NOTICE

Due to the fact that this whole page, next week, will be devoted entirely to the Coronation, we are including next week's Sunday School Lesson in this issue.

SUNDAY SCHOOL LESSON

LESSON V.—May 2
ABRAHAM A MAN OF FAITH
(Genesis 11: 27—20, 18.)
Printed Text—Genesis 12: 1—9; 13: 14—18.

GOLDEN TEXT—By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance. Hebrews 11: 8.

The Lesson In Its Setting

Time—Abraham was born B.C. 2003 and reached Canaan about B.C. 1928. He separated from Lot four years later and rescued Lot B.C. 1921. Sodom was destroyed B.C. 1904.

Place—Tht City of Ur was in southern Chaldea. Haran was in Mesopotamia; Shechem in central Palestine; Sodom at the northern end of the Dead Sea; the plain of Mamre, which is Hebron, is located twenty miles south of Jerusalem. Gerar was nine miles southwest of Gaza.

"Now Jehovah said unto Abram" —The name "Abram" means "high father.' Later in the narrative we shall find the name changed to Abraham (17: 4, 5). "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." This is undoubtedly the second call in Abram's life. The first one he had only partially obeyed (Acts 7: 2—4). God knew that Abram had come to an hour when he was ready to more fully obey God's commands. God never tells us to give up anything that is dear to us unless, at the same time, he gives us a promise of something even more precious that he will bestow upon us. (See Phil. 3: 4—14).

"And I will make of thee a great nation"—The Jews have been a great nation numerically, and are greater today than probably ever before. They have been great in commercial life; they have been greater in arts and sciences, but they have been supremely great in their spiritual influence, in giving us the Holy Scriptures, and the Son of God. "And I will bless thee, and make thy name great; and be thou a blessing." Abraham was blessed in being the father of the Hebrew people, in the privilege of walking with God, in receiving mighty promises from God, in being the father of the faithful; throughout all the ages he has been honored by Jew and Gentile, by Christians and Mohammedans. His place in Christian truth may be judged by the fact that he is mentioned more than seventy times in the New Testament.

"And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."—(See Zech. 14: 16—19):— Abraham bestowed a blessing upon the world in being the first great character of the true God. Through him came that whole race of people who have so mightily blessed humanity by their Scriptures; through him came the Lord Jesus Christ.

"So Abraham went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." Canaan is supposed to mean "merchant." See, e.g., Isa. 23: 11, the margin.

"And Abram passed through the land unto the place of Shechem." — This is the place where Abram first erected an altar. Shechem lay in the pass which cuts through mounts Ephraim, Ebal, and Gerizim, about twenty-five miles directly north of Jerusalem, in a valley which A. P. Stanley has called "the most beautiful, perhaps it might be said, the only very beautiful spot, in central Palestine."

"Unto the oak of Moreh. Moreh refers to the owner of the oak grove. "And the Canaanite was then in the land. This simply implies that the land was not open for Abram to enter upon immediate possession of it without challenge. It also intimates or admits of the supposition that there had been previous inhabitants who may have been subjugated by the invading Canaanites.

"And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him."— Here, for the first time, occurs a phrase that is to have such great significance throughout the Old and New Testaments, 'the Lord appeared.' How he actually appeared to Abram we are not told, and it is vain for us to speculate. We can be confident that God appeared in such a way that Abram knew that it was God who was speaking with him. Though the promise of the land was given to Abram, he himself never possessed Canaan: this was left for his seed, to follow some hundreds of years later (see Acts 7: 5).

"And he removed from thence unto the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah. And Abram journeyed, going on still toward the South." —Bethel means 'the house of God,' and is to be identified with the modern town Beitin. It played a most important part in the life of Abram's grandson, Jacob (Gen. 28: 11). Why Abram continued to move southward we are not told: probably God would have him traverse the entire land which he had promised as a possession for his descendants.

"And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever."—This is the second promise Abraham has been given regarding the ultimate possession of Canaan, only this time the promise has a greater sweep, and its eternal aspect here first appears. God does not tease us by giving our souls visions of ultimate accomplishments, desires for service, but he leads us, and schools us, and equips us for the attainment of that which he has ununveiled to our souls; one vision to one and another to another.

