.—What is better than seeking help from people in time of trouble?
Ans.—Ps. 146: 3, 5.

Q. 7.—What did David say after a time of trial? Ans.—Ps. 34: 4, 6.

Q. 8.—For what are we especially encouraged to ask? Ans.—James 1: 5.

Q. 9.—How are we to ask?
Ans.—James 1: 6, 7.

Q. 10.—Is God able to answer our prayers? Ans.—Eph. 3: 20.

Q. 11.—Is He far away from those who turn to Him? Ans.—Ps. 145: 18.

Q. 12.—Why can Christians come boldly to God's throne and find it a throne of grace? Ans.—Heb. 4: 15; 7: 25.

Our Bible Class.

Studies in the Christian Life

29.—PRAYING TO GOD

(Lk. 11: 1-13; Ps. 145: 18, 19.)

Our previous lesson was upon the most important subject of reading the word of God. To-day we follow with one closely connected with it—prayer. The first passage of our lesson shows this connection by being in immediate relation to the lesson of hearing the word of God.

Q. 1. Find, "Which also sat at Jesus' feet and heard His word."

The word of God and prayer go together.

Q. 2. Find, "Sanctified by the word of God and prayer."

Prayer apart from the Word would be unintelligent and probably selfish. We learn how to pray from the Scriptures, which show us our need and encourage our faith. On the other hand mere reading of Scripture which did not stir up to prayer, might easily lead to spiritual dryness and pride.

1.—*An example and model.* Lk. 11: 1-4.

If any one was ever beyond the necessity for prayer, it was our blessed Lord. But we find Him constantly in prayer, especially in this Gospel.

Q. 3. Find three instances of this in Luke.

Q. 4. Find His great prayer in John.

We are not told whether our Lord was praying aloud or silently, but in either case He was seen by His disciples. At times He prayed alone.

Q. 5. Find an instance of this.

We may be sure that His prayers were largely of an intercessory nature, and not for His own needs.

Q. 6. Find, "I have prayed for thee."

His disciples, stirred by His example, ask to be taught to pray, adding that John had taught his disciples. They needed to be taught, for their religion was largely formal or ritualistic. While need had always turned to God with its requests, yet there was neither the liberty nor the intelligence which mark the present dispensation of grace. The disciples were on the verge of the new dispensation, while still in the old.

Q. 7. Find Abraham's intercessory prayer; the prayer of Jabez; that of king Hezekiah.

The "Lord's prayer" is given as a model, not in form, but in spirit. We do not find in it the full expression of conscious liberty, produced by the Spirit as now given; it deals rather with an earthly than a heavenly people. And yet it is absolutely perfect, and just suited to the condition of the disciples, and of those in similar circumstances. It is very striking that we have no forms of prayer given in the epistles. The Spirit was to guide.

Q. 8. Find, "Praying in the Holy Ghost."

First, after the knowledge of Him as Father is given, we note the claims of God have the precedence—"Hallowed be *Thy* name," etc. He must be first, if man is to be blessed.

Q. 9. When did our Lord say, "Not My will but Thine?"

Our great need is to hallow, to reverence God's name. If men do not reverence God, they cannot be blessed. Closely connected with this is the desire for His kingdom to come and His will to be done. No improvement of the world as it is can ever establish abiding peace and righteousness. Next, man's personal needs are presented—food for the day, mercy for our failures, as we also show mercy to others.

Q. 10. Find, "As your Father in heaven is merciful."

Then come special prayers, which yet have a wider application—against temptation and for deliverance from evil.

Q. 11. Find, "Your adversary the devil, as a roaring lion," etc.

2.—*Importunacy and encouragement.*
Vers. 5-13.

Most encouraging is this part. Our Lord gives an example of almost shameless insistence, and encourages us then to ask God for what almost seems to be too much. Indeed, nothing is too much to ask Him about, if we come in the right way and the right spirit.

Q. 12. Find, "If ye shall ask *anything* in My name," etc.

Q. 13. Find, "If we ask anything according to His will," etc.

"Ask, seek, knock"—increasing degrees of intensity, showing that we need not fear to be too bold.

Q. 14. Find, "Let us therefore come boldly to the throne of grace."

Need we fear God will give us something to harm us? Would a father give his child stone for bread? God will give all good—summoned up in the word "the Holy Spirit." We need not pray now for the gift of the Holy Spirit, for He has come, but that He may be unhindered in our hearts.

3.—*A clear promise.* Ps. 145:18, 19.

The Old Testament adds its testimony to what we have been considering—a most sweet assurance.

THE LETTER BOX

ANSWERS TO QUESTIONS 17 TO 20

The figures indicate the number of Questions answered by each one.

Adair, Iowa, 4, C. E. M., C. F. M.

Albany, N. Y., 4, E. B., I. J. B., D. E. C., C. N., B. H. T.

Allentown, Penn., 4, K. L. M., R. R. 3, R. A. R., E. F. R. 2, A. W. 1, G. S. H., H. J. H., M. I. H., R. C. H., W. R.

Amsterdam, N. Y., 4, A. E. R.; L. R., B. D., R. V., 3, A. P., L. J. VanK.
 Anoka, Minn., 4, M. E. H.
 Baltimore, Md., 4, K. G., E. B. H., L. E. H., F. J., L. J., R. T. P., T. R., M. D. W.
 Bowern, Pa., 4, A. H. F.
 Buffalo, N. Y., 4, L. S., 3, E. Molt., C. W., E. A. W., 2, M. A., 1, C. Molt., W. S., Harvey S., Herbert S.
 Casco, Wis., 4, M. P. A., E. F.
 Carlton, Kan., 4, R. C. R., P. E. E., E. M. G., A. E. G., R. H. G., 3, O. V. E., 2, J. H. J., 1, J. G. J., P. B. J., D. M. J.
 Chicago, Ill., 4, H. A. H., W. F. H., G. L., R. A. S.
 Dunkirk, N. Y., 4, A. C. H., L. H., E. Molt., J. R. Molt.
 Holland, Mich., 4, J. P., P. P.
 Islington, Mass., 4, E. M. G., E. M. C., R. C. M., H. C. S., M. G. S., L. S., E. C. S., H. A. S.
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 Ottawa, Ont., 4, H. E. C., M. E. C., J. L.
 Philadelphia, Pa., (Kensington) 4, A. E. A., 3, F. O., 2, D. C., 1, A. E. M.
 (Wiss'n) 4, G. E. H., B. K., W. B. T.
 (West) 4, E. H., J. W. H., J. J. H., P. E. McD., 1, T. W.
 Pittsburgh, Pa., 4, M. L. O., E. C. C., I. A. C., J. McD., L. S., M. S., 1, R. V. McD.
 Rockford, Illinois, 4, A. C. L., 3, E. A. A., H. A. L., V. H., 2, M. B., 1, M. R., G. F. R., Jr.
 Schenectady, N. Y., 4, L. W. M., E. T. M., C. C. L., M. E. S., 1, H. E. S.
 Trenton, N. J., 4, B. M. B., M. H. C., A. D., C. D., L. V. G., H. J. H., L. V. H., R. J. H., R. P. H., A. H. J., O. J., P. J., L. K., O. J. M., C. L. M., G. R. M., J. M. M., R. M. M., R. R. M., G. N. P., R. P., H. E. S., A. S., W. S. Jr., W. S., Sr., 3, R. A., F. M. C., E. V. H., M. E. H., A. R. J., M. E. P., C. L. S., 2, R. E. H., G. M., R. P., H. P. P., B. S., 1, B. C., J. F. G. C., R. A. H., T. D. J., R. H. J., N. V. S.
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 Washington, D. C., 4, V. J. C., G. E. C., C. E. E., M. E., E. M. S., N. H., N. V. McD., 3, C. E. M. B., M. E. D., L. M. E., M. P. F., E. M. L., W. L. S., E. H. W., 2, M. A. B., S. F. (new), B. H., W. H., P. W. H., M. M. H., H. H., E. J. S., E. T., F. I. W., 1, S. J. B., M. F. B., A. F. D., M. H., O. K., E. T. McD., V. M., M. P., H. S., B. W., D. W., E. W.
 Woodland, Mo., 4, E. W. B., B. H. B., A. W. B.
 Zephyrhills, Florida, 4, F. W. S., E. A. S., H. L. W., R. L. S., K. R. S., 3, C. R. W.

DELAYED ANSWERS

To Ques. 12, M. B. (Wash'ton). To Ques. 13 to 16, L. F. D. (Harris'g) and D. C. S. (Phil'a.). To Ques. 14, L. D. and L. R. (Washington). To Ques. 14 to 16, E. W. S. (Wash'ton).

ANSWER TO QUESTION 17

What is the way to true greatness?

"To take the lowly place," is the answer in one sentence, from H. J. H., R. M. M., R. J. M., and A. S. (Trenton), C. E. and W. L. H. (Wash'ton). "We who believe, in order to be truly great must serve in humility," say T. H. (Baltimore) and L. V. H. (Trenton); J. R. McD. (Dunkirk) enforces this thought by quoting 1 Pet. 5: 6. C. E. M. (Adair) tells us, "One must forget self, trust in Jesus, and be as a child, Mark 9: 35-37," while R. M. (Isl'ton), G. F. R. (Rock'd) and R. L. S. (Zeph'hills) say, "We will have true greatness if we follow in the steps of Christ, for He ministered unto, and was servant of all." We quote from L. K. (Trenton): "The real secret of true greatness is found at the foot of Calvary's cross, which comes from following Christ, and give us greatness which abides forever, in contrast with that of this world, which comes to naught."

Question 29.—What is the value of prayer to a child of God?

OUR READING CIRCLE

"One of Your Foes" from a South African tradition tells us something of the power of sin. What a terrible thing it is, is shown by the fact that none other could put it away but the Son of God Himself.

Memory Verse

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Lk. 11: 9).

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Single Copy " "50.....	.40

Lolzeaux Brothers, 1 East 19th Street, New York

The Sunday School Visitor

VOL. 18

JULY 28, 1918

No. 30

The Sorrowful End of a Proud and Wilful Son

THE Bible gives us the history of many persons, good and bad, but always with the object in view of use and blessing to those who read them. When we write the biography of a person we are very apt to give a glowing account of that person, telling all we know that is praiseworthy, and omit the other side. Or, if the writer is unfriendly to the person he writes about, it is probable that prominence is given to acts of meanness or wrongs committed. But God's book is fair and true—never unjust. So that in reading the Bible narratives our minds need to be exercised to discern between good and evil.

Absalom was a son of king David; and his mother, Maachah, was daughter of the king of Geshur. Absalom grew up to be a very beautiful man: "In all Israel there was none to be so much praised as Absalom for his beauty" (2 Sam. 14: 25); on account of this—his beauty and parentage—he grew very proud and wilful, which ended in his destruction. O young people, beware of pride! It has been the ruin of him who now bears the terrible name of "The Dragon, that old serpent, which is the Devil, and Satan" (Rev. 20: 2); and it is the poison of pride that he instilled in the minds of Eve and Adam in Eden, as

poison is injected into the flesh by the bite of a viper. The poison of pride is now in us all, the children of Adam, but we are to hate it, and pray God it should not have the rule over us as it did over Absalom.

The youth of Absalom must have been very attractive—born a prince, well-formed, beautiful, cultivated, and in favor with all Israel. What more could he wish? Well, pride is like a gnawing worm within the breast. He wished to be king. He possibly might have been after his father's death, but he could not



wait. Pride was gnawing within him, and he resolved to dethrone his father, and kill him if necessary!

So Absalom, under the false pretence of fulfilling a vow he had made to God, gathered his friends in the city of Hebron and raised there a conspiracy against his father. All went "swimmingly" for a while, and God allowed it, that the hearts of many should be made manifest. So the noble-looking, but wicked, Absalom came to Jerusalem and was proclaimed king all over Israel, while David and his faithful friends and servants had gone weeping from Jerusalem—it was a touching scene. (You can read it in 2 Sam. 15: 13-30.)

Soon came the day of retribution, however. The friends of David gathered to him beyond Jordan where he had fled, and Absalom and his followers came to battle against David. The two armies joined in battle, and Absalom and his army were defeated and fled, pursued by David's army. Now the great shock of hair, of which Absalom had been so proud, served him very badly, for as the mule on which he rode rushed under the thick boughs of a branching oak, his hair caught in the branches, and he remained suspended by it while the mule went from under him. Poor Absalom! His pride was his ruin. David's army, were pursuing; Absalom was discovered hanging from the tree, and reported to Joab, the army commander, who doggedly thrust three darts through the heart of Absalom.

David had commanded his army to spare the life of Absalom, for his sake, because Absalom was his son. Now when the tidings were brought that Absalom was slain, David lamented for him with pitiful voice, crying, "O my son Absalom . . . would God I had died for thee; O Absalom, my son, my son!" Is it not touching to hear the afflicted father lament for his son like that—rebellious though he was? Well, dear young readers, God laments over the death of

the wicked. He called to His rebellious people through Ezekiel thus: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" and you surely remember how Jesus wept over the Jerusalem that was about to murder Him!

David could not die for his son Absalom, though he said, "Would God I had died for thee, " but God—so great is His love for man—in the person of His Son gave Himself for us, the sinners, "that whosoever believeth in Him should not perish, but have everlasting life." We who believe Him, now love Him, "because He first loved us." Can you say this from your heart?



Mamma's Kisses

A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I burn my fingers,
A kiss when I bump my head;

A kiss when my bath is over,
A kiss when my bath begins;
My mamma is as full of kisses—
As full as nurse is of pins.

A kiss when I play with my rattle,
A kiss when I pull her hair;
She covered me over with kisses
The day that I fell down stair.

A kiss when I give her trouble,
A kiss when I give her joy:
There's nothing like mamma's kisses
To her own little baby-boy.

• •

INTERMEDIATE SCHOLARS

30.—OBEYING GOD

(Matt. 4: 18-22; Jno. 14: 22-24; Jas. 1: 22-27.)

Question 1.—When the Lord Jesus called Simon Peter, Andrew, James and John, what were they doing?

Ans.—Matt. 4: 18, 21.

Q. 2.—What did He say to them?

Ans.—vers. 19, 21.

Q. 3.—How did they obey Him?

Ans.—vers. 20, 22.

Q. 4.—What is promised to those who obey what God says?

Ans.—Deut. 11: 27.

Q. 5.—Who lost a kingdom through disobedience? Ans.—1 Sam. 15: 23, 24.

Q. 6.—What does God think of obedience to Him? Ans.—1 Sam. 15: 22.

Q. 7.—How do His people show they love their Saviour? Ans.—John 14: 21, 23.

Q. 8.—What is promised to those who keep His words? Ans.—John 14: 23.

Q. 9.—Where did David hide God's word? Ans.—Ps. 119: 11.

Q. 10.—Why does God want us to keep His word and walk in His ways?

Ans.—Prov. 3: 17.

Q. 11.—When people hear God's word, but do not obey it, what are they like?

Ans.—Jas. 1: 23, 24.

Q. 12.—Who are blessed of God?

Ans.—Jas. 1: 25.

Our Bible Class

Studies in the Christian Life

30.—OBEYING GOD

(Matt. 4: 18-22; Jno. 14: 22-24; Jas. 1: 22-27.)

If the new-born soul has learned the of God and of prayer, it is fitted for that two-fold lesson of feeding upon the word which is now before us—the path of obedience.

Sin came in through disobedience, independence of God and insubjection to Him. The secret of all creature happiness is obedience to the Author of our being. This lesson is stamped upon all nature—both animate and inanimate things obey the laws of their being. Think of the chaos if the stars and the earth were not obedient to the law of gravitation, which is nothing but the will and power of God; if every particle of matter were not obedient to the law of cohesion. In nature this obedience is involuntary, but man, endowed with intellect and will, is responsible and therefore free to choose. Thus sin came in by man's will choosing disobedience instead of subjection to God. Scripture, history, observation and our own experience unite in witness to the awful ruin.

Q. 1. Find, "By one man's disobedience many were made sinners."

Q. 2. Find, "By one man sin entered into the world."

Q. 3. Find, "The wages of sin is death."

None can dispute these solemn facts, and if such are the results of disobedience in the unsaved, how can the child of God expect any blessing in a similar course?

Q. 4. Find, "Because of these things cometh the wrath of God upon the children of disobedience."

Q. 5. Find, "As obedient children," etc.

Obedience is the mark of the children of God as disobedience is of the unsaved. We come now to look at the scriptures of our lesson.

1.—"Follow Me." Matt. 4: 18-22.

Obedience is not a legal thing, nor is it done in order to gain life, but because that life is already possessed. It is not occupation with certain rules of life, no matter how excellent; but it consists primarily and chiefly in *following Christ*. This suggests attraction to a Person, cleaving to Him and abiding in His company. Simon, Andrew, James and John were already attracted to the person of the Lord. They had doubtless been

brought to repentance and faith in Him according to the measure of their knowledge. It is most important to see this. Even obedience cannot displace faith. But these young disciples are now called to a life of service; they are to be "fishers of men." How can they be truly that? Only by following, by cleaving to the Lord.

Q. 6. Find, "That ye should follow His steps."

Q. 7. Find, "As He walked."

Q. 8. Find, "Abide in Me and I in you."

Q. 9. Find, "So walk ye in Him."

These and many other scriptures give us the fruits and source of Christian obedience.

2.—*Abiding fellowship.* Jno. 14: 22-24.

Let it be unmistakably understood that Christians are different from the world.

They have a different nature, life, object and motives. Therefore when our Lord is asked why—for that is the meaning of the phrase, "How is it"—He is to manifest Himself to His own and not to the world, the answer is, The world cannot see nor know the things of the Spirit.

Q. 10. Find, "They are foolishness unto him," etc.

The child of God is to have a revelation of Christ by His dwelling in the heart.

Q. 11. Find, "That Christ may dwell in your hearts by faith."

How amazing the thought—the Father and the Son dwelling with us! Those who love Him, "because He first loved us," who keep His word, will know this blessedness, at once the power for obedience and its standard.

3.—*Practical piety.* Jas. 1: 22-27.

Christianity is intensely practical. It is not a creed, but a life, a reality. So James would test all that professed to be faith. Did it hold fast the word of God? Did it produce the fruits of true faith?

Q. 12. Find, "By their fruits ye shall know them."



ANSWER TO QUESTION 18

What should one do to have eternal life?

"Believe on the Lord Jesus Christ and thou shalt be saved," answer R. C. H., M. I. H., H. J. H. (Allen'n); J. M. M., A. R. J., E. H., C. D., and B. M. B. (Trenton), and E. M. C. (Islington) also quote Acts 16: 31; John 3: 15, 16; 5: 24; 6: 27, 37, 40, 47; 20: 31; Rom. 5: 8; 6: 23; Eph. 2: 8 and 1 Jno. 5: 13. "We are all sinners, and can do nothing; but the Lord Jesus did all the work, while we only trust," is the thought of L. G., L. K. and C. L. M. (Trenton) and M. A. B. (Wash'ton). "Come to Jesus, own yourself a sinner and Him as Saviour," say H. J. H. and F. C. (Trenton) and B. H. B. (Woodland).

Nearly all of our young correspondents are very clear as to the way of being saved, but a most important point is brought out by H. E. C. (Ottawa), B. S. and M. E. P. (Trenton), who urge all to "believe the Lord Jesus Christ as HIS or HER personal Saviour." Have you done this? If not, will you trust in Jesus NOW?

Question 30.—What blessed promise is given in to-day's lesson to those who love and obey the Lord Jesus?

OUR READING CIRCLE

"*Why Russell gave his Life*" is another faint illustration of the kindness of One who died for you.

Memory Verse

"But be ye doers of the word, and not hearers only, deceiving your own selves" (James 1: 22).

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

AUGUST 4, 1918

No. 31

Vain Religion, Or, "Where is the Lamb for a Burnt Offering?"

OUR picture represents a mural painting from the walls of the famous Congressional Library at Washington, D. C. It is called "RELIGION;" and is considered very beautiful. But, though a beautiful painting, it brings sad thoughts to the Christian, for though there is an altar, with fire upon it, there is no sacrifice, no blood—no slaughtered lamb or goat or bullock. All such religion is vain, for God says in His word that "without shedding of blood is no remission," or forgiveness of sins. The "worshippers" may devoutly kneel (as in the picture), and devoutly pray, but they have no ground of acceptance before God, even as Cain was not accepted before Him.

In Old Testament times no one dared

approach God without some animal sacrifice. So Abel brought "the firstling of his flock," which died in his stead, and for this he was accepted; "God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11: 4). May you, dear reader, hear that voice speaking to you from the earliest age of human history, telling you in terms unmistakable that it is "the blood (*and the blood alone*) that maketh atonement for the soul" (Lev. 17: 11). This does not mean that the blood of any animal could take away or atone for sin, but these Old Testament sacrifices were types or pictures of Jesus, the Lamb of God. You know the grand old hymn:

"Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away its stain."

It is "Christ the heavenly Lamb" who offered Himself on Calvary,



"A sacrifice of nobler name,
And richer blood than they."

It alone can take away our sins. You remember how Isaac on his way to Mount Moriah asked Abraham his father saying, "Behold the fire and the wood; but where is the lamb for a burnt offering?" and you know the answer, "And Abraham said, My son, God will provide Himself a lamb for a burnt-offering." And that is just what God has done in giving Jesus, His only begotten Son to die for us. He was the spotless Lamb of God, and was offered upon the cross to take away the sins of those who confess them, and who thus saves our souls.

But blind religion denies this, as does the picture before us—reverent postures, beautiful flowers, an altar, the fire, but where is the lamb, the sacrifice offered for sin? Alas, it is not there; and this is the fatal defect; the "one thing needful" to atone for the worshiper's sins is absent. Art ignores this necessity, and Satan by pictures such as this deceives people, that he may lead them *religiously* to leave out, and then deny the one thing needful—the atonement for sin.

O reader, young or old, be warned by these plain words of the devices of your soul's great enemy, and trust to Christ alone for salvation. God says, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

C. KNAPP.

FOR THE LITTLE ONES

My Sweetest Song

I LOVE to sing of that great Power
That made the earth and sea;
But better still I love the song
Of "Jesus died for me."

I love to sing of shrub and flower,
Of field and plant and tree;

But sweetest note for ever is,
That "Jesus died for me."

I love to hear the little birds
Attune their notes with glee;
But guileless mirth can not suggest
That "Jesus died for me."

I love to think of angels' songs,
From sin and sorrow free;
But angels cannot strike their notes
To "Jesus died for me."

I love to think the time shall come,
When men shall happy be;
But I am happy now, because
My "Jesus died for me."

I love to speak of God, of heaven,
And all its purity,—
God is my Father, heaven my home,
For "Jesus died for me."

And when I reach that happy place,
From all temptation free,
I'll tune my ever-rapturous notes
With "Jesus died for me." *

INTERMEDIATE SCHOLARS

31.—GROWTH

(Lk. 2:42-52; 2 Pet. 1:5-8.)

Question 1.—What was noticeable about the Lord Jesus when a child?

Ans.—Lk. 2:47.

Q. 2.—What was He doing even then?

Ans.—ver. 49 (l. p.); Heb. 10:9.

Q. 3.—Obedience to God made Him obedient to someone else: who was that?

Ans.—ver. 51; Eph. 6:1.

Q. 4.—What is said of Him?

Ans.—ver. 52.

Q. 5.—How may God's people grow too, and what makes them grow?

Ans.—1 Pet. 2:2.

Q. 6.—Before a child can grow it must live: how can we be born again and have eternal life?

Ans.—1 Pet. 1:23; John 5:24.

Q. 7.—Faith is belief in what God says: why must we have faith? Ans.—Heb. 11: 6.

Q. 8.—How does the apostle Peter speak of faith? Ans.—2 Pet. 1: 1.

Q. 9.—What does faith hear and trust? Ans.—2 Pet. 1: 4 (f. p.) ; John 5: 24.

Q. 10.—What other things are we told to add to faith, and how? Ans.—2 Pet. 1: 5-7.

Q. 11.—They are things that even children can have when they trust Jesus; what will having them with faith do? Ans.—ver. 8.

Q. 12.—For what did Paul thank God regarding the Thessalonians? Ans.—2 Thess. 1: 3.

Q. 13.—What are the last things written by Peter, both to Christians and of his Lord? Ans.—2 Pet. 3: 18.



Studies in the Christian Life

31.—GROWTH

(Lk. 2: 42-52; 2 Pet. 1: 5-8.)

God has never intended that His children should remain in a state of infancy. How pathetic it is to see a child which does not grow, both physically and mentally. We love to carry the little babe in our arms, but as it grows older we rightly expect to see it grow up into vigorous youth and manhood. Growth is a law both of our spiritual and natural being.

Q. 1. Find, "That ye may grow thereby."

Q. 2. Find, "Your faith groweth exceedingly."

Q. 3. Find, "That we henceforth be no more children."

Our lesson gives us the twofold truth

of our Lord's growth and that of His people.

1.—*The growth of the Lord Jesus.* Lk. 2: 42-52.

The Gospel of Luke is the Gospel of the manhood of our Lord. This is a most holy theme, producing worship and adoration when the truth is perceived, but if that truth is perverted or mixed with error it becomes most deadly. If our Lord's real humanity is denied, we fall into error even though maintaining fully His deity.

Q. 4. Find, "The Word became flesh," etc.

Q. 5. Find, "He took upon Him the form of a servant."

Q. 6. Find, "The Man Christ Jesus."

On the other hand, if with the truth of His humanity is mingled the error that He was not perfectly sinless—incapable of sin—or that He was not also "God over all blessed forever," we have lost our Saviour!

Q. 7. Find, "That Holy Thing."

Q. 8. Find, "Who knew no sin."

Our Lord was really born a Babe, wrapped in the garments of helpless infancy, though Lord of all. He grew in wisdom and stature, that is, both mentally and bodily. He was not, in the ordinary sense of the word, a precocious child. Obedient, confiding, He was perfect; but one supreme object controlled Him—His Father's business. This means, He knew God as His Father. He had no sense of distance from Him, as sinful men must have. He turned as naturally to the things of God as water flows to the ocean. His childhood was not thoughtless, but a perfect delight in God, whose interests He placed above even parental solicitude. Indeed, He rebukes their unbelief. Why should they seek Him anywhere but in His Father's house? Did they not know His nature, His miraculous birth? And yet He was perfectly subject to their control. Matchless combination! No wonder He grew up be-

fore the eye of God and man in all the beauty of His holy life.

2.—*The growth of the believer.* 2 Pet. 1:5-8.

As there was never any change in our Lord's *nature*, although He grew as a perfect youth, so in the child of God there is the same nature throughout, imparted at new birth. It is a great mistake to suppose that the flesh, or old nature, gradually improves.

Q. 9. Find, "That which is born of the flesh is flesh."

It is only the new life and nature that expands and grows up for God. It is as linked with Christ by new birth and the indwelling Spirit that we thus grow.

Q. 10. Find, "Christ liveth in me."

But while the nature is divine in its source and character, we have our responsibilities to "use all diligence," and this is what we have in the passage before us. It is well to notice that it is not exactly "add" to your faith, etc., but rather "have;" that is, it is not something fresh imparted, but the elements of the life already possessed being allowed their full sway.

Faith is the foundation, or root principle.

Q. 11. Find, "Without faith it is impossible to please [God]."

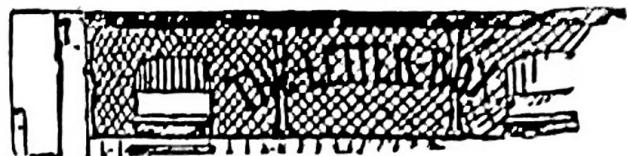
But faith is to be marked by "courage," the "virtue" of open, bold confession.

Q. 12. Find, "With the mouth confession is made."

Courage is not to be a blind thing, but marked by "knowledge," furnished by the word of God. This in turn is held in proper course by "temperance," or "self-control."

Q. 13. Find, "Wise as serpents."

"Endurance," not a spasmodic effervescence, is the true "patience," which in turn is marked by "godliness," not a stoical indifference. Godliness is not a cold thing, but marked by the warmth of brotherly love, and this rises to that higher "love" which is Godward. Thus "faith" and "love" are linked together.



ANSWER TO QUESTION 19

What made blind Bartimeus whole?

"Blind Bartimeus was made whole, received his sight, through faith in the Lord Jesus," answers L. K. (Trenton). "We too were blind once to the beauties we now see in Christ; but since we cried out for mercy we have received sight." G. M., C. D., A. D. and B. M. B. (Trenton) concur in this thought, and H. J. H. (Trenton) adds that "the same power that made Bartimeus whole changes us, or passes us from death unto life (John 5: 24)." Jesus said to him, "Thy faith hath made thee whole" (or, saved thee). Let me ask each correspondent, Is this true in your case?

Question 31.—How can we grow in grace?

OUR READING CIRCLE

"*Half an Inch Short*" points out what it is to be short of a standard, and God's word declares: "All have sinned, and come short of the glory of God" (Rom. 3: 23).

Memory Verse

"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" (Luke 2: 51).

THE HEAP OF HAY—Reprinted from the S. S. Visitor (June 9th).

10 cts. per doz., postpaid.

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 62 weeks....	\$29.00....	\$32.00
25 " " "	7.50....	8.25
10 " " "	3.50....	3.85
Single Copy " " ....	.50....	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

Vol. 18

AUGUST 11, 1918

No. 32

The Boating Party

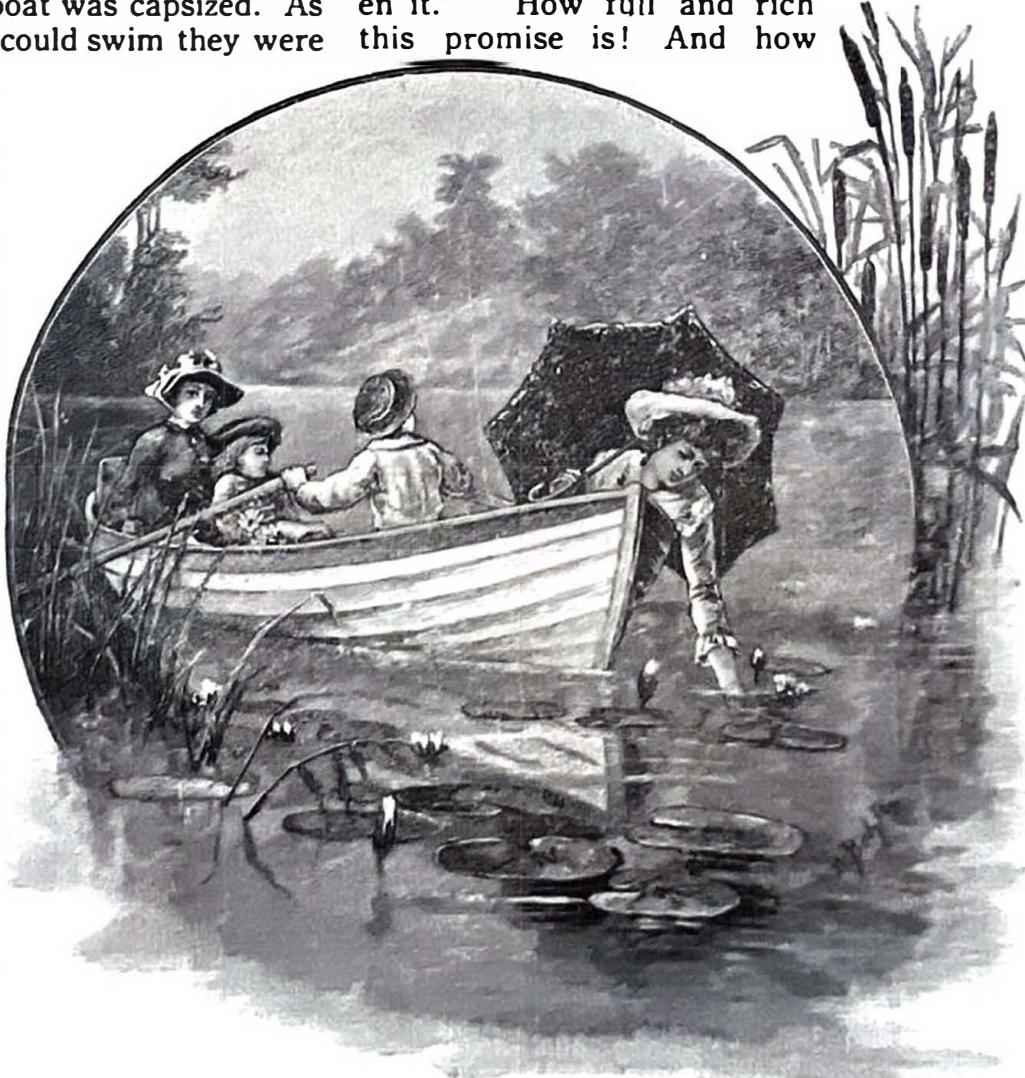
WHO does not love the water and boating and flowers?—especially such beautiful flowers as the water-lily, with its snowy white petals and its heart of gold.

