Sunday School Lesson

February 2. Lesson V—Putting God's Kingdom First—Matthew 6: 1-13, 19-21, 31-33. Golden Text—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

ANALYSIS

I. PRAYING TO THE FATHER, vs. 5-13.
II. LOVING THE FATHER, vs. 19-21.
III. SEEKING HIS KINGDOM, vs. 31-33..

INTRODUCTION—This sixth chapter of Matthew takes up the question of worship, and deals with the relation which the disciple of Jesus must have to his God. The follower of Jesus must learn to trust the heavenly Father at all times, and must seek, first of all, the kingdom of God.

I. PRAYING TO THE FATHER, vs. 5-13.

V. 5. The first four verses are given to the religious duty of almsgiving; three verses, 16-18, are devoted to the second act of worship; but eleven verses are given to prayer, showing that this last is the most important of la tlhe outward acts of religion. No person can keep his religious life fresh and strong who does not practice the art of prayer. Jesus warns them against hypocrisy. If people make a parade of their prayers in order to win the reputation of being religious, then they may receive the reward of human praise, but they do not get their reward from God.

V. 6. The second warning is against unreality. If people repeat a formula without putting their heart or soul into it, hoping that this will be heard, they have a totally wrong conception of God. Mere repetitions imply that God is a hard, exacting ruler, demanding penance, but if God be our loving Father, prayer must be a form of communion or conversation, in which our souls find true delight.

V. 8. We do not need to pray in order to inform God of our wants. "Prayer is the human side of intercommunion with God." We learn to see how dependent we are upon him, and how blessed it is to know him.

V. 9. Now begins the best known of all prayers. No sayings of Jesus are more universally used than these. In the Lord's Prayer we have the motives, the model and the aims of all true prayer. It consists of seven sentences. The first is the address, while the remaining six fall into two division.. Of these the first three concern the Father, while the remaining ones deal with human needs. The address is of infinite significance. The nature of God determines all religion. How different are the prayers which a worshipper of Moloch would make from those which arise out of their assurance that God is our Father!

V. 10. The three petitions to be made concerning God are (1) the hallowing of his name, by which the worshipper expresses his desire that nothing be done to bring discredit on the holy name. The opposite of this would be to profane his name. Every wrong action done by a child reacts upon the name of the father; (2) The desire that God's kingdom may be extended; and (3) that his will be done on earth. These petitions rise out of a sense of the sovereignty and goodness of God; and they take for granted that God is able to do whatever he feels best, on earth as well as in heaven. These petitions show that God's interests must come first.

V. 11. The first petition for ourselves concerns the needs of the body. We cannot live without bread, and we hereby acknowledge God's power and readiness to give us what we need.

Vs. 12, 13. The two remaining requests are spiritual, and show that we have continually to ask for forgiveness, and for protection against the assaults of evil. The prayer concludes with the doxology.

II. LOVING THE FATHER, vs. 19-21.

V. 19. While it is necessary that we should have enough to meet the needs of the body, the danger with most people is that they devote too much thought to earthly possessions, and Jesus now warns them that they must not love wealth. He uses the metaphor of the bank, and shows how uncertain are all earthly treasures. The only bank that is absolutely safe is that in heaven, which means that if we love God and do his will we have that permanent possession of character and life which cannot be destroyed. To love God is the truest wealth.

III. SEEKING HIS KINGDOM, vs. 31-33..

V. 31. Two of the chief concerns of men are food and clothing, and while Jesus does not say that we should neglect these necessary things, he lays upon his disciples certain duties in this regard. They must not be so worried over them a to lose all peace of mind.

V. 32. They must trust the good will of their heavenly Father, who is well aware of their needs, and who is willing and able to help.

V. 33. They must seek, first of all, other things. They must try to bring in the kingdom of God. Prayer for the kingdom must go hand in hand with the work of the kingdom. They must also seek his righteousness, that is the kind of right living of which God approves. The main aims of life must be spiritual and moral.

The Submarine

Manchester Guardian (Lib.): We think of the submarine as something primarily directed against our life-blood. We may we remember that, but we ought also to remember that perhaps the greatest preoccupation of France is the guarding of the route by which she can bring an African army into Europe. And it is not true that the submarine would be of no use to France on the African sea-route. . . . And even about the submarine let us keep an open mind to this extent. It nearly brought us to the ground in 1916-17, but the end of the war we had taken its measure. We fix our eyes on the submarine, but second sight might reveal to us the aeroplane and the seaplane playing a more decisive role in another war.