"And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then may thy seed also be numbered"—For a fulfillment of this promise see Num. 23: 10; Duet. 1: 10; 10: 22; 28: 62. In Gen. 15: 5, Abraham is promised a seed as numerous as the stars of the heaven, and it has been suggested that the promise that his seed should be as the dust of the earth refers to his posterity according to the flesh, and the promise that his seed should be as numerous as the stars of the heaven, refers to his seed according to the Spirit, Gal. 3: 29; Heb. 2: 16).

"Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it. And Abram moved his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto Jehovah."—Acting immediately, as the heavenly voice directed, Abram moved his tents to the plain of Mamre, who later became his friend and ally (14: 13, 24), near Hebron, twenty-two miles south of Jerusalem, on the way to Beersheba, a town of great antiquity. Here he built an altar to God. It is not said anywhere that Lot ever built an altar to God. Erecting an altar for the worship of Jehovah in every place where Abram journeyed may be compared to Christian people immediately seeking a church home when they move to a new city; or a travelling man attending divine service every Lord's Day no matter how far from home he might be; or Christian people not allowing themselves, in strange cities, and when living in hotels, to fall asleep at night without hearing the voice of God from the pages of Holy Scripture.

LESSON VI.—May 9.
ABRAHAM A MAN OF PRAYER
(Chapter 18.)
Printed Text Genesis 18: 17—32.
GOLDEN TEXT — The supplication of a righteous man availeth much in its working. James 5: 16.

The Lesson In Its Setting

Time—Abraham's intercession for Sodom occurred B.C. 1904.

Place—Hebron, about twenty miles south of Jerusalem.

"And Jehovah said, Shall I hide from Abraham that which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"—God always knows what he is going to do in every circumstance concerning every individual and every nation. Some of these purposes he has revealed to us in his Holy Word, indeed thousands of them. Often by prayer and abiding in the will of God we come to know God's specific purposes for us at specific times, as we face certain circumstances. Our knowledge of what God will do strengthens us, encourages us to greater fervency in Christian work, delivers us from fear, and creates in us a hope that nothing can ever take away.

"For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him."—As it was only by obedience and righteousness that Abraham and his seed were to continue in God's favor, it was fair that they should be encouraged to do so by seeing the fruits of unrighteousness. So that as the Dead Sea lay throughout their whole history on their borders, reminding them of the wages of sin, they might never fail rightly to interpret its meaning and in every great catastrophe read the lesson, 'Except ye repent, ye shall all likewise perish.' They could never attribute to chance this predicted judgment.

"And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know."—There, far down the valley, lay the guilty cities, still and peaceful. No sound travelled to the patriarch's ears. Quiet though Sodom seemed in the far distance, and in the hush of the closing day; yet to God there was a cry, the cry of the maiden, the wife, and the child. These were the cries which had entered into the ears of the Lord God. Each sin has a cry. 'The voice of thy brother's blood crieth unto me.' We must not conclude from the phraseology of these two verses that God did not know the actual condition in Sodom prevailing at this time: such expressions as we have here are used to indicate God's absolute justice in all his decisions, and to inform us that God never punishes any being or any community in wrath, but that he is fully justified in so doing.

Gen. 18: 22—23. "And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked? Peradventure there are fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?"—This prayer of Abraham's arose from Abraham's knowledge of Gods purposes towards Sodom, and from Abraham's own love for Lot, and his feeling of deep responsibility for the son of his deceased brother, with whom for so many years he had lived and labored. Furthermore, Abraham knew God. He had absolute confidence in God as one who heard prayer, who always acted reasonably and justly, and to whom he could fervently pour out his heart's desires.

"And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake."— God accepted the test proposed by Abraham, though not necessarily thereby acquiescing in the absolute soundness of his logic; God said he would spare Sodom if fifty righteous could be found, not as an act of judgment, but as an exercise of mercy, because of the claims upon his mercy which grace admits the righteous to prefer.