When I was a boy I lived beside a lake, and there I learned to swim and fish and row a boat. There was another lake about a mile away; and one Sunday two boys from the city went there and took a boat to which they had no right; and when in the middle of the lake where it was very deep the boat was capsized. As neither of the boys could swim they were both drowned.

Their relatives and friends dragged the lake with grappling-irons, and recovered the bodies; but what of that when the life is gone? I remember how all we boys felt about it. We knew it was wrong to spend the Lord's day seeking our own pleasure, and I hope the solemn lesson was not altogether lost upon any one of us.

There is a promise in the Old Testament, which (while it is not meant for us living in New Testament times) is very precious, and may teach us how God would have us reverence the

Lord's day now as He encouraged the Jews to observe the Sabbath day then. It is Isaiah 58:13, 14, and reads: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable: and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." How full and rich this promise is! And how



happy were those Jews who in the right way and spirit kept their holy Sabbath day.

And even if, as we know, the Sabbath day was our Saturday, and we are not now like the Jews under the law, it is good for us and pleasing to God if we are careful and spend the first day of the week according to its name, the *Lord's* day—His day, not ours to spend in pleasure or unnecessary work. The world around us is making of the holy Lord's day a holiday for pleasure—automobile riding, moving pictures, games, and other forms of amusement. This is not pleasing to the Lord, and boys and girls, even if not yet Christians, should beware of doing like the wicked about them who are fast casting off all fear of God.

Between Sunday-school and meetings quiet walks may be taken or good books read; and so the day will pass quickly enough, and you will not have added to your many other sins that of dishonoring Christ by treating His day as one that is common, just like the other six of the week.

But better than that, take Him as your own Saviour, and your Lord, and then you can keep His day with delight. His commandments are not grievous, Scripture says, and you have only to prove it to learn that it is so. And remember, another scripture says, "He that is not subject to the Son shall not see life but the wrath of God abideth on him" (John 3: 36, *New Trans.*). Yes, remember this!

C. KNAPP.

FOR THE LITTLE ONES

Little Helpers

PLANTING the corn and potatoes,
Helping to scatter the seeds,
Feeding the hens and the chickens,
Freeing the garden from weeds,

Driving the cows to the pasture,
Feeding the horse in the stall,—
We little children are busy;
Sure, there is work for us all,
Helping Papa.

Spreading the hay in the sunshine,
Raking it up when it's dry,
Picking the apples and peaches
Down in the orchard hard by,
Picking the grapes in the vineyard,
Gathering nuts in the fall,—
We little children are busy;
Yes, there is work for us all,
Helping Papa.

Sweeping and washing the dishes,
Bringing the wood from the shed,
Ironing, sewing, and knitting,
Helping to make up the beds,
Taking good care of the baby,
Watching her lest she should fall,—
We little children are busy;
Oh, there is work for us all,
Helping Mamma.

Work makes us cheerful and happy,
Makes us both active and strong;
Play we enjoy all the better
When we have labored so long.
Gladly we help our kind parents,
Quickly we come to their call,
Children should love to be busy,—
There is much work for us all,
Helping Papa and Mamma.

* *

INTERMEDIATE SCHOLARS

32.—HELPING OTHERS

(Lk. 10: 25-37; Gal. 6: 1-10.)

Question 1.—On what two commandments hang all the law and the prophets? Ans.—Matt. 22: 37-39.

Q. 2.—What new commandment did the Lord Jesus give to His disciples?
Ans.—John 13: 34; 1 John 3: 23.

Q. 3.—How much did He love us?
Ans.—Gal. 2: 20.

Q. 4.—How will people know who are Christ's disciples? Ans.—John 13: 35.

Q. 5.—What made Paul preach to others?
Ans.—2 Cor. 5: 14.

Q. 6.—How can Christians show their love to others, and so keep the Lord's commandment? Ans.—Gal. 6: 2.

Q. 7.—What are among the ways of bearing the burdens of others?
Ans.—Rom. 12: 13-15.

Q. 8.—In what way must everyone hear his own burden, and no one can share either it, or its reward?
Ans.—Rom. 2: 6; 1 Cor. 3: 8.

Q. 9.—Other people may not know our motives; who does know?
Ans.—Gal. 6: 7.

Q. 10.—Why are we not to be weary in well-doing? Ans.—Gal. 6: 9.

Q. 11.—To whom are we told to do good?
Ans.—Gal. 6: 10.

Q. 12.—Who Himself will give a reward, and when? Ans.—Rev. 22: 12.



Studies in the Christian Life

32.—HELPING OTHERS.

(Lk. 10: 25-37; Gal. 6: 1-10.)

Having dwelt upon the personal side of the Christian life, we come now to speak of its fruits in love for others.

1.—*Go, and do thou likewise.* Lk. 10: 25-37.

Had we space, we might dwell upon the beautiful gospel of this passage—

how in answer to the lawyer's question, "Who is my neighbor?" our Lord depicts the results of sin, the impotence of ritual and the law to help the sinner, and the merciful care of the stranger, who binds up wounds and cares for the poor victim. This is manifestly the purport of the parable, a most effectual answer to the vain thought of man to inherit eternal life by some good thing.

Q. 1. Find, "Not by works of righteousness which we have done."

Q. 2. Find, "Without the deeds of the law."

Q. 3. Find, "Lest any man should boast."

But our lesson speaks of helping others, and this parable is also a beautiful illustration of this. We may look at it in two ways—the spiritual and the temporal. Man's soul is of infinitely more importance than his body, and help for the immortal part far transcends the supply of the bread which perisheth.

We are not *the* Good Samaritan, but we can imitate His blessed example in bringing the gospel to the needy souls about us, and those far away. As we look around we see men perishing. What can bind up their wounds and impart healing and comfort? Only the gospel.

Q. 4. Find, "The whole world lieth in wickedness" (or, "the wicked one.")

Q. 5. Find, "It (the gospel) is the power of God," etc.

What blessed results follow the effectual application of this healing balm—peace to the conscience, love in the heart, power in the life. How Paul felt the constraint upon him to make this gospel known.

Q. 6. Find, "I am debtor."

As we are thus bound to seek present the Gospel to men as their only healing, so too must we care for those who have received it. Are we not really the innkeeper, to whom our Lord says of every saved soul, "Take care of him?"

Q. 7. Find, "Some, pastors and teachers."

Q. 8. Find, "Feed the flock of God which is among you."

Q. 9. Find, "Having the same care one of another."

Then, being ever ready to minister the precious gospel to souls, we will also seek to help the suffering, needy bodies of men. How can a sinner who is suffering bodily hunger, believe in the sincerity of one who offers him a gospel tract but refuses to give him food?

Q. 10. Find, "Be ye warmed and filled."

Q. 11. Find, "How dwelleth the love of God in him?"

2.—*Sowing and reaping.* Gal. 6: 1-10.

Similar truths to those we have been dwelling upon are met with in this passage. We have pastoral care of an erring brother in the first verses.

Q. 12. Find, "Ye ought also to wash one another's feet."

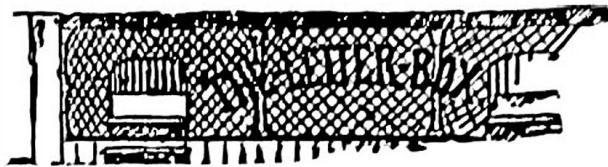
We are to bear one another's burdens—to support those who are cast down.

Q. 13. Find, "Beareth all things."

We are to beware of pride and self-sufficiency, for how short do we come in all this ministry of love.. The apostle reminds those who receive spiritual care that they should be ready to impart of their means to their teachers.

Q. 14. Find, "If we have sown unto you spiritual things," etc.

In short, let us be diligent in sowing to the spirit, not to the flesh. Let us not be weary in well-doing, ministering both to bodily and spiritual need. "Especially unto them who are of the household of faith" shows our first care is for God's people, and then for need of whatever kind, and wherever found.



ANSWER TO QUESTION 20

What is the ground on which God answers prayer?

We have had much about *faith* in our recent answers, and this also applies to this question, for L. S. (Buffalo), M. P. A. (Casco), A. D. and H. P. (Trenton) tell us, "God answers prayer on the ground of *faith*," although "first of all," says E. H. (Trenton), "one must give himself to Jesus and own Him as Lord, for without this there is no answer to prayer." J. L. (Ottawa) says, "Faith (James 1: 6, 7), obedience (1 Jno. 3: 22), and abiding in Christ (John 15: 7)." L. G. (Trenton) answers, "Enter the secret place of the Most High in humility (Matt. 6: 6), forgive any grievance against any one (Mk. 11: 25), and above all have faith (Mk. 11: 24);" while L. W. M. (Schenectady) says, "God hears our prayers through Jesus our great High Priest. If we ask anything in His name, He will do it, provided it is good for us to have it."

Dear boys and girls, let us learn to pray—not repeat a prayer simply, but really speak to God of all that is on our hearts.

Question 32.—Whom can you help, and how?

OUR READING CIRCLE

"*Mercy and Justice*" tells what the Lord Jesus came to bring—mercy and justice, both together, for those who need it, and who believe in Him.

Memory Verse

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6: 7).

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

Vol. 18

AUGUST 18, 1918

No. 33

A Home Above

WE show you here, dear children, a picture of the winter home of a wealthy gentleman at Miami, Florida. Is it not very beautiful? —not too showy, but a neat chaste style, a little after the order of what is called Spanish Mission, and very well suited to a sub-tropical climate, such as south Florida enjoys.

It may be very pleasant to possess or live in a beautiful home such as this, with every comfort and convenience, with tastefully laid-out grounds, with shade, and shrubbery and flowers, fountains and well-kept walks, grand entrance gates—every thing in fact that money can procure and man's mind devise. But what would it all profit if we could not say truthfully,

"I have a home above,
From sin and sorrow free;

A mansion which eternal love
Designed and formed for me?"

Or, in the language of the apostle Paul, "We have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5: 1).

And if we can say this, it does not matter much what kind of a house we live in here. It is only for a little while at most that we occupy it, and then we shall go to dwell in that eternal home above which Christ has made ready for us. Do you remember His words in John 14: 2—"In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you?" How beautiful—"many mansions;" "a place for you!" Yes; and who would exchange such a home for the grandest residence on earth?

"Sin and sorrow" cannot enter there; the first, sin, is already in every home on earth, for those who live in them are sinners. "All have sinned," the Bible



says in Romans, 3rd chap. And wherever there is sin, there is sure to be sorrow in some form or other—by sickness, disappointment or death. It is sin that brought sorrow into the world; and in the eternal home above there can be no sorrow, for there will be sin. "*And there shall in no wise enter into it anything that defileth,*" Scripture says (Rev. 21: 27).

I suppose that what is most dreaded in every earthly home is—not fire, not poverty, nor departures, but Death. He is the dread visitor that the rich and the poor alike fear most to have enter their home. But he cannot be kept out. Wealthy people employ special watchmen to keep intruders or thieves out of their homes. They have double-barred doors, special window-fastenings and burglar alarms; but these cannot keep out that grim intruder, Death. He comes at all hours of the night, or may call at any time during the day. Bolts and bars are nothing to him, and he neither rings nor knocks, nor does he wait to be invited, nor asks permission to enter. The prophet Isaiah had this in mind when, speaking of the homes of the wealthy, he said, "Of a truth many houses shall be desolate, even great and fair, without inhabitant" (Isa. 5: 9).

Dear boys and girls, have *you* "a home above?" You cannot live forever on earth; some day you must leave this world and say good-bye to your earthly home and friends. Is Jesus your Saviour and Friend? Have you been "born again?" Are your sins washed away in the blood of the Lamb? If so, your home above is secure and ready for you. But if you are not yet saved, oh, bestir yourself, or you may miss your opportunity, and be forever *shut out!*

C. KNAPP.

FOR THE LITTLE ONES

God Always Near

"God is always near me,
Hearing what I say,
Knowing all my thoughts and deeds,
All my work and play.

"God is always near me.
In the darkest night
He can see me just as well
As by the morning light.

"God is always near me,
Though so young and small;
Not a look or word or thought,
But God knows it all."

—Selected.

INTERMEDIATE SCHOLARS

33.—CHRISTIAN SERVICE

(Acts 2: 41-47; 4: 32-35; 6: 2-4.)

Question 1.—How many people believed on the Lord Jesus the first time Peter preached? Ans.—Acts 2: 41.

Q. 2.—What had Peter preached about? Ans.—Acts 2: 22, 23, 32, 36.

Q. 3.—How did they receive the Word? Ans.—ver. 41.

Q. 4.—Did they quarrel or disagree? Ans.—Acts 4: 32.

Q. 5.—What made them all of one mind? In what did they all steadfastly keep? Ans.—Acts 2: 42.

Q. 6.—Why were none of them in any need? Ans.—Acts 2: 44, 45; 4: 34, 35.

Q. 7.—What was upon them all? Ans.—Acts 4: 33.

Q. 8.—How did the apostles serve their Lord and His people? Ans.—Acts 6: 4.

Q. 9.—By prayer men speak to God: how does God speak to men?

Ans.—Heb. 1: 2; 1 Thess. 2: 13.

Q. 10.—What can the Word of God do for us? Ans.—2 Tim. 3: 15; 1 Pet. 2: 2.

Q. 11.—To what did Paul command those whom he loved at Ephesus? Ans.—Acts 20: 32.

Q. 12.—What was the result of their service to God? Ans.—Acts 6: 7.

Q. 13.—How should we serve Christ, and who rewards His servants? Ans.—Eph. 6: 6, 8.



Studies in the Christian Life

33.—CHRISTIAN SERVICE.

(Acts 2: 41-47; 4: 32-35; 6: 2-4.)

We have been speaking of the manifestations of the Christian life in what we may call the involuntary, or spontaneous, activities of helping others. We come now to speak of the more distinctive exercises of Christian service. Appropriately, the scriptures for these are found in the Book of Acts, that great storehouse of abounding service for the Lord.

Q. 1. Find, "Always abounding in the work of the Lord."

1.—*The assembly, the home of service.*
Acts 2: 41-47.

The second chapter of Acts narrates the establishment of the Christian Assembly, or Church. The promised Spirit had been sent at Pentecost; souls had been converted and added to the Church.

Q. 2. Find, "By one Spirit are we all baptised into one body."

Let us note carefully that the Church was formed by a divine Person, and

every believer is added by the same power. There is no choice on the part of the saved soul as to "what church" he will be joined; that is the prerogative of the Spirit.

Q. 3. Find, "There is one body and one Spirit."

In the happy days of our lesson believers had no thought of separate sects; there was, and is, but one Church.

Q. 4. Find, "Is Christ divided?"

Having become members of the body of Christ, the believers continued in the doctrine and fellowship of the apostles. They continued to learn, and to enjoy the communion of those who had made known the gospel to them.

Q. 5. Find, "Truly our fellowship is with the Father," etc.

They also broke bread and continued in prayer. Let us mark the prominence given to the breaking of bread.

Q. 6. Find, "This do in remembrance of Me."

This evidently seems to have been observed at least once a week.

Q. 7. Find, "Upon the first day of the week," etc.

We see, too, the spirit of godly fear, coupled with holy joy and deep love. They gave most liberally of their possessions.

2.—*Liberality.* Acts 4: 32-35.

In the second chapter we noticed their liberality of giving. Whole properties were disposed of and the proceeds given to them that had need. They loved one another and had "all things common," applying this liberally to meet the existing need of many. Doubtless there were many poor at Jerusalem, having come from distant points. Therefore it was a needed service of love. While the special need has passed for thus acting in every case, the *love* that prompted it remains for all time in the hearts of God's children.

Q. 8. Find, "Ye are taught of God to love one another."

Q. 9. Find, "Ready to distribute."

This, be it noted, is not a hard or harsh law, but the principle of true service.

3.—*The deacons chosen.* Acts 6: 2-4.

Here we have an orderly provision for carrying out this service. There had been two abuses connected with, but not caused by, the abounding work of the Spirit. The first was the awful sin of Ananias and Sapphira—covetousness and lying. They desired to pose as generous as others, but committed the fatal error of thinking the Holy Spirit could be deceived.

Q. 10. Give an outline of this case.

The other abuse was the murmuring by the Grecians, or foreign Jews, charging—truly or mistakenly—that their poor widows were neglected in the daily ministration of bounty. The apostles therefore guard against this by appointing seven men to look after this matter. They were chosen by the saints but appointed by the apostles. Their qualifications were: known honesty, true spirituality, and wisdom. These three characteristics together would ensure an upright, fair and wise administration, while their being full of the Spirit lifted the service above the secularity so often connected with such service.

Q. 11. Find, "Great boldness in the faith," etc.

Stephen was a notable example of this.

THE LETTER BOX

ANSWERS TO QUESTIONS 21 TO 24

The figures indicate the number of Questions answered by each one.

Adair, Iowa, 4, C. E. M., C. F. M.
Albany, N. Y., 4, E. B., I. J. B., H. C., D. E. C., I. G. R., E. S., E. N., C. N., B. H. T., A. M. Allentown, Penn., 4, E. F. R., R. A. R., H. R., C. W., 3, B. R., 2, A. W., 1, M. E.
Amsterdam, N. Y., 4, A. E. R., L. R., B. D., R. V., 1, A. P., L. J. VanK., F. P.

(Concluded in next number.)

DELAYED ANSWERS

To Ques. 1-7, I. A. F., (new, Min'polis). To 9 to 12, J. L. F., (Min'polis). To 9-12, and 17-20, S. R. F. (Min'polis). To 13-16, J. F. D. (Min'polis). To 17, 18, B. J. B. (Grand Rapids). To 17-20, L. F. D. (Min'polis). To 18, W. M. (Grand Rapids). To 19, R. M. (new, St. Louis), D. M. B. (Grand Rapids) and H. S. (new, Grand Rapids). To 19, 20, B. W. (Grand Rapids), M. H. B. (St. Louis). To 20, C. H. (Grand Rapids).

ANSWER TO QUESTION 21

How does God want us to give to Him?

"God would be pleased to have us first give Him our life to use as He sees fit," is the thought (quite correct) of D. T. D. (Min'polis), and L. H. (Balto.). E. M., A. C. M., H. A. H. and W. F. H. (Chicago) have learned from Exod. 25: 2; Matt. 10: 8; Mk. 12: 41-44 and 2 Cor. 8: 12 and 9: 7, that we should give, "Freely, cheerfully, willingly, entirely, and in love, as He has given us Christ—through His great love to us." C. H. (St. Louis) tells us, "We should give faithfully and not let our right hand know what our left hand giveth," while C. E. M. (Adair) says, "God wants us to give ourselves, our all to Him, in true-hearted devotion, as did the poor widow." Surely, dear young friends, there are many lessons in giving! May we practise them all!

Question 33.—Who can serve the Lord Christ?

OUR READING CIRCLE

"*The End of it All*" reminds us that even death, which puts a stop to earthly pleasures and sorrows, does not end all. GOD has declared: "After this the judgment."

Memory Verse

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42).

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

AUGUST 25, 1918

No. 34

Jesus' Entry into Jerusalem

"Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21: 9).

THESE beautiful words were shouted by the multitude of disciples and followers of Jesus as He rode into Jerusalem upon an ass' colt, and by the children in the temple grounds. This was in fulfilment of what the prophet Zechariah, moved by the Holy Spirit, had predicted more than 400 years before. So the Lord sent two of His disciples to the little town before them, to Bethphage, about two miles from Jerusalem, to bring the colt, and if anybody asked them why they were taking it, they were to say, "*The Lord hath need of him.*" If those who owned it loved the Lord, I am sure they must have esteemed it a great

honor to lend it thus to Him, to use it as He saw fit. Samuel's mother too had loaned him to the Lord for "all the days of his life." And if you, dear children, belong to the Lord and are obedient, you also may be used by Him in many ways. Oh, what a privilege; what an honor!

What a wonderful sight it must have been to see people spreading their garments and palm branches in their Saviour-king's path! This was to do Him honor, making a sort of carpet upon which the very beast on which He rode might walk.

What untiring energy in His ministry was our Saviour's! He often walked many miles in His service of love. This is the only occasion in which we read of His *riding*; and that was in fulfilment of the prophecy which spoke of how the King of Israel should come to them. How very glad they should have been that He had really come. And many *did* welcome Him, as we learn that a "very great multitude" paid this homage to Him. But, alas, it was not so with many others, especially the rulers; for it says: "When the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David, *they were sore displeased.*" Yet it is not more sad



than to see one now refuse Him who appeals in loving entreaty, inviting the needy to come to Him, and find rest for their souls.

When Jesus came "to put away sin by the sacrifice of Himself," it was in this lowly fashion He was presented to favored Israel as their King: "Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass" (Matt. 21: 5), but having been rejected and crucified by them, He was raised from the dead, and ascended to heaven, from whence He is to come again, *not* to die for man's sin again, but to come in power and glory to *reign*, *and to put all enemies under His feet*. Meanwhile He is still seeking and saving lost sinners that accept Him as their Saviour.

Dear young reader, on which side will you be: with those who have believed in Him and confessed Him to the salvation of their souls, or among the enemies who shall be put under His feet? R. B. E.

FOR THE LITTLE ONES

The Shepherd's Lambs

Ye little ones who are lambs of Christ's fold,
Each one a treasure more precious than gold;
Though ye are many, He *loves all* the same,
Tenderly calling each one by his name.

In His strong arms He will lovingly hold
All of the wee, tender lambs of His fold.
Over His flock He will ceaseless watch keep,
All the day long, and at night while ye sleep.

Gladly we'll follow our Shepherd so dear,
Listening ever, His kind voice to hear;
And from His fold may our feet never stray.
Keep us and guide us, dear Shepherd, we pray.

* *

INTERMEDIATE SCHOLARS

34.—SPEAKING FOR CHRIST

(Luke 12: 8-12; Acts 1: 1-18.)

Question 1.—What has the Lord promised to those who confess Him before men?

Ans.—Luke 12: 8.

Q. 2.—What did men do to the Lord Jesus when He was here upon earth?

Ans.—Acts 2: 23.

Q. 3.—What did God do after men had done their worst? Ans.—Acts 2: 24, 36.

Q. 4.—Where is He now?

Ans.—Eph. 1: 20; Heb. 10: 12.

Q. 5.—How did He go up into heaven?

Ans.—Acts 1: 9.

Q. 6.—What did He tell His people to do whilst He is away? Ans.—Acts 1: 8.

Q. 7.—Are they left to do this in their own strength?

Ans.—Luke 12: 12; Matt. 28: 20 (l. p.).

Q. 8.—What will the Lord do when He leaves His seat at God's right hand?

Ans.—Acts 2: 34, 35; Matt. 22: 44.

Q. 9.—How will He then come back to the earth? Ans.—Matt. 24: 30.

Q. 10.—No one will be ashamed of Christ then, but of whom will He be ashamed?

Ans.—Luke 9: 26.

Q. 11.—What could the apostle Paul say of Christ? Ans.—Gal. 2: 20 (l. p.).

Q. 12.—What could Peter say of Him?

Ans.—Matt. 16: 16, 17.

Our Bible Class.

Studies in the Christian Life

34.—SPEAKING FOR CHRIST.

(Luke 12: 8-12; Acts 1: 1-18.)

Testimony is an inevitable accompaniment of salvation.

Q. 1. Find, "With the heart man believeth," etc.

If a young Christian grows careless as to this, or allows timidity to prevent his open confession of the Lord, he will soon become dry in his soul, indeed, the silence is an indication of that dryness. But the confession must be spontaneous and not legal.

Q. 2. Find, "We cannot but speak the things we have seen and heard."

1.—*Confessing Christ.* Luke 12: 8-12.

This chapter of Luke is one of solemn and momentous import. In it our Lord lifts the veil of the future, and tears the mask from empty profession. Reality is the keynote. If the proofs of life are wanting, the presence of life may be doubted.

Q. 3. Find, "By their fruits ye shall know them."

Let us look forward to that great day when the Lord shall appear in glory.

Q. 4. Find, "When the Son of Man shall come in His glory," etc.

This refers to His coming in judgment upon the earth, and is similar to the passage in our lesson. It is important to keep clear the distinction between true believers and professors. It is such who will be brought into judgment, and not real children of God.

Q. 5. Find, "Shall not come into condemnation (judgment)," etc.

But the moral principle is the same. What shame will fill the hearts of those who in that day have been ashamed of the Lord Jesus. And shall we who know Him as our Saviour, shrink from boldly confessing Him now? We do not confess Him in order to be saved, but because we are saved.

Q. 6. Find, "If this Man were not of God, He could do nothing."

This confession of Christ is often shown by being associated with the Lord's servants.

Q. 7. Find, "Was not ashamed of my chain."

Just a word as to ver. 10 of our lesson: the sin against the Holy Ghost is blas-

pheming His work as seen in the Lord Jesus.

Q. 8. Find, "Because they said He had an unclean spirit."

We can trust the Lord, by the Holy Spirit, to give us the right word to say, when brought before men. We need not fear that our lips will be closed.

Q. 9. Find, "The Lord stood with me and strengthened me."

If we are only feeding upon His word, enjoying communion with Him, He will never fail us.

Q. 10. Find, "Be ready always to give an answer to every man," etc.

2.—*My witnesses.* Acts 1: 1-18.

The Gospel of Luke gives us a narrative of our Lord's life, teachings and works; the Book of Acts tells of those works as carried forward by the Holy Spirit speaking through the disciples. It gives us the account of the origin of the present work of God upon earth—the dispensation of an absent Lord and a present Spirit. The Lord was not about to set up His earthly kingdom in power and glory. That will come in due time; but in the meanwhile a more wonderful thing is to take place—the formation of the Church by the testimony of saved men. This testimony is the witness to the Person, Work and resurrection of our Lord Jesus. They were to carry the good news everywhere, beginning at the scene of His death.

Q. 11. Find, "Beginning at Jerusalem."

The apostles were of course the first great witnesses, and for this reason the great apostle Paul had a revelation of the Lord Jesus, as risen.

Q. 12. Find, "To reveal His Son in me that I might preach Him among the heathen."

But every true believer is a witness to the same truth, and is privileged to carry forward this great work of the Spirit. Let us then realize our high privilege.

and seek to make known our blessed Lord.

Q. 13. Find, "That ye should show forth the praises," etc.

THE LETTER BOX

ANSWERS TO QUESTIONS 21 TO 24 (Concluded.)

Baltimore, Md., 4, A. D. D., E. B. H., F. J., L. J., R. T. P., C. R., M. D. W., T. W.
Bowers, Pa., 4, A. H. F.
Casco, Wis., 4, E. F., M. P. A.
Carlton, Kans., 4, P. E. E., O. V. E., E. M. G., A. E. G., R. H. G. 2, R. C. R., J. H. F.
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Emaus, Pa., 4, K. L. M.
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Ottawa, Ont., 4, M. E. C., H. E. C.
Philadelphia, Pa., (Kensington) 3, A. E. A. 2, F.O. (Wiss'n) 4, B. K.
(West) 4, J. W. H., J. J. H. 3, E. H., Jr., T. W.
Pittsbnrg, Pa., 4, M. L. C., E. C. C., I. A. C., J. McT., R. V. McT., L. S. M. S.
Rockford, Illinois, 4, V. H. 3, E. A. A. 2, G. E. A., I. A., H. A. L. 1, A. E. L., C. G., G. F. R., Jr., A. D. (new).
Saint Louis, Mo., 2, C. H., M. O.
Schenectady, N. Y., 4, L. W. M., E. T. M. 3, C. C. L. 2, M. E. S., H. E. S.
Trenton, N. J., 4, B. M. B., W. H. C., C. D., L. G., H. J. H., E. V. H., L. V. H., R. J. H., R. P. H., A. H. J., O. J., L. K., O. J. M., C. L. M., G. R. M., J. M. M., R. M. M., H. E. S., A. S., W. S., Jr., W. S., Sr. 3, A. D., M. E. H., A. R. J., P. J., R. R. M., G. N. P., M. E. P., R. P. 2, J. H. R. (new), R. A., G. M., C. L. S. 1, J. F., G. C., M. H., (new). E. W. H. (new), R. E. H., T. D. J., G. J., R. P., N. V. S., B. S.
Vancouver, B. C., 4, E. N. D., K. I. D., I. H., F. R., G. N. E. B.
Woodland, Mo., 4, E. W. B., B. H. B., A. W. B.
Zephyrhills, Florida, 4, N. A. F., F. W. S., E. A. S., F. C. S., H. L. W., R. L. S., H. A. R. (new). 2, C. R. W.

ANSWER TO QUESTION 22

In view of the Lord's coming, what does He command us to do?

"Pray, watch and wait," says R. A. S. (Chicago). "Be wakeful, watching waiters," answers H. N. T. (Key West). "Be always on the watch, for He says, I come quickly," is the thought of E. F. R. (Allen'n) and W. F. H. (Chicago). "He wants us to be ready for His coming at any time and not to find us in worldly pleasure," is suggested by H. A. R., and C. R. W. (Zeph'bills). M. D. (Min'polis) says we should "be ever watching and praying for the coming of our Lord;" while C. R. (Balto.) refers to Matt. 24: 42, Mk. 13: 35, 36; 1 Thess. 5: 6 and 1 Pet. 4: 7.

In Titus 2: 12, 13 we also find a word which tells how a child of God should live. "Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Question 34.—What can you say for Jesus if called upon to witness for Him?

OUR READING CIRCLE

"We Believe and are Sure," shows what we can trust and be assured of, better than by the sight of our eyes or the touch of our hands.

Memory Verse

"Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God: but he that denieth Me before men shall be denied before the angels of God" (Lk. 12: 8, 9).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " "	7.50.....	8.25
10 " " "	3.50.....	3.85
Single Copy " " .....	.50.....	.60

Loizeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

SEPTEMBER 1, 1918

No. 35

The Works of God on Earth and in our Hearts

"O Lord, how manifold are thy works! In wisdom hast Thou made them all: the earth is full of thy riches" (Ps. 104: 24).