COMMON LIFE

We believe that there are sweet and gracious things in human life for better worth knowledge than the base and trivial things which too frequently attract the novelist. Writers of all sorts are very apt to overlook the existence of a vast number of quiet and God-fearing people in this country, who lead plain and good lives, free from both defiling action and defiling knowledge. There is enough material in the annals of the quietest countryside for a very great novel in the hands of a master, and the greatest artist is he who can deal most adequately with common life. Plain God-fearing people have their tragedies as well as thieves and harlots, and the psychology of their emotions is not less interesting.—W. J. Dawson.

DO EVERYTHING WELL

If you have something to attend to, go about it coolly and thoughtfully, and do it just as well as you can. Do it as though it were the only thing you ever had to do in your life, and as if everything depended upon it. Then your work will be well done, and it will afford you genuine satisfaction. Often much more depends upon the manner in which things seemingly trivial are performed than one would suppose, or that it is possible to foresee. Do everything well. Make that the rule of your life, and live up to it, and you will find it most conducive to your own happiness, and to the happiness of those with whom you are brought into contact or communication.

"How'd you get into the show the other evening?"

"Passed a counterfeit dollar at the door."

"How was the show?"

"Well, I got my money's worth."

STRONG WILL

In some cases the strong will is a demon, and the intellect but its servant and slave; but if the choice be fixed on noble objects, then the strong will is a king, and the intelligence is its minister and best guide. The right direction of the energies of a man, therefore, is of the greatest importance, and the time to secure this is in youth.

CONSCIENCE

The conscience requires to be enlightened. God's law is written upon it; but the lettering is like that of an old inscription, where the words are filled up with moss and mould, so that they are apt to be misread and requireto be recut.—James Stalker.

Where Ancient Customs Still Maintain

SQUAW ATTENDS TO THE SPOILS OF THE HUNTER

Scene outside tepee in a western park, where there are many Indians living much as they did in their ancestors' time.

Preserving Youth Without Gin

Plenty of gin and champagne, but not a drop of water, and liquor-flushed hostesses vote the party a huge success.

It is youth that pays the piper, warns Dr. Samuel S. Drury, rector of the famous St. Paul's school for boys at Concord, New Hampshire, and he urges parents to keep their boys away from the rum riots of their elders and to let them play and sweat as nature intended, youth being its own innocent intoxicant. ""Rejoice, oh, young man, in thy youth," he says. "We are a long time old." Regain command of the family, he urges parents; begin a "rule-and-reason" era, and kill the jazz menace.

For a score of years Dr. Drury has directed the formative period of boys, some of them now leaders of American cultural and busines life, and he has an insight into youth and its problems which is generally admitted. Moreover, we are told, he has declined offers of advancement in his church to continue as an instructor of youth. Recently he made an annual report to the corporation of St. Paul's School, and Charles P. Haven, of the Boston Sunday Post, rescued it from the oblivion which too often befalls reports—the oblivion of the waste-paper basket—and we now pass it on to a larger audience whose collective ear may be the more attentive now that the boys and girls have returned to school and the hectic holidays are over. The great educator sat in his study and talked of his views on youth and their more difficult parents. To begin with, we set down the rules for parents which Mr. Haven summarizes from his interview with Dr. Drury:

"1. Make the second decade of youths' lives breezy, wholesome and simple.

"2. Provide the spur of necessity for them, especially if you are wealthy.

"3. Don't invite other people's children to parties primarily arranged for elder people.

"4. Don't destroy young people's characters in order to make one of your parties 'successful.'

"5. Don't offer children in their 'second decade' liquor, unless they are your own children. (Which rule Dr. Drury really directs to members of the 'second decade' themselves. It runs: Don't drink unless at your father's table.)

"6. Give your boy or girl at least a month in camp, a cruise, or a course at a citizens' training-camp during the summer vacation.

"7. Don't postpone your child's education. Begin in January what you contemplate for him in July.

"8. Don't hesitate to place your boy of from 16 to 19 in unsupervised situations in life. There is an inner armor boys possess during these years that keeps them from the smirch of the world.

"9. Don't put the smirch that creeps into older minds into the minds of those in the 'second decade.'

"10. Give your growing boy a thrilling job, one that taxes his powers and puts him on his own responsibility.

"11. Don't 'fiddle around' with your boy or girl. 'Theirs not to make reply' during the 'second decade.' There should be no rule without reason. But you should rule!"

