

## Improved Uniform International SUNDAY SCHOOL LESSON

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## Lesson for January 5

## MARY'S SONG OF PRAISE

LESSON TEXT—Luke 1:46-58.  
GOLDEN TEXT—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.  
Luke 1:46, 47.  
PRIMARY TOPIC—Why Mary Sang.JUNIOR TOPIC—Why Mary Sang.  
INTERMEDIATE AND SENIOR TOPIC—What Our Mothers Have Done for Us.

YOUNG PEOPLE AND ADULT TOPIC—A Mother's Vision and Influence.

Mary was a Jewish maid of the town of Nazareth. The first information we have of her is that she was engaged to be married to Joseph, a carpenter of the same village. It seems that the custom among the Jews was for betrothal to take place a year before marriage.

1. The Occasion of (Luke 1:26, 27).

1. Gabriel's announcement (v. 26-37). During this interval of betrothal, God sent the angel Gabriel to announce to Mary that she was to be the mother of Jesus. Isaiah, more than 700 years before, prophesied that a virgin would give birth to a son, whose name should be called Emmanuel, "God with us" (Isa. 7:14). Though at first perplexed, she accepted the announcement with remarkable courage and devotion. To be told that she was to be a mother was nothing startling, for this was the normal desire of every married Jewish woman. Under these circumstances, she accepted motherhood at a tremendous cost. She was conscious of her virgin purity. She knew that to become a mother under such circumstances would expose her to suspicion and shame (John 8:41).

2. Mary's response (v. 38). Her faith was such that she responded with remarkable courage. She said, "Behold the handmaid of the Lord; be it unto me according to thy word." She accepted motherhood under these circumstances as God's command. It was made clear to her that the Most High would embody himself with humanity divinely begotten and that the resultant thing born would be holy and called the Son of God.

3. She visits Elizabeth (v. 39-45). In her embarrassment she set out on a visit to an elderly kinswoman called Elisabeth. Having sought the sympathy and encouragement of her friend, her triumphant faith carried her beyond the misunderstanding, the scorn and shame which awaited her, and caused her soul to burst out in the most wonderful song of praise. This is called the "Magnificat" because of the first word in the Latin version, "My soul doth magnify the Lord." As pointed out by another, three features of her character stand out in this song:

a. Her purity of heart. Only a pure heart rejoices when God has come near.

b. Her humility. She forgot her self and gave her heart to God's pleasure.

c. Her unselfishness. She did not primarily think of the undying honor or wealth through the ages should be attached to her, but the blessedness which would come on future generations through her.

11. The Content of her Song (vv. 46-58).

1. For salvation (vv. 46-49). It was salvation for herself and others. There is no suggestion what ever in this song that she thought of herself as the mother of God. She praised God for the high distinction of being the channel through which the eternal Son of God was to make contact with the race and save it. This high distinction wrought humility in her soul. She knew that God was consummating his redemptive purpose through her.

2. For the divine character (vv. 49, 50). She praised God that he had almighty power, that he was absolutely holy and abundant in mercy.

3. For what the Savior shall accomplish (v. 51, 52).

a. He was to scatter the rebellions, the unbelieving, and the proud. Though he is exceedingly merciful and patient, the time is coming when all who reject him shall be scattered.

b. He was to exalt the lowly. How wonderfully this has been accomplished through the centuries. Those who turn from sin and exercise faith in Jesus Christ are lifted up to places of honorable recognition.

c. He filled the hungry. It is through Jesus Christ that good is gained for the hungry. Indeed, all blessings come through him.

d. He over the rich was empty. By the rich no doubt is meant those who have arrogated to themselves importance because of the possessions which he gave them.

e. For God's faithfulness (vv. 53-55). His faithfulness is shown in keeping his promises. That which was about to be realized was the fulfillment of the covenant promise made in Eden and perpetuated through Abraham and his descendants.

## Songs That Mothers Sing; And Greatest Of Them All

A Traveller's Glimpse Into An Oriental Usage; And Some Pertinent Observations Upon The Songs Of Today.

By WILLIAM T. ELLIS

Not until I went into Arabia could I understand the naturalness of the songs which Bible women sang. It seemed incredible that ordinary persons should burst into spontaneous poetry of a high order. Equally I had challenged the reasonableness of grand opera. In my stubborn ignorance I insisted "People do not express themselves in any such flowery fashion. They do not sing them."