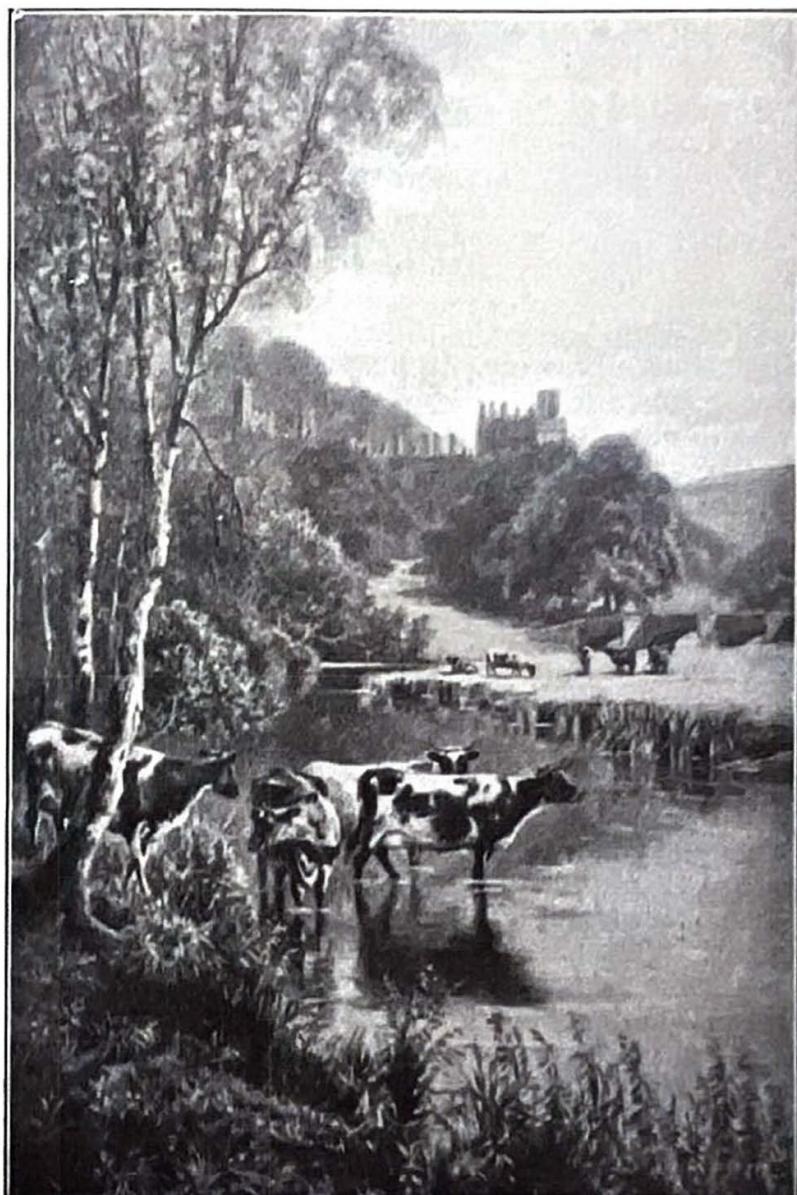
THIS verse is from the 104th psalm, in which David celebrates the goodness and wisdom of God manifested in His works upon earth. It is a beautiful psalm which I hope all our young people may read, and, with the psalmist, celebrate God's wisdom and goodness.

What a lovely scene is in our picture! It would hardly be recognized from what it was a few months ago—cold, barren, desolate, before the warm sun of spring days brought out the verdure, the flowers, and the fruits. The cattle were in their stalls, and the landscape seemed barren and dead. What has made the change? THE SUN—the sun alone. *It* warmed the cold earth, and made it to break out into a beautiful scene. The earth did not warm itself; did it?

Now there is a remarkable parallel between God's work in nature and in our hearts. Naturally our hearts are like the earth without the sun—cold, barren, fruitless, until the word of God shines into our hearts as the sun upon the earth.

The earth needs to be prepared for the seeds or plants that are to beautify it and

produce the fruits for which they are planted. The farmer plows the field and harrows it to make the ground fine and mellow. Then he plants it; and the sun and showers from heaven cause the seed and plants to grow. After that, there is need of cultivation to keep the earth soft and mellow, and also to destroy the weeds that would choke the good plants; for it



is *fruitage* that the farmer seeks. In all this, as I said, there is a remarkable parallel, or likeness, between the natural and the spiritual. Like the earth, our heart and conscience need to be in condition for the seed of God to grow; and if the heart and conscience are hard and unyielding, God's plow has to do its work; His holy law has to show us that we are *sinners*, prone to evil, and show us God's holy hatred of sin. This is needed to break up the natural hardness of our heart, our pride and wilfulness, that we may come to Jesus and be saved. Has our young reader realized his need? Listen then to these beautiful words of a Christian poet:

"O tell it all to Jesus, weary soul;
Tell not half thy story, but *the whole*.
Worlds on worlds are hanging on His hand,
Life and death are waiting His command,
Yet His gentle bosom makes thee room—
Oh, come home."

Yes, when you come thus to Jesus, telling Him all, you will find His gentle bosom to be your home, and as His word was to one that came to Him, "Thy faith hath made thee whole; go in peace" (Lk. 8: 48); the sunshine of His love and grace will then be to you as the fresh showers from heaven.

But after the farmer has planted the seed, and it has begun to grow, he *cultivates* the ground, for it needs to be kept mellow that the sun and showers may penetrate it, to sustain the growth and bring it to maturity and fruitage. The *weeds*, too, need to be kept down. This applies to *you*, dear young Christian—to you who have come to Jesus and received Him in your hearts. As in the farmer's ground, so in our hearts there are bad weeds which must be kept down. How is that to be done? "Wherewithal shall a young man cleanse his way?" asked David; and it is answered at once, "By taking heed thereto according to Thy word" (Ps. 119: 9). Yes, that is it; and as our Lord Jesus also prayed His

Father for His disciples (and for us who are also His disciples), "Sanctify them through thy truth—thy word is truth" (Jno. 17: 17). It is by prayerful reading of the word of God; by applying it to our ways and conduct, by confessing to God our shortcomings and sins that the weeds are kept down, and the heart and conscience are kept tender and ready to receive the heavenly showers and to rejoice in the sunshine of God's favor.



God made them All

All things bright and beautiful,
All things great and small;
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

He gave us eyes to see them,
And lips that we might tell,
How good is God our Father,
Who doeth all things well.

—Selected.

INTERMEDIATE SCHOLARS

35.—CHRISTIAN GIVING

(Luke 6: 30-38; 21: 1-4.)

Question 1.—What should every Christian be? Ans.—Eph. 4: 32.

Q. 2.—Is he to be kind only to those who are kind to him? Ans.—Lk. 6: 33, 35.

Q. 3.—Why do people of this world lend money? Ans.—Lk. 6: 34.

Q. 4.—To whom, whilst giving, can God's people lend? Ans.—Prov. 19: 17.

Q. 5.—What words of the Lord Jesus are we bidden to remember?
Ans.—Acts 20: 35.

Q. 6.—What great gift did God give?
Ans.—John 3: 16.

Q. 7.—Why did He give His Son?
Ans.—John 3: 16.

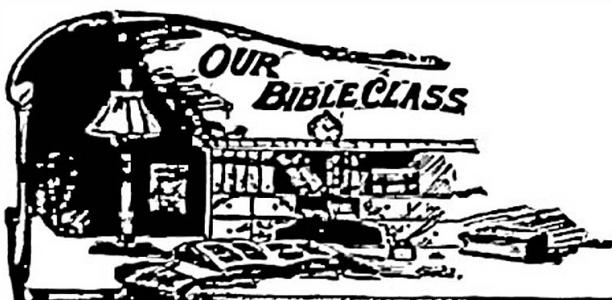
Q. 8.—Is this gift for us?
Ans.—John 3: 16.

Q. 9.—What other gift may we have because He gave His Son?
Ans.—Rom. 6: 23.

Q. 10.—Who once gave all the money she had to God? Ans.—Lk. 21: 4.

Q. 11.—What does God want first before our money?
Ans.—Prov. 23: 26; 2 Cor. 8: 5.

Q. 12.—How should we give?
Ans.—2 Cor. 9: 7.



Studies in the Christian Life

35.—CHRISTIAN GIVING.

(Luke 6: 30-38; 21: 1-4.)

The essential difference between law and grace is that law makes a righteous *demand*, grace freely gives. It is therefore but the fruit of grace in the heart, to give.

Q. 1. Find, "Freely ye have received, freely give."

1.—*Children of the Highest.* Luke 6: 30-38.

Upon what an elevated plane the Lord puts this grace of giving! It is as children of the Highest that we are to act.

Q. 2. Find, "Be ye therefore followers (imitators) of God, as dear children."

Having received the unspeakable gift of salvation, the Christian becomes himself a giver.

Q. 3. Find, "It is more blessed to give than to receive."

But let us be unmistakably clear, man can give nothing to God until He has first received from Him. There is no more subtle form of self-righteousness and self-deception than the thought of merit gained by unconverted persons giving money to "good causes."

Q. 4. Find, "I give tithes of all that I possess."

Q. 5. Find, "First gave their own selves to the Lord."

How contradictory it is to tell the sinner that he can do nothing for his salvation, and then to ask him for a contribution! Therefore let us plead with the unsaved to *receive* God's gift, and *then* He will receive theirs.

Q. 6. Find, "The gift of God is eternal life."

Returning to our Christian privileges, let us notice that it is not to *friends*, as such, we are to give, but to the needy. The Christian should not turn a deaf ear to the cry of true need, of whatever character it may be—bodily or spiritual.

Q. 7. Find, "Let us do good unto all men."

Selfishness is the characteristic of the natural man, it is therefore doubly the responsibility of the Christian to be the reverse. "The Golden Rule" (ver. 31) is the Christian rule.

Q. 8. Find, "Love worketh no ill to his neighbor."

Q. 9. Find, "Who is my neighbor?"

Our Lord emphasizes the thought that the standard of the child of God is far different and higher than that of the

world. There is natural affection among the people of the world—sinners love those that love them, give in return for favors received. But "love your enemies"—does the world do this? Does it do good to those who speak evil of it, of evil entreat it? It is thus that we have been treated by God; we were enemies, rebels against Him.

Q. 10. Find, "When we were enemies, we were reconciled," etc.

Q. 11. Find, "God commendeth His love toward us, in that, while we were yet sinners," etc.

As recipients of His grace, it is our privilege to manifest it to those who are opposed to us.

We are here, not as judges, but to represent our absent Lord and bear witness to His salvation.

Q. 12. Find, "I came not to judge the world, but to save the world."

We are to give, to love, to minister to need. Nor will this mean moral weakness, or condoning sin, but a stronger testimony against it.

Q. 13. Find, "I now tell you, even weeping," etc.

2.—"As a man hath." Luke 21:1-4.

God seeth not as man seeth. The world measures the value of a gift by its amount; the Lord by its motive. The two mites were as nothing in themselves, but the love, the devotion, were of great price in the sight of God.

Q. 14. Find, "She hath done what she could."

Q. 15. Find, "Their deep poverty abounded unto the riches of their liberality."

And so it is with all service—the smallest act, a kind word, a warm hand-clasp, if actuated by the love of Christ, are of great value in His sight.

Q. 16. Find, "A cup of cold water."



ANSWER TO QUESTION 23

Whom does Jesus say He is?

Nearly all refer to the answer, "Christ, the Son of the Blessed," in Mk. 14:61, 62. Christianity rests upon the foundation of the Person and Work of our Lord Jesus Christ—who He is, and what He did. He is our Creator. "God over all, blessed forever," and yet was manifested in flesh. It is who Christ is, God the Son, that gives value to His death on the cross. Let us ever remember He is our God as well as our Saviour, and adore and worship Him as such. E. S. M. (Schenec'y) also refers to our Lord's words where He says He is Son of God, Jno. 9:35, 37; the Good Shepherd, Jno. 10:11, 14; the Door, Jno. 10:7, 9; the Way, the Truth and the Life, Jno. 14:6; the Bread of Life, Jno. 6:35 and the Messias, Jno. 4:25, 26. May we all learn to know more of Him in His varied offices and glories!

Question 35.—In what spirit should one give to the Lord? What shall we give?

OUR READING CIRCLE

Everyone is a traveller onward, so our tract, "Showing the Way," concerns everyone of us.

Memory Verse

"And as ye would that men should do to you, do ye also to them likewise" (Lk. 6:31).

Entered as Second-Class Matter at the New York Post Office.

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—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$39.00
25 " " " "	7.50....	8.25
10 " " " "	3.50....	3.85
Single Copy " " .....	.50....	.60

Loizeaux Brothers, 1 East 19th Street, New York

The Sunday School Visitor

VOL. 18

SEPTEMBER 8, 1918

No. 36

For Good Boys, or Bad

SOMETIME ago I saw in the city of Baltimore a building with this sign over the door, "HOME FOR WORTHY Boys." And I have often thought since: How like the law of Moses, the Ten Commandments! It has blessing for the good, for those who "observe and do them." It offers life and favor for all who will perfectly keep them. And it is right that we should keep this holy law of God; just as it is right that boys should be good, and always obey their parents, their teachers, guardians and employers.

But who of all the boys and girls or men and women on earth are really "worthy," or "good." Does not scripture say, "There is none that doeth good, no, not one," and, "There is none good

but one, that is, God?" (Rom. 3: 12; Mk. 10: 18). Who then could be blessed or go to heaven if being worthy of it was one of the conditions or requirements? None would befor, "all have sinned;" and even the best of men like Abraham and Job and Peter and Paul were not without sin. And Scripture says salvation is for sinners. Jesus came to save the lost; He "came not to call the righteous, but sinners, to repentance," that they might be saved.

Sometime ago a feast was given in a great city for crippled children only. Heaps of crutches piled against the wall told the sad story of the helpless condition and need of those present. But what do you think! Outside was a poor little girl weeping as if her heart would break; and when asked by a kind gentleman why she wept, she said between her sobs, "*Oh, I can't go in 'cause I ain't got nothink the matter with me!*"

No, the feast was not prepared for such as she; the "supper spread" was only for the halt and the lame and the paralysed, but not for the whole. And in this it was like the great gospel supper of Lk. 14. It was prepared for the outcasts and the needy; and this is a picture of the salvation provided by God at His own cost, even by the death of Jesus Christ, His well-



beloved Son. But since all are "sinners, poor and needy, wounded by the Fall" (of Adam in the garden), none need stand outside and weep, like the little one of our story, because it is not for them. It is for you, dear child, and for men and women too who may read this paper. Why not come right in then, and take your place at God's feast and be saved?

Heaven is no "HOME FOR WORTHY BOYS," or good people of any age or sex, but for sinners washed in the blood of the Lamb, like the dying robber, who was anything but "worthy," yet went from the gibbet to the glory by faith in the crucified Redeemer.

C. KNAPP.

FOR THE LITTLE ONES

A Triumph of Kindness

THERE had been an uprising in a province of China, long ago, and it is related that the Emperor, after making careful inquiry as to the trouble, said to the officers with him, "Come, my friends, I promise you that we shall quickly destroy them."

Then they marched to the country where the trouble had arisen, and when the emperor personally came to the rebels they recognized him, and bowed in submission to him.

His friends thought that he would now take vengeance upon all who had rebelled, but they were much surprised to find that these men were treated with mildness, and forgiven.

"How is this?" cried his chief minister. "Is this the way you fulfil your promise? Your royal word was given that all your enemies would be destroyed, but you have pardoned them all, and even shown special kindness to some of them!"

Smiling, the emperor replied, "I promised that I would destroy my *enemies*, and I have kept my word; for, see, they

are enemies no longer, I have made them all my *friends*."

Was not that a beautiful way for a king to subdue his enemies, turning them into *friends*? Well, children, God has done this for us. As the beautiful hymn says:

"We were all by sin undone,
Yet He loved us every one;
So to earth He kindly came,
On the cross to bear our shame,
And to wash away our guilt
In the precious blood He spilt."

"This, dear children, this is why
Jesus came to bleed and die."

The Chinese emperor showed great kindness to his guilty subjects, but he did not *die* for them. Oh, no. But our Saviour came on purpose to die on the cross for our sins, that they might no longer be upon us who receive Him. Then,

"Come to Jesus, little one, come to Jesus now,
Humbly at His gracious throne in submission
bow."

INTERMEDIATE SCHOLARS

36.—CONQUERING EVIL

(1 Kings 21: 1-29; Eph. 5: 6-21.)

Question 1.—What did king Ahab ask of Naboth? Ans.—ver. 2.

Q. 2.—Why could not Naboth give it to him? Ans.—ver. 3; Num. 36: 7.

Q. 3.—Which of the commandments did Ahab break in his anger? Ans.—Exod. 20: 17.

Q. 4.—What wicked thing did queen Jezebel do? Ans.—vers. 8-10.

Q. 5.—Which commandments did the king thus break? Ans.—Exod. 20: 13, 15.

Q. 6.—God knew what had been done:

what messages did He send to Ahab and Jezebel? Ans.—vers. 19, 23, 24.

Q. 7.—What imperishable record is written in the Book that lives for ever? Ans.—ver. 25.

Q. 8.—Did God keep His word? Ans.—1 Kings 22: 38; 2 Kings 9: 26, 35; 10: 17.

Q. 9.—What did Ahab do when he heard and believed God's judgment? Ans.—1 Kings 21: 27.

Q. 10.—What did God do when Ahab humbled himself? Ans.—1 Ki. 21: 29.

Q. 11.—Covetousness is wanting other people's things; what does God say of it? Ans.—Eph. 5: 3, 5.

Q. 12.—What should we do instead of coveting other people's things? Ans.—Eph. 5: 4 (l. p.); Heb. 13: 5.



Studies in the Christian Life

36.—CONQUERING EVIL.

(1 Kings 21: 1-29; Eph. 5: 6-21.)

The life of the child of God is spent in the midst of a world of abounding evil. No greater mistake can be made than to think of the spirit, motives and course of this world as good or tending to good.

"Is this dark world a friend to grace,
To lead me up to God?"

the young believer used to sing. And though there was not always the clearness of full security in Christ, the dangers and snares of the world were often more clearly seen.

Q. 1. Find, "The prince of this world."

Q. 2. Find, "The god of this world (age)."

Q. 3. Find, "The whole world lieth in wickedness (the wicked one)."

Q. 4. Find, "Love not the world."

These and many other scriptures point out the true nature of the world, its ruler and its character. In our lesson to-day we have an Old Testament example of wickedness, with the attitude of the child of God toward it, and the New Testament warning for our walk.

1.—*Ahab's wicked course.* 1 Kings 21: 1-29.

We have in this solemn chapter a narrative of wickedness in high places, even by the king, and of faithful testimony by a righteous man and by the prophet. Both of these were overcomers, though it did not appear so at the time.

Q. 5. Find, "Be thou faithful unto death, and I will give thee a crown of life."

Naboth illustrates this faithfulness. He refuses to part with his inheritance, either for money or exchange, or under threat. God had given every Israelite a portion in the land.

Q. 6. Find, "The land which the Lord thy God giveth thee."

Similarly, believers have now a heavenly, a spiritual, inheritance; shall we for any earthly gain sacrifice what has been given to us?

Q. 7. Find, "Blessed us with all spiritual blessings," etc.

Ahab had sold himself to commit evil, and when his courage failed he had a ready helper in the wicked Jezebel, his wife. Naboth is unmoved by this persecution as he had been by the king's offer, and seals his faithfulness with his blood. Then Ahab will go down to take possession of that for which he had committed murder.

Q. 8. Find, "Do not rich men oppress you?"

But his ownership is only temporary; the prophet bears faithful testimony and foretells the inevitable doom that will come. We see the evil day postponed by Ahab's humbling himself, but it will surely come. So to-day God respects any measure of humbling, both in the individual and in the nation; but this does not mean salvation.

Q. 9. Find, "Not willing that any should perish."

2.—*The unfruitful works of darkness.* Eph. 5: 6-21.

The children of God have been brought out of the darkness of this world, and are to live separately from it.

Q. 10. Find, "Who hath delivered us from the power of darkness."

Q. 11. Find, "Among whom ye shine as lights in the world."

The light bears fruit in absolute contrast to the unfruitful works of darkness.

Q. 12. Find, "What fruit had ye then in those things whereof ye are now ashamed?"

Q. 13. Find, "The time past of our life may suffice us," etc.

Let the young believer carefully mark the warning against fellowship with the world. It embraces intimacies, ties, links of every sort with the unsaved.

Q. 14. Find, "Be ye not unequally yoked together with unbelievers."

How many wrecked testimonies and unhappy lives bear witness to the folly of neglecting this warning. On the contrary the call comes to each child of God to awake, to separate from the spiritually dead all about us, and we will enjoy the blessed light of our Lord's face.

Q. 15. Find, "Now it is high time to awake out of sleep."



ANSWER TO QUESTION 24

What does the cross of Christ mean to me?

G. E. A. (Rockford) says, "It is a wonderful proof of God's great love for us," and H. L. W. (Zeph'hills) tells us that to her it means "that Christ came down from heaven's highest glory and was made sin for her." "It is a refuge for the sinner, and for me, if I believe on Him who hung there," is the idea expressed by P. P. (Holland), A. C. M. (Chicago), J. P. (Islington) and J. H. (Phila.). "It means salvation to me, because Christ died there for my sins," is the thought of H. C. (Min'polis), B. F. and I. R. (Albany), H. H. and W. F. H. (Chicago), and A. C. H. (Dunkirk); while we are reminded by M. R. M. D. (Min'polis), "If Christ had not died on the cross there would have been no salvation for us." E. W. B. (Woodland) says, "That all judgment has been borne for me, and I have peace with God." A. W. B. (Woodland) says, "By believing in His finished work I may enter into the holiest where only Christ and His own can be." B. K. (Phila.) says, "It is the only thing in which I can glory." Again let us ask each one, "What does the cross of Christ mean to me?"

Question 36.—How can we overcome evil?

OUR READING CIRCLE

"*The Three Blots*" points out the one and only way by which sin can be removed, and that entirely and for ever.

Memory Verse

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5: 19).

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

SEPTEMBER 15, 1918

No. 37

Lessons from a Word



IN writing to Christians at Corinth, the apostle Paul applies to them a prophecy of Isaiah which he quotes for their warning and encouragement: "For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee." Then the apostle adds: "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6: 2).

The apostle quoted this from Isa. 49: 8, in which God speaks of His beloved Son's deliverance out of death after He had suffered for our sins upon the cross. How very great the sufferings of our Saviour were is seen in Ps. 22: 2, where He says, "I cry in the daytime, but Thou hearest not; and in the night season, and am not silent." But when He had finished the work of atonement on the cross, the time of His deliverance came, and God answered His cry, and has raised Him from the dead, and exalted Him at His right hand in glory.

There are very many instances of God's deliverances recorded in the Old Testament, but they were in God's *time* and *way*. A notable one is when He sent Moses to deliver Israel out of Egypt as He had promised to their father Abraham. Moses sought to deliver them before God's time had come, and in a way different from God's way; therefore he failed. (Read it in Exodus 2: 11-15). But when God's time had come, and Moses was sent, and went in God's way, the people were won-

derfully delivered. They came out of Egypt "with great substance," as God had said: they were brought out of Egypt exactly as God had promised to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not their's, . . . and they shall afflict them 400 years; and that nation whom they shall serve will I judge; and afterward shall they come out with great substance" (Gen. 15: 13, 14).

This is true of everything that the Word of God predicted would come to pass. In Dan. 9: 24-26 is foretold the exact time when Christ would come, and "When the fulness of time was come, God sent forth His Son" to be the Saviour of the world: and having been lifted up on the cross, as Moses lifted up the serpent in the wilderness, He died for

our sins, was buried and rose again, and now the Holy Spirit declares "that through His name *whosoever believeth in Him shall receive the remission of sins.*"

But, dear young friends, God has set the *time* and *place* when this salvation can only be received, and the soul saved; the little word of our verse tells us that it is *not* after death, or even to-morrow —for we know not what a day may bring forth:

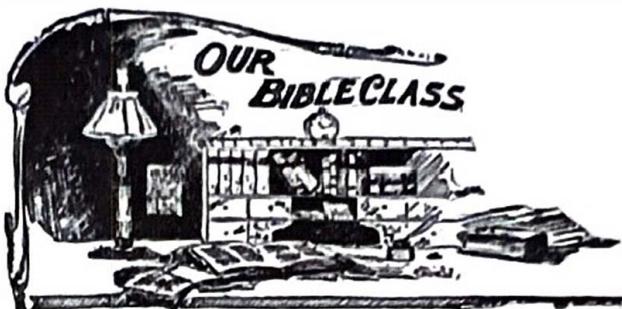
"To-morrow's sun may never rise
To bless thy long-deluded sight."

No! the time to answer to God's invitation is *now*; He hears sinners, accepts their repentance and faith in Christ *here* on earth, and *NOW*. He wants us to yield our heart to Jesus *here* and *NOW*. How kind God is to urge and beseech us

NOW

to turn to Christ and live; and if you do this, if this is your happy choice, then you can reverse this little word *now* and read yourself WON to God, and at peace with Him for time and eternity through Jesus Christ our Lord.

W. B. B.



INTERMEDIATE SCHOLARS

37.—WINNING SOULS TO CHRIST

(Matt. 5:13-16; 28:18-20; Acts 16:6-15; Neh. 1:1-11.)

Question 1.—What does the Lord Jesus say of His people? Ans.—Matt. 5:14.

Q. 2.—What does He tell them to do? Ans.—Matt. 5:16.

Q. 3.—They themselves have been called out of darkness (1 Pet. 2:9); what kind of darkness and blindness is this?

Ans.—Eph. 4:18.

Q. 4.—What is the only way to shine for Jesus? Ans.—John 8:12; Heb. 12:2.

Q. 5.—What was the first thing Andrew did when he found the Lamb of God? Ans.—John 1:41, 42 (f. p.).

Q. 6.—Why need we not be afraid to tell other people of Christ?

Ans.—Matt. 28:19, 20 (l. p.).

Q. 7.—Why did Paul and his companions go into Macedonia? Ans.—Acts 16:10.

Q. 8.—What soul did they first win for Christ there? Ans.—Acts 16:14.

Q. 9.—Why did she listen to what Paul said of Jesus?

Ans.—Acts 16:14 (l. p.); compare Eph. 4:18 (l. p.).

Q. 10.—What was usually done in the place where she heard Paul?

Ans.—Acts 16:13.

Q. 11.—What did Nehemiah do when he was troubled about his people who were away from God?

Ans.—Neh. 1:4 (l. p.).

Q. 12.—Why is it good in the sight of God to pray for others?

Ans.—1 Tim. 2:1, 3, 4.

Studies in the Christian Life

37.—WINNING SOULS TO CHRIST

(Matt. 5:13-16; 28:18-20; Acts 16:6-15; Neh. 1:1-11.)

One of the most prominent characteristics of life in the natural world is propagation. Indeed we may say all activities of life center about this great preservative function. Food, whether as bread, the staff of life, or the succulent vegetable, or the luscious fruit, is almost absolutely the seed or the covering of seed for further plant life.

Q. 1. Find, "Whose seed is in itself."

So in the spiritual life which has been introduced into the world, God has made provision for its perpetuation, humanly speaking, through the medium of His people. We can trace back our spiritual descent from believers who have gone before. This does not mean that each new birth is not a divine operation, but it calls our attention to the divinely appointed means of that work.

1.—*Salt and light.* Matt. 5:13-16.

Salt is the great preservative element, checking and preventing corruption. So the children of God hinder the full development of evil.

Q. 2. Find, "The mystery of iniquity," etc.

But God's people are light as well as salt. They show the true state of the world, and exhibit God's grace as well.

Q. 3. Find, "Now are ye light in the Lord."

Q. 4. Find, "Whatsoever doth make manifest is light."

Q. 5. Find, "As lights in the world, holding forth the word of life."

It is this light of divine testimony which is God's appointed means of propagating His truth, and winning souls to Himself.

2.—*The Great Commission.* Matt. 28: 18-20.

Possessed of the life, and about to be endued with the power of the Spirit, the disciples are sent forth by our risen Lord to win souls to Himself. As the source of all power, He fits and directs them in their great work. They are to make disciples, to bring men to the knowledge of the truth, and to put the mark of discipleship, baptism, upon them. It is not ours to effect the work in the soul, but to present the truth, and to acknowledge professed disciples. This commission is world-wide. Wherever lost man is found, there the gospel is to be preached.

Q. 6. Find, "Unto the uttermost parts of the earth."

Q. 7. Find, "Went everywhere preaching the Word."

Q. 8. Find, "I will send thee far hence unto the Gentiles."

3.—*The regions beyond.* Acts 16: 6-15.

We have in this passage an illustration of the expansion of the gospel, and the leading of the Spirit. Paul finds his way hedged up and doors apparently closed in Asia, and is thus made ready to listen to the call to "Come over into Macedonia." Thus the first great foreign mission to Europe is begun. The door of faith had already been opened to the Gentiles; we now see how widely open it is.

Q. 9. Find, "The furtherance of the gospel."

These words were written to the saints at the place where Paul first went on his arrival in Europe, where they were abundantly illustrated. We have but one case mentioned in our lesson, that of Lydia. All is in a very small way, the women by a riverside in prayer, but the Lord opens

one heart to the precious seed, and soon a company of believers is established.

4.—"Pray for the peace of Jerusalem." Neh. 1: 1-11.

We have been dwelling upon the expansive work of the gospel; the passage in Nehemiah, though referring to a different dispensation, illustrates the need of care at home. The center of all blessing is Jerusalem. Here we see it in ruins, but an earnest servant of God prays for its welfare.

Q. 10. Find, "The time to favor her (Zion) . . . is come," etc.

These are many applications which are obvious. We must not neglect home work, while looking after foreign; must not be careless about our own spiritual state, while winning others.

Q. 11. Find, "Mine own vineyard have I not kept."

THE LETTER BOX

SPECIAL NOTICE

Now that the summer vacations are over, will the superintendents make a special effort to have new scholars answer the Letter-Box Questions, and if any of you have dropped out, drop in again.

F. L. FRENCH.

ANSWERS TO QUESTIONS 25 TO 28

The figures indicate the number of Questions answered by each one.

Adair, Iowa, 4, C. E. M., C. F. M.

Albany, N. Y., 4, E. B., H. C., D. E. C., I. G. R., E. S., E. N., M. Z.

Allentown, Penn., 2, R. A. R., E. F. R. 1, E. R., A. W., C. W.

Amsterdam, N. Y., 4, A. E. R., L. R., B. D., R. V.

Baltimore, Md., 4, A. D. D., L. D., F. J., L. J., C. R., T. R., M. D. W.

Bowers, Pa., 4, A. H. F.

Camp McClellan, Ala., 2, H. G. H. E.

Casco, Wis., 4, M. P. A., E. F.

Carlton, Kans., 4, O. E., E. M. G., A. E. G., R. H. G. 2, R. O. R., J. H. J.

Chicago, Ills., 4, H. A. H., W. F. H., R. A. S., E. M., A. C. M.