"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five. And he said, I will not destroy it, if I find there forty and five." — Abraham must have known the city of Sodom intimately, and he probably was convinced in his own heart that fifty righteous could not be found within the circumference of that city. He himself certainly never heard of fifty righteous men being there. Yet his heart is moved with pity for his own flesh and blood, who certainly would be destroyed in such a judgment as is about to descend upon this city. Accordingly, he asks God if he would not spare the city if only forty-five righteous could be found, and God answered his second petition as he had answered the first. It should be noticed that, in this second petition, Abraham appears even in deeper humility than in the first peition, as though he had no right to ask God anything, being but dust and ashes himself—he is dust at first and ashes at last.

"And he spake unto him again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake. And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there."—Twice again, continually reducing the number of those who, if found, would lead God to spare the city, does Abraham approach God on behalf of a doomed community. Here is true persistence in prayer, not letting go of God until our whole heart has been poured out before him, pleading with his as a man would plead with a friend. How wonderful for a mere creature to be on such terms with God as Abraham is here revealed to have been, and yet every Christian believer in Jesus Christ has an even greater right to exercise in entering 'into the holy place by the blood of Jesus, by the way which he dedicated for us.' (Heb. 10: 19, 20).

"And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found. And he said, I will not destroy it for the ten's sake."—Twice again, still clinging to God for Sodom, does Abraham plead that God might not destroy this wicked city, once asking that it might be preserved if only twenty righteous should be found, and, finally asking if God would preserve it if only ten righteous should be found. And both times God answered Abraham in the affirmative. We are not told that God demanded that Abraham cease his intercession for Sodom: we may assume that Abraham simply thought he dared not ask God for more than he had already requested, and that to do so would be to presume upon the mercy of Jehovah. Abraham "felt that he had reached the limit of that liberty which God accords the believing suppliants at his throne."

FARM NOTES

Conducted by PROFESSOR HENRY G. BELL
With the Co-Operation of the Various Departments of the Ontario Agricultural College.

QUESTION: "Regarding fertilizers, what conditions call for a 20% phosphate? I was wondering if it was the price that was in its favor. We would like to sow grain again on land which had grain last year. Last year's dry spell has thrown our rotation out of order. Our land is sandy and gravel loam. Would you recommend sowing 20% phosphate alone? How would it be in conjunction with a light coat of manure, or would you recommend one of the regular fertilizers?" — J. R., Wentworth County.

ANSWER: You say that you would like to sow grain again on land which had grain last year. You also say that the land is sandy and gravelly loam. Chances are the level of available Nitrogen, Phosphoric Acid and Potash will be fairly low in this soil for this year's crop. If you can spare it, a light coating of manure, I believe it would be good. In addition, I would recommend that you apply 250 lbs. per acre of 2-12-6 or 2-12-10 fertilizer. I would prefer the latter although it would cost a little more.

2-12-10 has given excellent results in our demonstration tests over the province, giving increases of 10 to 15 bushels per acre over unfertilized. 2-12-10 fertilizer at the rate I mentioned will cost you approximately $3.30 and 2-12-6 will cost $3.00 per acre. 20% Superphosphate would cost you $2.50 per acre, but it will not add anything but Phosphoric Acid. This is the kind of plantfood which hastens ripening. 2-12-6 will add Nitrogen which gives straw growth and Potash which promotes the filling and healthiness of the crop. In our demonstration tests, we have found that both Nitrogen and Potash pay well under conditions which you mention, especially if you are seeding down with alfalfa or grass mixture. Best application of this fertilizer of course, is through the fertilizer section of the combined fertilizer and grain drill. The analysis of the soil would of course help us in reaching definite knowledge of the fertility levels of your soil, but since you say it was in grain last year, and since it is sandy and gravelly loam soil, I believe you would be safe in following the suggestion that I have given.

Chief of Staff

Commissioner John McMillan, chief of the Salvation Army in Canada, has been appointed chief of staff of the organization, second only to General Evangeline Booth.

Set To Fight at Drop

Woe betide the intrepid raindrop that should venture beneath the umbrella sheltering this English bulldog, truculent entry in Melbourne show.

Britain Seeks Better Sirens

Tests Being Made — Organize Against Raids by Hostile Planes

LONDON, ENG., — In the government's search for an effective air-raid warning device, the Willesden-district of London has resounded in the din of blaring hooters, shrieking sirens and exploding maroons.