To quote from the interview as Mr. Haven sets it down—briefly enough for a topic in which all the world has an interest:

"Boys like simple things. The modern tendency is for the parent to deprive children of their childhood and youth of its youth. They seem to want to hury their children forward to the point where they can't fit in.

"During the years from thirteen to eighteen, children like the pleasures of the out-of-doors. They like the simple food, rough games, and a good sweat. Parents who suppiy their children with luxurious and costly foods are doing them no favor. It seems to me the whole function of parents at this time is to keep youth young.

"The high-school boy and the boarding-school boy are fundamentally alike, except that the boarding-school boy often lacks this tremendously important factor in the formation of his character—the spur of necessity. The parents who do not furnish this factor to their boys will deprive them of the sand and grit necessary for them to possess if they are to share the responsibilities of the family life—and all families have problems and responsibilities."

Against a certain class of women, Dr. Drury reserves a special warning:

"Do you know that there are women who will destroy the character of youths in order to make their parties 'successful?' One of my boys recently told me that he and a friend of the same age had been invited to a party during the summer vacation and that when they arrived they found plenty of champagne to drink, but that when they asked for a drink of water a servant had to make a special effort to get it for them.

"I am a total abstainer myself. I have been a total abstainer for years. But I don't demand or ask total abstinence. All I ask boys is this, 'Please don't take anything to drink except that offered you at your father's table.' This will, I believe, save them from the evils of gin, and worse. And save them from the menaces that confront all young people."

Dr. Drury advises giving work to boys during the long summer vacation, and eighteen, he says, "is none too early for parents to send their boys out into the world and into unsupervised occupations. There is no armor of innocence about a boy until he reaches the age of twenty years that protects him from the smirch of the world. One of the greatest mistakes elders make is to assume that the smirch they may have received from the world is also upon their boys." And that brought reporter and educator to the "rule-with-reason" precept:

"The day of the premptory father is gone. That man is rare who can say 'Go here. Go there.' and expect obedience to-day. There is plenty of cheerful obedience, however. But there must be no rule without reason. The wise father is he who is willing to be reasonable.

"But when he is reasonable with his children, he can't be forever fiddling around with them. 'Theirs not to reason why. Theirs not to make reply. Theirs to obey.'

"The parents must again take command."

RESTRAINT

There is always, and everywhere, some restraint on a great man. He is guarded with crowds, and shackled with formalities. The half hat, the whole hat, the half smile, the whole smile, the nod, the embrace, the positive parting with a little boy, the comparative at the middle of the room, the superlative at the door; and, if the person be "pan hyper sebastus," there is a hyper-superlative ceremony then of conducting him to the bottom of the stairs, or to the very gate, as if there were such rules set to these leviathans as are to the sea—Hitherto shalt thou go, and no further.—Cowley.

Record Shipments of Apples

Halifax.—Shipments of apples this season to British and other markets from Nova Scotia totalled 662,408 barrels up to December 31, 1929, an increase of 285,671 barrels compared with the corresponding period in the previous season.

The 1929 crop of apples in Nova Scotia was 1,846,860 barrels, an increase of over 750,000 over 1928. The total crop in Canada last year was 3,702,370 barrels or about 465,000 barrels more than in the previous year.

WOUNDS

The wound caused by the lancehead is curable, but that caused by the tongue cannot be cured.—Arabian Proverb.

Wonderful Leper Cures Being Made

6,000 Victims Await Former Society Girl's Return From U.S.

IS RAISING FUNDS

New Orleans.—Far out in the China Sea lies an island, Culion, on which 6,000 lepers are hopefully awaiting the return of a former New Orleans society girl.

Folklore in India told wonderful tales of lepers who went into the woods and came out healed. Dorothy Paul Wade, her doctor husband, and six nuns have made such tales come true. Not for one leper, but for 1,500.

While Dr. H. Windsor Wade, famous pathologist, ministers to the needs of the stricken who have gathered on the island from China, Japan, Siam, Palestine and India, his wife is touring the United States in an effort to gather $2,000,000 with which to carry on the work in the largest leper colony in the world. She has raised a million and three-quarters, and when she reaches her goal she will return to Culion, bearing with her hope for those stricken with what was once termed an incurable disease.

Dr. Wade and his wife went to the Phillippines seven years ago, intending to stay two years. Becoming intrested in the treatment of lepers, they remained at Culion, and have watched 1500 cured lepers sail joyfully away.