Concord, Mass., 4, A. P.
 Dunkirk, N. Y., 4, E. McL.
 Emmaus, Pa., 4, K. L. M.
 Grand Rapids, Mich., 4, G. H. M., H. S., 2, E. K. (new), M. L., A. Vauder T., 1, L. B., D. M. B., D. H., E. H., R. S. H., M. H. (new), R. L. E. E. L., K. E. L., G. L. M., G. B. P., B. R. (new), E. T., D. M. W., R. A. W.
 Holland, Mich., 4, J. P., P. P.
 Islington, Mass., 4, E. M. G., E. M. C., G. W. G., J. P., R. C. M., H. C. S., M. G. S., H. A. S., L. S., E. C. S.
 Minneapolis, Minn., 4, F. C., H. C., S. B. C., D. J. D.
 Ottawa, Ont., 4, H. E. C., M. E. C., J. L.
 Philadelphia, Pa. (Kensington), 4, F. C. (Wissa'n) 4, B. K.
 (West) 4, E. H. 3, J. W. H. 2, T. W. 1, J. J. H.
 Pittsburgh, Pa., 4, M. L. C., E. C. C., I. A. C., J. McT., R. V. McT., L. S., M. S.
 Rockford, Illinois, 4, E. A. A. 2, G. E. A., I. A., V. H., G. F. R. Jr. 1, A. C. L., H. A. L., M. R., C. G., A. D.
 Saint Louis, Mo., 4, M. A. O. 2, C. H. 1, M. H. B., R. M., R. S.
 Schenectady, N. Y., 4, L. W. M., E. T. M., C. C. L., M. E. S. 1, H. E. S.
 Trenton, N. J., 4, B. M. B., A. D., C. D., L. V. G., H. J. H., M. H., E. V. H., R. J. H., O. J., P. J., O. J. M., C. L. M., G. R. M., J. M. M., R. M. M., R. R. M., G. M. A. S., W. S. Jr., W. S. Sr. 3, F. M. C., L. V. H., A. R. J., A. H. J., G. N. P., R. P., H. E. S. 2, M. H. C., R. P. H., J. R. M., C. L. S. 1, R. A., J. F. G. C., E. G., R. A. H., M. E. H., L. K., R. P., M. E. P., B. S., J. H. W., J. S. (new), N. V. S.
 Vancouver, B. C., 4, E. H., F. R., R. H. W.
 Washington, D. C., 4, C. E. E., M. P. F., N. H., N. V. McD., E. J. S. 3, M. E. M. M. H., D. W. 2, E. H., E. T. McD., E. M. S., M. W., E. W. 1, S. J. R., M. H., A. H. (new). V. M., W. L. S., E. W.
 Woodland, Mo., 4, E. W. B., B. H. B., A. W. B.
 Zephyrhills, Florida, 4, N. A. F., F. W. S., E. A. S., F. C. S., H. L. W., C. R. W., H. A. R.

DELAYED ANSWERS

To Ques. 17-20, R. A. (Min'polis). To Ques. 21, G. C., L. E., E. W. (Wash'u). To Ques. 22, G. A., L. D., W. H., E. M. L., L. R. and M. S. (Wash'ton). To Ques. 23, P. W. H. (Wash'ton). To Ques. 21, 23, 24, H. H. (Wash'ton). To Ques. 21-24, V. C. and M. D. (Wash'u).

ANSWER TO QUESTION 25

What does the resurrection of Jesus mean to you?

"He was delivered for our offences and raised again for our justification; He is raised from the dead and become the first fruits of them that

are dead; He is now at the right hand of God, the One Mediator between God and men; and if we believe that Jesus died and rose again, even so then also that sleep in Jesus will God bring with Him;" this is what we gather from the answers of A. M. P. (Concord), E. C. S. (Isl'tou), D. J. D. (Min'polis), J. L. and M. E. C. (Altoona) and C. N. P. (Trenton), "If I believe that God has raised Him from the dead, I will be saved," says P. P. (Holland). "Jesus overcame death and gave life to those who trust in Him," says C. F. M. (Adair). W. S. Jr., (Trenton) well asks, "How could He give life if He had remained under death Himself?" M. P. F. (Wash'ton) tells us "The resurrection of Jesus shows His power over death;" and M. S. (Pitts'g), "God shows He is satisfied with the work Jesus did on the cross for my sins."

Well may we say with Paul, "Thanks be unto God who always causeth us to triumph in Christ!"

Question 37.—What is said in the prophet Daniel of those who turn many to righteousness?

OUR READING CIRCLE

The poet Burns has recorded his wish that

"Ah wad some ane the giftie gie us
 To see oorsels as ither see us,"

but "The President's Message" asks us to look at ourselves in a mirror which does more—it shows us to ourselves as we really are, and as God sees us.

Memory Verse

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " " "	7.50.....	8.25
10 " " " "	3.50.....	3.85
Single Copy " " " .....	.50.....	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

Vol. 18

SEPTEMBER 22, 1918

No. 38

Little Willie's Signal

SOME time ago a little boy of seven had a fall from a building, and was brought to St. Luke's Hospital in New York. The poor little fellow was in a terrible condition; his backbone was shivered, his leg broken, and his little body terribly mangled. His sufferings were very great. He had one operation, an amputation (i. e., cutting off a limb), which had to be repeated, the doctors said. When told of it the poor boy dreaded the pain so much that he asked the blessed Lord Jesus to take him to Himself.

Lying in the next bed to his was a little

girl named Susie, and to her he said: "Susie, do you know that every night Jesus comes through our ward, and takes one or two of us little children away with Him? And I have been telling Him how much I want to go with Him, and that I can't bear to think of all the pain I will have to-morrow if He doesn't take me. I'm going to hold my hand up so that when He comes through our room to-night, He will see it, and know I am the one that wants so much to go with Him."

Dear little fellow, how simple and beautiful his faith was! He knew Jesus loves all the little children, that He loved him therefore, and he wanted to be taken away to His great and happy home on high.

And was he taken? do you ask? Yes;



for early in the morning when the nurse went quietly through the ward to have a peep at all the little cots, she found Willie cold and still in death. And he had one hand just above the coverlet, held up by the other, as he said he was going to do, so that Jesus would see it and know that he wanted to be taken. So the Lord did take His little lamb home where there are no sad accidents, no sorrow, no pain, and no crying, but where God shall wipe all tears from our eyes.

Child, boy or girl, sick or well, would *you* wish to go to Jesus if He came to your bedside to-night? If you know His love to you, and love Him in return, you would not fear but be glad. "We love Him," says the Bible, "because He first loved us" (1 John 4:19). He died for us so that He might take us to His Father's house, if we only believe Him.

Do you, dear child, trust in Him like little Willie?

"Jesus loves me, this I know,
For the Bible tells me so.
Little ones to Him belong,
They are weak, but He is strong.

"Jesus loves me, loves me still
When I'm very weak and ill;
From His shining home on high
Looks upon me where I lie.

"Jesus loves me; He will stay
Close beside me all the way;
If I trust Him, by and by
He will take me home on high."

C. KNAPP.

FOR THE LITTLE ONES

Saved by a Sheep

A LITTLE boy once was saved from a terrible death by a sheep in a remarkable way. This little boy was on a ship with his father and mother, not far from land, when fire was discovered and the

ship burst into flames. What could they do for their dear little boy? There was no boat near to save them, but there were sheep on board. The father took one of them and tied his little son to it strongly, then pushed them together into the sea. The sheep swam to the land, and the little boy was saved!

If that had been *you*, wouldn't you love that dear sheep for saving your life? I am sure you'd say, "Oh yes, I would love it, and take good care of it all my life."

Now let me ask you another question: Do you love Jesus, the Lamb of God, who *died* for you that you might be saved? I hope that you will say, "Yes, I do love the Lord Jesus, and will be obedient to Him all my life."

INTERMEDIATE SCHOLARS

38.—FRUITS OF THE CHRISTIAN LIFE

(Matt. 25:14-30; 5:1-12.)

Question 1.—When the Lord spoke of a man travelling far from home, to whom did He say he entrusted his goods?

Ans.—Matt. 25: 14.

Q. 2.—Why did he give them different sums to take care of? Ans.—ver. 15.

Q. 3.—Who, like this man, is now absent from His servants?

Ans.—John 14: 28; 16: 28.

Q. 4.—Will He come back again?

Ans.—John 14: 3; Heb. 10: 37.

Q. 5.—What did the three servants in the Lord's parable each do with the money entrusted to him?

Ans.—Matt. 25: 16-18.

Q. 6.—What did their lord say to both

those who had used well what he had left with them? Ans.—vers. 21, 23.

Q. 7.—Not everyone can be wise and strong: for what that, everyone can be, were they praised? Ans.—vers. 21, 23.

Q. 8.—What is required of one who takes care of other people's things? Ans.—1 Cor. 4: 2.

Q. 9.—What was said to him who hid what was entrusted to him? Ans.—ver. 26.

Q. 10.—What became of the money, and of him? Ans.—vers. 28, 30.

Q. 11.—When the Lord Jesus returns, what will He do to His servants? Ans.—Rev. 22: 12.

Q. 12.—Will He ask other people what His servants have done? Ans.—Rom. 14: 12; Rev. 2: 2 (f. p.).

Q. 13.—What will God give in that day? Ans.—1 Cor. 4: 5.



Studies in the Christian Life

38.—FRUITS OF THE CHRISTIAN LIFE
(Matt. 25: 14-30; 5: 1-12.)

We have already had occasion to note that the Christian life is a fruitful one—in testimony, service, holiness and growth. Our lesson to-day dwells upon the side of responsibility for such activities and their general character.

1.—*Stewardship in what is not our own.*
Matt. 25: 14-30.

The parable of the talents dwells upon

the use made by servants of what their absent Master has committed to their care.

Q. 1. Find a similar parable to this in another Gospel.

There are quite a few differences between these two parables—the one in the other Gospel dwelling upon common and equal responsibility, with differences of reward in the coming earthly kingdom. The one before us goes into different details.

The Son of Man was about to take His journey into a "far country."

Q. 2. Find, "I go to prepare a place for you."

We have here the keynote to the parable: our Lord has gone back into heaven. His interests here are those of an absent Lord, whether we view them as related to the present dispensation, or to the brief period following, before He sets up His earthly kingdom.

How sweet and yet solemn is the thought that He has committed His interests into the hands of His people!

Q. 3. Find, "It is required in stewards that a man be found faithful."

Q. 4. Find, "That good thing which was committed unto thee."

What are these interests? They are varied and complete—the Lord's truth, His testimony, His work, His people. These are His talents, dear unto Him, and to be guarded with jealous and diligent care by His servants.

Q. 5. Find, "I have kept the faith" (the truth).

In days when men are denying this truth how carefully it should be maintained.

Q. 6. Find, "Ye shall be witnesses unto Me."

Q. 7. Find, "Necessity is laid upon me."

So spoke a faithful servant of His Master's work.

Q. 8. Find, "Take care of him."

To serve the people of God is to serve Christ. These then are some of the "talents" committed to His people—each according to the capacity with which he is endowed.

We see next the different success of these servants, and are carried forward to the day of reckoning. Such a day will surely come!

Q. 9. Find, "The day shall declare it."

They knew not the reward till that time. Notice that reward is common to all who have been faithful; it is the Master's "well done" and a welcome into "the joy of the Lord." Could any greater reward be given? But here is an unfaithful one—not merely feeble or unsuccessful, but one who in wicked unbelief had maligned his Lord as a hard man.

Q. 10. Find, "My yoke is easy, and My burden is light."

This man is servant but in name, and has his postion with all the ungodly.

Q. 11. Find, "He is cast forth as a branch," etc.

We need scarcely add that this refers to mere profession and not to any truly born again.

2.—*The truly blessed.* Matt. 5:1-12.

This familiar portion dwells rather upon the inward character of the people of God than their outward activities. Notice the difference between the standard of success here and that of the world.

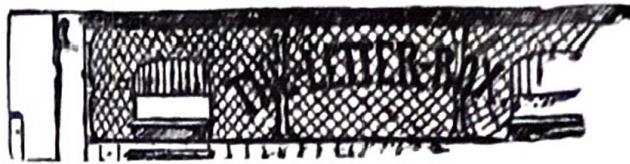
Q. 12. Find, "God hath chosen the weak things," etc.

And yet what more beautiful and durable then humility, weakness, mercy, purity.

Q. 13. Find, "The fruit of the Spirit," etc.

Those possessed of such character will have much to try, much sorrow, but they will have the company of the Man of Sorrows.

Q. 14. Find, "I am meek and lowly in heart."



ANSWER TO QUESTION 26

What is your best thought on John 3:16?

From L. D., C. R. and T. R. (Balt'o.) we learn that John 3:16 "shows God's wonderful love to sinners, who once were His enemies (Rom. 3:23; 5:8; 6:23 and 1 Tim. 1:15), and that salvation is not by our works (Eph. 2:8, 9)." M. W. (Balt'o.) tells us that "God gives eternal life to whosoever wants it." C. L. M. (Trenton) says it shows "that it was the *whole world* God loved (not just good people), while N. McD. and E. M. S. (Wash'ton) E. T. M. (Scheneec'y) find comfort in the thought that "Whosoever in John 3:16 means *ME*." From J. R. M. (Trenton) we find that "John 3:16 is a gospel in itself. God has done all the *loving* and the *giving*, all that was left for me to do was the *believing* and *receiving* of what the world cannot give, everlasting life."

Has the reader believed and received what God so freely offers in John 3:16?

Question 38.—What fruit should a Christian bear in his life, and how can he do it?

OUR READING CIRCLE

Everyone is interested to know what the future holds in store for them. "Your Destiny," points out what is before two classes of people, and the way to have it full of brightness, hope, and glory.

Memory Verse

"After a long time the Lord of those servants cometh, and reckoneth with them" (Matt. 25:19).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " " "	7.50....	8.25
10 " " " "	3.50....	3.85
Single Copy " " " " ....	.50....	.60

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

SEPTEMBER 29, 1918

No. 39

Lost and Found

SOME years ago a friend of mine in the West was belated in his journey. As night came on he found himself in a blinding snow-storm amid the prairies, and lost his way. He says, "I kept walking on and on in hope of finding a pioneer's house where I might find shelter and rest. But, as it proved afterward, I was going round in a large circle, making what is called

THE DEATH TRACK."

This is often the case with persons lost in large forests. It is related of a party of men who lost their way at night in a great forest, that they decided to walk on that they might not freeze in the cold night. After a while they were rejoiced to come upon the track of men in the snow. They followed the tracks expecting they would soon come upon some encampment. Having followed these tracks for some time, they saw that the snow-tracks had increased in number. Surely, thought they, we must be near a camp. They walked on with more courage, and after some time found the tracks had again increased. Looking more care-

fully at the footsteps, they came to the conclusion that they were all *their own tracks*, and that they had through the long night been travelling in a circle, getting no nearer to a place of rest and shelter.

So it was with my friend: He says, "My right foot being somewhat stronger than my left, I was unconsciously moving in a wide circle, making the 'Death Track' as it is called. There was a house not far off, but I was lost, and did not know where I was.

"At last, realizing my condition, and that I was becoming exhausted, I stopped, and with all the strength I could gather, I shouted, 'LOST! LOST! LOST!' Then I listened, and to my great delight a voice came out of the gloom and storm,

'ALL RIGHT! COMING!'

"Shortly after this, the one whose friend-



ly voice had reached me, came and found me, and conducted me to a log cabin, where I found warmth and food and safety from the storm."

I have related this experience of my friend believing it will be a help to some of our young readers in illustrating some very important truths. My friend found that by all his efforts he had not been able to reach the place of safety and comfort which he desired. And so it is with every one who seeks salvation by his own efforts—by many prayers, by good deeds, by being baptized perhaps, or joining some church or Christian society; but with all this it is like traveling in a circle, without finding *Christ*, the Saviour who said, "Come unto ME, all ye that labor and are heavy laden, and *I will give you rest*" (Matt. 11: 28). Have you, who read this, been like that—traveling in a circle, as it were? Then do like my friend stop, and cry, "*Lost! lost! lost!*" or, better yet, like Peter when he felt himself sinking in the stormy lake, cry, "*Lord, save me.*" And immediately the Lord caught him, and saved him. To be rescued by the Lord Jesus brings peace and rest to the soul. We cannot save ourselves. Our efforts for our own deliverance only lead us round and round in a "death track" without bringing us to safety and peace. Our good works, our prayers, our tears, our gifts, our going to meetings, our resolutions, while they are all good in themselves, are simply a "death track" until we have Jesus as our Saviour. Shelter is near, but not by anything *we* can do. It is the Saviour who hears the cry of the soul in need, and says to the weary soul, "Here am I; come unto Me, and *I will give you rest*." Just trust yourself to Him who came from heaven to seek the lost sheep, and when He has found it calls all in heaven to rejoice with Him over the lost one found.

F.

FOR THE LITTLE ONES

"He calleth them All by Name"

Do you know how many stars
There are shining in the sky?
Do you know how many clouds,
Every day go floating by?
God in heav'n has counted all,
He would miss one should it fall.

Do you know how many children
Go to little beds at night?
And without a care or sorrow
Wake up in the morning light?
God in heav'n each name can tell—
Loves you, too, and loves you well.

—Selected.

INTERMEDIATE SCHOLARS

39.—WHAT IT MEANS TO BE A CHRISTIAN (1 John 3: 1-24.)

Question 1.—What was once true of every Christian?

Ans.—Eph. 2: 1, 3 (l. p.).

Q. 2.—What title now is God's and what does He call His people?

Ans.—1 John 3: 1.

Q. 3.—Who have the right to be called children of God? Ans.—John 1: 12.

Q. 4.—If we are children of God now on earth, what is said of the time when our Saviour will come back for us?

Ans.—ver. 2.

Q. 5.—What is the Lord Jesus like?

Ans.—vers. 3, 5 (l. p.); Heb. 7: 26.

Q. 6.—Who is sinful from the very beginning? Ans.—ver. 8.

Q. 7.—Why did the Lord Jesus come to this earth? Ans.—vers. 5, 8 (l. p.).

Q. 8.—Why must a child of God be like Him? Ans.—ver. 9 (l. p.) 1 Pet. 1: 16.

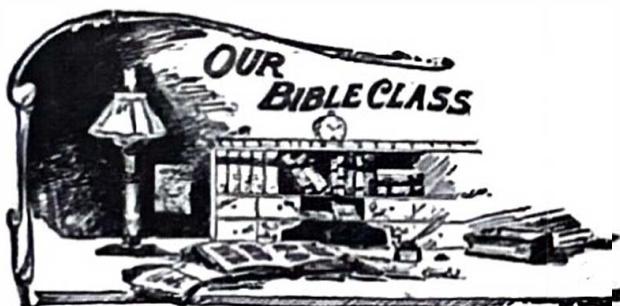
Q. 9.—What two things should mark the children of God? Ans.—vers. 7, 10 (l. p.).

Q. 10.—We can count on God's love, but at what are we not to be surprised? Ans.—ver. 13.

Q. 11.—How do we know God loves us? What proof has He given? Ans.—ver. 16; Rom. 5: 8.

Q. 12.—Are we just to say we love one another? Who knows our reality? Ans.—vers. 18, 20.

Q. 13.—What does God promise to His obedient children? Ans.—ver. 22.



Studies in the Christian Life

39.—REVIEW: WHAT IT MEANS TO BE A CHRISTIAN
(1 John 3: 1-24.)

We have now reached the close of these most important studies in the Christian life. It will be well for the scholars to review carefully each topic, and fix its leading thought in mind. We have space only for the special scripture before us.

1.—*The sons of God and their hope.*
Vers. 1-3.

It is the special glory of John's writings that he sets before us the true nature of eternal, divine life. In the Gospel we see that nature in the Son of God, and im-

parted to sinners who will receive it. In the Epistles it is shown in the children of God. What manner of love has been shown to us in making us His children.

Q. 1. Find three passages setting forth this love.

Children of God are members of His family, partakers of His nature, sharers of His glory.

Q. 2. Find, "Heirs of God," etc.

The world cannot enter into these blessed realities; it is content with the things of this present life—its gains, follies, sins.

Q. 3. Find, "The natural man receiveth not the things of the Spirit of God."

Q. 4. Find, "Even as I am not of the world."

This blessed sonship is a present fact for every believer and not merely a future hope.

Q. 5. Find, "Hath everlasting life."

Q. 6. Find, "The Spirit beareth witness," etc.

As to the future, its glories are not yet revealed.

Q. 7. Find, "Eye hath not seen," etc.

The Spirit gives a present foretaste, and of the future it is enough to say, "We shall be like Him!" How else could we behold Him and His glory?

Q. 8. Find, "They shall see His face."

Such a hope, set on Christ, has a sanctifying effect now.

Q. 9. Find, "What manner of persons ought ye to be!"

2.—Light and darkness. Vers. 4-10.

Dwelling as he does upon the fact of divine life being implanted in the heart, John ignores—for the time—all else, and tests to the full all that claims to be of Christ. Elsewhere, he recognizes the possibility of failure in the believer, but not when he is dealing with the source and nature of the life implanted by new birth.

Q. 10. Find, "If any man sin, we have an Advocate."

Ver. 4 needs a special word. "Sin is lawlessness," not merely transgression. It finds its roots in the nature, away from God.

Q. 11. Find, "The carnal mind is enmity against God."

There is but one remedy for sin—Christ and His cross.

Q. 12. Find, "Behold the Lamb of God," etc.

The link with Him is a holy one—drawing from the source of righteousness and love. Anything else is not of Christ but of Satan. Ver. 9 is most absolute—the divine nature is sinless, incapable of sinning.

Q. 13. Find, "Not of corruptible seed," etc.

3.—*Love and hatred.* Vers. 11-18.

God's nature is Light and Love. So His children manifest the same character. Hatred is murder, and of Satan.

Q. 14. Find, "He was a murderer from the beginning."

The world lieth in the wicked one, and hates those whom Satan hates—the children of God. The children of God should expect hatred from the world; and surely should show real love to one another.

Q. 15. Find, "Ye are taught of God to love one another."

4.—*Assurance, present and future.* Vers. 19-24.

There are two sources of assurance—the word of God and an ungrieved Spirit. John dwells upon this latter.

Q. 16. Find, "These things have I written unto you," etc.

Here it is the inward consciousness of communion. Thus we can look forward without fear to the judgment; and in prayer for present need have all confidence that He hears and will answer.



ANSWER TO QUESTION 27

How does the Christian life begin?

R. P. (Trenton) truly says, "Before we can lead a Christian life, we must be born again," and E. F. (Casco) tells us that this is "when one believes on the Lord Jesus Christ and accepts Him as his personal Saviour." This latter thought is also given by E. N. and I. R. (Albany), A. P. (Concord), H. A. H. and R. A. S. (Chicago) and G. H. M. and B. W. (Gr. Rapids). From E. M. G. (Isl'ton) we learn, "The Christian life begins by believing and accepting, then confessing, the Lord Jesus Christ, Acts 16: 31; John 1: 11; Rom. 10: 9, 10." From A. C. M. (Chicago) we learn, "The Christian life only begins when the soul trusts Christ as Saviour. May all who have not done this do so now, ere it is too late!" We say Amen, to this, and also ask, Has the Christian life begun in you?

It is important to see the distinction between the life *received* at new birth, and the *practical life* we live afterwards as children of God. We become children of God by new birth; then a Christian life—a life according to God—should follow.—[Ed.

Question 39.—What is a Christian?

OUR READING CIRCLE

"*What does a Man really Need?*" tells us a truth which though unpalatable everyone should know, for God says it.

Memory Verse

"For this purpose the Son of God was manifested, that He might destroy the works of the devil" (1 Jno. 3: 8).

Entered as Second-Class Matter at the New York Post Office.

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10 " " " "	3.50	3.65
Single Copy " " "50	.60

Loizeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

OCTOBER 6, 1918

No. 40

Our Father's Care

MANY years ago there lived in Wales a woman and her children by the sea-side. Her husband had died, and the poor woman labored hard to provide for her little ones. Even so, the meals were scanty; and when work was scarce she sometimes wondered how the needs of herself and her children would be met.

But this widow knew God as her Father, and trusted Him who said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me" (Jer. 49: 11).

A day came however when there was but little for breakfast; still less for the rest of the day, and *nothing* for the morrow. In the evening the mother and

her children knelt down together, telling their need and present condition to the Lord who, as she knew, had fed thousands with a few loaves when He was here upon earth. They then went peacefully to rest.

The widow awoke very early in the morning; she thought a voice had called, telling her to go down to the sea to get a fish washed ashore by the tide. She thought it might be a dream, however; but then she remembered how they had the night before set their needs before the Lord, and this might be His answer. She quickly dressed and went down to the sea, with thoughts of God's goodness to her in giving His own Son to die on the cross for her salvation, and that His care for her children and herself was but an expression of the same love.

Having come down to the shore, what was her joy to find a fine, large turbot



cast ashore by the sea, struggling to make its way back to the ocean. She quickly laid hold of it, tied it up in her apron and made her way back to her cottage, thanking God with all her heart. Awaking the children, she showed them the beautiful fish, which she hoped to sell for a few shillings, which would enable her to buy a supply of food for them. After telling them to kneel before God to thank Him for showing His care for them in such a wonderful way, she put the turbot in a basket and hastened to the town to sell it.

While the widow was on her way, there was some excitement among the fishermen as each boat came to shore. A gentleman at the hotel was to give a grand dinner that day; a turbot was to be one of the dishes, and he had offered to pay a guinea for one. So as each boat came in, the cry went up, "Got a turbot aboard, Captain?" and the answer would come, "No turbot on board; plenty of other fish;" but that would not do. So when the woman arrived at the hotel with her turbot, it was bought at once, and to her great joy a guinea (twenty-one shillings, or \$5.00) was given her for it. Now she had more than she had expected; a supply of food for the children and herself was soon bought, and with a full basket she hurried home to her children with a heart overflowing with thankfulness to God for His marvelous care.

Does not this remind our young readers of God's care for Elijah, sending the ravens to supply him with food, when at the word of the Lord he went to hide himself by the brook Cherith from the wrath of wicked King Ahab? I wish you to read the narrative in the 17th chapter of 1 Kings, and to notice two things in it. First, there is no *bravado*, no contempt of the king; Elijah is to "hide" himself by the brook. The second thing is that Elijah is to trust God absolutely: "I have commanded the ravens to feed thee *there*," God said to Elijah.

Everything was to be in obedience to God, you see—the hiding and the feeding alike, and the *place* where God would care for Elijah. This should teach us, on the one hand, not to fear to do God's will; and on the other, not to be self-confident or self-willed. God surely watches over and cares for His children and servants who obey Him, for He *loves* them. How much does He love them? In praying to the Father for His disciples—and for us—Jesus said, "Thou hast loved *them* as Thou hast loved *Me*" (Jno. 17: 23).

Would you not wish to be a child of God, dear young reader? All you have to do is to receive the Lord Jesus in your heart by faith. John 1: 12 says, "As many as received Him, to them gave He the power (or title) to become the sons of God—even to them that believe on His name." And Gal. 3: 26 also says, "Ye are all the children of God by faith in Christ Jesus."



I think, when I read that sweet story of old,
When Jesus was here among men,
How He called little children, as lambs, to
His fold,

I should like to have been with Him then.

I wish that His hands had been placed on
my head,
That His arms had been thrown around me,
And that I might have seen His kind look
when He said,
"Let the little ones come unto Me."

Yet still to His presence in prayer I may go,
For I know I may trust in His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above—

In that beautiful place He has gone to prepare
For all who are washed and forgiven,
And many dear children are gathering there,
And of such is the kingdom of heaven.

But thousands and thousands who wander
and fall,
Never heard of that heavenly home,
I should like them to know that there's room
for them all,
And that Jesus invites them to come.

INTERMEDIATE SCHOLARS

40.—ABRAM LEAVING HOME

(Gen. 12: 1-9.)

Question 1.—What made Abram leave the place where he was born?

Ans.—ver. 1; Acts 7: 2.

Q. 2.—Did his fathers serve the one true God? Ans.—Josh. 24: 2.

Q. 3.—Though his father left home with him, whom had God called?

Ans.—Isa. 51: 2; ver. 1.

Q. 4.—Did his father go into the land?
Ans.—Acts 7: 4.

Q. 5.—Abram obeyed God; did he know where he was going?

Ans.—Heb. 11: 8.

Q. 6.—What promise did God give him?
Ans.—vers. 2, 3.

Q. 7.—Abram would not have been blessed if he had not listened to God; what is said of him?

Ans.—Rom. 4: 3; Gal. 3: 6.

Q. 8.—What did his faith, or belief in what God said, make him do?

Ans.—Heb. 11: 8; compare Rom. 16: 26 (l. p.).

Q. 9.—What did Abram know about God?
Ans.—Rom. 4: 21.

Q. 10.—In what way have all the families of the earth been blessed in Abram?

Ans.—Gal. 3: 16, 22.

Q. 11.—What has Abram's blessing to do with us? Ans.—Gal. 3: 9, 29.

Q. 12.—What further promise did God give Abram when he obeyed Him?
Ans.—ver. 7.

Q. 13.—What did Abram then do?
Ans.—vers. 7, 8; Heb. 13: 15.

Our Bible Class

Lessons from the Patriarchs

40.—ABRAM LEAVING HOME (Gen. 12: 1-9.)

We turn back now to glean some of the precious lessons of faith as seen in the Old Testament patriarchs. It is the same faith and the same life as is now in the children of God, though in a different dispensation and with less light.

Q. 1. Find, "Whatsoever things were written aforetime," etc.

Abraham is one of the most remarkable characters in the Scriptures—the typical man of faith.

Q. 2. Find, "They which are of faith . . . are the children of Abraham."

Our lesson to-day dwells upon the call of Abraham and his answer of faith.

1.—*The call of God.* Vers. 1-3.

We find that God had appeared to him before this—in his first home in Mesopotamia.

Q. 3. Find, "Before he dwelt in Charran."

He had partly responded, but apparently had lingered till the death of his father Terah in Haran.

Q. 4. Find, "Let me first go and bury my father."

Abram had genuine faith, but it was as yet weak. Let us notice the nature of God's promise and His command. He would show him a land, for an inheritance.

Q. 4. Find, "The glory of all lands."

He would make of him a great nation.

Q. 5. Find, "As the stars of heaven," etc.

"I will bless thee." How greatly did God bless Abraham in every way!

Q. 6. Find, "He was called the friend of God."

"And make thy name great." It stands forth thus to-day—the father of Israel, the

earthly people, and of all the household of faith of every time and age.

"And thou shalt be a blessing." Let us note carefully the order—God blesses us first, and makes us channels of blessing as a result of this.

Q. 7. Find, "Out of his belly shall flow rivers of living water."

2.—*The obedience of faith.* Vers. 4, 5.

Abram believed God, and showed it by obeying His word.

Q. 8. Find, "Not knowing whither he went."

He is accompanied by Sarai his wife and his nephew Lot. Both these had personal faith, but not in so marked a degree as Abram. They both failed, and here they seem to have followed *him* rather than God.

Q. 9. Find, "What is that to thee? Follow thou Me."

3.—*The Lord appears to him.* Vers. 6, 7.

God always rewards the faith that follows His word. He appears to Abram, who can now erect an altar to the great and blessed Being who had thus manifested Himself to him. He thus becomes a worshiper, an associate of Abel and all the men of faith who have drawn near to God by sacrifice.

Q. 10. Find, "Made nigh by the blood of Christ."

4.—*The pilgrim.* Vers. 8, 9.

Passing on, Abram arrives at Bethel, "the house of God," where again he builds an altar, witness of the only way of access into that House. The altar thus shows his relation to God.

Q. 11. Find, "Boldness to enter into the holiest by the blood of Jesus."

He dwells in a tent, badge of his pilgrim character, separate from the world.

Q. 12. Find, "Confessed they were strangers and pilgrims on the earth."

Q. 13. Find, "Here we have no continuing city, but we seek one to come."

Blessed faith, blessed access, blessed hope!

The Letter Box

ANSWER TO QUESTION 28

What is the value of reading God's word?

"We should read God's word because it is able to make us wise unto salvation, 2 Tim. 3:15; Ps. 19: 7-10," is the thought of C. E. M., and C. F. M. (Adair), E. M. (Fredonia), E. H. (Gr. Rapids), F. C. (Min'polis), M. C. (Altoona). M. E. (Wash'ton) and J. P. (Holland) refer to Ps. 119: 130, and A. D. D. (Wash'ton) to Ps. 10: 10, 11; Rom. 15: 4; 1 Tim. 4: 15, 16 and 2 Tim. 3: 16, 17, "It showed me I was a lost sinner, and that the Lord Jesus died to give me everlasting life," says H. D. S. (Gr. Rapids), and E. G. and L. V. G. (Trenton). "We learn to know God and to love Him," say M. L. (Gr. Rapids), E. M. C. (Isl'ton) and I. A. C. (Pitt's'g). "We learn God's love to us, and what He wants us to do," says G. M. (Trenton). "We learn how to live a Christian life and to walk in God's path, following Jesus," say L. B. and G. L. M. (Gr. Rapids) and E. H. (Vanc'er). "The same as our body needs food, the Christian life needs the spiritual food of God's word," say M. A. (Casco), E. H. (Trenton) and R. H. W. (Vanc'er). A. D. (Rockford) tells us that by it, "We grow more like Christ," while L. S. (Isl'ton), and B. K. (Wis'n) tell us, "Reading God's word and storing it in our heart will keep us from sin and give comfort in time of need."

