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 62 Richmond Street West
 Toronto, Ontario

ALBERT BRETT & Co.
 Accountants and Auditors
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SUNDAY SCHOOL LESSON

Lesson for October 19
Golden Text—"Faith is the sub-
 stance of things hoped for, the
 evidence of things not seen."
 —Heb. 11:1

The Lesson as a Whole
 Someone has called this eleventh
 chapter of Hebrews "God's Honor
 Roll." It is indeed a wonderful
 record of the triumphs of faith on
 the part of eminent servants of
 God in four different dispensations:
 Abel, Enoch, and Noah in antedilu-
 vian days; Noah and Abraham him-
 self in the dispensation of govern-
 ment; Abraham, after the
 promise of the Seed, to Joseph the
 patriarch; and Moses and the other
 worthies of the dispensation of
 Law. All these were but prepara-
 tory periods leading on to the
 present glorious dispensation of
 the grace of God. But in all these
 past ages we see that faith was the
 controlling power that enabled
 men to walk with God and triumph
 over the corrupting influences of
 their times. It is important to
 remember that God has never had
 two ways of saving men. While the
 revelation of His grace has come
 gradually, and various rites and
 ceremonies have been linked with
 it at different times, these latter
 have had nothing to do with regener-
 ating or justifying the individual.
 It has always been true that faith
 in God's Word, whatever that Word
 may have been, has alone justified
 man before Him, and through that
 Word men have been saved in all
 ages, thus entering into His spiri-
 tual Kingdom and recognizing His
 authority in a world at variance
 with His divine rule. Faith always
 gives God His rightful place and
 thereby condemns the world (v. 7).
 Where God has spoken, faith
 accepts His testimony, and rests
 upon it implicitly, being assured that
 He cannot lie (chap. 6:18).

Verse by Verse
 Heb. 11:1—"The substance of
 things hoped for, the evidence of
 things not seen," or it is "the sub-
 stantiating of things hoped for, the
 conviction of things not seen," as
 another has translated it. That is,
 faith in what God has declared
 gives the soul absolute assurance
 and firm conviction of the reality
 of things which the natural eye
 has never seen. Yet these things are
 as real to the man of faith as any-
 thing that he can see, feel, taste,
 smell, or handle. In fact they be-
 come even more real, for his senses
 might deceive him, but the Word of
 God he knows to be absolutely infal-
 lible.

Verse 2.—"By it the elders ob-
 tained a good report." It was this
 positive realization that every word
 of God is true, which quickened
 into newness of life believers in
 ancient times and enabled them to
 bear testimony to things that the
 natural man could never apprehend
 by such evidence as appeals to his
 mind.

Verse 3.—"Through faith we
 understand that the worlds were
 framed by the word of God." Men
 have speculated all through the
 centuries as to the origin of the
 universe, and have questioned
 whether matter is eternal, or
 whether it was directly created by
 God. But apart from revelation, no
 man can speak with certainty in
 regard to these things. Faith alone
 gives apprehension of the truth
 that the things which we now see
 were brought into existence at His
 command out of nothing. It is well
 known that the word translated
 "worlds" really means "ages," but
 the last part of the sentence shows
 that the material creation is in
 view: it is the material creation as
 passing through a series of ages,
 each one unfolding more and more
 of the divine wisdom, power, and
 love, but all centering in Christ
 Himself.

Verse 4.—"By faith Abel offered
 unto God a more excellent sacrifice
 than Cain." In Abel we have the
 basic truth that approach to God is
 on the ground of sacrifice; that is,
 the offering up of a living creature
 whose blood was designed of God
 to illustrate the sacrifice and death

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of His own blessed Son. That it
 was not any mere assumption on
 the part of Abel that led to select
 a lamb of the flock for his offering,
 nor simply an arbitrary act of his
 will, is evident from the fact that
 we are told Abel did this by faith.
 Manifestly, therefore, we are to
 understand that God Himself had
 revealed the truth that approach
 to Him must be by sacrifice. This
 revelation Cain impudently ignored.
 Abel acted in accordance with
 God's revealed will, and in so
 doing, "obtained witness that he
 was righteous, God testifying of his
 gifts; and by it he being dead yet
 speaketh." His righteousness con-
 sisted in believing God and acting
 accordingly.

Verse 5.—"By faith Enoch was
 translated." In Enoch we see a
 further truth illustrated. He walked
 with God by faith, and faith that
 triumphed over death. As in the
 case of Elijah afterward, men
 sought in vain for his body. He
 was not found because God had
 translated him. Before his rapture,
 he had the testimony that he
 pleased God.

Verse 6.—"Without faith it is
 impossible to please him." The
 natural man could not in any dis-
 pensation live to the glory of God;
 therefore the need of a second birth.
 For he that would draw nigh to
 God must have faith in Him, truly
 believing that He exists and that
 He will reward those who seek Him
 out. This is in full accord with the
 great declaration of Romans 2:6-8.
 No man in any dispensation hon-
 estly sought a God and failed to
 find Him, for He always revealed
 Himself to faith.

Verse 7.—"By faith Noah.....
 prepared an ark." In Noah we have
 faith triumphing over judgment.
 Here again we are called to con-
 template a man who in a dark and
 difficult day heard the voice of God
 in his inmost soul, and was oracu-
 larly warned of Him concerning
 something which, in the very
 nature of things, he could
 not see; but he believed God and,
 moved with fear, prepared an ark
 for the saving of his house. By act-
 ing thus upon the word of the Lord,
 he condemned the world and be-
 came heir of the righteousness
 which is according to faith.

Verse 8.—"By faith Abraham.....
 went out, not knowing whither he
 went." There is no mention here
 of his failures—the stop in Haran,
 nor yet the fact that he did not
 immediately separate himself from
 his kindred, but that actually his
 father seems to have taken the
 initiative in this first step. But the

faith that led to the entire move-
 ment was that of Abraham, to
 whom God had revealed Himself
 in Ur of the Chaldees.

Verse 39, 40.—"A good report
 through faith." All of these Old
 Testament worthies were enabled
 to triumph by faith, which, as we
 have seen, is the conviction of
 things hoped for, and so they look-
 ed on the future not receiving in
 their own day the promise that God
 had assured them would yet be
 theirs. He, having foreseen in His
 divine counsels that the better
 things of the new dispensation
 would not come in until our day,
 left them to wait until after the
 death of Christ to come into full-
 ness of blessing, "that they with-
 out us should not be made perfect."
 Chap. 12:1—"So great a cloud of
 witnesses." These are the heroes of
 faith already listed in chapter 11.

Such are exhorted to lay aside
 every weight and thus outdistance
 besetting sin. It is not some one
 particular sin I take it, the same in
 all cases. But sin, as such, seeks
 to entangle each believer.
Verse 2.—"Looking unto Jesus." He
 who thus runs must have an
 object before him as well, in order
 to keep up his courage unto to the
 end; and so the believer is bidden
 to look steadfastly upon Jesus, who
 Himself is the leader and completer
 of faith; not exactly "our faith," as
 we have it in the Authorized Ver-
 sion, but of faith as such.
The Heart of the Lesson
 Faith is that which enables men
 to rest in confidence upon the
 truth which God has declared in
 His Word. "All men have not faith"
 (2 Thess. 3:2), because all men will
 not receive God's testimony. There
 is no merit in faith. The merit is
 in the work of our blessed Lord,
 who in every age have walked in
 Faith is the hand that appropriates
 the blessing offered so freely.
 Hebrews 11 bears witness to the
 power of faith to enable one to
 overcome in all circumstances.

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