Mrs. Wade formerly was a leader in New Orleans' younger set. She is vivid; she is beautiful, with a beauty which the cool eye of a camera cannot catch; she is an accomplished actress.

Boats Steer Clear

'How can I describe my life so that you can get a picture of it?' she asks. "Much of the time my husband and I are the only white persons on the island with the exception of the six nuns who live there. The island is flat, sun-baked. Small native boats sail by, for the most part giving the island a wide berth."

Visitors come and often stay for weeks to consult with her husband, not to while away the hours on a South Sea isle, but to watch with interest the efforts being made to bring life and hope to the lepers. Outstanding men of science and medicine gather there.

"I remember one afternoon," she said, "when I served tea on a Chinese tea table to a Harvard medical student, a Siamese prince, a Chinese doctor and a priest from Madrir. But even when I have no visitors I am never bored or lonely. I have a pony and ride and hunt. I write lots, too."

Mrs. Wade is a writer, a poetess and a member of the Authors' League of America.

"Manila is only 200 miles away, yet we seldom go there. Two hundred miles in one of the native sailing boats often means a journey of a week or more," Mrs. Wade said.

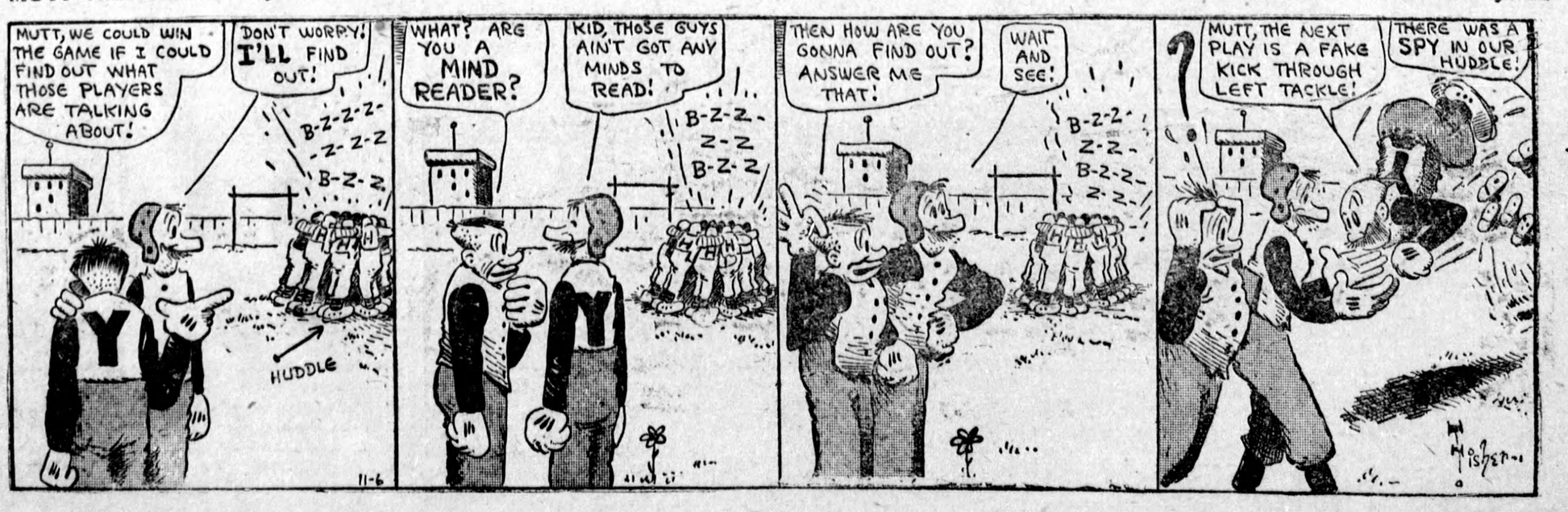
In the seven years the Wades have been at Culion, she has returned to America but twice, both times for the purpose of raising money to carry on the work. Coming this time at the personal request of Leonard Wood, former Governor of the Philippines, Mrs. Wade has lectured in 50 cities and has almost reached her goal of $2,000,000.

ADVICE

Advice is not disliked because it is advice, but because so few people know how to give it.—Leigh Hunt.

"Everything my husband touches turns to gold."

'Then you didn't really bleach your hair, after all?"

MUTT AND JEFF— By BUD FISHER

The Miracle Man of the Huddle System