Question 40.—Why did Abraham leave his home?

OUR READING CIRCLE

"*Little Harry*" not only reminds us of those stains upon the soul which only one thing can wash off, but of that which can make them whiter than snow.

Memory Verse

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12: 3).

Entered as Second-Class Matter at the New York Post Office

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

OCTOBER 13, 1918

No. 41

What made a Little Girl Happy

ANNIE was only eight years old, but she was not too young to know that that she was a sinner, nor too young to be saved.

Neither are you, little reader, even if you are not yet eight, for the word of God says, "Remember now thy Creator in the *days of thy youth*," and Jesus also said, "Suffer the little children to come unto Me" (Eccles.12:1; Mark 10:14).

Annie was staying for a time with some Christians, and their great desire for her was that she should early be a child of God.

One evening one of them read to her the story of a little boy who "let Jesus into his heart," and though Annie said nothing at the time, she often thought about the little boy's words.

Soon afterwards, another friend, who knew nothing about this, asked her one Sunday afternoon, "What hymns did you sing at school to-day, Annie?"

"Behold a Saviour at the door," she replied.

"What door is that?" her friend inquired; and as Annie gave no answer, she answered it herself by saying, "It is the door of your little heart, my dear. Jesus is knocking there. Will you let Him in?"

Little Annie then burst into tears, and said that her sins troubled her. For some hours she was very unhappy, and

her friend talked lovingly to her, trying to show her how she might be saved. She told her it was by simply believing what God's word said about Jesus, the Saviour; that, as we are sinners, it was necessary for Jesus to bear our sins, as it is written, "The Lord hath laid on Him



the iniquity of us all" (Isa. 53: 6).

But nothing seemed to bring any comfort to the dear child, though for a time she stopped crying.

After she was in bed her tears burst out again, and her friend repeated the text, "The Son of God, who loved me,

and gave Himself for me" (Gal. 2: 20); and, she added, "You want to be saved, Annie, and God wants to save you; and He has a Saviour for you, Jesus. Will you take Him as your Saviour now?"

For a little time there was silence, and then Annie said, "Good night," quite happily.

The next day Annie told one and another that she had received Jesus as her own Saviour the night before; she had let Him into her heart, adding, "And He will never go out."

She also spoke of Jesus to her little school-fellows, and one of them was led to desire for herself what made Annie so happy.

A happy little girl was Annie then, from day to day; rejoicing in the knowledge of her sins forgiven, and in the love of Jesus, and telling Him all her little troubles.

And you, my dear little readers, just let Jesus into your hearts; just tell Him that you want to be His; just believe in His love, and you too will be saved and made happy.

M. S. H.

INTERMEDIATE SCHOLARS

41.—ABRAM HELPING LOT.

(Gen. 13: 5-11; 14:16.)

Question 1.—What relation was Lot to Abram, and how did he come to be with him, far away from their native country?

Ans.—Gen. 11: 31; 12: 1.

Q. 2.—Whom had God called?

Ans.—Isa. 51: 2.

Q. 3.—In what were Abram and Lot rich?

Ans.—vers. 2, 5.

Q. 4.—What did the number of their flocks cause? Ans.—vers. 6, 7.

Q. 5.—Though Abram was the elder, what did he do? Ans.—vers. 8, 9.

Q. 6.—What did Lot choose, and why? Ans.—vers. 10, 11.

Q. 7.—Amongst what kind of people must he live? Ans.—ver. 13.

Q. 8.—Lot made his own choice by what he saw; who chose for Abram? Ans.—vers. 14-16.

Q. 9.—What became of Lot's land and wealth? Ans.—Gen. 19: 24, 25.

Q. 10.—How was it that Lot did not perish too? Ans.—Gen. 19: 16.

Q. 11.—For what eternal dwelling place was Abraham looking? Ans.—Heb. 11: 10.

Q. 12.—What choice is still set before us? Ans.—Josh. 24: 15.



Lessons from the Patriarchs

41.—ABRAM HELPING LOT

(Gen. 13: 5-11, 14-16.)

It is well to notice the failure of this honored man of faith, as recorded in chapter 12: 10, etc. He left the place to which he had been called, and went down into Egypt; there he denied his wife, who was restored to him in God's mercy. It is all typical for ourselves. If we lose the sense of our heavenly calling, we will under stress of temptation deny grace, to which we have been united.

Q. 1. Find, "Be not entangled again," etc.

Q. 2. Find, "Ye are fallen from grace," etc.

Q. 3. Find, "Walk worthy of the vocation," etc.

Restored by God's mercy to his proper place, Abram is able to maintain a true testimony to God's call.

1.—*Lot's choice.* Vers. 5-11.

We have already remarked that Lot does not seem to have the energy of faith which marked his kinsman. He accompanied him from Haran to Canaan, and when the famine tempted Abram to go to Egypt, Lot followed, returning also to Canaan after the elder's recovery. He does not seem to have failed so glaringly, but there was a negative condition which bodes ill for the future.

Q. 4. Find, "I would thou wert either cold or hot."

At last the testing comes, and Lot must act individually, upon his own responsibility. How often does earthly prosperity blind one's eyes to his true and lasting interests.

Q. 5. Find, "Who mind earthly things."

With prosperity comes strife; the interests of the two kinsmen clash.

Q. 6. Find, "From whence come wars and fightings among you?"

Abram cannot endure this discord, so he must separate from its cause.

In a noble and unselfish way he leaves the choice with Lot.

Q. 7. Find, "Let him take all."

Q. 8. Find, "Why do ye not rather take wrong?"

Feeble faith now manifests itself in Lot. The fertile plains of Sodom attract his eyes, and he loses sight of the evil that went with that outward attractiveness.

Q. 9. Find, "Love not the world," etc.

Let us note that it was *sight* and not *faith* which led Lot to make his choice.

Q. 10. Find, "We look *not* at the things which are seen."

Most solemn is the lesson here. Lot's heart was evidently estranged from divine

things before his *feet* took the wrong path.

Q. 11. Find, "Where your treasure is," etc.

2.—*Faith the real possessor.* Vers. 14-16.

Abraham not merely took what Lot had left, but he chose what God would give him. Faith is not a merely negative thing.

Q. 12. Find, "Thy testimonies have I taken as my heritage forever."

Leaving all in God's hands, Abram gets the promise of an abundant portion. It is ever thus; if we leave God to order our affairs He will provide abundantly.

Q. 13. Find, "All things are yours."

Q. 14. Find, "Having promise of the life that now is, and that which is to come."

Not only is the land given him as his inheritance, but he has the promise of a great posterity.

Q. 15. Find, "So many as the stars of the sky in multitude," etc.

Lot is well-nigh forgotten, but Abram's faith is still fresh. May we walk in its steps!



ANSWERS TO QUESTIONS 29 TO 32

The figures indicate the number of Questions answered by each one.

Albany, N. Y., 4, H. C., D. E. C., E. N., C. N., M. Z.

Allentown, Pa., 2, M. E., 1, R. A. R., B. R. Amsterdam, N. Y., 4, A. E. R., L. R., B. R.

Baltimore, Md., 4, A. R. G., F. J., L. J., R. T. P., C. R.

Bowers, Pa., 4, A. H. F.

Buffalo, N. Y., 2, L. I. S. 1, M. A., W. S.

Camp McClellan, Ala., 1, H. G. H. E.

Casco, Wis., 4, M. P. A., E. F.

Carlton, Kans., 4, E. M. G., A. E. G., R. H. G. 2, R. G. R., P. E. E., O. V. E.

The Sunday School Visitor

Vol. 18

OCTOBER 20, 1918

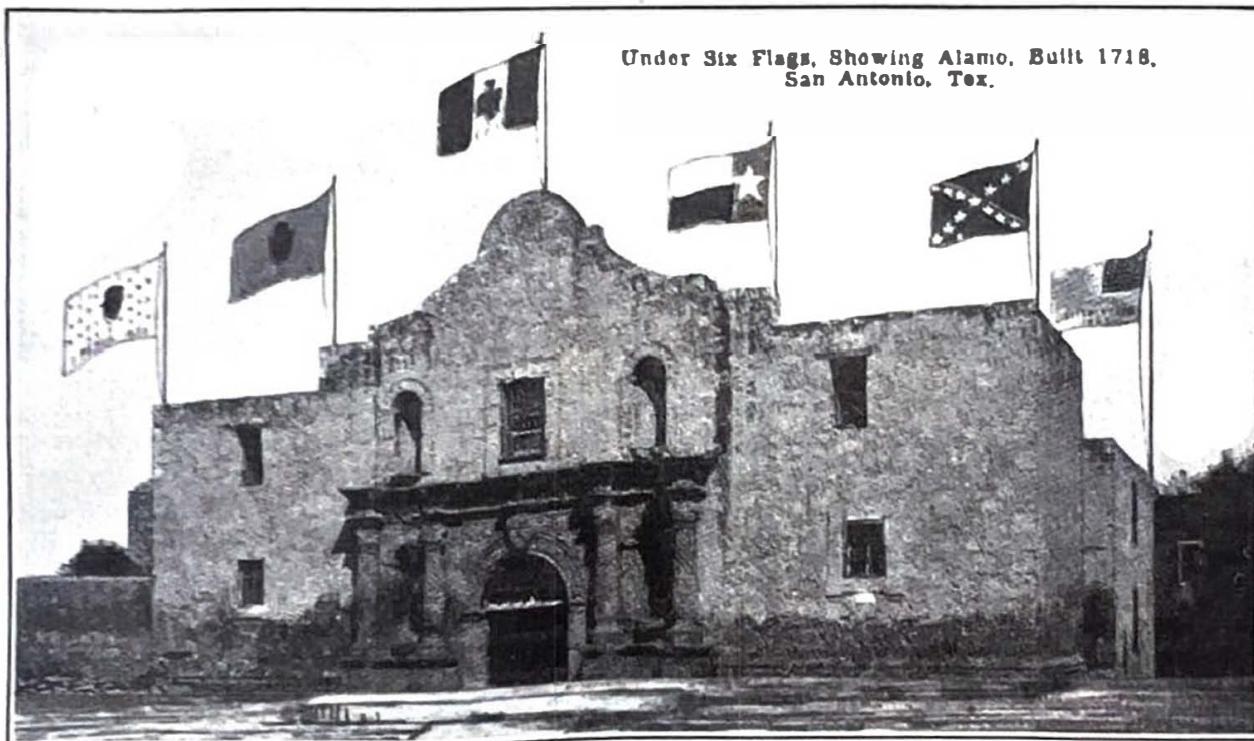
No. 42

Under Six Flags

THE ALAMO is a building famous in American history. It is situated in the city of San Antonio, Texas. It was once a castle or fortress, and in the war for Texan inde-

you here; perhaps when you grow older you may be able to consult some more minute history of this memorable siege, and there learn what you would now like to know.

You will notice there are six flags floating from the celebrated fortress. They represent its history, and show us under what flags or dominions that territory



*Under Six Flags, Showing Alamo, Built 1718,
San Antonio, Tex.*

pendence, about eighty-five years ago, was the scene of an awful massacre. It was held by a devoted band of Texan patriots, including Col. James Bowie and David Crockett, who for a considerable time held out against a much larger number of Mexicans under General Santa Anna. It was at last carried by storm by the Mexicans, and all its brave defenders butchered, excepting one, a tiny baby girl. How she managed to escape, and what afterwards became of her I cannot tell

used to be in days gone by. The first flag on the left, is the pretty French flag of other days, with its sprinkling of fleurs-de-lis, dated 1635.

Of course the French did not build the Alamo, for it was only built in 1718 by the *Spaniards*, who gained control of the territory about 1680. So the second flag, yellow and red, is the flag of Spain.

Then, more than two hundred years later, when the people of Mexico won their independence from Spain, the *Mexi-*

can flag waved from its battlements, which in turn was supplanted by the "Lone Star" flag of independent Texas.

After the Mexican war it became part of the United States, and during the great Civil War between the North and the South the "Confederate stars and bars" fluttered from its flagstaff..

Since then it has returned under the dominion and protection of "Old Glory," the "Star Spangled Banner" of the great American republic.

So much for the flags that have floated over the Texan Alamo. Now for a question concerning the flag or banner that may now be waving over, not some material building or fortress like the Alamo, but over your SOUL. For our souls are very much like a castle, over which either Christ or Satan has control or mastery. Perhaps some of you have read the now old-fashioned book of Bunyan's, called : "The Holy War, or the History of Man-Soul," in which he describes the struggles between light and darkness that occur constantly in the spiritual lives of every one. Who controls *you*, who is *your* master, reader, who is it that rules in your heart—Satan or Christ? It must be one or the other, for Jesus said, "No man can serve two masters."

In these days of the great world war we often see numbers of different flags floating from public buildings and other places, because the countries fighting against Germany are allied or banded together, and are to-day almost like one colossal united government. But in the great war universal between Heaven and Hell, between darkness and light, between truth and falsehood, there are but *two* flags to be under, the flag of the devil or the banner of the Lord Jesus Christ.

"His banner over me is love," says the happy, redeemed soul in the Song of Solomon, chapter two, fourth verse. Is this banner over you, dear reader? The banner or flag suggests possession or control; and if we are Christ's, if we have

given ourselves to Him, if His love controls or constrains us, we are His, and that forever! Give Him full control to-day; put yourself under His victorious banner, and you are saved, secure for all time from Satan. What a boon, and what a joy!

C. KNAPP.

A GOOD EXAMPLE

"There was an old, old owl
Who lived in a tree :
He was as wise
As an owl could be.
The more he heard
The less he spoke—
For the more he spoke,
The less he heard.
Why cannot we be
Like that wise old bird?"

Some people, and children too, talk so much that they have no time to hear. They are so self-satisfied, so self-occupied, that they take up all the time, and so learn nothing. This is wrong and foolish. For such, no doubt, some one (I don't know who) wrote the lines above about the owl. The word of God too has something to say about much speaking. It says of the tongue, "It is an unruly evil ;" and in another place it says, "Wherefore . . . let every man be swift to hear, slow to speak, slow to wrath" (Jas. 1: 19).

INTERMEDIATE SCHOLARS

42.—ABRAHAM GIVING ISAAC TO GOD. (Gen. 22: 1-4.)

Question 1.—What was remarkable about Isaac? Ans.—Gen. 15: 5; 21: 5.

Q. 2.—What did God tell Abraham to do with the son He had given him?

Ans.—ver. 2.

Q. 3.—Did Abraham obey God?

Ans.—ver. 3.

Q. 4.—Had they far to go?

Ans.—ver. 4.

Q. 5.—What did Abraham say that showed he trusted God would give Isaac back? Ans.—ver. 5.

Q. 6.—What showed he was ready to obey God? Ans.—ver. 6.

Q. 7.—What had God promised as to Isaac? Ans.—chap. 21: 12 (l. p.); 13: 16.

Q. 8.—Because of this promise what did Abraham believe? Ans.—Heb. 11: 19.

Q. 9.—What did God now direct him to do? Ans.—vers. 12, 13.

Q. 10.—Of what Sacrifice is this a picture? Ans.—John 3: 16.

Q. 11.—Why did God give His only Son? Ans.—John 3: 16; 1 John 4: 9.

Q. 12.—What is said of the Lord Jesus? Ans.—John 1: 29; compare ver. 8.

Our Bible Class

Lessons from the Patriarchs

42.—ABRAHAM GIVING ISAAC TO GOD (Gen. 22: 1-14).

We pass over much of deepest interest and importance in Abram's life, of which we can take little note. The student is advised to mark especially Abram's choice, as told in chapter 14, refusing to be enriched by the king of Sodom; his simple faith in God's word, by which he was justified (chap. 15); the promise of a son (chap. 17); his intercession for others (chap. 18); and many other most important features. Our lesson goes on to his great act of faith under supreme trial. We may mark several stages, among others, in Abraham's faith: his response to the call: his confidence in God's promise, and the response to trial.

Q. 1. Find, "When he was called . . . obeyed."

Q. 2. Find, "He staggered not at the promise of God."

Q. 3. Find, "By faith Abraham when he was tried," etc.

1.—*The command.* Ch. 22: 1, 2.

Faith obeys the will of God, even as it trusts His word. How could anything short of conformity to that will suit God? But what a test it was! And how God, as it were, presses upon His servant the extent of that demand! "Thy son," not a servant, not his flocks nor wealth, but thy son. Nor was Ishmael meant—"thine only son Isaac"—the child of promise, the apple of his father's eye. And what was to be done with this only son? "Offer him for a burnt-offering."

In the light of such a sacrifice, we must be reminded of that greater one of which this seems a clear type.

Q. 4. Find, "He gave His only-begotten Son."

2.—*The obedience of faith.* Vers. 3-5.

Abraham does not hesitate. He asks no questions, but rising early in the morning he goes to the appointed place; so, even God did not hold back from the supreme gift.

Q. 5. Find, "When the fulness of time was come," etc.

Most instructive and beautiful is the submission of the patriarch. What joy it must have given the holy God to see that prompt obedience, the fruit of unquestioning faith. God could make no mistake; all was right; and in due time he would see the reason of this strange command.

3.—*The submissive Son.* Vers. 6-8.

We see in Isaac a lovely type of the submission of our Lord Jesus.

Q. 6. Find, "Not to do mine own will," etc.

Q. 7. Find, "If it be possible, let this cup pass from Me," etc.

Q. 8. Find, "Obedient unto death."

"Where is the Lamb?" Ah, there can be but one answer.

Q. 9. Find, "Behold the Lamb of God," etc.

Q. 10. Find, "As of a lamb without blemish."

4.—*The voice from on high.* Vers. 9-12.

Abraham must go to the very limit; he may have hoped that God would in-

tervene on the journey, or as they ascended the mount. But he does not falter; his faith carries him forward till the knife is outstretched, and the blow ready to fall! We know that he was well assured that if that dear child's life were taken, God could and would restore it. For was he not himself "as good as dead" when the promise was given of a son?

Q. 11. Find, "Accounting that God was able to raise him up," etc.

So, in giving His well-beloved unto death, God had ever the resurrection in mind.

Q. 12. Find, "Sit Thou on My right hand," etc.

Q. 13. Find, "I have power to take it again."

5.—*The Lord will provide.* Vers. 13, 14.

What God would not allow Abraham to suffer, that He went through. The ram provided shows that all was still a figure until He should come of whom it all was a type.

Q. 14. Find, "Lo, I come," etc.

THE BIBLE

Study it carefully,
Think of it prayerfully,
Deep in the heart let its pure precepts dwell;
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in the volume of heavenly lore;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore.

With frequent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour who died for us all.

Let the message of love,
From our Father above
Unto all nations and kindreds be given.
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujahs on earth and in heaven.



ANSWER TO QUESTION 30

What blessed promise is given in to-day's lesson to those who love and obey the Lord Jesus?

"The fellowship of God the Father and our Lord Jesus Christ," answers H. A. H. (Chicago). "If we love and obey the Lord Jesus He will dwell in our heart," says M. M. H. (Trenton), and J. M. M. (Trenton) refers to Deut. 11:27, John 14:23, Acts 5:32, 1 Cor. 2:9, 10, and James 1:12 and 2:5. L. V. G. (Trenton) exclaims: "How precious it is to have this wonderful Guest make His abode with us!" E. C. (Richmond) tells us, "The child of God is to have a revelation of Christ by His indwelling us." L. V. H. (Trenton) refers to Deut. 11:27 and John 14:21, 23 and adds, "What blessed promises from the Lord of glory!" while E. H. (Trenton) says, "How little we deserve these many promised blessings!"

Well may God's wonderful love and condescension lead out our praise and thanksgiving.

Question 42.—What lessons can you derive from Genesis 22?

OUR READING CIRCLE

"*Your Priceless Treasure*" speaks of that which is more precious to you than gold, and tells how it may be lost or saved.

Memory Verse

"And Abraham said, My son, God will provide Himself a lamb for a burnt offering" (Gen. 22:8).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " " "	7.50.....	8.25
10 " " " "	3.50.....	3.85
Single Copy " " .....	.50.....	.60

Loizeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

OCTOBER 27, 1918

No. 43

Testing the Dollar

ONE day a man came into a store to make a purchase, and having found the article he wanted, he tendered the clerk a silver dollar in payment. It was a bright new dollar; the beautiful head on the face, the eagle with spread wings on the obverse side, with the usual lettering around the coin, all was bright and beautiful. Yet for some reason the clerk did not seem to be satisfied. He looked carefully at the coin, passed it from one hand to the other, looked at it again, and then, as courteously as possible, said to the customer, "There is something about this coin which seems queer to me. Would you object to our cashier testing it with the acid?"

"No! Test it if you want to; that dollar is all right. I took it for a dollar, and you can't fool me on money."

The clerk then carried the dollar to the cashier, who dropped some acid upon it, and immediately it turned black under the test.

"I'm sorry, sir," said the clerk as he returned it to the customer; "I shall have to ask you for another dollar; the acid test shows that this coin is not good."

"You had no business to put *acid* on it," angrily replied the customer. "You have spoiled it for me, and now I can't pass it on. I took it for a dollar, and don't intend to lose it." Indignant at the clerk who had shown him the truth,

the customer grasped his money and went out of the store.

The acid test had proved the money was a *counterfeit*. Although the bright dollar had every appearance of reality—though it looked as good as a genuine dollar, when the real test came it was proven to be *false*.

Does not this incident remind you of what is said in Matt. 22:11?—"And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he said unto him, Friend, how camest thou in hither not having a wedding garment? And he

was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

In these words the Lord gives us the picture of a person who thinks of entering heaven to partake of its joy *without* having the wedding garment. Do you know, dear young reader, that many are doing so to-day? *Many* persons trust in their own worthiness to enter heaven, and refuse to put on the wedding garment. Now, what is this wedding garment? It is the worthiness of Jesus the Son of God who died for our sins, that washed by His precious blood, and clothed in His beauty we may be at home in God's presence—not afraid, no, not at all, because the beauty of Jesus Himself is upon all those who have put their trust in Him.

When John had seen the great multi-



tude in heaven before the throne of God, clothed with white robes and palms in their hands (Rev. 7: 9), one of the glorified elders asked, "What are these which are arrayed in white robes?" and himself gives the answer, "These are they which came out of great tribulation, *and have washed their robes, and made them white in the blood of the Lamb*" (ver. 14). If any one thinks of entering heaven without this beautiful white robe, how quickly he would be pointed out as *a sinner in his sins*, unfit for God's bright home above. Oh, what a terrible discovery for one who now trusts in himself, to find *there* that all his supposed righteousness is like "filthy rags" in the light of God's presence! Have *you* bowed to the testimony of God's word about yourself, and owned what God has said to be true of yourself? Or has it made you angry, as the acid test did the customer in the store?

May each of you, dear boys and girls, see and own yourself a sinner and confess it to God; then, "Believe on the Lord Jesus Christ, and thou shalt be saved."

F.

FOR THE LITTLE ONES

A little black boy in Africa had been a slave, but was taken from his cruel masters by some kind-hearted men who loved God, and who taught the little boy about the Lord Jesus Christ.

One day the schoolmaster heard this little boy pray in a low voice outside the schoolroom thus:

"Lord Jesus, I thank Thee that the wicked men came and took me from my parents, and made me a slave, and that the English ship brought me here, where Massa Thompson has taught me to read,

and to know Thee. Now let other bad men take away my father and mother, and let an English ship bring them here, that they too may learn about Thee, and that we may all go to heaven."

The master was much surprised and interested to hear this prayer, and thought about it a great deal.

That evening, as he was walking by the sea-side, he met the little praying negro.

In a kind voice he said, "What are you doing here, my boy?"

The little fellow replied, "I have been praying that the Lord Jesus will bring my parents to this place, and I am come to see if He has granted my prayer, and brought them here."

That evening no parents came.

The child went every day to the shore, to watch the ships that arrived.

One day he came to Mr. Thompson, leaping and dancing, and clapping his hands, saying, "My prayer is heard; my prayer is heard! My father and mother are come!"

Then he drew Mr. Thompson by the hand to the seashore, and showed him two negroes just rescued.

"These are my parents! My prayer is heard!"

This poor little black boy, when he heard of Jesus and His love for little children, believed in Him, and longed that his father and mother should believe in Jesus too.

Have not *you*, little ones, something to pray for too? *

INTERMEDIATE SCHOLARS

43.—ISAAC AND REBEKAH.

(Gen. 24.)

Question 1.—What command did Abraham give to his eldest servant?

Ans.—ver. 4.

Q. 2.—Who, did he say, would prosper his mission? Ans.—ver. 7.

Q. 3.—Where did the servant go, and what did he do? Ans.—vers. 10, 11.

Q. 4.—What did he ask of God?

Ans.—vers. 12-14.

Q. 5.—When and how was his prayer answered? Ans.—vers. 15, 18-20.

Q. 6.—Who was she? Ans.—vers. 24, 38.

Q. 7.—What did the servant do when he found out who she was, and his prayer was answered? Ans.—vers. 26, 27, 48.

Q. 8.—How was his errand received by Rebekah's father and brother?

Ans.—vers. 50, 51.

Q. 9.—Was Rebekah willing to go? Ans.—ver. 58.

Q. 10.—What did the servant give to Rebekah, her brother and mother?

Ans.—ver. 53.

Q. 11.—With what has God blessed the Church of Christ? Ans.—Eph. 1. 3.

Q. 12.—Who, like Abraham's servant, has been sent to guide the people of Christ? Ans.—John 16: 13.



Lessons from the Patriarchs

43.—ISAAC AND REBEKAH

(Gen. 24.)

We fail to grasp the fulness of these Old Testament lessons unless we see their

rich typical character. We cannot think that God would have us interested simply in the biography of persons who lived long ago—it is their *faith* which makes their life interesting. Nor does the lesson stop at the lesson of personal faith; there is a manifest typical lesson which we should seek to gather. This is particularly the case with the narrative now before us. The connection with the chapters immediately preceding is striking. In chapter 22 we have the typical death and resurrection of Isaac, a figure of the death and resurrection of our Lord.

Q. 1. Find, "Delivered for our offenses," etc.

Q. 2. Find, "From which he received him in a figure."

Chapter 23 tells of the death of Sarah, Isaac's mother, figure of the setting aside of Israel as a nation.

Q. 3. Find, "Ye are not My people."

Our present lesson gives us a glimpse of the present dispensation of grace and of the Church. Israel is set aside until God's great purposes for the glory of His Son are carried out.

Q. 4. Find, "As concerning the gospel they are enemies for your sakes."

Q. 5. Find, "Which in other ages was not made known unto the sons of men."

1.—*The servant sent forth.* Vers. 1-6.

The servant is evidently a type of the Holy Spirit, sent forth to gather the Church, the Bride of Christ.

Q. 6. Find, "He hath shed forth this," etc.

The Spirit is the witness to the glory of Christ, and is to bring to Him on high that Church which is to be His bride.

Q. 7. Find, "The Bride, the Lamb's wife."

Note, Isaac is not to be brought from Canaan, but the bride to be taken to him.

Q. 8. Find, "A glorious Church," etc

Q. 9. Find, "The heavenly calling."

2.—*Guided of God.* Vers. 7-28.

The narrative explains itself. The servant spread the whole matter before God, and asked and received a definite answer. So, in their service, the apostles sought the Lord's guidance.

Q. 10. Find, "As they ministered to the Lord and fasted," etc.

When we come to the gathering of souls, we find that they are sinners, saved by the gospel and brought to God. The Spirit gathers such, forming them by new birth into Christ's kindred, and then gathering them to form the bride. All saved souls in the present dispensation are also members of this church.

Q. 11. Find, "By one Spirit are we all baptized into one body."

3.—"Come in, thou blessed of the Lord." Vers. 29-53.

The messenger is received with gladness, and unfolds his story—the wondrous purpose of his master, and its divine sanction. The household of Rebekah does not turn a deaf ear to the servant.

Q. 12. Find, "Whose heart the Lord opened," etc.

4.—"Hinder me not." Vers. 54-58.

There is no thought of lingering. So now the Spirit would lead our hearts onward to meet Him who gave Himself to win our faith and love.

Q. 13. Find, "To wait for His Son."

Q. 14. Find, "The Spirit and the Bride say, Come."

5.—*The meeting.* Vers. 59-67.

No details of the journey are given. Rebekah was leaving all that belonged to her former home and going on to meet him to whom her heart was pledged.

Q. 15. Find, "Whom having not seen ye love."

Would not the journey seem long, would she not be thinking and learning about him on the way? So may it be with us!

THE LETTER BOX

ANSWER TO QUESTION 31

How can we grow in grace?

The first desire of a child of God is for holiness—to be like the Lord Jesus Christ. This is one of the indications that we are truly saved.

L. V. G. (Trenton) points out that "we must be born again before we can grow in grace, then we are to abide in Jesus (John 15:4)." E. H. and C. L. M. (Trenton), C. E. E., M. E., and D. W. (Washington), and H. A. R. (Zephyrhills), unite in saying, that "as new-born babes we should 'desire the sincere milk of the word of God, that we may grow thereby' (1 Pet. 2:2)." This latter verse and 2 Peter 1:5-8; 3:18; Eph. 4:15 and Col. 1:10, are quoted by K. G. and R. T. P. (Baltimore), L. I. S. (Buffalo), M. A. (Casco), I. A. C. (Pittsburg), A. J. and O. J. (Trenton), and E. J. S. (Washington). "We can grow in grace by having fellowship with the Father and the Son; by learning more of the love of the Lord Jesus, and by serving Him and by doing what is pleasing in His sight," we learn from E. M., A. C. M. (Chicago), C. N. (Albany), and J. P. (Holland).

Let us each ask himself—Am I growing in grace?

Question 43.—In Genesis 24, whom do Isaac and Rebekah picture?

OUR READING CIRCLE

"Bought with a Price" celebrates a finished work, and can only be sung by a soul who has been redeemed by the price paid.

Memory Verse

"And he said unto them, Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master" (Gen. 24:56).

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL. 18

NOVEMBER 3, 1918

No. 44

AMONG THE AFRICAN TRIBES

(As told by a boy)

This interesting narrative will show our young readers what a blessing it is to have the word of God, and to dwell in a land where its effects are realized.

THE first black people I remember about were the Aluru, who are on the north-west coast of Lake Albert. They were very wild and bad. They would steal everything they

a tree, studying a native language, when a band of men came panting up the steep hill, and laid the hand of a man down on the ground in front of him. They were dripping with sweat, and the hand had just been cut off. Then one of them exclaimed, "See, we went to visit the people of yonder village; we went as friends, but they have done us evil; they gave us battle, and killed our brother." They wanted my father to go with them to punish them. But he told them we were not there to punish bad people. So



could, and fight and kill each other. The Uganda people, just across the lake, had once been just as bad, but they had been changed by hearing of Jesus, and thousands of them had learned to read the Bible. It was easy to travel among *them*; but the Aluru, who had never heard of Jesus, gave us trouble all the time we were in their land.

One day my father was sitting under

the angry black men gathered their friends together, and went to fight the murderers and their friends. Soon we saw high columns of smoke where villages were burning, women and children running away, and bands of men, with spears and bows and arrows, fighting each other.