My eyes were opened when I found Syrian and Arab men and women bursting into impromptu songs on all sorts of occasions. I once floated down the Tigris River on a goatskin raft; and for one stretch my raftsmen was a young Arab whom I called "Lothario." As we passed groups of Arab women filling their water jars at the river bank, he would burst into improvised love songs, offering to share with them his treasures—my possessions, really; whereupon they sang back, more melodiously and equally to the point.

## A Village Maiden's Song

After that month on the Tigris I never again questioned the reasonableness of the songs of Mary and Hannah and Deborah and Miriam. That is the ageless way of the East People there naturally burst into original song upon every sufficient occasion. The quality of the song is determined by the knowledge and ability of the singer.

In awe and wonder over the miraculous thing that had befallen her, as she had been informed by the Angel Gabriel, Mary fled down into Judea (lovely Ain Kairin is the traditional town) to her kinswoman Elizabeth, as one woman naturally seeks another's counsel and comfort. There the expectant mother of John the Baptist greeted her with a rapturous outburst that is itself a song. In reply, Mary uttered with the "Magnificent," so named from the opening words in the Latin Version.

## Out Of A Full Heart

Countless critics have been skeptical of the ability of a simple village woman to express spontaneously, such lofty sentiments. Nor have they sensed the fact that this song of Mary, mostly paraphrases of Old Testament passages came from a rare spirit, whose soul was surcharged with the noble utterances of Scripture.

An ignorant girl, or a coarse-spirited girl, could naturally never have sung the "Magnificent"; but Mary was the most highly favored among women, the one chosen to be the mother of the Messiah. Upon her had descended that wonder of wonders which we recite in the Apostles' Creed: "I believe... in Jesus Christ our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary." Mystery and awe surrounding this supreme miracle of time: that when God chose to reveal Himself to a waiting world, He chose this sensitive, godly village girl to be the mother of His only begotten Son. Small wonder that all Christendom hails Mary as chief among women.

## The Songs That Mother Sang

Mary was ready when her overwhelming call came. Only she could have uttered the "Magnificent." Our thoughts are turned to the young womanhood of our own

day, as we ponder this great song. The reason better lyrics are not coming from the popular composers of today is that the writers are ignorant—often ungrammatical—and low grade men. They have not in themselves the stuff of which real poetry is made. And this generation of young people is humming and whistling and singing these transitory tunes, to the detriment of their own spirits.

What are the girls of today to do for lullabies to sing to the babies of tomorrow? That is really a more important question than many of the ponderous problems debated by professional educators. For the songs that mothers sing do more to shape the character of a nation than the lectures of the college professors. Our mothers sang to us the dear and unforgettable songs of faith, which many of the younger generation do not know.

Are the babies of the future to be brought up on "hot-cha" tunes, or feverish "mammy" songs, or moaning "blues?" Or will the new mothers try to pull the children to sleep by blowing smoke rings for them? We shudder to think of a generation of mothers who cannot sing to their children songs that are worthy to be remembered.

Mary, the beautiful maiden with a spirit even finer than her face, a girl whose soul had depth and strength, comes to us down the centuries to admonish the girls of a frivolous generation. She exulted in God; she exalted God. So all nations call her blessed. She is the eternal summons to a religious spirit on the part of all who manhood.

A Poem: A Prophecy

Wise and reverent students of this immortal song agree that the latter part of it, beginning at verse 51, is prophecy of the mission of Mary's Son, yet to be born. Jesus was destined to translate into actuality the hymn of His mother.

In tune with the times is the social note in the "Magnificent." It shares with the great Hebrew prophetic utterances the idea of a world of justice and righteousness yet to come. Already.

First U. B. Church

H. W. Franklin, Pastor  
The Revival Meeting commences Sunday evening Jan. 5.

The choir under the leadership of Bernie Franklin will render the Christmas Cantata "The New Born King" Sunday evening at the Liberal United Brethren Church, Wron, Ohio.

The Utterbein Brotherhood will hold their December meeting in the basement of the church Thursday evening Jan. 2. The supper will be a beef steak fry. A good program is being prepared. And it will be the election of officers.

Bible Study Monday evening at 7 o'clock.

Call session of the Quarterly meeting after church Sunday evening.

Prayer Meeting Wednesday evening 7 o'clock.

Sunday School—9:15. Roy Mumma Supt.

Morning Worship—10:30 New Year Service by Pastor.

Christian Endeavor—6:00.