Sixty bservers of the metropolitan police were posted in the open, in the shops, houses, and offices to listen to the chorus of noises. Some were four miles from the centre of the operations.

Further trials may be necessary before final selections are made. Meanwhile the government-subsidized factory at Blackburn is turning out 500,000 gasmasks a week and special services organized by the air raid precaution department of the Home Office are being whipped into shape.

Wing Commander E. J. Hodsoll, in charge of the air raid precautions department, said the country would "soon be organized and ready to meet any emergency that might arise."

Movie-radio gossip

By DOROTHY

As a fitting salute to Spring, Warner Brothers have released "The King and the Chorus Girl," and United Artists have put out "History Is Made at Night." They are both giddy and romantic and have set everyone to arguing over who is the greater matinee idol, Fernand Gravet or Charles Boyer. They are both grand romantic heroes. "The King and the Chorus Girl," is something of a nine day wonder because it is a Warner Brothers musical without a big production number to interrupt the gaiety. And "History Is Made at Night," is completely baffling because it mixes spectacular scenes and grim tragedy with farcical situations.

Talent scouts from the motion-picture studios are suspected of doing their hunting nowadays in nurseries, for suddenly all of Hollywood is in a dither over the child prodigies. If you did hear Betty Jaynes, the fifteen-year-old opera star on Bing Crosby's program a few weeks ago, just before she started work for Metro-Goldwyn-Mayer, you may have marveled at her talent. She is practically middle aged, compared to their newest discovery, for the new contract player is Suzanne Larson, aged ten, who will be featured in a musical "B Above High C," which gives you an idea of her voice range.

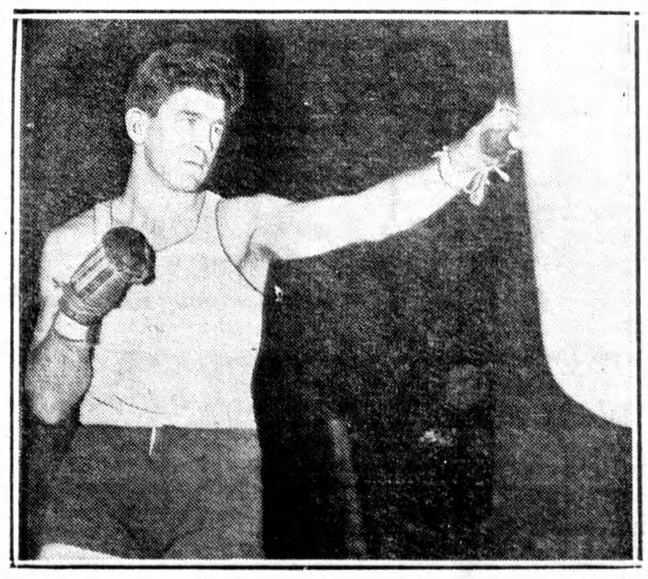
Bing Crosby

ODDS AND ENDS — Freddie Bartholomew stayed up past his bedtime to see the preview of "Captain Courageous," the screen version of Kipling's immortal novel and the lad's greatest picture since coming to Hollywood. — Franchot Tone recently celebrated his birthday with a party at a popular Hollywood night club. — In her current picture, "When Love Is Young," Virgina Bruce wears a dress that required 310 yards of material — "Anthony Adverse" got a cool reception when it was given its premiere in Paris recently. The Parisians were not at all pleased with the way Napoleon was presented in the picture. — While Gloria Swanson's return to the films has hit a temporary snag, those in the know say all the present difficulties will soon be ironed out — Deanna Durbin is about the busiest young lady in Hollywood. Just as soon as she completes "One Hundred Men and a Girl," she will go into production on another picture.

See President on New Coal and Labor Laws

John L. Lewis (left) and Senator Joseph F. Guffey leaving White House after discussing Guffey Coal Bill and labor legislation with President Roosevelt.

Boxer from "Down Under" Eyes Top Places



Preparing to make his debut in the American ring, Maurice Strickland, heavyweight from New Zealand, works out on the heavy bag in New York gymnasium. He will meet Nathan Mann at the Hippodrome in New York.