The Aluru were not the only tribe that had never heard about Jesus. My father

found more than fifty tribes that had never heard, and some of them gave us a great deal of trouble. We stayed about three years with a tribe called Zande. The Zande were fierce warriors and cannibals. They filed their front teeth to sharp points, like crocodiles' teeth, to make them look fiercer, and they went to fight other tribes with frightful knives with curved blades. They ate many of their conquered enemies, and made slaves of the rest. But the Zande do not do this any more. I have sat on the lap of one of these old chiefs who had eaten many people before the white people came.

It seems wonderful how believing in Jesus makes these people so different, so that we could like them so much. Some of them became so gentle and good that we felt badly to part with them.

When my father would come alone to one of the native villages, these wild people would sometimes all rush away into the tall grass or the forest. Sometimes only the women would run away with the children, and the men would wait to see what father was going to do, or if he had a band of men behind him who might do them harm. But if mother and I were with him, they knew we had come as friends, and they would all come running, and call, "Mototo na mondele" (Come and see the white child), for along much of the road we travelled no white child had ever been before, or even a white woman.

As I was young, and could not walk fast enough, I was carried in a little bed on the heads of two black men. The porters were rather proud to carry a white child, and though they might go slow where there was no one to see us, they would dash up in great style when we came to a village. Then the women and children would run out to see the strange white child, and the women would want to take me in their arms and carry me a little way. Almost the first question asked of the carriers would be, "Is it a boy or a girl?" You should

have seen their pride as they would say—"A boy." They would not have been so proud to carry a little girl. You see, women and girls are bought and sold like animals. A good dog, brought from the Congo River, sells in the Zande tribe for twenty spearheads, and a girl is sold for the same price. It takes the natives quite a while to understand that a white woman is as good as a white man.

When we came to a village, my father would ask the people if they had yet heard the words of God, or the good news of the Son of God. In many, many tribes for hundreds and hundreds of miles, they would say, "No, we have not heard." Father would then tell them that God who made the sun, moon and stars, the land, water, plants, animals and people, loved them, and had a happy home where He wanted them to come and live with Him. In His home nothing bad can come, but as the sun drives away the night, so no evil can come into God's home. No sickness nor death nor anything that can make any one feel bad can come into His home, but everything that will make one happy, for there all love each other and do nothing but good to each other. God wants to cleanse your hearts, so you will not be afraid of Him, nor be afraid to live with Him in His home.

Father would sometimes show them his handkerchief, and ask them if it would be fit to wipe his face after rubbing it in the dust and dirt. They would say, "No." He would then ask if he should throw it in the fire, and they would say, "No, no." "Why not?" he would say, "if it is all dirty and I cannot use it?" "Take it to the stream and wash it, and it will come good again," they would say. Then my father would tell them that that was the way God wanted to do with their hearts; God did not want to cast these bad people into the fire, but He wanted to wash them, and then they would be fit to live with Him in His beautiful home. God has a way to

cleanse their hearts; and he would explain it to them. I have heard him tell all this so many times!

If my father came to a village alone, perhaps only the men were there to hear him. He would not ask them to call the women at first, for then they might think he wanted to steal them for his slaves, and that he was a very bad man with an army close by, or that he had come to do some harm to them or the children. But as he would tell the men about the news so wonderful to them, they would drop their spears and sit close around him to listen. Then the women and children hidden in the "jamba," or bushes, not hearing any noise of fighting, or cries of pain or anger, would come, little by little, to see what new kind of "mondele" (white man) had come to the black man's town, and made no trouble of any kind.

* *

INTERMEDIATE SCHOLARS

44.—APPETITE AND GREED.

(Gen. 25: 27-34.)

Question 1.—What were the names of Isaac's two sons? Ans.—ver. 27.

Q. 2.—What were their occupations? Ans.—ver. 27.

Q. 3.—What did Esau once ask of Jacob when he was hungry? Ans.—ver. 30.

Q. 4.—What did Jacob bargain with him? Ans.—ver. 31.

Q. 5.—Why did Esau agree to Jacob's proposal? Ans.—vers. 32 (l. p.), 34 (l. p.).

Q. 6.—What inheritance promised by God which was his birthright, did Esau despise? Ans.—chap. 13: 15; 26: 3.

Q. 7.—What did he choose rather than God's promise? Ans.—Heb. 12: 16.

Q. 8.—Was he ever sorry for what he had done? Ans.—Heb. 12: 17.

Q. 9.—What is one of the reasons that God has to judge people? Ans.—Isa. 5: 24 (l. p.).

Q. 10.—What are we told to do instead of despising what God says?

Ans.—Heb. 2: 1.

Q. 11.—What is preached to us?

Ans.—Acts 13: 38.

Q. 12.—What do people despise when they turn away from God's good news?

Ans.—Rom. 2: 4.

Q. 13.—Esau was sorry when it was too late; what is the end of despisers of God's mercy? Ans.—Acts 13: 41.



Lessons from the Patriarchs

44.—APPETITE AND GREED

(Gen. 25: 27-34.)

Passing on to the history of Esau and Jacob, we still have most important typical lessons, but the prominent features are personal rather than dispensational.

How solemn and humbling is the lesson in the life of these twin brothers! Born at the same time, of common parentage, they are utterly different in nature, character and conduct. They illustrate the two classes of men—the children of God and those who are not.

Q. 1. Find two other brothers who illustrate this.

Q. 2. Find, "That which is born of the flesh," etc.

This latter passage suggests the opposing principles of flesh and spirit even in the child of God.

Q. 3. Find, "The flesh lusteth against the spirit," etc.

But it is of the men and their character rather than of contrasted natures in one person that we would speak.

This difference had been foreseen and predicted.

Q. 4. Find, "The elder shall serve the younger."

But we must not think that Esau was chosen for evil. This is not the thought of election, which is only for blessing. Esau was responsible to choose the good part, but as our lesson shows, he chose the things to please his appetite, and despised the higher blessings.

1.—*The way of the flesh.* Vers. 27, 28.

It was not evil for Esau to hunt, for food could thus be obtained.

Q. 5. Find, "As the roebuck and the hart."

But it does seem beneath one to devote his whole life to this work. It savors something of the "sporting life" of the present day. It suggests also a heartless cruelty if it marks a man's character.

Q. 6. Find, "As Nimrod the mighty hunter before the Lord."

Isaac favored Esau's work, for it indulged his natural appetite—a thing which shows how a child of God can be influenced by earthly motives.

Q. 7. Find, "Set your affection on things above."

Jacob, in contrast to Esau, was a simple man, whose tent suggests the pilgrim life, and whose occupation as a shepherd suggests his faith resting on the sacrifice.

Q. 8. Find two Old Testament characters who were shepherds.

2.—*The fatal choice.* Vers. 29-32.

We cannot justify Jacob for his offering his brother the pottage in exchange for his birthright, but Esau was free to refuse. Besides it shows that Jacob set a *value* upon the birthright which Esau despised; the choice was Esau's.

Q. 9. Find, "Choose ye this day," etc.

Esau valued that which ministered to his bodily appetites, and which was for the present alone. Jacob valued that which came from God.

3.—*The birthright despised.* Vers. 33, 34.

The choice was deliberate—present things were preferred to the future. How many make the same wretched choice!

Q. 10. Find, "The pleasures of sin for a season."

Q. 11. Find, "Who for one morsel of meat," etc.

Q. 12. Find, "Thou in thy lifetime receivedst thy good things."

So is every one who chooses *any* thing in place of Christ and His salvation.

Q. 13. Find, "How shall we escape," etc.

The Letter Box

ANSWER TO QUESTION 32

Whom can you help, and how?

Many have suggested practical ways in which we can help. E. V. H. (Trenton) says, "How important it is to help the soul *first*, by telling people of the Saviour; this is much more important than help for the body;" and in this connection A. E. R. (Amsterdam), L. S. (Pittsburg), A. E. M. (Kensington), A. C. (Richmond), G. R. (Rockford), and E. H. and M. H. (Washington), tell us, "We can help sinners by telling them about the Saviour, the Lord Jesus Christ." G. L. M. and J. M. M. (Trenton) refer to Rom. 12: 13-15, Gal. 6: 2, 10, and 1 Thess. 3: 12. A. H. F. (Bowers), and E. W. B. (Woodlawn) say, "We can pray for others, give them gospel tracts, and warn them of coming judgment." C. D. (Trenton), with H. C. and E. N. (Albany), and P. E. (Carlton), says, "We can help every one with whom we come in contact by showing kindness." "Help every one in trouble," says A. W. B. (Woodlawn) and R. A. (Rockford). "We can help our family in the little every-day tasks," says D. J. D. (Minneapolis). "Help people physically by visiting, taking flowers, or giving them a lift; spiritually, by reading, teaching, or advising, by telling of Jesus, and teaching His Word," says L. W. M. (Scheneectady).

Let us all be helping someone.

Question 44.—How did Esau despise his birthright, and what was it?

OUR READING CIRCLE

"*Naaman the Leper*" points out why God has recorded his history in His Word, and how we ourselves are like him in his leprosy, and may be like him in his cleansing.

Memory Verse

"And he did eat and drink, and rose up, and went his way: thus Esau despised his birthright" (Gen. 25: 34).

The Sunday School Visitor

Vol. 18

NOVEMBER 10, 1918

No. 45

Bringing in the Fruits

PLEASANT October!—that is the time for gathering in the fruits of the earth, which have been quietly, steadily, though imperceptibly growing through the summer. Is it not nice to see the abundance of the fields coming in? The potatoes are stored in the cellars; the wheat, the rye, the oats have been in the granaries already, whilst the great cornfields are ready with their rich ears of corn hanging everywhere upon the sturdy stocks. Pretty soon great wagon-loads of the rich grain will be brought in, and the great corn-cribs will be filled.

Perhaps the boys and girls think more of the lovely grapes that hang upon the vines so temptingly, and now are being brought upon the table. Though the fruits are not the "staples of life," as the grains, how enjoyed they are by us all. How good is that tender and juicy blue-black "Concord," or the fine-flavored little bunches of "Delaware;" or the more showy and sweet Californian "Tokay." But some boys eye more the beautiful pear or apple trees, with their delicious fruit hanging full upon the bending branches. And is it not nice to gather and bite into some that have fallen! How beautiful it is to see the trees bending with their precious fruit! A little stock of the rusty-coated "Sheldon," or the little "Seckel," must be put on shelves or

in baskets in the cellar till they are mellow and "just fit" to eat, for the grand "Bartlett" (or *Bon Chr^{istien}*, as they are called in France, whence they were brought to America) are gone, some time ago. But the apples—a good stock of these must be brought in. There is the red-streaked



"Northern Spy" for the Fall; next, the dull-red and gold-spotted "Baldwin;" the bright red and excellent "Spitzenberg," and how many other kinds of that staple of northern fruits!

Oh how bountifully God has provided for all His creatures, and for man above

all. Are you thankful to our kind Father for all these good gifts, my reader? It is sad to see how some take all these things and use them with no thanks to God. Some even think they have only themselves to be praised for all the abundance they enjoy. They only think of *their* labor, their vigilance, their skill, and nothing more. Poor souls! Is it not blindness and stupidity to not see and acknowledge that all our labor, the planting and cultivating, would all be in vain if God did not give the sunshine and the showers from heaven to prosper the seed planted and bring it to fruitage. And who has given us life and intelligence and health and strength to labor intelligently? O children, let us give *God* the praise; let our thanksgivings, as we sit down at table, be not a mere form, but let it be the outgoing of thankful hearts to God, the "blessed Giver of all good!"

Before closing, I would call your attention to the similarity of our life to the seasons of the year. You, young readers, are in the Springtime of life. It is the time when your young minds and hearts are to be furnished with what is to develop and to be reaped by and by. If we plant good seed, in well-prepared ground in the Spring, with cultivation and God's blessing we reap good harvests and good fruits. But if bad or worthless seed is sown, or the cultivation is neglected, what shall the harvest be? So the word of God says, "Be not deceived, God is not mocked; for whatsoever a man soweth, *that* shall he also reap." So the things you learn, the habits you are forming, the character you are beginning to acquire, these, if persevered in, will determine what the reaping shall be later in life, after the activities and labors of your summer-time pass into the reaping time of autumn.

Now remember, children, that God is your *Friend*. He has not only given you all the good things we have spoken of, for our need, your comfort and enjoyment for this life, but above and beyond

all other gifts, He has given his own Son for your salvation now, and eternal joy in the life to come. But you must first receive Him into your hearts. When? Just *now*, in your youth, before difficult days come. Is it not good, above all else, to have a Saviour-friend to be *with* you, to *guide* you in life, to *comfort* you in sorrow, and to *cheer* you with bright hopes, and finally receive you in His blessed home above?

INTERMEDIATE SCHOLARS

45.—JACOB DECEIVES HIS FATHER (Gen. 27: 18-29.)

Question 1.—Why was Esau Isaac's favorite son? Ans.—chap. 25: 28.

Q. 2.—When Isaac was old, what did he tell Esau to do, and why?

Ans.—vers. 3, 4.

Q. 3.—Rebekah loved Jacob best; what did she want for him? Ans.—ver. 10 (l. p.).

Q. 4.—What did she tell him to do?
Ans.—ver. 9.

Q. 5.—How did she make him more like Esau? Ans.—vers. 15, 16.

Q. 6.—How were they able to deceive Isaac in this way? Ans.—ver. 1.

Q. 7.—What did Rebekah say when Jacob feared his deceit would bring a curse upon him? Ans.—ver. 13.

Q. 8.—Besides acting a lie, what spoken lie did he repeatedly tell his father?
Ans.—vers. 19, 24.

Q. 9.—How did Isaac bless him?
Ans.—vers. 28, 29.

Q. 10.—How did Rebekah's deceit part her from Jacob?

Ans.—ver. 43; chap. 31: 38.

Q. 11.—What does God say of a lying tongue? Ans.—Prov. 6: 16, 17; Rev. 21: 27.

Q. 12.—If lies shut us out of God's city, how can they be removed?

Ans.—Ps. 32: 5; 1 John 1: 7 (l. p.).



Lessons from the Patriarchs

45.—JACOB DECEIVES HIS FATHER
(Gen. 27: 18-29.)

Jacob's great mistake was in taking his future out of God's hands. This led him to take advantage of his brother's weakness and to buy his birthright for a mess of pottage. This now leads him to obtain his father's blessing by a two-fold fraud—deceiving his aged father, and again taking advantage of his brother. We may be sure God's blessing cannot rest upon such a course, and this accounts for the subsequent trials, difficulties and sorrows through which Jacob passed.

Q. 1. Find, "Be sure your sin will find you out."

Both Jacob and his mother valued the promises of God, but that enhances the sin of their deception, for it was linking His name with evil.

Q. 2. Find, "In Him is no darkness at all."

And yet we must distinguish between Jacob's conduct and the profane Esau, who despised all that was of God, and lived only for the present.

Q. 3. Find, "Thou in thy lifetime receivedst thy good things."

The first part of our chapter, which must be read with our lesson, shows us the plan of Rebekah for deceiving her blind and helpless husband, in which Jacob joined. He was to take his brother's clothes, and imitate his rough hands, to prepare food from the flock in imitation of the savory venison of the hunter. It was all pitifully shameful. We can trace deception in the family.

Q. 4. In what way did Abraham twice act untruthfully?

Q. 5. How had Isaac repeated this deception?

Sin is innate in every child of Adam.

Q. 6. Find, "By one man sin entered into the world."

It is contagious.

Q. 7. Find, "Thereby many be defiled."

But each person is responsible for his own sin.

Q. 8. Find, "Every one of us shall give account of *himself*."

1.—*The lie*. Vers. 18-25.

The details need but little explanation. But we see how one lie leads to another. Isaac is surprised at the quickness of Esau's hunting, and Jacob says the Lord brought the game to him! Each fresh lie added to his guilt, and should have brought him to confession: "Who art thou, my son?" Did not his father's helplessness appeal to him? And yet the bold answer: "I am Esau, thy firstborn," shows his determination to go through with the deception.

Q. 9. Find, "Why feignest thou thyself to be another?"

In one sense the Pharisee feigns himself to be another kind of person. He pretends to the rights of the firstborn, when he is but a sinner.

Q. 10. Find, "I thank Thee that I am not as other men are."

When Isaac asks to *feel* Jacob, and was evidently in doubt, because of Jacob's voice, the latter still had opportunity to break down, but he goes through with it all—"Art thou my very son Esau?" "I am."

2.—*The blessing*. Vers. 26-29.

It will be asked, Does not Jacob succeed and obtain the blessing? There is a strange mingling of nature and grace in Isaac's blessing. He *thinks* he is blessing Esau, but the blessing is a divinely pronounced one. He was carrying out the purpose of God. This only enhances Jacob's sin.

Q. 11. Find, "Therefore he . . . hath the greater sin."

The blessing gives Jacob the earthly preeminence and prosperity that came to his posterity. Israel's highly favored history shows this. It goes deeper, too, and is joined to the spiritual blessings given to the nation.

Q. 12. Find, "Happy art thou, O Israel."

But the blessing was in God's purpose, not in Jacob's sin.



ANSWERS TO QUESTIONS 33 TO 36

The figures indicate the number of Questions answered by each one.

Albany, N. Y., 4, H. C., D. E. C., E. N., C. N.,
M. Z.
Allentown, Pa., 4, R. A. R., E. F. R., 2, M. I.,
H., H. J. H., 1, G. L. H., G. S. H., R. C. H.
Amsterdam, N. Y., 4, A. E. R., L. R., B. D.
Bowers, Pa., 4, A. H. F.
Buffalo, N. Y., 3, M. A., 1, L. I. S.
Casco, Wis., 4, M. P. A.
Carlton, Kans., 4, R. H. G., E. M. G., 3, O. V.,
E., 2, A. E. G., D. W. E. (new), 1, R. C. R.,
P. E. E.
Chicago, Ill., 4, H. A. H., W. F. H., G. L., R. A.
S., E. M., A. C. M., 3, P. D. R. (new), R. R.
(now with the Lord).
Concord, Mass., 4, A. M. P.
Holland, Mich., 4, J. P., P. P.
Islington, Mass., 4, E. M. G., E. M. C., J. P., H.
C. S., M. G. S., E. C. S., W. S., H. M. (last
two new.)

(Continued on next page.)

Replying to Ques. 33. Ruth R. of Chiengo answered, "All can serve the Lord that know His love, and how He delivered us from the power of Satan and sin, as Luke 1: 74 tells us: 'That we, being delivered out of the hand of our enemies, might serve Him without fear.' "

The brother who sends these answers writes : " Ruth answered the 'Letter Box' when she was in Harrisburg. After moving here, this was the first and last question she was able to answer, as she passed away (Oct 6th). How much happier she is now up in heaven ! May each one who answers these questions say to himself, Am I ready to die, like Ruth?"

Another young friend, also called Ruth (of

Trenton) has gone to be with the Lord, contracting disease while doing gospel work among the soldiers at Camp Dix. She was happy in the thought of going to be with Jesus. Would you too, dear young friend, be happy if you should be the next from our "Letter Box" Circle to pass from this world?

ANSWER TO QUESTION 33

Who can serve the Lord Christ?

We learn from R. J. H. (Trenton) and O. J. (Trenton) and M. H. (Washington) that only those that are saved can serve Christ, the Lord. "All those who believe on Him as their Saviour, young or old, great or small, can serve Him," say E. N. (Albany), E. A. (Rockford) and W. S., Jr. (Trenton). "All who have been washed by the precious blood, and are following Christ, can serve Him," answers B. M. B (Trenton); and L. V. G. (Trenton) says, "We can serve Him by (1) presenting our body a living sacrifice, which is our reasonable service. Romans 12: 1; by (2) doing His will; by (3) serving our fellow-man, for our Lord says, Inasmuch as ye did it unto them, ye did it unto Me. Therefore we need first of all to trust Him as our Saviour, and after that ask Him, Lord, what wilt Thou have me to do?"

Question 45.—What is the result for one who is guilty of deceit?

OUR READING CIRCLE

"What did Jesus come to do?" illustrates the grace of God to sinners, and shows how He delights in mercy.

Memory Verse

" Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap " (Gal. 6: 7).

Entered as Second-Class Mailer at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

-PUBLISHED WEEKLY-

Loizeaux Brothers, 2 West 13th Street, New York

The Sunday School Visitor

VOL. 18

NOVEMBER 17, 1918

No. 46

And What Would You Ask?

SOME of our older readers may have heard of the godly and gifted French preacher, Theodore Monod. He was used of God to the blessing of many souls, by setting before them salvation through faith in Christ, the Saviour.

He was once telling his younger brother the beautiful Bible story of blind Bartimeus, and how the Lord Jesus gave him sight. I suppose you remember how Jesus asked him, "What wilt thou that I should do unto thee?" And he answered, "Lord, that I might receive my sight" (Mark 10: 51).

"And what would *you* have asked from Jesus had you been blind?" asked the preacher of his boy-brother. "Oh," said the boy, with face all aglow and eyes brightened with animation, "I should have asked Him for a nice little dog with a collar and a string to lead me about."

You smile, perhaps, at the French boy's simplicity; but in doing this you may be only laughing at yourself, for many a boy and girl (and older persons, too), ask of the Lord things just as foolish as the French boy said he would ask of Him. Instead of asking of and receiving from Him salvation, they pray Him to help them "to be good," to keep the commandments, or

to fulfil their confirmation vows, or to keep them from breaking their Christian Endeavor pledges, and things like that.

But this would be just like the blind man asking the Saviour for a dog with a



collar and a string. These would have been useful things to have if there had been no cure for his blindness; but what a mistake it would be to ask these things

when he might have asked for sight, and received it! And so it is with Christ and sinners now; He is ready to give them salvation, full and free; and if they ask and receive this, they will not need vows or pledges to keep, or new leaves to turn over, but being saved, they will be new creatures in Christ Jesus, and will have no more need for the other things than Bartimeus would have for a dog to lead him after he was made to see.

Now, dear young reader, you need salvation; and Jesus has it for you, even now. He will save you, if you but come to Him with your *need*—like Bartimeus. Read his story over in that tenth chapter of Mark, from verse 46 to the end of the chapter, and you will see the kindness of Jesus; how He stopped when the blind man called; then how He asked him what he wished; then granted him his desire. Remember, it was his *need* that brought Bartimeus; and after he was healed and made glad, "he followed Jesus." Just do like him!

C. K.

FOR THE LITTLE ONES

WHICH LOVED BEST?

"I love you mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden-swing,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell—
"I love you better than tongue can tell;"
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said,
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

J. ALLISON

INTERMEDIATE SCHOLARS

46.—JACOB FLEEING FROM HIS ANGRY BROTHER (Gen. 28: 10-22).

Question 1.—Why did Esau hate Jacob?

Ans.—chap. 27: 41.

Q. 2.—Where did Isaac send Jacob?

Ans.—ver. 2.

Q. 3.—What great blessing did he give him as he sent him away?

Ans.—ver. 4.

Q. 4.—What happened to Jacob on his journey? Ans.—vers. 11, 12.

Q. 5.—What did God tell him as to the land where he was? Ans.—ver. 13.

Q. 6.—What did He say as to Jacob's descendants? Ans.—ver. 14.

Q. 7.—What did God promise as to Jacob himself? Ans.—ver. 15.

Q. 8.—Did Jacob rejoice? What is said of him? Ans.—ver. 17.

Q. 9.—What did he do? Ans.—ver. 18.

Q. 10.—What did he say that showed he hardly expected God would keep His promises? Ans.—vers. 20, 21.

Q. 11.—Why must God keep His word? Ans.—Titus 1: 2; 2 Tim. 2: 13 (l. p.).

Q. 12.—Jacob knew he did not deserve God's kindness; to whom else has God shown undeserved kindness? Ans.—Eph. 2: 7.

Q. 13.—What has God's grace done? Ans.—Eph. 2: 8, 9.



Lessons from the Patriarchs

46.—JACOB FLEEING FROM HIS ANGRY BROTHER
(Gen. 28: 10-22).

The whole narrative must be read consecutively to get the full meaning. Esau's grief at the loss of his blessing, his wrath at his brother, and Rebekah's plan for Jacob's escape, are all most striking and instructive. Our lesson begins with Jacob's wanderings from his home.

1.—*The vision.* Vers. 10-12.

Again we see the blending of God's inflexible purpose and man's crooked ways. Jacob's sin made him a wanderer—gave him, we may say, the stony pillows for a resting-place. We make hard beds for ourselves by our folly. God's grace is seen in the vision that came to the sleeper. For it was all grace. What was there in Jacob to deserve this wondrous vision?—a guilty fugitive, fleeing for his life.

Q. 1. Find, "Whatsoever a man soweth," etc.

The ladder was the link between heaven and earth. His *sin* had rightly separated Jacob from his home; God's *grace* showed him the link with heaven. His messengers were providing for and watching over him. All unconsciously to himself, he was the object of God's mercy and care.

Q. 2. Find a New Testament allusion to the angels of God and the opened heavens.

This gives the key to God's mercy to Jacob. It was in anticipation of the Son of Man, through whom alone the link

between heaven and earth could be established.

2.—*God's promise.* Vers. 13-15.

God's revelation and promises are very full. There are five main parts in this.

(a) He is the God of Abraham and Isaac. This links His present promise with the past covenant with Abraham.

Q. 3. Find, "I will bless thee . . . and thou shalt be a blessing."

Q. 4. Find, "That the blessing of Abraham," etc.

(b) He promises the land to Jacob. He had already done this to Abraham, and in this promise we see the after-fulfilment when the nation was established in the land, and in that still future inheritance of the land, which has seemed so unlikely, and yet now is drawing near.

Q. 5. Find, "The gifts and calling of God are without repentance."

Q. 6. Find the apportionment of the land as described in Ezekiel.

(c) The immense numbers of his seed. This had also been promised to Abraham and Isaac. It has been seen in the multitudinous nation in David's and Solomon's day. Even at the present time, in spite of all persecutions, the nation of the Jews is numerous. Later on they will fill the land.

Q. 7. Find, "Who . . . can number the fourth part of Israel?"

Q. 8. Find, "Yet the number of the children of Israel shall be as the sand of the sea."

(d) Blessing in him and his seed for all the families of the earth. This has been partly fulfilled in Israel's history, but especially in Christ, *the Seed*, through whom this poor groaning earth will yet smile.

Q. 9. Find, "He shall come down like rain upon the mown grass."

(e) God's personal pledge to be with him, to keep and restore him to his inheritance. How perfectly this promise was kept, the after-life of Jacob shows. It is also true for every believer.

Q. 10. Find, "I will never leave thee."

3.—*Jacob's response.* Vers. 16–22.

There is mixture here. Jacob seems not fully to trust God's promises. He says, "If God will be with me," etc. But there is evident faith, and this wondrous experience goes with him through life.

P. H. (Trenton) says, "Jesus is the best Friend I ever had. He has saved me from hell by His blood, and supplied all my needs, and will keep them supplied for me."

Question 46.—In Gen. 28, did Jacob receive the treatment he deserved?

The Letter Box

ANSWERS TO QUESTIONS 33 TO 36 (Concluded.)

Minneapolis, Minn., 4, D. J. D.
Philadelphia, Pa., (Kensington), 1, F. C.
(Wissa'n), 4, B. K.
(West), 3, P. E. McC.
Pittsburg, Pa., 4, M. L. C., E. C. C., I. A. C.,
J. McT., R. V. McT., L. S., M. S.
Richmond, Ont., 4, A. C., E. C.
Rockford, Illinois, 4, E. A. A., M. R., G. F. R.
Jr. 1, I. A.
Schenectady, N. Y., 4, L. W. M., E. T. M. 3, M.
E. S. 2, C. C. L.
Trenton, N. J., 4, B. M. B., C. D., L. V. G., H.
J. H., E. V. H., L. V. H., R. J. H., A. R. J.,
A. H. J., P. J., L. K., O. J. M., G. R. M., J.
M. M., R. M. M., R. R. M., A. S., W. S., Jr.,
W. S., Sr. 3, A. D., M. M. H., R. P. H., C.
L. M. 2, E. G., M. E. H., O. J., J. R. M.,
M. E. P., C. L. S., H. E. S. 1, G. L. M., Robt.
P., Ruth P.*
Vancouver, B. C., 4, E. H., F. R., R. H. W.
Washington, D. C., 4, E. H. 3, N. H., M. M. H.,
N. V. McD. 2, C. E. E., M. P. F., M. H. 1,
C. E. M. B., M. F. B. (new), V. J. C., M. E.,
W. L. S., E. M. S., E. H. W., D. W., F. I. W.
Woodland, Mo., 4, E. W. B., B. H. B., A. H. B.

* See note in previous number.

ANSWER TO QUESTION 34

What can you say for Jesus if called upon to witness for Him?

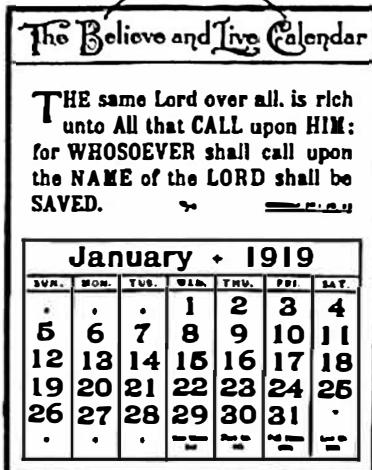
N. McD. (Washington) refers to the blessed promise of the Spirit's guidance, in Luke 12:12; while A. C. M. (Chicago) and M. S. (Pittsburg) give what is the foundation of all true Christianity, that is, the Person and work of the Lord Jesus—"We can say that He is the Son of God, and by His death saves sinners." P. J. (Trenton) can say, "He died for me," as also E. M. C. (Isl'ton), M. E. H. (Trenton) and B. H. B. (Wood'd). "I can say He is my own personal Saviour," say R. H. W. (Vancouver), R. A. R. and E. F. R. (Allentown); and no doubt that is the reason why R. T. H. (Trenton) replies, "I can say that I love Him." E. M. G. (Isl'ton) answers, "He loved me and gave Himself for me. Phil. 1:20; Gal. 2:20," and E. C. (Rich'd), "He died on the cross for my sins that I might have eternal life." R.

OUR READING CIRCLE

"Where's Hell?" answers its own question, but goes on to tell us the good news of heaven.

Memory Verse

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not" (Gen. 28:16).



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Single copy, 12 cts.; postpaid, 14 cts.

Treasury of Truth Almanac and Counselor for 1919

Single copy, 5 cts.; 10 copies, 45 cts.

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

VOL 18

NOVEMBER 24, 1918

No. 47

The Sign on the Hall

ON the front of a Gospel Hall, in a large Eastern city, is a bulletin board announcing the meetings and inviting passers-by to come, while in the midst of the sign these words stand out in bold letters:

REPENT!

CONFESS!

BELIEVE!

BE SAVED!

boys and girls as well as men and women; no matter how educated, refined or well brought up, each one is by nature a sinner. In the presence of a holy God "there is none righteous, no, not one." Each boy or girl who reads this, no matter what care the father and mother may have used to train them aright, knows that deep in the heart there is sin; there is that which is contrary to God's ways, and His holiness. Have you felt this in your own heart, my young reader? Have you acknowledged it to God, and asked Him for deliverance? I hope you have



Scores of people see this sign as they pass along the street, and I wish to pass on its messages to any of our readers who are not yet saved.

First, it says *Repent*, and this is just what the word of God says, that God now "commands ALL men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness" (Acts 17: 30, 31). The reason why God commands everyone to "repent" is because ALL have sinned—

learned to hate the sin that is in you, as you see somewhat of its ugliness in God's sight. The next step then is to *Confess*. When we have learned to hate the sin in us, we are not to give up in despair, but go to God in humble acknowledgment of what we are and see in ourselves; for God's word says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9); and David speaks of the blessedness of forgiveness

thus: "Blessed is he whose transgression is forgiven, whose sin is covered;" and he tells us the way in which he found it, thus: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin" (Ps. 32: 1, 5). So, when the publican cried, "God be merciful to me a sinner," our Lord says that he "went down to his house justified" (Luke 18: 14).