Sunday Evening Worship—7:00. Sermon, "Our Part in making a Better World" by Pastor.

SEVEN SENTENCE SERMONS

A noble deed is a step toward God.—J. G. Holland.

God wants me to work. He asks service of me, not comprehension.

According to his own idea, as he

Josiah Royce.

Do the work that's nearest. Though it's the dull at whites, helping when we meet them; lame dogs over stiles.—Anon.

Seize what is highest, and you will possess what is in between.—Old Proverb.

It shall come to pass, that before they call, I will answer. Isa. 65:24.

This world that we're a-livin' in is mighty hard to beat; You git a thorn with every rose—but ain't the roses sweet?

If any man fancies that there is some easier way of gaining a dollar than by squarely earning it, he has lost the clue to his way through this mortal labyrinth, and must henceforth wander as chance may dictate.—Horace Greeley.

The revival meeting will begin on January 6th, under the leadership of Rev. E. F. Roesti of Evansville, singer and preacher.

St. Mary's Church

First Mass ..... 7:00  
Children's Mass ..... 8:30  
High Mass ..... 9:45  
Prayer Hour ..... 2:00

Zion Reformed Church

Church School ..... 9:15 A. M.

Chas. Brodbeck, Superintendent.

Installation of officers and teachers.

Morning Worship ..... 10:30 A. M.

Sermon "The Church Looks at Itself."

Young Peoples' Society 6:00 P. M.

Evening Worship 7:30 p. m.

Annual Memorial Service.

Tuesday evening beginning at 8 p. m. there will be a watch service, come join with us and watch the old year out and the new year in.

Regular mid-week prayer meeting Thursday eve. at 7:30 p. m. Frank Johnson, class leader. You are welcome.

This is the last Sunday in the old year and you are cordially invited to be present at 9:30 A. M. to join us in the United Service of worship and study to think of how we may make the new year a better one.

The Pastor will bring a New Year's message on the subject "Ring the New Year's Bells," and the Girls Chorus will furnish special music. Church School classes convene at 10:35 and close at 11:15 A. M.

The Senior and Intermediate Epworth Leagues will meet at 6:00 P. M. and all young people are cordially invited to attend.

A beautiful Christmas Cantata will be presented by a chorus of twenty-seven voices from Monroe, under the direction of the Rev. E. S. Morford at 7:30 P. M. Note the change in time. An appreciative free-will offering will be received.

First Baptist Church

Homer J. Aspy, minister.

9:30 a. m.—Bible School. C. E. Bell, superintendent.

10:30 a. m.—Junior Church.

10:30 a. m.—Morning worship.

Prelude, "Prelude"—Chopin.

Call to worship.

Doxology.

Invocation.

Gloria Patri.

Hymn 8—"Holy, Holy, Holy."

Prayer.

Solo—"Jesus"—B. D. Ackley.

Edwina Shroll

Offertory "Consolation"

Mendelssohn

Hymn 23, "When Morning Gilds the Skies."

Sermon.

Hymn 215 (Olivet) "My Faith Looks Up to Thee."

Communion service.

6 p. m.—Baptist Young People's Union.

7 p. m.—Evening service.

Hymn 137—"Trust and Obey."

Hymn 172—"He's a Wonderful Saviour to Me."

Prayer.

Quartet, "Dear Lord and Father of Mankind"—Frederick C. Maker.

H. M. Shroll, Edwina Shroll, Ralph Kefowrh, Rev. Aspy.

Scripture reading.

Hymn 190, "When We All Get to Heaven."

Offertory.

Hymn 240, "We're Marching to Zion."

Sermon.

Hymn 271, "Only Trust Him."

Benediction.

Silent prayer.

The mid-week prayer service

will be held Tuesday evening instead of Wednesday and will be in the form of a watch night service.

A short business session will be held before the service of

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Zion Lutheran Church

Paul W. Schultz Pastor

Divine services in English 10:30

Sunday school and Bible class

9:30 a. m.

Eyleseter Eve services Tuesday

7:00 p. m.

New Years services Wednesday

10:00 a. m.

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First Evangelical Church

M. W. Sundermann, minister

Sunday School will open under

the leadership of the Sunday school

superintendent of the Evangelical

Church of Collins, Ohio, at 9:15 a. m.

He will conduct the school ac-

cording to his own idea, as he

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SEVEN SENTENCE SERMONS

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Sunday School—9:15

Roy