Believe! When the earthquake shook the jail at Philippi, where they had imprisoned Paul and Silas, the jailer in great fear cried out, "Sirs, what must I do to be saved?" and Paul answered at once, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 30, 31). The jailer was convicted of sin and repentant, you see; the apostle then bids him turn to the Lord Jesus, the Saviour, in whom the jailer was to put his confidence for pardon. It is by believing in the Lord Jesus that the repentant sinner receives salvation and eternal life. Believing on the Lord Jesus any sinner can at once *Be Saved*.

In concern for your soul, let me ask each one of you, Have you repented and confessed your sins to God? Have you then believed on the Lord Jesus Christ as your own personal Saviour? If so, God says you are eternally saved. But if not, you are in great danger of being lost forever. Come, then, oh come to Jesus now!

F.



Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses press'd?
My Mother.

When sleep forsook mine open eye,
Who was it sung sweet hushaby,
And rocked me that I should not cry?
My Mother.

Who sat and watched my infant head,
When sleeping on my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

Who taught my infant lips to pray,
And love God's holy Book and day,
And walk in wisdom's pleasant way?
My Mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me,
My Mother?

Ah no! the thought I cannot bear,
And if God please my life to spare,
I hope I shall reward thy care,
My Mother.

INTERMEDIATE SCHOLARS

47.—JACOB WINS ESAU (Gen. 33: 1-11.)

Question 1.—Why was Jacob afraid of Esau? Ans.—chaps. 27: 41; 32: 7, 8.
Q. 2.—To whom did he turn in his distress? Ans.—chap. 32: 9.
Q. 3.—What did he say of himself?
Ans.—chap. 32: 10.

Q. 4.—What promise that God had made did he plead? Ans.—chap. 32: 12.

Q. 5.—What did Jacob learn by *experience* that Abraham knew by *faith*?
Ans.—Rom. 4: 21.

Q. 6.—What did he do to please his brother Esau? Ans.—chap. 32: 13, 20.

Q. 7.—When he was left alone with God in his fear, what showed that he valued God's blessing? Ans.—chap. 32: 26.

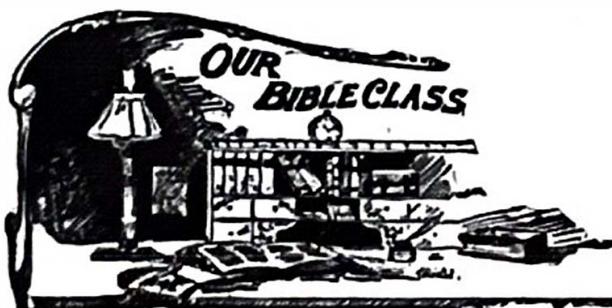
Q. 8.—How did Jacob behave to the brother he had wronged?
Ans.—chap. 33: 3.

Q. 9.—How did Esau receive him?
Ans.—ver. 4.

Q. 10.—Did he want Jacob's presents?
Ans.—ver. 9.

Q. 11.—To whom did Jacob truly ascribe his blessings? Ans.—vers. 5 (l. p.), 11.

Q. 12.—If we, too, turn to the Lord in trial, what shall we find, as Jacob did?
Ans.—James 4: 10; 1 Pet. 5: 6, 7.



Lessons from the Patriarchs

47—JACOB WINS ESAU
(Gen. 33: 1-11.)

We pass over the whole period of Jacob's life in Haran. God ordered all, so that everything turned out for his prosperity and welfare. He married (with a taste, indeed, of his own deception of Esau, in having a wife not of his choice forced upon him); he prospered in wealth,

and had a large family of sons about him.

After the birth of Joseph, the son of the beloved Rachel, Jacob turned his thoughts and heart to the land of promise. In type all this is beautiful. Joseph is a type of Christ, and when by faith He is formed in the heart, we turn heavenward. So, too, the remnant of Israel in the days to come, will never truly enjoy their land until they turn in faith to their rejected Messiah.

We cannot fail to note the weakness of Jacob's faith, while setting his face homeward. He feared Laban, and stole away from him. Similarly he feared (and rightly so) to face the wrath of his brother whom he had wronged. But before he can meet *man*, he must be brought face to face with *God*, and this gives him the needed courage and power to face Esau or any other enemy. It is necessary, if we are to understand our lesson aright, that we should see what Jacob learned at Peniel (chap. 32).

1.—*The face of God* (chap. 32).

This chapter is full of Jacob's expedients to meet his brother. First, he sends word of his great wealth; but this only would serve to stir afresh Esau's anger (vers. 1-5). Next, he resorts to strategy; he will divide his company, so that some at least may escape (vers. 6-8). Thirdly (vers. 9-12) he resorts to prayer and the recalling of God's promises. Fourth, he prepares a present to give to his angry brother. But neither one nor all of these expedients can give him rest. They are like the sinner seeking relief from the fear of wrath by telling God how good he is.

Q. 1. Find, "I fast twice in the week," etc.

Q. 2. Find, "Not by works of righteousness."

No devices can avail, however.

Q. 3. Find, "There is none other name under heaven . . . whereby we must be saved."

Nor will prayers take the place of salvation. It is rather *God* who beseeches the sinner.

Q. 4. Find, "We pray you in Christ's stead be ye reconciled to God."

Nor will a present avail to appease righteous wrath. But God is offering the sinner an unspeakable gift.

Q. 5. Find, "The gift of God is eternal life."

After all his plans, prayers and presents, Jacob is left *alone*—solemn thought—to face One whom he did not know, and who wrestles all night with him. Note that Jacob did not wrestle, as though seeking to overcome the other. How many try thus to get a blessing; they speak of "wrestling in prayer," etc. It was not God who needed to be conquered, but Jacob, whose strength must be broken, so that in helplessness he can only cling to the strong Arm that is about him. Not till then does he prevail—by his weakness. He receives the blessing, and learns that it is the face of God he has seen. What a beautiful gospel we have here: the sinner in the sense of helplessness and guilt can only trust and cling. Thus he finds blessing, and gets a new name.

Q. 6. Find, "When we were yet without strength."

Q. 7. Find, "I will write upon him the name of my God."

2.—*The face of man.* Chap. 33 : 1-11.

When one has met God, he does not fear man. There is an element of weak faith in Jacob, and he does not comport himself with all dignity before Esau; but God goes before him, and he meets with all affection from Esau.

Q. 8. Find, "When a man's ways please the Lord," etc.

It is so in seeking reconciliation with those with whom we have fallen out.

Q. 9. Find, "A brother offended is harder to be won," etc.

The great lesson is:

Get right with God.

THE LETTER BOX

ANSWER TO QUESTION 35

In what spirit should one give to the Lord?
What shall we give?

We are reminded by D. W. E., E. M. G., A. E. G. and R. H. G. (Carlton) and E. C. S. (Isl'ton) that before God will accept anything else from us we must *first* of all give Him our heart. Then J. P. (Isl'ton) and E. G. and Ruth P. (Trenton) refer us to the Scripture directions, Ps. 100 : 1, 2; Luke 6 : 33-35; Rom. 12 : 8; 2 Cor. 9 : 7-10 and Col. 3 : 23. A. H. F. (Bowers) reminds us, "We have received freely, so we can also give freely. This is grace"; and G. L. M. (Trenton) says, "We are to give to God freely and cheerfully of what we have, be it small or great, for God measures not the gift by the value, but by the motive." L. W. M. (Schen'y) tells us, "We should give with the heart and spirit, either directly to God in the form of praise, or give to some of His creatures on earth."

Let each of our young readers ask, Have I given my heart to God? What else can I give Him?

Question 47.—What effect had Jacob's kindness upon Esau?

OUR READING CIRCLE

"*Just as You Are*" gives a simple illustration how a poor sinner should come to Jesus.

Memory Verse

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land" (Gen. 28: 15).

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY SCHOOL VISITOR

—PUBLISHED WEEKLY—

	(U. S.)	(Can.)
100 copies, per annum, 52 weeks....	\$29.00....	\$32.00
25 " " " "	7.50....	8.25
10 " " " "	3.50....	3.85
Single Copy " " " .....	.50....	.60

Lolzenaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

DECEMBER 1, 1918

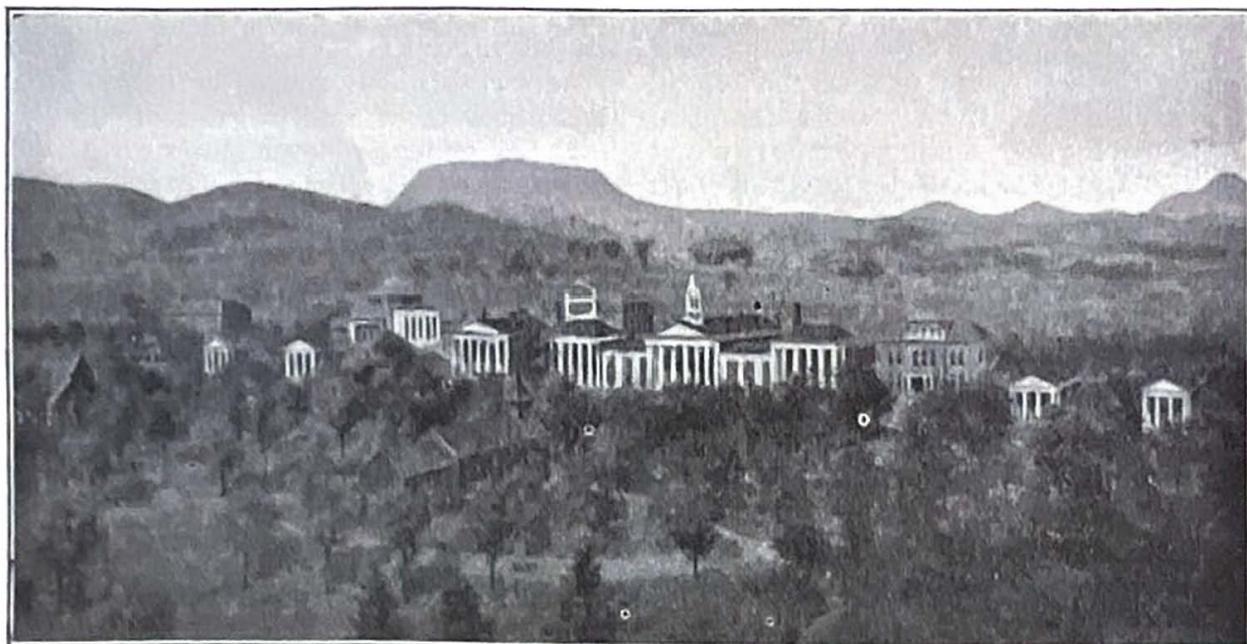
No. 48

ROBERT E. LEE

General and Christian

IT is right, and a suitable time, to remind young readers (and older ones too), that fame in armies and bravery in battle is not confined to men without Christian character or decided convictions of truth, but many true and devoted Christians have been in armies which they considered as defend-

of Northern Virginia, from June, 1862, to the last stand and surrender at Appomattox, almost three years later. And he was a devout Christian, too, a God-fearing man.* This we know from the testimony of others and his own beautifully simple confession of his faith in Christ. On one occasion, when one of the chaplains of his army assured him of the deep interest the Christian soldiers of his command had in his spiritual wel-



Washington and Lee University, Lexington, Va.

ing the right, whilst others thought them in the wrong; so much are we liable to be influenced by one-sided considerations.

All readers know what an able general Robert E. Lee was, the great Confederate Commander in the Civil War, of the army

fare, and that fervent prayer was constantly being offered for him, he replied, with flushed face and tear-filled eyes: "Thank them for that, sir; I warmly appreciate it; and I can only say that I am nothing but a poor sinner, *trusting in Christ alone for salvation*, and need all the

* Let our readers remember that many Christians do not know, or do not understand the place that God gives to His children in this Christian, or Church, dispensation—as joined to Christ, and not of this world (Jno. 17: 15-17; 18: 36). Therefore, such Christian men as General Lee, Admiral Coligny, General Havelock, and many others of less fame, have taken Old Testament examples as their pattern instead of the Lord Jesus, the Christian's pattern. [Ed.]

prayers they can offer for me." Was not this a noble acknowledgment? And what a clear statement of his faith in Christ. "Trusting in Christ alone for salvation," he says, and he frankly confessed himself to be "nothing but a poor sinner." He did not trust to his great generalship, nor his nobility of character, nor even to his unquestioned piety to save him, but in Jesus alone. He learned this from the Bible, which he loved, and always carried with him; for it is written there, in Acts 4:12, speaking of the Lord Jesus, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

General Lee was a wise, as well as an upright man, and did not believe, as so many are teaching to-day, that patriotism, or giving his life for his country, could save his soul. He knew better than that, for he had read and believed the Bible, so was "trusting *in Christ alone* for salvation." Those who tell us that death on the battlefield is a passport to heaven, do not study or believe the Bible, else they could never think of such a thing as being true. Christ Himself says, "I am the Way, . . . no man cometh unto the Father but by Me" (Jno. 14:6).

Oh, how wicked it is to teach anything else, and deceive our poor soldier-boys by such false teaching! General Lee did not depend upon his patriotism—though his patriotism was no less than that of those who now put it in the place of Christ. He owned himself to be only a sinner—a "*poor* sinner." He used the adjective, because he wanted it understood that he was not a self-sufficient sinner, or one of the more respectable kind of sinners, but a needy sinner, who could be saved only by the free grace of God through the merits of His Son Jesus Christ, who "came into the world to save sinners."

And being himself saved, General Lee, like all right-minded Christians, wished

to see others brought to Christ, too. When, after the war, he was president of Washington College (now "Washington and Lee"), at Lexington, Va., he said to a minister of Christ, referring to the students under his charge, "I shall be disappointed, sir; I shall fail in the leading object that brought me here, unless these young men become *real* Christians." He said on another occasion, "I dread the thought of any student going away from the college without becoming a sincere Christian."

Was not that a noble wish to come from the lips of the old hero of many and hard-fought battles? And are you, young reader, a "sincere," a "true" Christian, yet? You may be a student yourself, or a boy scout, or in the draft, and about to be sent to France. If General Lee expressed such anxiety about his boys becoming true Christians before leaving school, should not you, whether boy or girl, be concerned about yourself? See to it, dear young readers; ask yourself sincerely, Where am I? Where do I stand?—with those who have confessed themselves real sinners, and through faith in Jesus have been washed from their sins, or amongst those who are still in their sins, and subject to the righteous judgment of God?

C. KNAPP.

INTERMEDIATE SCHOLARS

48.—JOSEPH SOLD BY HIS BROTHERS (Gen. 37:18-28).

Question 1.—Why did Joseph's brothers hate him? Ans.—vers. 4, 8.

Q. 2.—Why did he leave his father to see his brothers in the fields?

Ans.—vers. 13, 14.

Q. 3.—What did they say when they saw him afar off? Ans.—ver. 18, 20.

Q. 4.—Who prevented his being killed at once? Ans.—ver. 22.

Q. 5.—Where did they put him? Ans.—ver. 24.

Q. 6.—What did they do with the beautiful coat his father had given him? Ans.—ver. 23.

Q. 7.—What did they eventually do with their brother? Ans.—ver. 28.

Q. 8.—Of what beloved Son is Joseph a picture? Ans.—John 3: 16.

Q. 9.—Why did He come to a land far off from His Father's home? Ans.—1 John 4: 9, 14.

Q. 10.—How did His brethren, the Jews, treat Him? Ans.—Acts 7: 52 (l. p.).

Q. 11.—What did Joseph afterwards tell his brethren of themselves and of God? Ans.—Gen. 50: 20.

Q. 12.—What great good has God brought out of the death of His beloved Son? Ans.—Acts 5: 30, 31; 13: 38.



Lessons from the Patriarchs

48.—JOSEPH SOLD BY HIS BROTHERS (Gen. 37: 18-28).

Joseph is, in many ways, one of the most attractive characters in the Old Testament. Personally he wins our admiration by his stainless integrity and simple faith. Typically he stands out as a type of Christ both in His rejection and His glory. Our first lesson deals with his rejection and suffering at the hands of

his brethren. Let us look at a few preliminary lessons.

1.—*Loved by his father.* Chap. 37: 1-4.

Joseph was Rachel's son, the child of Jacob's old age, and loved above all the other children. This could easily degenerate into unworthy partiality, but in a typical way it sets forth the supreme place occupied by our Lord in the Father's thoughts and purposes.

Q. 1. Find, "Whom He hath appointed Heir of all things."

Q. 2. Find, "He is before all things."

Joseph was hated by his brethren, apparently in part because he bore witness against their sin (ver. 2), and part by envy.

Q. 3. Find, "Because I testify of it that the works thereof are evil."

Q. 4. Find, "The chief priests had delivered him for envy."

2.—*Joseph's dreams.* Vers. 5-11.

God has frequently made known His mind through dreams, and evidently did so in this case.

Q. 5. Find where two dreams were given to show what was about to happen.

The sheaf in the harvest field shows that in the time of harvest, at the manifestation of Christ, He will be recognized as ruler. The lights owning him is similar—Jacob would one day own this supremacy. Literally, all the family thus did homage to Joseph.

3.—*Sent to his brethren.* Vers. 12-17.

From the vale of Hebron ("communion") Joseph is sent by his father to seek after the welfare of his brethren. It reads almost like the gospel, of which it is a lovely picture.

Q. 6. Find, "The Father sent the Son to be the Saviour of the world."

Joseph follows after his brethren from one point to another until he finds them.

He does not give up because they were not at the first place.

Q. 7. Find, "Until he find it."

4.—*Rejected.* Vers. 18-22.

His brethren see him from a distance, and begin at once to plot his death. So with our Lord.

Q. 8. Find, "When we saw Him there was no beauty in Him," etc.

Q. 9. Find, "This is the Heir; come, let us kill Him."

In Reuben we find some softening. It has been thought to typify the ten tribes who were carried into captivity, and had no direct part in the crucifixion of our Lord. If so, what a comment! The idolatrous and ungodly were less violent against the Lord than the Pharisees and scribes.

Q. 10. Find, "The publicans and harlots go into the kingdom of God before you."

5.—*Delivered to the Gentiles.* Vers. 23-28.

They strip Joseph of his coat—even as they derided our Lord's kingship.

Q. 11. Find, "Hail, King of the Jews."

They cast him into the pit.

Q. 12. Find, "A horrible pit and miry clay."

Judah suggests selling him to the Midianites, a modified murder, in which he tries to avoid responsibility. So the Jews would wash their hands of our Lord's blood by delivering Him to the Romans, and compelling Pilate to put Him to death.

Q. 13. Find, "It is not lawful for us to put any man to death."

Q. 14. Find, "His blood be upon us and our children."

So they are guilty, and will be, till they "look on Him whom they have pierced."

Q. 15. Find, "Deliver me from blood-guiltiness, O God, Thou God of my salvation."

THE LETTER BOX

ANSWER TO QUESTION 36

How can we overcome evil?

Although God has freely and eternally saved through His grace all who believe on the Lord Jesus Christ, the fact that we can never be lost does not give us freedom to sin. The heart-felt desire of every child of God is to be holy, as God is holy, and to be like Jesus. How can we? "By the fear of the Lord we depart from evil (Prov. 16: 6)": "By living close to the Lord Jesus, trusting in His power, and taking no part with the world or its pleasures"; "By having true faith in God"; "By listening to the Lord and doing what He wants me to"; "By asking Him to strengthen us and deliver us from evil, then using our moral courage," is the sum of the answers received from B. D. (Am'sdam), G. L. H. and R. A. R. (All'tn), G. L. (Chicago), I. A. (Rockford), M. E. S. (Schen.), E. V. H., R. P. H., R. M. M. and A. S. (Trenton) and M. V. H. (Wash'ton), H. C. S. (Isl'ton). "Only through Christ," says M. C. (Pittsburg) referring to Rom. 7: 25. B. M. B. (Trenton) refers us to prayer and the word of God; and this is what God has given us as a safeguard against evil—keeping close to Him in daily prayer and reading and obeying His word.

Question 48.—Why was Joseph sold into slavery by his brethren?

OUR READING CIRCLE

Our little tract, "As it was in the Days of Noah," points out how it shall be when our Lord returns, for the words of the Lord Jesus must surely come to pass.

Memory Verse

"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him" (Gen. 37: 18).

Entered as Second-Class Matter at the New York Post Office.

The Sunday School Visitor—50 cts. per annum

—PUBLISHED WEEKLY—

Loizeaux Brothers, 1 East 13th St., New York

The Sunday School Visitor

Vol. 18

DECEMBER 8, 1918

No. 49

FAITH !

FAITH is a word that puzzles many grown-up people, and children too, doubtless, although they are more simple and trustful than older ones.

When they read verses like, "By grace are ye saved through faith," or, "Being justified by faith we have peace with God," they may not be quite sure of what they mean.

But faith is a very simple thing. It is just trusting to or believing another person's word. I will tell you a true story I heard lately, that may help you to understand what faith is.

In a school, lessons were just over for the morning, and most of the children had left their rooms and were running home. But one little boy was noticed by his teacher standing quietly alone. He was all ready to go, so she asked, "What are you waiting for, Arthur?"

"I am waiting for May," he replied.

"I think your sister must have gone home by this time," said the teacher.

"No, she won't; she said she would come for me."

For some time the little fellow patiently waited, replying to every suggestion that he should go, with the words, "She said she would come for me."

It was very nice to see how truly little Arthur trusted his sister's word.

Now this was faith in this little boy.

He believed his sister's word, and trusted her entirely. We may be disappointed in men's words, but if we have faith in God and His Word, we can never be disappointed, for what He has said He will surely do.

Three times we read that God cannot lie; in Num. 23 : 19, in Titus 1 : 2, and



in Heb. 6 : 18. In Rom. 4 : 21 it says that what God had promised He was able also to perform. So that we can rest our souls in faith on God's word, and know that it will prove true, and carry us safely through all difficulties to God's promised rest in heaven.

Every child who trusts God's word will be saved, because of Jesus, our Saviour in whom our faith rests. Do you, dear children, trust what God has said as simply as that little boy trusted his sister? God tells us in His Word that "whosoever believes in Him (in Jesus) shall receive remission of sins" (Acts 10: 43); and "He that believeth on the Son hath everlasting life" (John 3: 36). Then just trust His Word and you will be saved!

He once told Noah that a flood
Should drown those who believed not God ;
But Noah lived when *they* were dead,
For he believed what God had said.
And now God tells that, from on high,
He sent His only Son to die,
That e'en for little ones He bled.
Let them believe what God hath said.

M. S. H.



"HAPPINESS lies in obedience!" were words which an old preacher used to teach children in the houses he visited.

Yes! Obedience is necessary, if we are to be happy. A disobedient child is never really happy; he knows he is doing wrong, and that disobedience to parents is sin.

It is written of our Lord Jesus that He was subject to His parents. And He would have us happy also by being obedient to our parents. Do you know the lines of this chorus—

"Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey."

Carry them out, dear young friends. Trust the Lord Jesus as your Saviour—then obey Him and those who are over you day by day. So will you be happy children!

A PRAYER!

JESUS, tender Shepherd, hear me;
Bless Thy little lamb to-night;
Thro' the darkness be Thou near me,
Watch my sleep till morning light.

All this day Thy hand hath led me,
And I thank thee for Thy care;
Thou hast kept and cloth'd and fed me:
Listen to my humble prayer.

Let my sins be all forgiven;
Bless the friends I love so well;
Fit me, Lord, as Thine for heaven,
Happy there with Thee to dwell.

MARY DUNCAN.

INTERMEDIATE SCHOLARS

49.—JOSEPH MADE RULER OF EGYPT (Gen. 41: 33-44).

Question 1.—How did Joseph come to Egypt? Ans.—Gen. 37: 28.

Q. 2.—Who sent him there, and why? Ans.—chap. 45: 7; Ps. 105: 17.

Q. 3.—How was he treated at first through false witness? Ans.—chap. 39: 20.

Q. 4.—Why did the king of Egypt send for him from prison? Ans.—chap. 41: 15.

Q. 5.—To whom did Joseph give credit for his wisdom, and what did he tell Pharaoh of God? Ans.—vers. 16, 25, 28.

Q. 6.—What warning had God given Pharaoh? Ans.—vers. 29-31.

Q. 7.—What did Joseph advise? Ans.—vers. 33-36.

Q. 8.—How did Pharaoh show he believed God's warning? Ans.—vers. 39, 40.

Q. 9.—What warning has been given to us? Ans.—Acts 17: 31; John 3: 36.

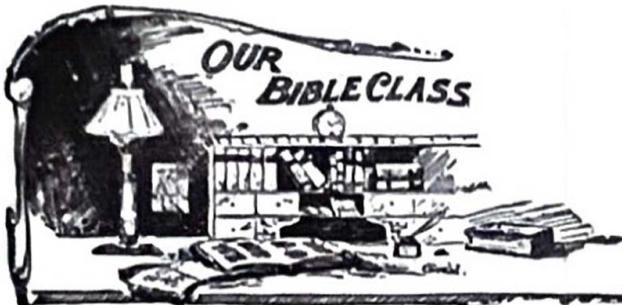
Q. 10.—Who that is willing to save us was, like Joseph, once sold for a servant? Ans.—Phil. 2: 5, 7.

Q. 11.—Who will at last be blessed through Him?

Ans.—Gen. 22: 18: Ps. 72: 17.

Q. 12.—In what other way was Joseph like the Lord Jesus?

Ans.—vers. 43; Phil. 2: 10, 11.



Lessons from the Patriarchs

49.—JOSEPH MADE RULER IN EGYPT.
(Gen. 41: 33-44).

Joseph had passed through great changes since the events told in our previous lesson. The student is urged to read carefully the intervening chapters (39-41) for the various stages through which he passed before reaching the exalted position he occupies here. We give a brief outline of these.

On being sold to the Ishmaelites by his brethren, Joseph is brought down to Egypt, and sold to the captain of the guard, Potiphar (chap. 39). Through his faithfulness and diligence he is promoted by his master to be steward over all his house. In this place of prominence he is frequently tempted to sin by his master's wicked wife; but he resists most faithfully. For this he is hated and lied against by the woman, and in result is cast by his master into prison. But faithful here as before, he rises to be steward in the prison. In all this he is a type of One whom no temptations could allure, no persecution drive from the path of perfect obedience to His Father's will.

Q. 1. Find the three temptations of our Lord by Satan.

While in the prison Joseph interprets, through divine guidance, the dreams of the butler and baker. The restored butler forgets Joseph, until he is reminded

by the double dream of Pharaoh of the one who can interpret dreams. This brings Joseph from prison to the king.

Q. 2. Find, "The king sent and loosed him."

Joseph interprets Pharaoh's two dreams —of the kine and the ears of corn. They foretold seven years of great plenty to be followed by seven of great famine. He advised the king to provide against the time of famine by storing the overplus of the fruitful years. In all this we have a number of typical lessons. First, it illustrates the wisdom of preparing in this day of grace for the coming time of judgment.

Q. 3. Find, "Now is the day of salvation."

Next, it foretells that there is coming a time of great distress upon the world.

Q. 4. Find, "Men's hearts failing them for fear."

How different is this from the dreams of men of a gradual betterment, introducing a golden age of prosperity for the world.

Q. 5. Find, "When they shall say, Peace and safety," etc.

Returning to Joseph, we find that he is at last rewarded for his faithfulness. Dreams play a prominent part in his life.

Q. 6. Find all the dreams, either of Joseph or interpreted by him.

1.—*A man discreet and wise.* Vers. 33-36.

Most excellent advice was that of Joseph, that Pharaoh should set a suitable man over the land to provide against the coming famine. So the affairs of this world must have the rightful ruler if it is ever to be preserved through its period of stress and danger.

Q. 7. Find, "I have laid help upon One that is mighty."

Q. 8. Find, "The spirit of wisdom and understanding."

2.—*Joseph exalted.* Vers. 37-44.

Pharaoh shows true wisdom in putting in charge the man who foretold the fu-

ture. What a wonderful change is wrought in Joseph's circumstances!

Q. 9. Find, "He made him governor over Egypt."

Q. 10. Find, "To . . . teach his senators wisdom."

Q. 11. Find, "Wherefore God also hath highly exalted Him."

Here is "the Hope of the world." Oh that men would turn to Him—the fulfilment of all prophecy—the only "Saviour of the world."

THE LETTER BOX

ANSWERS TO QUESTIONS 37 TO 40

The figures indicate the number of Questions answered by each one.

Albany, N. Y., 4. E. B., I. J. R., H. C., D. E. C., E. S., E. N., C. N., B. H. T., A. M.
 Allentown, Pa., 4. R. A. R., E. F. R., 3, B. R., A. W., 2 G. S. H., G. L. H., H. J. H., M. I. H., R. C. H., H. R., 1, M. E., F. G. H. (new).
 Amsterdam, N. Y., 4. A. E. R., L. R., B. D.
 Bowers, Pa., 4. A. H. F.
 Cosen, Wis., 4. M. P. A.
 Carlton, Kans., 3 R. H. G., A. E. G., E. M. G., 2. R. C. H., D. W. E.
 Chicago, Ill., 4 W. F. H., H. A. H., P. D. R., R. A. S., E. M., G. L., A. C. M.
 Concord, Mass., 4. G. L., A. C. M., A. M. P.
 Emma, Ia., K. L. M.
 Holland Mich., 4. J. P., P. P.
 Islington, Mass., 4. E. M. G., E. M. C., J. P., R. C. M., H. C. S., M. G. S., E. C. S., P. S., W. S., H. M., M. L. G. (new).
 Minneapolis, Minn., 4, D. J. D.
 Philadelphia, Pa. (Wisen'n), 4. B. K., " (West), 2, T. W.
 Pittsburgh, Pa., 4. M. L. C., E. C. C., I. A. C., J. McT., R. V. McT., L. S., M. S.
 Schenectady, N. Y., 4. L. W. M., E. T. M., C. C. L., M. E. S.
 Trenton, N. J., 4, B. M. R., L. V. G., H. J. H., L. V. H., R. J. H., O. J., P. J., J. M. M., R. M. M., R. R. M., A. S., W. S., Jr., W. S., Sr., 3. M. M. H., E. V. H., R. P. H., A. H. J., O. J. M., 2. A. D., C. D., G. R. M., G. L. M., 1. M. E. H., A. R. J., L. K., C. L. M., G. N. R., H. P. P., R. P., L. U. (new).
 Vancouver, B. C., 4. I. H., F. R.
 Waukegan, Ill., 4. E. W. B., B. H. B., A. W. B.
 Zephyrhills, Fla., 4. F. W. S., E. A. S., F. C. S., H. L. W., H. A. R.

ANSWER TO QUESTION 37

What is said in the prophet Daniel of those who turn many to righteousness?

Nearly all have found the answer in Daniel 12:3, which has also been translated, "They that be teachers," etc. In addition, M. P. A. (Cosen) refers to Matt. 28:19, 20 and James 5:20. The verse in Matthew shows all were to be disciplined, and taught "all things whatsoever the Lord Jesus has commanded."

In addition, therefore, to the promised reward spoken of by Daniel, we see that our Lord commands that His Word be taught to others, and gives the precious promise of His presence with us to the end. With what zeal and energy we who know the Lord Jesus as our own Saviour, should labor for Him: for they indeed are truly "wise" who spend their time in loving service for the Lord Jesus Christ.

Question 49.—What Old Testament promise do we see fulfilled in Joseph's exaltation?

OUR READING CIRCLE

"Something more Wanted" is not any addition to the finished work of Christ, but what is wanted is that you should take God at His word.

Memory Verse

"And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art" (Gen. 41:39).

The Bound Volume of
 "Sunday-School Visitor" for 1918.
 Well bound in cloth, \$1.00, postpaid

Entered as Second-Class Matter at the New York Post Office.

We reluctantly have to advance the price of our Magazine for 1919 as follows:

The Sunday-School Visitor

(PUBLISHED WEEKLY)

	U. S.	Can.
100 copies, per annum, 52 weeks, . .	\$33.00	\$36.00
25 " " " " . .	8.75	9.50
10 " " " " . .	4.00	4.35
Single copy " " " . .	.60	.70

Lolzeaux Brothers, 1 East 13th Street, New York

The Sunday School Visitor

VOL. 18

DECEMBER 15, 1918

No. 50

Elise Sandes' Conversion



SHALL always thank God that He led me to give my heart to Him when I was a child of ten years old. It does not look long to-day, as I look back upon it, and yet the best of my life is over, and the going down hill will be quick enough now.

"Our little life! 'twill soon be past!
Only what's done for Jesus will last."

I cannot recall a time when thoughts of the greatness of eternity did not stir my heart. Often when a tiny child I wished I had never been born, because I never could cease to exist. It seemed such a tremendous thought to me, that having begun to exist I must go on forever, and I used to ask my own heart, "For ever—where?" Oh, if I could only know where? But I thought no one would know till the last day came, and God sat on His great white throne, and then I should go to the right hand or to the left.

One autumn evening, as the glowing sun sank in the horizon, a great terror came into my heart. Had I not read in the Bible that at the last day the sun or the moon would be turned into blood? What if that were taking place now? Oh, surely I should be amongst those who would call on the rocks and mountains to fall on them and hide them! I was far too shy to tell anyone my trouble, and a very real trouble it was to me.

People don't, I think, as a rule, give children credit for thinking as much as they do, and shyness seals their young lips. I know I find it much easier to talk of my feelings now than I did in my childhood, for the extreme shyness which made it impossible for me to speak then has well nigh worn away.

Perhaps you will laugh when I tell you that one of my greatest troubles was the fact that, being a delicate baby, I had been baptized hurriedly, and had no godfather or godmother. My little brother and I had made up our minds that godfathers and godmothers answered for all our sins until we were confirmed. He resolved therefore he never would be confirmed, and would let his godfather and godmother continue to bear the responsibility; but I was often reminded that I had better look out, for I would have to answer for all my own sins. In childhood I often was ill, and used to fancy I was dying, and the fact that I would have to answer for all my sins used to fill me with terror. "You have always been a good child," said a dear aunt, who was nursing and comforting me in one of these illnesses. But her words did not relieve me, for I well knew I had not been always good. Many were the resolutions I made that I would always be good in future—only to be broken. I used to try to read my Bible, commencing at Genesis, and then sticking in Leviticus, thinking it was no use—I could not understand a word of it. The Bible seemed a very dry book to me; I had not found the key to it—Jesus!

I had six sisters and two brothers—I came in the middle of the family; but I lived almost more with the aunt already mentioned than at home. She had no children, and regarded me as her adopted child; and if petting ever spoilt a child, I must have been thoroughly spoilt. However, I believe *true* love never does spoil children; it is the lack of it that does harm.

In my aunt's remote country home I saw few children, but I was seldom

lonely. I had pets to play with, and could find amusement for hours telling myself stories, and sometimes would gather the poor children of the place and invent stories to tell them. Thus were spent many happy days until I was ten years old—playing in the fields, or working in my garden, with kindly Nature for my only teacher.

When I returned home I heard people talking of the very things that troubled my childish mind. For some time a wonderful work of God, known as the Irish Revival, had been going on in the North of Ireland, and now it had spread to the South. A careless young man went in where the late Rev. Denham Smith was preaching in Dublin. He intended staying only a few minutes, but the Holy Spirit arrested him, and brought him to the feet of Jesus. Full of love and zeal, he came to stay with friends near our home in Kerry, and had meetings in the kitchens of farmers' houses on the estate. I heard that this young man said you could be sure you were saved and could be sure of going to heaven when you died. Oh, how I wished I could go to hear him! Great was my joy when I heard that there was to be a special meeting for children on a certain day, and that I was to be taken to it.

Many years have passed since that meeting, and yet to-day I can remember most of the hymns that were sung and a great part of the address. The text was 1 John 4:10: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Then I heard for the first time, so that I could understand it, that God loved sinners; that God loved us when we did not love Him. That just suited me. I knew I did not love Him—I *feared* Him. I had often wished there was no God.

"Herein is love," said the speaker; "if you want to see what real love is, you must look to Him. *We* did not love God.

But when we were His enemies, whilst we fought against Him and hated Him, *He* so loved us that He sent His Son to be the propitiation for our sins."

How new and wonderful and beautiful was the good news that God loved me, and sent Jesus to take *my* place; to be punished for *my* guilt; to die in *my* stead. And Jesus did it! Yes. He did it! He suffered for every one of my sins. How I longed to thank Him; to tell Him I wanted to come to Him. If He was only on earth again, and I could go to Him, and clasp His feet, and ask Him to forgive me, and hear Him say to me: "Thy sins are forgiven thee," oh, how happy I would be!

The address closed, and the good old hymn, "Rock of Ages," was given out and sung. When we came to the third verse I thought, "Surely, although I can't see Him, Jesus is here, and He will hear me;" and from my heart I said to Him:

"Nothing in my hand I bring;
Simply to Thy cross I cling!
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Vile, I to the fountain fly:
Wash me, Saviour, or I die."

The meeting ended, and the speaker came to where I was sitting, next my father, and, putting his hand kindly on my shoulder, asked, "Do you love Jesus?"

"Yes," I answered.

"Why?" he again asked.

"Because He *loved* me and *died* for me," I replied.

Then he turned and spoke to my father, and, looking up, I wondered to see the tears standing in his eyes. Could it be that the same questions which had troubled my childish mind, had troubled my dear, wise, good father also? Yes, so it was; and if not then, about that time, he a man of fifty, and I a child of ten, tremblingly ventured to trust Jesus.

(Concluded in next number)

INTERMEDIATE SCHOLARS

50.—JOSEPH FORGIVES HIS BROTHERS (Gen. 45: 1-15).

Question 1.—What made Joseph's brethren go to Egypt? Ans.—chap. 42: 1, 2.

Q. 2.—How was the dream fulfilled that they had once hated him for?

Ans.—chaps. 37: 7, 9; 42: 6.

Q. 3.—Did they know him?

Ans.—Gen. 42: 8.

Q. 4.—He spoke to them roughly at first: what sin did God bring home thus to their consciences? Ans.—Gen. 42: 21.

Q. 5.—When Joseph told his brothers who he was, what effect did it have on them? Ans.—chap. 45: 3.

Q. 6.—Now that they were repentant, what did Joseph tell them of God's overruling their sin?

Ans.—vers. 5, 7.

Q. 7.—What did he mean to do for them?

Ans.—vers. 10, 11.

Q. 8.—What were they to tell his father?

Ans.—ver. 13.

Q. 9.—Joseph was a picture of Christ: what did His brethren do to Him?

Ans.—Acts 5: 30 (l. p.).

Q. 10.—Why did God exalt Him?

Ans.—Acts 5: 31 (l. p.).

Q. 11.—How much does He forgive?

Ans.—Col. 2: 13 (l. p.).

Q. 12.—Who only can forgive sins?

Ans.—Mark 2: 7 (l. p.).

Our Bible Class

Lessons from the Patriarchs.

50.—JOSEPH FORGIVES HIS BROTHERS. (Gen. 45: 1-15.)

Our lesson to-day is the climax to a series of events which must all be taken together to be properly understood. The general topic of this series might be called, "Joseph in relation to his brethren." Our previous lesson had to do chiefly with Joseph in relation to the land of Egypt and the world at large. In both cases we see the exaltation of the one once humbled. Typically, they speak of a rejected and exalted Christ—both over the world and over His brethren according to the flesh, Israel. We are to look at this latter view in our present lesson.

Q. 1. Find, "He came unto His own, and His own received Him not."

Two questions were evidently in the mind of Joseph in dealing with His brethren—to relieve their sufferings, and to bring them to repentance for their sin in their heartless treatment of him. This he does in a most wise combination of kindness and severity; the one was calculated to give them confidence in his kindness, the other to awaken their conscience. But, to their awakened guilt, both reminded them of their sin. All this is most interesting in its application to Israel in the days to come. They too will have deep sorrow, and will feel the pangs of both literal and spiritual famine; and they must also be brought to a deep and true repentance for their awful sin in having rejected their Messiah. The Lord's dealings with them will accomplish these necessary results.

Q. 2. Find, "Your land shall not yield her increase."

Q. 3. Find, "If I enter into the city, then behold them that are sick with famine."

Q. 4. Find, "They shall look upon Me whom they have pierced, and they shall mourn for Him."

1.—*The famine.* Chaps. 42, etc.

Jacob and his sons are compelled by the famine to resort to Egypt to supply their need. The ten sons are sent on the first journey. Benjamin, the youngest, to be saved the possible fate of his brother Joseph, is kept at home. They do not recognize the stern ruler of the land, but he knows them well. So in His dealings with the sinner, the Lord does not at once manifest Himself in grace, but in justice.

Q. 5. Find, "Repentance toward God."

This is also the order in Israel's recovery.

Q. 6. Find, "If they repent and make supplication unto Thee," etc.

Joseph will probe their hearts by seeing if they would be willing to repeat their former sin by delivering up Benjamin. Thus they will show the reality of their repentance.

Q. 7. Find, "Fruits meet for repentance."

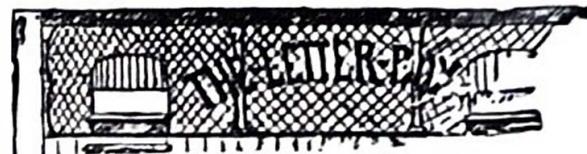
The money returned in their sacks suggests that they are being dealt with in grace, but for the time it only fills them with fear.

But hunger compels them to continue dealing with this man, on his own terms. Benjamin is brought down, but no longer will they deal with him as with Joseph. Judah's appeal is one of the most beautiful and touching in Scripture. *He* will give up himself, and let his brother return to the father. Judah (the Jews), were willing, once, to relinquish all claim to the true Ruler.

Q. 8. Find, "We have no king but Cæsar."

2. "*I am Joseph.*" Chap. 45: 1-15.

How beautiful it all is. As soon as the brothers take their true place, Joseph reveals himself, and every fear is removed. So it is with the sinner, so with Israel in the last days.



ANSWER TO QUESTION 38

What fruit should a Christian bear in his life, and how can he do it?

In answer G. L. H., G. S. H. and M. I. H. (Allentown) refer to Gal. 5: 22, 23; Eph. 5: 9 and John 15: 5. B. H. B. (Woodland) answers, "Our fruit is holiness, Rom. 6: 22, 2 Cor. 7: 1, 1 Pet. 1: 15, 16; good works, 1 Cor. 15: 58; and the fruit of the Spirit, Gal. 5: 16." H. M. and R. C. M. (Islington) quoting Gal. 5: 22, 23, say, "We produce this fruit by feeding upon God's word and obeying it." H. A. R. (Zephjihills) says, "We should be meek and lowly in heart, faithful and upright in all our doings. This is done through earnest prayer and following the teachings of our Lord Jesus Christ." D. J. D. (Minneapolis) says, "We can only bring forth fruit by abiding in our Lord Jesus Christ, John 15: 4, 7, 8." I. H. (Vancouver) tells us "The closer we walk to Christ, the more fruit we bear;" while E. W. B. (Woodland) urges that "Every Christian should give his whole life to the Lord."

Question 50.—What is to be the measure, or limit, of our forgiving those who injure us?

OUR READING CIRCLE

"*Cripple Tom*" shows the power of service is love. If service is lacking, where is the love?

Memory Verse

"And he said, I am Joseph your brother, whom ye sold into Egypt" (Gen. 45: 4).

Entered as Second-Class Matter at the New York Post Office

THE SUNDAY-SCHOOL VISITOR

Published Weekly, 60 cents per Annum.

The Sunday School Visitor

VOL. 18

DECEMBER 22, 1918

No. 51

Elise Sandes' Work

(Continued)

I LIKE to look back now on the intense love and zeal for Christ and souls which filled the hearts of those who were the result of the Irish Revival. The moment we found Christ, our souls yearned for the salvation of others, and, like the early disciples, the very first opportunity we got, we said to our relatives and friends: "We have found Jesus," and we tried to bring them to Him.

We did not wait to ask if we had any special gift or special call. The fact that souls were in danger, and that we had a Saviour who *could* and *would* save them if they would only trust Him, was sufficient. We were always on the watch and felt very guilty if we missed an opportunity of pleading with our acquaintances to trust in Christ. The message was often given in feeble words, but they were earnest and heartfelt.

In those days, when the Holy Spirit was working mightily among us, our trust in His power was very simple. We realized the blessed truth, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," that His work is done and souls are saved. I thank God that this truth was impressed on my mind at the very beginning of my Christian life; for, being naturally timid and shy, I never would have ventured to open my lips for Jesus.

My dear father, although filled with a passion for the

salvation of souls, was never fluent nor eloquent; and yet his simple testimony of what Christ had done for him, and of what Christ was to him, was blessed to many. His example did much for me. It seemed to be a matter of course that one was not to think of one's self, nor of one's words, but to trust entirely to the Holy Spirit; that God had put every Christian "in trust with the gospel," and He could bless His Word even poorly spoken. All He required of us was to be faithful, and not to miss opportunities of giving His message.

Thus far we have given Miss Sandes' conversion and experiences in her own words; but space does not permit our



following in detail the work which little by little was given her to do, in seeking souls to bring them to the Saviour.

It was among the soldiers at Tralee, Ireland, where her home was, that her efforts were first directed. Her father, after his conversion, had small informal cottage meetings, where soldiers were invited and made welcome. In various ways Miss Sandes would secure the interest of one of them, who often would bring others with him. Some that could not read were taught, and opportunities to introduce the Saviour were not wanting to a heart that *longed* and *labored* for the salvation of others. It was but a small beginning at first: one by one—a fishing with a line, not with a seine; but *perseverance* in well-doing is a mark of working with God; and, as she says, "We never know what momentous issues may come from small things."

After a few years of patient, devoted labor, the conversions and happy results of her work in Tralee drew the attention and interest of Christians elsewhere. The welfare of soldiers in other towns and cities was sought after; Miss Sandes' help and counsel were asked for and given. In more than thirty different places soldiers are helped and cared for; and many can bless God that "Soldiers' Homes," one after another, sprang up in Ireland, England, and even in India, where not only the welfare of soldiers is sought, but the precious gospel of Christ is presented; many soldiers who have been brought to the Lord Jesus, and rejoice in the salvation He gives, have themselves spread the glad tidings of God's grace to sinners in their surroundings, and in their homes when they returned.

What is the secret of all this? Well, dear young reader, it is *love*—the love of God *in hearts who give themselves to the Lord*. As one has rightly said, "All love, all *real* love (no mere *selfish* passion, to which it is too often applied) comes from God as the light comes from the sun. If a bright beam shoots through your window, you say, 'The sun is shining.' Well, that beam has traveled ninety-five million miles to reach you with all its warmth and brilliancy. How great, how intense is the globe of fire which gave it birth! Such is the love of God. It surmounts obstacles and reaches down to the very lowest and darkest places of this poor sinful world." And this love of God shining in hearts that are surrendered to Him, produces the precious fruits which have blessed and are blessing this poor world to this day. May not our young readers, who know this grace of God for themselves, say to Him from their hearts:

"Here, Lord, I give myself away—
"Tis all that I can do."

And He will accept it, and use you in whatever humble way to His praise and your joy.

INTERMEDIATE SCHOLARS

51.—JOSEPH CARES FOR HIS KINDRED (Gen. 47:1-12).

Question 1.—Why did Joseph send for his father and his kindred to come to him to Egypt? Ans.—chap. 45:11; ver. 4.

Q. 2.—Was Jacob surprised to hear Joseph was alive? Ans.—chap. 45:26.

Q. 3.—How was he convinced that what they said was true?

Ans.—chap. 45: 27.

Q. 4.—What was the occupation of Joseph's brethren? Ans.—ver. 3.

Q. 5.—Where did Pharaoh tell them they might dwell in Egypt? Ans.—ver. 6.

Q. 6.—Who cared for them during the long famine? Ans.—ver. 12.

Q. 7.—What is said of those whose iniquities are forgiven? Ans.—Ps. 32: 1.

Q. 8.—Is forgiveness the only blessing for a child of God?

Ans.—Eph. 1: 3; Rom. 8: 32.

Q. 9.—What kind of blessings have those who trust Christ now?

Ans.—Eph. 1: 3.

Q. 10.—What earthly blessings will He give to His brethren the Jews when He reigns on earth?

Ans.—Ps. 72: 2, 4; Isa. 35: 10.

Q. 11.—As Joseph cared for his brethren, how do we know God cares for His people? Ans.—1 Pet. 5: 7.

Q. 12.—What can God's people count on to follow them now, and what will be theirs forever? Ans.—Ps. 23: 6.



Lessons from the Patriarchs

51.—JOSEPH CARES FOR HIS KINDRED (Gen. 47: 1-12).

The title of our present lesson might well include all the chapters since the last lesson, for careful provision for his

loved ones is seen in it all. And this is an excellent trait in this most estimable man. Maligned, hated, persecuted, and practically murdered by his brothers, he gives them nothing but love.

Q. 1. Find, "If thine enemy hunger, feed him," etc.

Q. 2. Find, "When He was reviled, reviled not again."

This last scripture refers to our Lord, of whom Joseph is a type. It is also most excellent that he cared for all the households of his father's families.

Q. 3. Find, "If any provide not for his own," etc.

This care had already begun when he returned his brothers' money, and when he provided so liberally for his father's removal to Egypt.

Q. 4. Find, "Regard not your stuff."

How perfectly has our Lord provided for those whom He is not ashamed to call brethren. Not merely has He secured our pardon, but our entire sustenance—spiritual and temporal, by the way.

Q. 5. Find, "All things that pertain unto life and godliness."

Q. 6. Find, "How shall He not with Him also freely give us *all* things?"

Q. 7. Find, "Whatsoever thou spendest more," etc.

Let us also dwell upon the touching meeting between Jacob and Joseph (chap. 46: 29, 30). A good and great man is always loving and tender. How perfectly does our Lord exhibit this.

Q. 8. Find, "The gentleness of Christ."

In this devotedness of Joseph to his father, may we not get a faint glimpse of the obedient love of our Lord to His Father?

Q. 9. Find, "I live by (because of) the Father."

1.—The brethren cared for. Chap. 47: 1-6.

What a change has grace wrought in these men, lately trembling and overwhelmed under a sense of their guilt and danger. Now they are presented to the

sovereign, and assigned to the best portion of Egypt. They are shepherds—the calling of the patriarchs—and doubtless are installed over Pharaoh's flocks.

2.—Jacob before Pharaoh. Vers. 7-12.

What dignity there is in this interview between the aged patriarch and the king. There is none of the shiftiness or cringing, so marked in former days. Jacob had learned his lessons, and in the dignity of conscious relationship with God, blesses Pharaoh.

Q. 10. Find, "The less is blessed of the better."

Jacob is a pilgrim, a stranger going home. His years may seem many to the world, but they are few compared with Abraham or Isaac; above all, few in the light of eternity. They were also evil, full of trial and sorrow, largely the result of his own restless managing. But it is all past now, and he has come out into the sunlight; God's smile is upon him. He is a giver, not a receiver; and again blessing Pharaoh, he goes out. So faith has a dignity, no matter how great those are into whose presence it is brought. Soon he will pass out of the pilgrim scene, without a fear.

Q. 11. Find, "Worshipped, leaning on the top of his staff."



ANSWER TO QUESTION 39

What is a Christian?

Just a "Christ-one," or as an old friend once said, "One who is in Christ, with Christ, and like Christ." Combining the answers of R. R. (Allentown), B. D. (Amsterdam), K. L. M. (Emmaus), M. L. G., E. C. S. and W. S. (Islington), F. R. (Vancouver) E. A. S. and H. L. W. (Zephyrhills), we learn that "A Christian is one who, feeling his sinfulness, believes on the Lord Jesus Christ as his personal Saviour; being born

new of the Holy Spirit (John 3:5, 6); and who, through the grace of God, having been cleansed from his sins by the precious blood of Jesus, is eternally saved." M. S. (Pittsburg) says, "One who has confessed his sins and is eternally saved." Let us not make the mistake which some seem inclined to do, that our walk or service makes us a Christian. As A. H. F. (Bowen) well says, "A life according to the Word of God should follow." It is not "Christ and—" something else, but Christ and Him alone. Are you a Christian?

NOTE—There are two errors in this connection which it is important to note. One is to take the *results* of Christianity for Christianity itself. An upright conduct, with charity and charitable deeds, "doing good" to our fellow-men is taken as what makes a Christian. Christ is taken as an example of self-sacrifice, whilst refused as a *Saviour* from the wrath to come. This insidious error is very prevalent.

The other error is to take a mere orthodox profession as a kind of passport for acceptance with God. Scripture always links Christ received in the heart by faith with the *fruits* of it in a life according to God. —[ED.]

Question 51.—What claim has our brother upon us?

OUR READING CIRCLE

"*Outpost Duty*," an incident of the Civil War, points out God's hand over-ruling all, and how He answers the cry of the heart to Him.

Memory Verse

"And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh" (Gen. 47:7).

Entered as Second-Class Matter at the New York Post Office.

The Sunday-School Visitor

Published Weekly, 60 cents per Annum.

The Sunday School Visitor

VOL. 18

DECEMBER 29, 1918

No. 52

Johnnie's Little Sister and Massa's Old Slave

I was some time ago in Augusta, Georgia, and I want to tell you, girls and boys, what happened there more than fifty years ago, before you or I were born. It was during the American Civil War, between the North and the South, and I will give you the incident just as it was told by the gentleman who heard and saw it.

He was collecting money to buy Bibles and Testaments and tracts for the soldiers in the army, and says: "When in Augusta I made a public appeal in behalf of the soldiers then in Virginia. After the service was concluded, a bright little girl of four summers came up with a dime, and said, 'Tell my brother Johnnie, How'dy, and buy him some good little tracts with this.' She thought, of course, that everybody knew *her* brother, and that there would be no difficulty in finding *him*. With a glad heart the little girl went away smiling at the thought that she had given her all."

Was not this good of her to give her only dime to buy her brother Johnnie tracts? She knew he had a soul to be forever saved or lost, as we all have, and she knew, too, that dying for his country could not save him (as some are foolishly and wrongfully saying now). So she wanted "some nice little tracts" sent him, meaning, no

doubt, those which pointed out the way of salvation through faith in Christ alone.

But I left off in the middle of the story. The collector went on to say: "The next morning an old negro came through the drenching rain to my place of abode, and made the following remark: 'My heart was so sorry when I hear tell ob dem



poo' soldiers in Virginny—how dey starvin' fo' de gospel; and to tirk dat heah I hab de preached Wo'd all de time, an' dere dey is fighten fo' me (?) My heart is monstrous 'flicted when I tirk o' me young massa out in de army, an' I wants to sen' him de gospel.' So saying, he

placed a gold dollar in my hand, and expressed regret that it was 'so little.' Several persons gave large sums, but of all the hundreds thrown into the treasury, it seemed to me that this little girl and this gray-haired African were the most liberal; they gave of their poverty."

I think I shall never pass through Augusta without thinking of this incident, the little girl and the old colored man, each willing to do what they could to give the gospel to the soldier boys away to the north "with Lee in Virginny."

The old colored man has doubtless been dead many years now, but he "yet speaketh" to us of love for the gospel, and his interest in the spiritual welfare of his young master (who in his simplicity, the aged African thought was fighting for *him*) speaks to us of Christ's great love, not for friends only, but even for His enemies, dying for them that they might be saved.

And the little girl—well, if still living, she is getting old now—almost sixty. Why, she may even be a grandmother. But let us hope she is a Christian, anyway, and that her "brother Johnnie" was saved, too.

And you, little reader, if Jesus does not come very soon, may you not grow up in sin, but be saved through Christ who "saves His people from their sins."

C. KNAPP.

INTERMEDIATE SCHOLARS

52.—FAITH'S VICTORIES

(Heb. 11: 8-22).

Question 1.—What made Abraham leave his native land, and live in tents in a strange country? Ans.—Heb. 11:8, 10.

Q. 2.—What did Sarah think of God?
Ans.—ver. 11 (l. p.).

Q. 3.—How did Abraham's descendants show that they believed God's prom-

ises to them? Ans.—vers. 13 (l. p.), 14.

Q. 4.—What has God prepared for them? Ans.—ver. 16.

Q. 5.—How did Abraham show his faith in, and obedience to, God? Ans.—ver. 17.

Q. 6.—What promise had God made him? Ans.—ver. 18.

Q. 7.—How did he expect God to keep His promise if Isaac had been slain? Ans.—ver. 19.

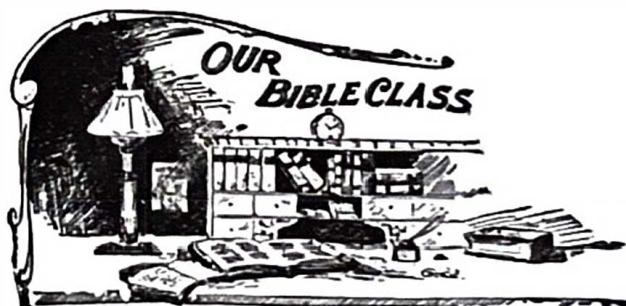
Q. 8.—What is said of the blessings bestowed by Isaac and Jacob? Ans.—vers. 20, 21.

Q. 9.—What promise of God made Joseph give directions as to his bones? Ans.—Gen. 15: 14, 16; 50: 24.

Q. 10.—What are *we* told to do? Ans.—Heb. 10: 23.

Q. 11.—What is said of the promises of God, and why must they be kept? Ans.—2 Pet. 1: 4; Titus 1: 2.

Q. 12.—What is said of those who trust Him? Ans.—Ps. 2: 12 (l. p.); 2 Chron. 20: 20.



Lessons from the Patriarchs

52.—FAITH'S VICTORIES
(Heb. 11: 8-22).

Our closing lesson for the year may be taken as a kind of review of those patriarchal lives upon which we have been dwelling.

1.—*Abraham, the faith of the pilgrim.* Vers. 8-10.

Here is a faith which lays hold of unseen things, and leaves all that nature would cling to, and goes forth under the

guiding hand of God.

Q. 1. Find, "The God of glory appeared unto our father Abraham."

This is a victorious faith, overcoming the ties of nature.

Q. 2. Find, "This is the victory that overcometh the world."

He dwells as a stranger in the land of promise. Heir to it all, he has no visible ownership in it. His *tent* suggests that he is a pilgrim.

Q. 3. Find, "We look . . . at the things which are not seen."

But while it looks not at earthly things, faith has a definite object before it, unknown to sight. It is the glorious city—which God has prepared for His own.

Q. 4. Find, "Our citizenship is in heaven."

2.—*Sarah, the faith of feebleness.* Vers. 11, 12.

Faith in Sarah seems at a very low ebb. She is timid, and her cowardice leads her to untruthfulness, and that in connection with the very promise in which she showed her faith. It was so with Rebekah, and with Rahab. God values even a feeble faith, while He rebukes the untruthfulness. Here we see Sarah overcoming nature's weakness by faith. Abraham's faith is described along with her's.

Q. 5. Find, "He staggered not at the promise of God."

3.—*Faith beyond death.* Vers. 13–16.

As they journeyed on through the world these pilgrims came to the end of their earthly life. This is the most dreaded, the most hopeless moment for unbelief. It rightly fears when it comes to die.

Q. 6. Find, "Once to die, but after this the judgment."

But "these all died in *faith*." They had something beyond the present life, not extinction, but the entering into the enjoyment of those promises which they had embraced and followed all through their pilgrim course. They were not ashamed to be known as strangers and

pilgrims, but confessed it openly, both by word and act.

Q. 7. Find, "The years of my pilgrimage."

Q. 8. Find, "The house of my pilgrimage."

Heaven is a "better country"—better than earth, better than its sufferings and trials, better than its joys, its wealth and pleasures.

Q. 9. Find, "Not worthy to be compared with the glory," etc.

Q. 10. Find, "With Christ, which is far better."

God is not ashamed of faith. He owns it, and has prepared a city where it shall sweetly be merged in sight.

4.—*Faith tried and triumphing.* Vers. 17–19.

The supreme trial of faith is seen in the call to Abraham to give up his son, the child of promise, his only son. And yet the faith that laid hold upon God's promise to give this child to one "as good as dead," could count upon God to raise him up. And this he does.

Q. 11. Find, "He that believeth in Me, though he were dead, yet shall he live."

5.—*Faith blessing others.* Vers. 20–22.

Isaac, Jacob and Joseph pass on to others the promises on which they had rested. Nearing the end of *their* life, they have all confidence that God will fulfil His word. Truly it can be said of faith as of love, it "never faileth."

Q. 12. Find this passage.

prayerful labors. Let us gird ourselves afresh by prayer, self-judgment, and renewed diligence for what may lie before us.

The lessons' topics are, with a few alterations, those of the International Sunday-school Committee, who are pursuing a plan for a full Course of Bible Study in Eight Years, which began with 1918.

With some hesitation we are following, during the present year, this scheme of study. But we would earnestly press upon teachers the necessity of holding fast the whole truth of God, and not to forget that Christianity is not mere civilization and reform. We say this in no spirit of criticism, but in loving suggestion. The Old Gospel, the Gospel of God—the reality of sin and of judgment—Christ by His atoning death the only Saviour—the necessity for new birth—the path of holiness and obedience, must be constantly before us. The Cross separates from the world, not only in its grosser forms of evil, but from its politics, its associations, and from the mere religious profession.

May the Lord revive His work in every Sunday-school in the world. S. R.



ANSWER TO QUESTION 40

Why did Abraham leave his home?

Because God called him. God is calling you. Have you heard and answered His call? W. S., Sr. (Trenton) says, "The fact that God told him to do so should be sufficient reason for any one" A. E. R. (Amsterdam), E. W. B. (Woodland), and F. C. B. (Zephyrhills) tell us that, "Having faith in God, Abraham obeyed," and to this B. K. (Wisc'n) adds, "Here is a lesson for us. We, like Abraham, should have perfect faith in God, and trust him so fully that we should obey His every word; and guided by the Holy Spirit, go where He wants us to, even though we may not know whither we are going. But we should always have the assurance that God is leading us." Samuel answered God, "Speak Lord, for thy servant heareth!" Is this our attitude also?

Question 52.—What personal knowledge have you of faith in God?

Our work has been greatly upset these past few months from various causes, including the epidemic of disease which took several of our young friends, and which swept over the whole country. But we are now on the threshold of a New Year. If the Lord tarry, let us seek to make it the best we ever had in the Letter Box circle.

Parents and teachers in the Sunday-schools can help, but the work must be done by you—the scholars. Let each one do his or her best. Above all, *seek the Lord, serve the Lord, and sanctify the Lord in your heart!*

F. L. FRENCH.

OUR READING CIRCLE

"*The Selling Day*," of which our tract speaks, is God's—one that is sure to come, for "God is not mocked."

Memory Verse

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

Our Reading Circle Tracts

for 1919 are prepared, and the rates are as follows:

1 copy for each week, 55 cents postpaid		
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Those taking six or more can remit in Quarterly payments if desired. The tracts will be sent at the same time as each issue of the *S. S. Visitor* as heretofore.

Entered as Second-Class Matter at the New York Post Office.

THE SUNDAY-SCHOOL VISITOR

Published-Weekly, 60 cents per Annum.